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CASE STUDY OF THE RELATIONSHIP BETWEEN MOTIVATION AND LANGUAGE
LEARNING STRATEGIES:
ARABIC HERITAGE LANGUAGE LEARNERS AND NON-HERITAGE LEARNERS

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ABSTRACT

The present research aims to explore the relationship between motivation and language learning strategies among heritage learners and non-heritage learners of Arabic. The study consisted of four participants, two heritage learners and two non-heritage learns of Arabic. The instruments used in this study are Gardner's AMBT questionnaire, Oxford's Language Learning Strategy questionnaire and a background questionnaire. Followed by the questionnaire, is a semi-formal interview. The interviews were transcribed verbatim and descriptive statistics were used to analyze the questionnaires. The findings are that Arabic heritage learners and non-heritage learners have a mixed motivation. Both groups seem to be motivated regardless of which orientation they fall into because both groups fall into both orientations. In addition, motivation has a high correlation with overall strategy use. Based on these results, pedagogical suggestions and implications are offered in the concluding section of the research.

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Chapter 1

Introduction

Motivation is essential to learning. Numerous studies have demonstrated that motivation drives learners to perform well regardless of subject (for math and science, see Klingbeil, Mercer, Rattan, Raymer & Reynolds, 2004; Singh, Granville & Dika, 2002; for foreign language learning, see Williams, Burden & Lanvers, 2002). Motivation, however, is often incorrectly assumed as the learners' exceptional demonstration of a subject matter or skill. Rather, motivation refers to a student's psychological drive to achieve a desired goal or a learning outcome.

The fields of education and educational psychology have recognized the power of motivation and have developed various theories of how it works in the classroom. Notable theories include the Achievement Goal Theory and the Revised Goal Theory (e.g. Pintrich, 2000; Robustelli, 2006), Self-Determination Theory (Deci & Ryan, 2000), and Kahler's Drivers (Kahler, 1975), among many others. In addition, motivation has been examined in various subjects, such as mathematics (e.g. Ispir, Polat Ay, & Saygi, 2011), science (e.g. Fortus & Vedder-Weiss, 2014; Gök, 2011), physical education (e.g. Hall, 2014), and language (e.g. Dornyei, 1994, 2009); and across different age groups, such as middle and high school students (e.g. Ames & Archer, 1988; Hall, 2014), college students (e.g. Busato, Prins, Elshout, & Hamaker, 2000; Fairchild, Horst, Finney, & Barron, 2005; Niles, 1995) and graduate students and professional adults (e.g. Whitten, 2014; Wong, 2014). Many of these studies emphasized the importance of motivation in success, whether academically or professionally.

In the area of language learning, learners' motivations have been associated with their use of learning strategies (Schmidt, Boraie, & Kassabgy, 1996; Schmidt & Watanabe, 2001). Language learning strategies facilitate learning for learners. Thus, motivation or the desire to learn contributes to the

learners' use of learning strategies. In fact, it was reported that the "degree of motivation is the most powerful influence on how and when students use language learning strategies" (Scarcella & Oxford, 1992, p. 53, as cited in Root, 1999). However, while motivation and learning strategy use have been shown to be highly correlated, other studies have reported that "not all aspects of motivation affect strategy use equally, and not all strategies are equally affected by motivational factors" (see Schmidt & Watanabe, 2001, p. 342), and that learners' ethnic and racial backgrounds also affect motivation and the use of learning strategies. Of the studies examining the relationship between motivation and learning strategies, only a few examined the motivation of heritage speakers to learn their heritage language as well as the learning strategies they employ (notably Schmidt & Watanabe, 2001; Stoffa, Kush, & Heo, 2011). Schmidt and Watanabe (2001) pointed out this shortcoming of "current" work on motivation and learning strategies over a decade ago as the research on motivation exclusively focused on "learning second and foreign languages in the more traditional sense, that is, learning a language associated with someone else's culture rather than one associated with your own or one that you claim as part of your ethnic background" (Schmidt & Watanabe, 2001, p. 312). Within studies examining heritage speakers, there is plethora of studies that examines languages, such as Spanish (Montrul, 2009; Montrul, 2010; Pinto and Raschio, 2007) and Russian (Geisherik, 2004; Geisherik, 2005; Andrews, 2001; Kagan and Dillion, 2006). On the other hand, Arabic as a heritage language is researched less overall and the motivation research on Arabic heritage speakers is non-existent.

Purpose and Aim

The present thesis attempts uncover the particular challenges facing heritage speakers of Arabic and their motivation orientation toward the Arabic language. Through the use of primarily qualitative methods of analysis to examine four case studies, the project aims to add to the current understanding of an under-researched language group and an under-researched language. The present thesis attempts to investigate motivation and strategy use, two individual difference factors that may contribute to the

performance difference between heritage learners and foreign learners. Motivation and learning strategies are two of the essential factors in any classroom, regardless of language group (for learning strategies and motivation, see Schmidt, Boraie, & Kassabgy, 1996; Schmidt & Watanabe, 2001). Several studies have investigated motivation among heritage speakers (e.g. Stoffa, Kush & Heo, 2011). However, the results are inconclusive, with some suggesting that heritage learners are integratively motivated (see Kagan & Dillion, 2001) and others suggesting that they are instrumentally motivated (e.g. Wen, 2011). Since it is not clear whether heritage learners lean toward a certain motivation or a mixture of both, the purpose of this study is to investigate the motivation of heritage speakers of Arabic and compare the findings to that of foreign language learners of Arabic. The secondary goal is to investigate whether the type of motivation identified for either group influences the selections and the employment of certain language learning strategies. In other words, the study will investigate whether there is a relationship between motivation and language learning strategies (as suggested by Ames & Archer, 1988, although this study examines learning strategies from the Achievement Goal Theory).

Research Questions

The research questions are as follows:

RQ. 1. What motivates a heritage speaker of Arabic to learn his or her heritage language?

RQ. 2. What motivates a non-heritage speaker (i.e., an adult language learner) to learn Arabic as a foreign language?

RQ. 3. What language learning strategies do heritage learners and non-heritage learners employ?

RQ. 4. How does the language learning strategies of either group relate to their motivation?

Importance of the Study and Motivation

The significance of this study is threefold. Firstly, motivation level is an essential individual difference variable in second language acquisition (SLA). On the importance of motivation in SLA, Dörnyei (2005) argues that motivation "provides the primary impetus to initiate L2 learning and later the driving force to sustain the long and often tedious learning process; indeed, all the other factors involved in SLA presuppose motivation to some extent" (p. 65). In other words, motivation is not a mere stage from which one starts language learning; rather, motivation is involved in the entire process of language acquisition.

Secondly, Arabic is currently a significant language to study, particularly from the perspective of a heritage speaker. The West has stigmatized Arab identity and associated Arabic politically with Islam and the Middle East's conflicts. In some parts of the Arab world, the Arabic language has even been subordinated to English in an effort to combat this stigma (see Karmani, 2005). Thus, the choice to associate oneself with the Arabic language and heritage invites multiple interpretations: is that person defending her heritage or exploring it? Is he trying to challenge inaccurate stereotypes by presenting himself as a holder of two or more hybrid identities?

The examination of heritage speakers, an under-researched yet growing population in the U.S., also motivates the present study. Many heritage speakers are grouped with foreign language learners in foreign language classrooms. Previous studies have demonstrated the challenges of a grouped single class that teaches and assesses heritage speakers and foreign language learners on the same platform (Gignoux, 2009; Kagan, Dillon, 2001; Lynch, 2008). For instance, Xiao (2006) found that Chinese heritage learners performed significantly better in listening, speaking, grammar, and sentence construction when compared to foreign language learners who are studying Chinese. Yet, in the case of writing and reading skills, there was no difference in performance between either group. Xiao (2006) concluded that this might be due to

one's home background. Thus, since differences in language skills between the two groups have been documented in several studies (Kagan, Dillon, 2001; Lynch, 2008), it is equally important to examine and compare each group's motivation and learning strategies. Identifying variability in motivation will also have implications for language teaching, perhaps suggesting a need for separate classrooms for heritage learners.

The researcher's personal experience as a heritage speaker of Arabic in an Arabic foreign language classroom also motivates the study. Although the researcher was motivated to learn her heritage language, the class failed to meet her language needs. As a result, the researcher developed independent learning strategies as a "survival mechanism" to reach her mastery goals. For instance, in some cases the teacher discouraged the researcher from answering questions so that non-heritage students would participate. As a result, the researcher would ignore the class activity and work ahead in the textbook. Every now and then, she would meet with her teacher for one-on-one tutoring sessions in which she would read aloud or write short passages so that the teacher could correct her grammar and spelling mistakes. While the desire to learn her mother tongue remained her primary motivation, her learning strategies evolved to accommodate her classmates' motivation and her teacher's teaching methods.

Chapter 2

Literature Review

Working Definitions

Defining Heritage Speakers

Providing a single definition for a group as diverse as that of heritage speakers has challenged researchers. Some definitions have encompassed all heritage speakers, while others are more exclusive. A heritage language (HL) can refer to "ethnic minority languages spoken around the world" (Montrul, 2011, p. 156), but heritage language speakers can include those "who are raised in homes where a non-English language is spoken, speak or merely understand the Heritage Language, and are to some degree bilingual in English and the HL" (Valdés, 2001, p. 5). In other words, individuals can be labeled as heritage speakers if they are fluent in both languages, if they have only minimal fluency in the HL, or if they simply grew up in an environment where the HL was used.

Kondo-Brown (2005), who contributed tremendously to the research on Japanese heritage speakers, developed a taxonomy for heritage speakers based on their generation status: parent, grand-parent, or descent. Heritage speakers who fall under the *parent* category are born in the U.S. or in Japan and have at least one parent who is a native speaker of Japanese[1]; the *grand-parent* category refers to individuals who are born in the U.S. and whose parents do not speak Japanese, but who have at least one grand-parent who was a native speaker of Japanese; those in the *descent* category are born in the U.S. and have no parents or grandparents who speak native Japanese. Kondo-Brown's taxonomy of heritage

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[1] Although Kondo-Brown's categories were developed to describe American Japanese, they can be easily adapted to individuals from other backgrounds (for example, American Arabs or American Chinese)

speakers has helped the field immensely, providing clear classifications of heritage speakers to guide research.

For the present study, a heritage speaker is defined as anyone from the *parent* category: individuals raised in homes where a heritage language is spoken but who may not speak it themselves, and individuals raised with and proficient in the heritage language.

Motivation

Defining Motivation

The process of finding an appropriate definition of motivation as a construct was more challenging than the process of defining Heritage Speakers. Gardner (2005) states that "A simple definition is… not possible" for motivation (p. 3). Nevertheless, we must begin somewhere. In its most general meaning, motivation refers to the internal or/and external forces that push one in the direction of further development or improvement. It involves cognition, affect, behaviors, and intentions (Gardner, 2005, p. 4). Pintrich and Schunk (1996) define motivation as it is derived from its Latin form, 'movere,' meaning "to move," as motivation is typically associated with some sort of action that pushes toward another stage. Therefore, a learner, if "motivated," must have a desire to improve. Gardner (2006) describes a motivated individual as one who is " goal directed, expends effort, is persistent, is attentive, has desires (wants), exhibits positive affect, is aroused, has expectancies, demonstrates self-confidence (self-efficacy), and has reasons (motives)" (p.2). Gardner's (2006) definition encompasses not only complex internal variables of motivation but also external societal influences. Masgoret and Gardner (2003) proposed the "motivational intensity," as another significant characteristic of a "motivated language learner. Motivational intensity refers to the learner's effort to learn a language (p.128). With the definition of motivation and the motivational intensity, Gardner and collaborators provided an overview of complex system known today as motivation

Theories of Motivation

As stated in the introduction, motivation has become a powerful concept in a number of fields, such as education, psychology, workforce, and others, leading to the development of various theories and interpretations of motivation as a construct. Notable theories include the Achievement Goal Theory and the Revised Goal Theory (e.g. Pintrich, 2000; Robustelli, 2006), Kahler's Drivers (Kahler, 1975), and many others. In language acquisition, Gardner's socio-educational model (1982, 2001 and Dörnyei and Ottó (1998) and Deci and Ryan's (1985, 2005) Self-determination theory have been widely used.

Gardner's model (including the revised model in 2001) describes motivation as "very broad-based construct…[that] has cognitive, affective and conative characteristics, and the motivated individual demonstrates all facets" (Gardner, 2005, p. 4). The two essential variables to motivation are integrativeness and attitudes toward the learning situation (ALS). Gardner's Integrative Motivation Model is composed of 1) attitudes toward the learning situation, 2) instrumental or integrative orientation, and 3) motivation (See Figure 2-1). Some of the work employing Gardner's model often confuses motivation with orientation. Gardner (1985) defines orientation as "a class of reasons for learning a second language" while motivation refers to "a complex of three characteristics which may or may not be related to any particular orientation ...[and the three are] attitudes toward learning the language, desire to learn the language and motivational intensity" (p. 54). Gardner further elaborates on the definition of integrative orientation, stating that "The concept of the integrative motive includes not only the orientation but also the motivation (i.e., attitudes toward learning the language, plus desire plus motivational intensity) and a number of other attitude variables involving the other language community, out-groups in general and the language learning context" (p.54). Thus, with this understanding of integrative orientation, it is possible that some learners may portray an integrative orientation yet not be motivated to acquire a second language.

While Gardner's (1985) model has been and continues to be used in motivational research, it has garnered a number of criticisms. One is the model's unclear incorporation of Instrumental Motivation. That is, the model does not discuss where instrumental motivation lies. Although Gardner defines instrumental motivation as career-based, the only place this is mentioned is in the test battery. To this criticism, Gardner argues that instrumental motivation can fall under "Other Motivational Factors," stating that other variables may influence motivation, and that "there may be instrumental factors contributing to motivation (cf., Dörnyei, 1994; 2001), and we could label this combination of instrumental factors and motivation as Instrumental Motivation" (Gardner, 2001, p. 10). In addition, in various adaptations of Gardner's theory, motivation was seen as merely an integrative-instrumental dichotomy. The theory, however, provides more than simply a dichotomy by examining variables such as attitudes toward learning, ones' motivational intensity, and others. Another criticism of Gardner's model concerns Gardener's Attitude/Motivation Test Battery (AMTB). Dornyei (2005) argues that while AMTB has" good psychometric properties, including construct and predictive validity" (p. 70), there is an overlap between two components (motivation and motivated behavior) in the test battery making it difficult to distinguish whether motivation itself or the learner's behavior is being reflected in the findings of AMTB.

Deci and Ryan's (1985) Self-determination theory, famously referred to by its two primary components, extrinsic and intrinsic motives, has been used in language research as well as in studies examining heritage speakers. Intrinsic motivation refers to internal reward of "doing something because it is inherently interesting or enjoyable" (Deci & Ryan, 2000, p. 55). Extrinsic motivation, on the other hand, refers to external sources of satisfaction or "doing something because it leads to a separable outcome" (p. 55). Schmidt, Boraie, and Kassabgy (1996) noted the similarities between the extrinsic-intrinsic and integrative-instrumental distinctions but concluded that they are "not identical, and both instrumental and integrative motivation are properly seen as subtypes of extrinsic motivation, since both are concerned with goals or outcomes" (p. 14).

Dörnyei and Ottó (1998) and Dörnyei (2001, 2005) developed a process model of motivation to capture motivation in L2 acquisition. Dörnyei and Ottó's model is composed of three stages: preactional , actional, and postactional. This model of L2 motivation, which is influenced by the interaction of other variables (e.g. teachers, assignments), highlights different components of motivation and is "organized along the progression that describes how initial *wishes* and *desires* are first transformed into *goals* and then into operationalized intentions, and how these *intentions* are *enacted*, leading (hopefully) to the accomplishment of the goal and concluded by the final *evaluation* of the process" (Dornyei, 2005, p. 84).

In the current work on heritage speakers, various models besides Gardner's have been employed (with the exception of Schmidt, Boraie, & Kassabgy, 1996; Schmidt & Watanabe, 2001). However, Gardner's model is deemed useful when investigating heritage speakers for a number of reasons. Thus, while applying Dörnyei and Ottó's (1998) process model or Pintrich's model would be of much value, the incorporation of the social and the historical components of the learner's other culture in Gardner's model makes the model especially useful when examining heritage speakers who actively associate themselves with their heritage. Gardner (2001) himself stated that "learning a second language involves taking on the characteristics of another cultural group of people, and that this has implications for the individual. We have evidence…to suggest that this early history plays its primary role through the concept of Integrativeness" (p. 6). Another reason this study adopts Gardner's model is its direct reference to learning strategies (it places them under "other non-motivation factors," as seen in Figure 2-1). Admittedly, this placement of learning strategies under a variable not directly associated with the learning context seems counterintuitive. However, Gardner (2001) posits that while motivated learners use or employ learning strategies, these strategies "are not…linked to Learning Contexts (though obviously they would be invoked by the user in such contexts), because whether or not the individual uses the strategies depends on the motivation, hence it is the motivation that links them to the Learning Contexts" (p. 10). Thus, applying Gardner's model in this study will shed the light into social and historical aspects pertaining to heritage speakers that were not revealed in earlier studies and account for the learning strategies employed.
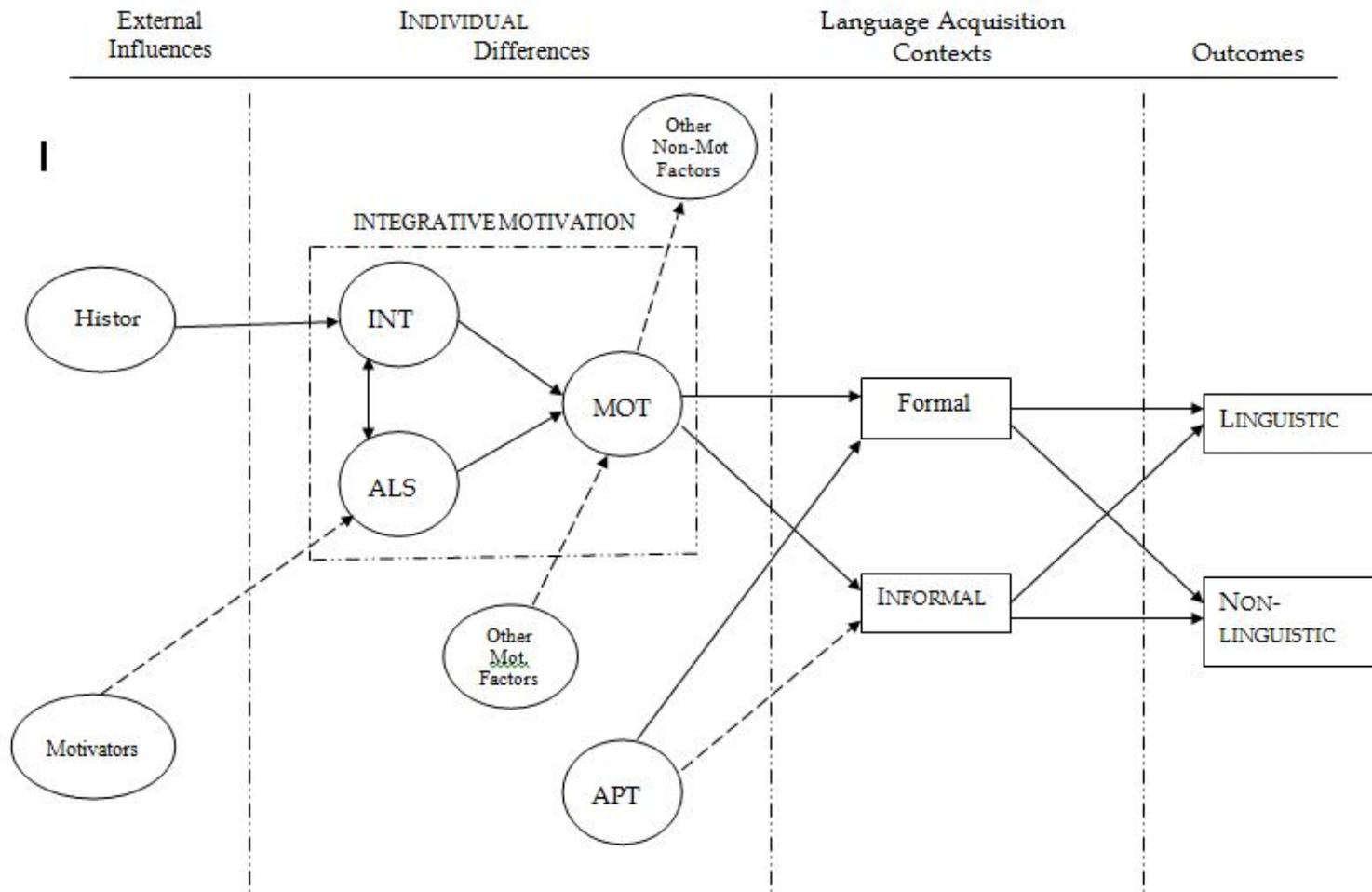
Figure 2-1 Gardner's (2001) Revised Socio-Educational Model (p. 5). INT refers to "Integrativeness"; ALS refers to "Attitudes toward the Learning Situation"; MOT stands for "Motivation"; APT refers to "Language Aptitude."

Motivation Types

As discussed in the previous section, Gardner's model examines motivation from different variables and attempts to deconstruct its elements. Two elements of Gardner's (1985) model often examined in Second Language Acquisition are integrative and instrumental orientation. To recap, learners with integrative orientation learn a language to connect with a particular culture or community. Those with instrumental orientation learn for career-based reasons. Both orientations have been shown to predict motivation and language proficiency in heritage language context (Li & Lu, 2008). The following section explores the present literature on heritage speakers that employs Gardner's Socio-Educational Model and Revised Socio-Educational Model.

Studies examining heritage speakers' motivation have been inconclusive as to whether heritage speakers are integratively or instrumentally driven, or both, to learn their heritage language. In a study examining heritage speakers of Russian, Kagan and Dillion (2001) investigated the learners' motivation to learn Russian language and literature. Their findings indicated that 70% of the learners studied Russian due to "family" and "to preserve Russian culture" while 17% were motivated by career goals. Similar findings were reported in Yang's (2003) study, which investigated motivation orientations of East Asian Language Learners. The results revealed that integrative motivation appears to dominate other motivations, such as instrumental orientation, across three ethnic groups: Chinese, Korean, and Japanese.

Examining heritage speakers of Spanish, Yanguas (2010) employed Gardner's socio-educational model (2001) to examine the twenty-one participants' attitudinal variables and motivation and whether they used Spanish differently at home, with friends, or at school. Yanguas explored various elements of Gardner's model: integrative motivation, ATLS (attitudes toward learning situation) and instrumental motivation. The results indicated that integrativeness and instrumental orientation did not predict scores on the Spanish test. However, out of all of the variables (instrumental, integrative motivation and ATLS),

integrativeness was a significant predictor of motivation. These results indicate that while motivational orientations cannot predict test scores, they can predict motivation level.

Orientation was the locus of Wen's (2011) experiment, which involved 317 college students. Wen investigated primarily integrative and instrumental motivations for heritage learners, non-heritage learners, and bilinguals enrolled in a Chinese language course. Wen used Gardner's socio-educational model along with Csizer and Dornyei's (2005) internal structure model. The results of Wen's study illustrated that heritage learners were instrumentally motivated compared to the other groups, contradicting Kagan and Dillion (2001) and Yang's (2003) studies, which found a higher percentage of integrative motivation among heritage learners. .

In a study on non-heritage learners' motivations to learn Arabic, Kuntz and Belnap (2001) found that non-heritage speakers have different motivations than heritage speakers. In their study, 82% of the participants indicated that they were motivated to learn Arabic because they wanted to converse and interact with Arab speakers (integrative orientation). On the contrary, 47% of the participants revealed that they were learning Arabic to help them with their career (instrumental orientation). Interestingly, 87% of the respondents indicated that they were motivated to learn Arabic in order to travel to Arabian countries, a motivation that does not quite fit either orientation[2]. Kuntz and Belnap's study revealed two major findings; firstly, non-heritage speakers can be motivated by variables other than integrative and instrumental motives. Secondly, instrumental orientation can predict motivation but is not the sole predictor.

As demonstrated, contradictory and inconsistent findings are a trend in the present literature on heritage speakers' motivations. Yang (2003) and Wen (2011) are two of a number of researchers that reported inconsistent results regarding motivational orientation. Multiple factors can contribute to the discrepancies, such as sample size, method of data collection (e.g. qualitative vs. quantitative), setting of the study, status of the heritage language (e.g. historical or political baggage), and possibly the language

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[2] Although, according to Gardner, motivation does not have to belong to only one orientation.

learning situation. Learning setting, for instance, was not reported in some of the studies. For example, Yang (2003) recruited participants from seven different universities in the Midwest whereas Wen (2011) involved participants from three universities without naming a geographical location. In addition, while some studies used a qualitative method, such as interviews (e.g. Wen, 2011), many of the studies used primarily quantitative methods. Thus, a mixed-method approach may shed the light on the inconsistencies. The conclusion drawn from these studies is that motivation orientation varies depending on the learners. . In addition, heritage learners can be motivated by a number of variables (instrumental or integrative). Keeping Gardner's model in mind, we expect learners to have more than one motive to learn their heritage language.

Language Learners' Strategy Use

Language learning strategies and learners' strategy use have been highly researched during the past few decades. The term *learning style* refers to "the general approach preferred by the student when learning a subject, acquiring a language, or dealing with a difficult problem" (Oxford, 2003, p. 273). The learners' learning style indicates, generally, how the student deals with the language. While not all students employ the same learning style, heritage speakers may present a unique case in their use of learning strategies. They might employ one or two strategy type more than others depending on their language needs.

Learning strategies are "specific actions, behaviors, steps, techniques [or thoughts] - such as seeking out conversation partners, or giving oneself encouragement to tackle a difficult language task - used by students to enhance their own learning" (Scarcella and Oxford 1992, p.63). Language learning strategies help a learner learn/study in a subject area such as language. They can help learners "improve their own perception, reception, storage, retention, and retrieval of language information" (Oxford, 2003,

p.274). Examples of language learning strategies include getting a conversation partner, making flash cards to study vocabulary, and associating pictures with words.

The majority of the research on strategies focuses on English speakers learning a foreign language or speakers of other languages learning English. Moreover, an array of   studies focus on vocabulary and language acquisition (e.g. Pavičić Takač, 2008; Gu & Johnson,1996), foreign language learners and language acquisition (e.g. Cleeton & .Grollitsch, 2010), language learning strategies within EFL classrooms (e.g. Kamran, 2012), and relationships between language strategies and language proficiency (e.g. Gharbavi & Mousavi, 2012). However, despite the abundance of papers on learning strategies, heritage speakers and their use of language learning strategies has received minimal attention. Some heritage speakers who are learning their ancestry language, unlike a typical EFL learner, may come to a language class with a previous knowledge of the language (e.g. limited to speaking, listening) and may rely on various learning strategies to compensate for the gap created by the mixing the two language groups, heritage and EFL learners, together.

Language learning strategies can be classified based on Oxford's (2001) taxonomy, which delineates direct from indirect strategies. Direct strategies involve a direct use or contact with the language while indirect strategies involve indirect use or contact with the language. Direct strategies include memory, cognitive, and compensation strategies while indirect strategies include metacognitive, affective, and social strategies. The following section details each type of Oxford's six forms of learning strategies.

Direct strategies

Direct strategies help learners store and recover information. They help to produce, understand, and use language.

Memory strategy

Memory strategies are usually used in the early stages of language learning. Memory strategies are used "when a learner faces challenge of vocabulary learning" and when "words and phrases can be associated with visual images that can be stored and retrieved for communication" (Samida, 2004, p.2). However, as the learner advances in language learning, the usage of memory-based strategies decreases.

Cognitive strategy

Under this strategy, the learner manipulates the language in many ways, such as by analyzing, repeating, and summarizing. The process is the following: "Practicing, Receiving and Sending Messages, Analyzing and Reasoning, and Creating Structure for Input and Output" (Samida, 2004, p.2). Cognitive strategies are probably the most popular because they are needed in order to understand the meaning and expression of the language under study.

Compensation strategy

Compensation strategies are typically used when a learner guesses the meaning of new words or unfamiliar expressions. As a result of insufficient knowledge of the language, learners use compensation strategy more frequently. According to Samida (2004), compensation strategy is composed of a set of strategies that:

> make up for the deficiency in grammar and vocabulary… are also used in production when grammatical knowledge is incomplete. When a learner does not know the subjunctive form of verb, a different form may be used to convey the message. (p.3)

Compensation strategies assist in making meaning while the learner has not fully understood a given text.

Indirect strategies

Indirect strategies facilitate the learning process and include metacognitive, affective, and social strategies. They typically go beyond the text and push the learner to use the language in various ways.

Metacognitive strategy

A metacognitive strategy pushes the learner beyond cognitive strategies and helps regulate learning. Most often, metacognitive is referred to "think about thinking". Regarding the difference between cognitive and metacognitive, Livingston (1997) states

> Cognitive strategies are used to help an individual achieve a particular goal (e.g.,
>
> understanding a text) while metacognitive strategies are used to ensure that the goal
>
> has been reached (e.g., quizzing oneself to evaluate one's understanding of that text).
>
> Metacognitive experiences usually precede or follow a cognitive activity. They often
>
> occur when cognitions fail, such as the recognition that one did not understand what
>
> one just read. (p. 3).

Metacognitive strategies force learners to reach a higher level of learning or help learners maintain that stage in their learning. When a certain concept, rule or vocabulary word confuses a learner, for example, metacognitive strategies become very important and help in that area of language learning (Samida, 2004; Oxford, 1990).

Affective strategy

Affective strategies help learners control the emotions and attitudes that might otherwise discomfort or demoralize the learner. Affective strategies include lowering one's anxiety, encouraging oneself, and taking one's emotional temperature (Samida, 2004; Oxford, 1990).

Social strategy

Social strategies help learners increase their communication in the target language. The three main social strategies are asking questions, cooperating with others, and empathizing with others. Through social strategies, learners can develop a cultural understanding and become aware of their surroundings and others' feelings (Samida, 2004; Oxford 1990).

Language learning strategies and motivation

Numerous studies have investigated language learning strategies in EFL classrooms or language classrooms. Only a few, however, have examined the link between motivation and language learning strategies, and even fewer have employed Gardner's model of motivation. Instead, many of the studies on motivation and language learning strategies use Deci and Ryan's (2000) Self-Determination Theory, which involved the extrinsic-intrinsic distinction (e.g. Khazaie & Mesbah, 2014; Nikoopour, Salimian, Salimian, & Farsani, 2012; Xu, 2011). Although the studies reported below employ the intrinsic vs. extrinsic distinctions, their findings on the relationship between motivation and learning strategies as well as factors influencing or shaping strategy use within a motivational framework are of high value in understanding motivation as a construct.

Studies using Deci and Ryan's (2000) intrinsic vs. extrinsic dichotomy have reported mixed results, with some supporting extrinsic motivation (e.g. Khazaie & Mesbah, 2014; Xu, 2011) and others supporting intrinsic motivation (e.g. Nikoopour, Salimian, Salimian, & Farsani, 2012). Xu (2011) investigated the relationship between motivation and language learning strategies among Chinese graduate students, finding that motivation positively correlated with learning strategies and that the majority of graduate Chinese students are extrinsically motivated. In other words, an increase of extrinsic motivation among the students corresponded with higher strategies usage. Along the same lines, Khazaie and Mesbah (2014) explored the relationship between motivation orientation and language learning

strategies among English language learners. The findings revealed that students identified themselves as extrinsic-motivated and used social strategy more often than other language learning strategies. In contrast, Nikoopour et al. (2012), in examining the relationship between motivation and language learning strategies among Iranian students learning English, found that the students were intrinsically motivated and that intrinsic motivation significantly correlated with cognitive and metacognitive strategies. Extrinsic motivation has been found to be negatively associated with memory and affective language learning strategies (Nikoopour, Salimian, Salimian,& Farsani, 2012) . The study suggests that specific language learning strategies are linked to a type of motivation.

A relationship between language learning strategies and motivation orientation was also reported in Oxford and Nyikos (1989), who found that motivation has "influence on the reported use of specific kinds of strategies" (p. 295). Their finding coincides with Gardner's (1985) statement concerning motivation and attitude, where he posits that "motivation and attitude are important because they determine the extent to which the individuals will actively involve themselves in learning their language" (as cited in Oxford & Nyikos, 1989, p, 295). In addition, Oxford and Nyikos found that students who took a language class as an elective for a minimum of five years preferred to use functional strategies over the other types of strategy. Examples of functional strategies are seeking a native speaker, imitating a native speaker, reading authentic material in the language, and other strategies used to practice the language outside the classroom (Oxford and Nyikos, 1989). Moreover, students who studied the language for less than four years used "conversational input elicitation strategies" (p. 294). Examples of such strategies included asking the teacher to speak more slowly, guessing the speaker's statements, and asking for pronunciation corrections. Oxford and Nyikos's study revealed that the number of years of studying a language shapes the use and selection of learning strategies.

Furthermore, Oxford and Nyikos's study highlights that a greater degree of motivation often leads to higher use of language learning strategies. Ellis (1994) reported a similar claim, stating that "The

strength of learners' motivation can be expected to have a causal effect on the quantity of learning strategies they employ" (as cited in Xu, 2011, p.205). In other words, the greater and stronger their motivation, the more learning strategies students use. According to Vandergrift (2005), when a student effectively uses language learning strategies, the student's motivation level is sustained and could even increase. This relationship, therefore, can be viewed as a two-way process: motivation improves strategies, and strategies improve motivation.

In a seminal study examining motivation and language learning strategy of over 2,000 heritage learners enrolled in five different foreign languages, Schmidt and Watanabe (2001) incorporated different components of motivation from different models (e.g. Gardner's, Deci & Ryan's), reporting that "not all aspects of motivation affect strategy use equally, and not all strategies are equally affected by motivational factors. The strongest predictor of strategy use among the motivational scales is Motivational Strength" (p. 342). In other words, although motivation may not enable a student to use all of the strategies equally, it might encourage students to use one or two strategies more often, which might be enough to help the student succeed. .

While none of the studies reviewed above employ Gardner's model of motivation or examine heritage speakers (with exception of Schmidt & Watanabe, 2001), the general findings indicate that motivational orientation is related to strategy use[3] and appears to influence learners' selection of learning strategies. Thus, learning strategies may reflect learners' motivational orientation (Khazaie & Mesbah; ; Nikoopour, Salimian, Salimian & Farsani, 2012; 2014; Xu, 2011). In addition, a factor such as number of years studying a language, shapes the use and selection of learning strategies (Oxford & Nyikos, 1989). Along the same lines, high or low levels of motivation influence the selection of language learning strategies (Ellis, 1994), while continuous use of learning strategies maintains learners' motivation

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[3] Tashakori (2013) reported a statistical significance of $p=0.05$ between strategy and motivation, further supporting the claim that motivation and language learning strategies are related.

(Vandergrift, 2005). Thus, motivation and language learning strategies can be viewed as a two-way process. It is yet unclear, however, which learning strategies correspond with which motivational orientations. While one study (Nikoopour, Salimian, Salimian & Farsani, 2012) reported a strong correlation between motivation and the use of cognitive and metacognitive strategies, the other studies did not dwell on particular types of strategies. Another shortcoming of the current work on motivation and learning strategies is in its exclusive focus on "learning second and foreign languages in the more traditional sense, that is, learning a language associated with someone else's culture rather than one associated with your own or one that you claim as part of your ethnic background" (Schmidt & Watanabe, 2001, p. 312). As a result, the present study aims to examine the relationship between motivational orientations of heritage as well as non-heritage speakers and the different language strategies they employ.

Chapter 3

Methodology

The purpose of this study is to explore the learners' motives and possibility of a relationship between motivational orientation and language learning strategies among heritage and non-heritage learners of Arabic. The effects of instrumental or integrative orientations, for instance, on the learners' employment of language learning strategies and other motivating factors are investigated.

The current study employs a mixed method design relying on both quantitative and qualitative analysis. Semi-structured interviews and three questionnaires are used to provide insight into the participants' learning strategies and to measure their motivation and motivating factors as well as to provide some basic background information.

Participants

Recruitment

During the summer of 2014, the researcher began her data collection by recruiting participants. The inclusion criteria for all participants in this study dictate that each participant must be at least 18 years of age and have taken Arabic classes in the past or be currently enrolled in an Arabic class. For the heritage group, the inclusion criterion dictates that one of their parents needs to be from an Arabic speaking country in order to qualify for the experiment.

The same procedure was used in recruiting heritage and non-heritage learners of Arabic. The researcher initially contacted Arabic language instructors at a large northeastern university about her study and asked if the teachers would be willing to have the researcher come to their classes and make an announcement, to which they all agreed. After the announcements were made, two students who fall under the non-heritage learner category contacted the researcher about their interest in participating. She came to their Arabic class the following day and gave the interested participants the consent form and requested that they read it and ask any questions they might have. The non-heritage participants who agreed to participate were asked to sign the consent form indicating their agreement to participate.

As for heritage speakers of Arabic, their recruitment was a challenge due to their small population in the area. In the Arabic language classes, only one heritage learner indicated his desire to participate. Since he was not older than 18 years old, he was disqualified. As a result, the researcher made an informal announcement within the Arab community requesting that they spread the word on this project. Announcements were made several times over a period of several months in an attempt to find heritage speakers willing to participate. Eventually, two heritage speaker participants contacted the researcher about their interest in participating. The same consent form procedure with the non-heritage learners was used as with the heritage speakers.

Sample

Four individuals participated in the study (N=4). Two of those participants (n=2) are considered to be heritage speakers while the other two are non-heritage speakers (n=2). The ages range from 19 to 29 years old. There are two females and two males. Three participants are university students and one is a language teacher at a local public school. Each participant varied in his/her ethnic background; in the heritage group, one is half Syrian and American and the other is Saudi. In the non-heritage group, one participant is American and the other is Korean. At the time of the data collection, two of the participants

were enrolled in an Arabic intensive program hosted by a large public university. Figure 3-1 provides an overview of each participant and the relative pseudonym. See Chapter 4 for more details on each participant.

	Heritage participant	Non-heritage participant
Ahmed	Half Syrian and American *University student*	
Abdulla	Saudi, raised in the USA *University student*	
Emma		American *Language teacher at a public school*
Kim		Korean *University student*

Table 3- 1 overview and pseudonym of each participant

Measures and Materials

The materials used in this study include Gardner's (1985) "Attitude/Motivation Test Battery" (AMTB), Oxford's (1990) "Language Learning Strategy Questionnaire, and a set of interview questions developed by the researcher. Both AMTB and the Language Learning Strategy Questionnaire were modified for the purposes of this study. The background questionnaire, found in Appendix B, inquires about the basic background information of each participant, such as age, language(s) knowledge, and language use. Also the interview questions, found in Appendix E and F, were developed to facilitate the interview process. The section below details each questionnaire and its usage.

Gardner's (1985) Attitude/Motivation Test Battery

The Attitude/Motivation Test Battery (AMTB), developed by Gardner (1985), is an instrument that has been shown to identify students' motivational orientation and attitudes towards a language. The Battery consists of five categories: motivation, attitudes towards a language, attitude/motivation index, integrative orientation and instrumental orientation. The Battery has over 130 items testing the variables

that are mentioned above. The reliability and the validity of the test have been supported by a number of studies (Gardner & Gliksman, 1982; Gardner & Macintyre, 1993). The adapted version of the AMTB can be found in Appendix C.

Gardner's AMTB has been adapted for other L2 motivation studies[4] (Baker & Macintyre, 2000; Gardner & Macintyre, 1993; Masgoret, Bernaus, & Gardner, 2001). Gardner's (1985) AMTB is Likert-scale questionnaire is ranging from strongly disagree to strongly agree. The AMTB questionnaire has been adapted to fit this study (see Appendix C for the adapted questionnaire). There are two set of questions on the original questionnaire that were irrelevant to the questions driving the present study. These two items are "attitudes towards the learning situation" and "language anxiety." Thus, these items were omitted from the questionnaire provided to the participants. The rationale behind modifying the questionnaire was that these components of the motivation model were not the focus of the study. In addition, similar questions were explored in the interview portion of the study. Therefore, the modified questionnaire is made of two sections, with the first section containing a total of six questions focusing on integrative motivation. Similarly, the second section contains six questions focusing mainly on instrumental motivation. The adapted version of the AMTB consists of a total of twelve questions.

Oxford's (1989) Language Learning Strategy Questionnaire

The language learning strategy questionnaire by Oxford (1989) is labeled as version 5 for English Speakers Learning a New Language. The purpose of the questionnaire is to reveal the various types of strategies employed by language learners. The questionnaire is divided into six sections; each section represents a language learning strategy. The strategies represented in this questionnaire are as followed:

Section A: Memory strategies

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[4] For example, Lasagabaster (2003) used Gardner's (1985) AMTB to asses undergraduates' integrative and instrumental orientation, attitude towards Spanish (majority language), Basque (minority language), and English (foreign language) in Basque University.

Section B: Cognitive strategies

Section C: Compensation strategies

Section D: Metacognitive strategies

Section E: Affective strategies

Section F: Social strategies

Background Questionnaire

The purpose of the background questionnaire is to retrieve basic information about the

participants. The questionnaire consists of 36 questions concerning the participant's educational

background, parents' background, age, language use, among others. The background questionnaire can be

found in Appendix B.

Interview Questions

The interview questions were semi-formal and open-ended. All interviews lasted between 45

minutes to an hour and all were audiotaped. All interviews took place in a quiet room at a university

campus. There are 21 questions for the heritage speakers' interview and 19 questions for the non-heritage

speakers' interview. The interview questions for the heritage and the non-heritage groups are provided in

Appendix E and F. The questions were typed and given to the researcher's adviser for feedback and

approval. The final set of questions focused on the following four themes:

- The learner's experience with Arabic

- Role of family and friends

- Exceptions and goals

- Identity for the heritage speakers.

The interview questions were designed to provide insight about the participant and to assist the researcher in shaping her understanding of each participant with the ultimate goal of providing a holistic answer to the research questions.

Procedures

After participants indicated their desire to participate, all participants were given a consent form and the project was explained to each of them individually. Participants were encouraged to ask questions about the project, and if they are willing to participate, they were asked to sign the consent form to reflect their acceptance of the terms of their participation. Contact information was exchanged with each participant, and a time was set-up to execute the study with each participant individually. The researcher sat down with each participant in a quiet area in the library. She gave them the background questionnaire, followed by the AMTB questionnaire and the language learning strategies questionnaire. Oral and written instructions were provided for each questionnaire. After completing the three questionnaires, the participants began the interview session. The participants did not see the interview questions, and each question was asked orally. An audio recorder was used to record the interview. The interviews lasted between 40 minutes to an hour.

Data Analysis

Quantitative Analysis

Descriptive statistics were provided for each questionnaire. The mean for each and every questionnaire item was calculated as a function of group. Tables and bar graphs were used to illustrate the results.

Qualitative Analysis

The analysis of the interviews was done using a inductive content analysis method. The researcher initially listened to the interview and a transcript was written verbatim. All four interviews were fully transcribed. Each transcript was examined line-by-line. Themes, key words, emotions were highlighted or underlined. Marginal description was provided next to the highlighted or underlined sections. The same process was completed for the rest of the transcripts. After completing the open coding process, the preliminary coding was used to see if the data would fit into the existing codes. In some cases, new codes were generated. Later, all of the codes of each transcript were listed and combined to identify common themes or categories. This process was completed separately for each language group, and two sets of themes for each group were identified.

Chapter 4

Participants

Chapter 4 provides a detailed description of each of the four focal participants. Table 4-1 provides an overview of each participant.

	Emma	Kim	Ahmed	Abdulla
Age	29	23	19	18
Gender	Female	Female	Male	Male
Know other languages besides English	Yes	Yes	Yes	Yes
What are the languages?	French, a little Spanish	English and Spanish	Arabic and Spanish	Arabic
Proficiency in Arabic	Good	Poor	Good	Excellent
How important to become proficient in Arabic?	Not so important	Very important	Very important	Very important
Country of birth/origin	USA	South Korea	USA	Kingdom of Saudi Arabia
Country of residence	USA	South Korea	USA	USA, lived in USA for 12 years
Did you begin to speak/learn your first and second language before the age of 5?	Only first language	No	No	Yes
Order of language proficiency	English, French, Spanish	Korean, English, Spanish, Arabic	English, Spanish, Arabic	English, Arabic
Language used most at home	English	Korean	English	English
With friends and family, what language do you speak?	English	Depends on what country, in USA, English	English	Both English, Arabic

Languages spoken by the mother in order of proficiency	English	Korean	English	Arabic, English
Languages spoken by the father in order of proficiency	English	Korean	Arabic, English	Arabic, English
Mother's highest level of schooling	High school	High school	Master's	High school
Father's highest level of schooling	2 years of college, didn't finish	Ph.D	Master's	Ph.D
Parents' ethnic background. Are they of a Middle Eastern decent? Both? One parent? What country?	No	No	One, father is Syrian	Yes, both, from Saudi Arabia
How often Arabic is used at home?	Never	Very rarely	Rarely	Very often
How often do you speak Arabic with friends	Very rarely	Very rarely	Rarely	Often
How often do you listen to Arabic music/radio?	Rarely	Very often	Often	Rarely
Do you have siblings? How many?	Yes, 1 sister	Yes, two siblings	Yes, one brother older	Yes, five siblings

What language does your sibling(s) speak with you	100% English	Korean	English 95%, Arabic 3%, Spanish 2%	English 75% Arabic 25%
When compared to your other language, what is the overall percentage of your sibling(s) use of Arabic when speaking with your parents	100% English	100% Korean	100% English	Arabic 70% English 30%
When compared to your other language, what is the overall percentage of your sibling(s) use of Arabic when speaking with your grandparents	100% English	100% Korean	Only 1 grandparent, 100% English	100% Arabic
Length of formally studying Arabic	2 months	2 months	5 years	1 year

Table 4- 1 Results of backgroup questionnaire

Case I: Ahmed

Ahmed was born in the United States to an American mother and a Syrian-American father. He is the younger of two boys. Ahmed's experience with Arabic began later in his early teenage years. His parents made a decision to delay teaching him as well as his brother Arabic as they feared that teaching them another language before the first one was established would "confuse" them or sidetrack them. Ahmed's parents decision is not unusual considering that many parents desire to have their kids succeed in their academic career where the English language is dominant. Ahmed began to enroll in a Sunday school that teaches three subjects: Quran, Islamic Studies and Arabic. With his parents and brother, he speaks mostly English and few basic Arabic phrases, such as greetings. With his father, the conversations are mostly in English. In middle school, three choices were given for a language credit: German, Spanish, and French. Ahmed chose to pursue Spanish. In high school, he continued learning Spanish. After five or six years of studying Spanish, Ahmed reported that he became a proficient user of that language.

Later in high school, Ahmed's school began offering Arabic as new option for language credit. Ahmed opted to enroll in Arabic. Around the same time, Ahmed enrolled in an intensive Arabic program during the summer. The Arabic intensive program is a 4-week program that meets four times a week from 8 am to 12 pm. The Arabic program became Ahmed's last experience with classes of formal Arabic. A year following his experience with the intensive Arabic program, Ahmed travelled to Syria, where his father's family members and relatives reside. It was a three-month immersion where he lived with his aunt, who spoke no English, and her son, who knew English but worked during the day and so was not available to translate for Ahmed. Ahmed had to find other ways to communicate with his aunt and the locals. He described his experience as the best experience he had. He revealed his desire to travel to Syria again. Ahmed was proud of himself because his Arabic proficiency was at its best when he came back from Syria. He said that he learned to speak decent Arabic with a Syrian dialect. As of right now, he does not have any plans to take any Arabic courses. Many of Ahmed's friends are from Middle Eastern

countries or of Middle Eastern descents. He attempts to speak Arabic with them as much as he can. He reported that he attends the Masjed[5] frequently. Ahmed said he tries to understand the Friday's Khuttba[6] when it is given in Arabic. He also tries to understand the Quran[7] (recited in Arabic) when it is recited during prayer. Ahmed highlighted that his Arabic is diminishing as his proficiency is Arabic is not as good as when he came back from his summer trip to Syria. He reasoned that his Arabic proficiency declined after his return from Syria because he did not practice it as often and his surroundings did not prompt him to use Arabic or maintain his Arabic proficiency. Ahmed posits that in Syria, he did not have a choice but to try to understand. When he is home in the USA, on the other hand, he can use English when he does not understand since it is convenient. Finally, Ahmed indicated that he wishes to learn and become proficient in Arabic because of his desire to read the Quran in Arabic, understand Friday's Khuttbas and converse in Arabic with his Middle Eastern friends. Ahmed also remarked that he wants his Arabic to improve so he can understand Arabic humor or jokes arguing that the humor is lost when the jokes are translated to English for him. In addition, he longs to communicate with his relatives in Arabic, not just to merely greet them in Arabic, but to also converse. To conclude, Ahmed wants to improve his Arabic so he can find employment in the Middle East. His ultimate goal is to speak and teach Arabic to his own children one day.

Case II: Abdulla

Abdulla was born in the Kingdom of Saudi Arabia (KSA) to Saudi parents. He has five siblings: three older and two younger. Unlike Ahmed's experience with Arabic, Abdulla's journey with Arabic began at a very young age. When Abdulla was five years old, he left Saudi Arabia to the States at a very

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[5] place of worship for Muslims

[6] Khuttba it the Arabic word for "sermon." In the Islamic faith, a weekly sermon is given prior to the *salat* (i.e. form of a prayer) on Friday.

[7] Religious scripture

young age to the States because his father was pursuing his graduate education. Thus, he did not attend public schools there. Abdulla attended public schools in the States full time. Similar to Ahmed, Abdulla's parents enrolled him at an Arabic Sunday school. However, they feared that an Arabic class once a week was not enough to maintain or develop Abdulla's knowledge and skills of Arabic. As a result, his father started teaching Abdulla along with his siblings at home. The father, Abdulla recalled, mainly focused on Arabic and Quranic studies. Abdulla's father tasked his children to read short stories, write those stories, and read aloud their summaries of those stories. As for the Quranic studies, Abdulla stated that over the years, he was able to memorized sections or *Surahs* [8]of the Quran. He noted that while his father focused his teachings on reading and writing in Arabic as well as learning the Quran, Abdulla's father did not provide explicit instructions on Arabic grammar. Abdulla described his Arabic language learning experience as a normal one. Abdulla admitted that had his parents did not pursue Arabic instruction for him, he would have not pursued learning the language. In addition, he proclaimed that all of his siblings, including his sister who was born in the States, are fluent in Arabic. Abdulla proclaimed that while it difficult for him to learn Arabic over the years, he is grateful that his parents taught him Arabic because his Arabic plateaued and, perhaps, declined from his minimal use of it in an English language dominate nation.

Concerning Abdulla's experience with Arabic courses and programs, Abdulla describes his educational experience a positive one. He indicated that the main reason he enrolled in Arabic courses is to learn Arabic morphology since his knowledge of Arabic grammar were minimal. Abdulla enrolled in two courses of Arabic, which he described as "easy." He indicated that he was among the best students in his Arabic classes even though he spent minimal time studying the materials. Similar statements by Abdulla suggest that he was aware of the great gap between him and his peers. According to Abdulla, his knowledge of Arabic was more sophisticated when compared to his peers' knowledge of the language – yet he needed to follow their "slow" rate of learning. He indicated, nevertheless, that while the class

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[8] Chapters in the Quran

moved at a slower pace for him, he benefited from the class. As for communication, he said he

communicates in Arabic with his parents but would constantly code switch between English and Arabic

when communicating with his siblings.

On his use of Arabic outside of the home, Abdulla stated that since his two best friends are

Saudis, he would code switch between English and Arabic. Interestingly, he described using *Whatsapp*, a

mobile messaging application, to communicate with his friends and relatives in Arabic. Abdulla added

that *Whatsapp* contributed to his development in Arabic writing because Arabic is the only language he is

able to use with his extended relatives. Additionally, *Whatsapp* increased his reading speed because he

receives frequent text messages throughout the day from friends and relatives. Ahmed, nevertheless,

noted that the Arabic he used regularly via *Whatsapp* is a colloquial form of Arabic rather than Modern

Standard. This fact for him, however, does not minimize the value of Arabic indicating Modern Standard

or not, he is developing his colloquial tongue and practicing Saudi Najdi dialect. He added that learning

Arabic, regardless of type, would benefit him when he is in the process of finding a job in Saudi Arabia

following his graduation.

Case III: Emma

Emma was born in the States to two American parents. She is a French and English language

teacher at a local public school. She has previous minimal knowledge of Spanish and she began learning

Arabic little over two months ago. When discussing the reasons behind her desire to learn Arabic, Emma

indicated that Arabic is listed as one of the most critical languages. In addition, learning Arabic may help

her job prospects, in case she wants to switch jobs or get promoted.

With regard to her experience learning Arabic, Emma reflected that learning Arabic was a

challenge for her initially. Originally, she recalled that she intended on traveling to Morocco for a summer

as a part of a study abroad program. However, since she was not accepted to the program, she enrolled in a local Arabic intensive course. Emma revealed that learning Arabic was difficult, especially when it is given in an intensive format. The workload, she described as being too much for her initially, but then she adjusted to herself to the homework assignments. Writing in Arabic has been and continues to be a great challenge for her. She said that many of her peers speak other languages beside Arabic, some have taken Arabic before, and others are heritage speakers of Arabic. On a positive note, she revealed that she was impressed that the class was a 100% Arabic only immersion class. Emma recalled that the teachers reinforced a "no English" rule in the classroom. She remarked, however, that if she does not succeed in learning Arabic, she can find another language to study.

As for her family, Emma revealed that while her parents and sister did not know Arabic, they supported her. Emma said that she will not take any Arabic courses until next summer. She added that she is considering reapplying to the study abroad program with the hope that they will accept her this time around. Emma's persistence to study in Morocco stem from her desire to see the Moroccan culture and to experience something new. She is, however, contemplating whether her Arabic will be good enough by next summer in order to have and maintain conversations in Arabic.

Case IV: Kim

Kim was born in South Korea to two Korean parents. She is the eldest of her two siblings. Kim described her family as a conservative Korean family. She said her interest in Arabic started at a young age and stemmed mainly from her experience in Egypt as a child. Kim recalled that her father worked in Egypt for some time, and he enrolled her and her siblings in an international school. Kim revealed that while she wanted to learn Arabic, she needed to learn English first since the international school used

English as a medium of instruction. By the time she mastered English, Kim's family went back to South Korea, and she did not have the opportunity to study Arabic.

Kim revealed that she became interested in hieroglyphics and desired to major hieroglyphics in college. Her parents, however, did not approve of her choice as it may not become a good source of income when she is on the job market. Kim posited that one of the reasons she wanted to major in hieroglyphics is because she loved the Egyptian culture and its history. If she studied hieroglyphics, Kim added, she would work in Egypt.

Her experience with Arabic started recently after she convinced her parents that learning Arabic would benefit her in the future when she applies for positions in her field. Similar to Emma, Kim enrolled in an Arabic intensive program. In fact, Emma and Kim were classmates. Kim, unlike Emma, was fond of the intensive Arabic course as it provided her with a full immersion experience. Kim recalled that in the initial stages of learning Arabic, Arabic was hard and the workload was too much for her. She, however, added that the workload decreased as they progressed throughout the program, and most of the work was executed in class. Similar to Emma, Kim did have her challenges. Writing in Arabic and Arabic morphology was and continues to be a challenge. The difficulties that she is facing in these two aspects of Arabic, Kim highlighted, does not minimize the importance of the Arabic language to her. Kim revealed that she intends on working in either Egypt or Dubai following her graduate from college and possibly open a business in one of those countries. She rated her Arabic proficiency as poor. She, nevertheless, is planning on improving her Arabic by continuing her Arabic language learning journey the following semester by enrolling in another Arabic class.

Chapter 5

Results

Quantitative Results

The quantitative results in this chapter concern two questionnaires: the AMTB and the Language Learning Strategies questionnaires. A general overview is provided following an in-depth analysis of each question.

Motivation Questionnaire

The adapted AMTB questionnaire is composed of 12 items, six of which target integrative orientation while the other six target instrumental orientation. Initial descriptive analysis of the mean scores for each question and for each group revealed that heritage and non-heritage speakers have similar as well as opposing motivational orientation (see Table 5-1). Each question is addressed individually and further interpretations of the findings for each question stem from the interview data in the study.

Table 5-1 and the corresponding bar graph (Figure 5-1) below illustrate the results of the AMTB motivation questionnaire for heritage and non-heritage Arabic language learners. The first row in Table 5-1 reflect the number corresponding to the questions in the questionnaire (e.g. Q1 refers to question one, Q2 refers to question 2) and the corresponding mean score for both groups. The heritage group is abbreviated to HS and non-heritage group is abbreviated to NHS.

	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12
HS	6	6.5	5	4.5	7	7	6	7	7	5.5	3.5	6.5
NHS	3.5	7	6	5.5	1	6.5	3	7	3	3	1	6

Table 5- 1 Mean score for each question per each group
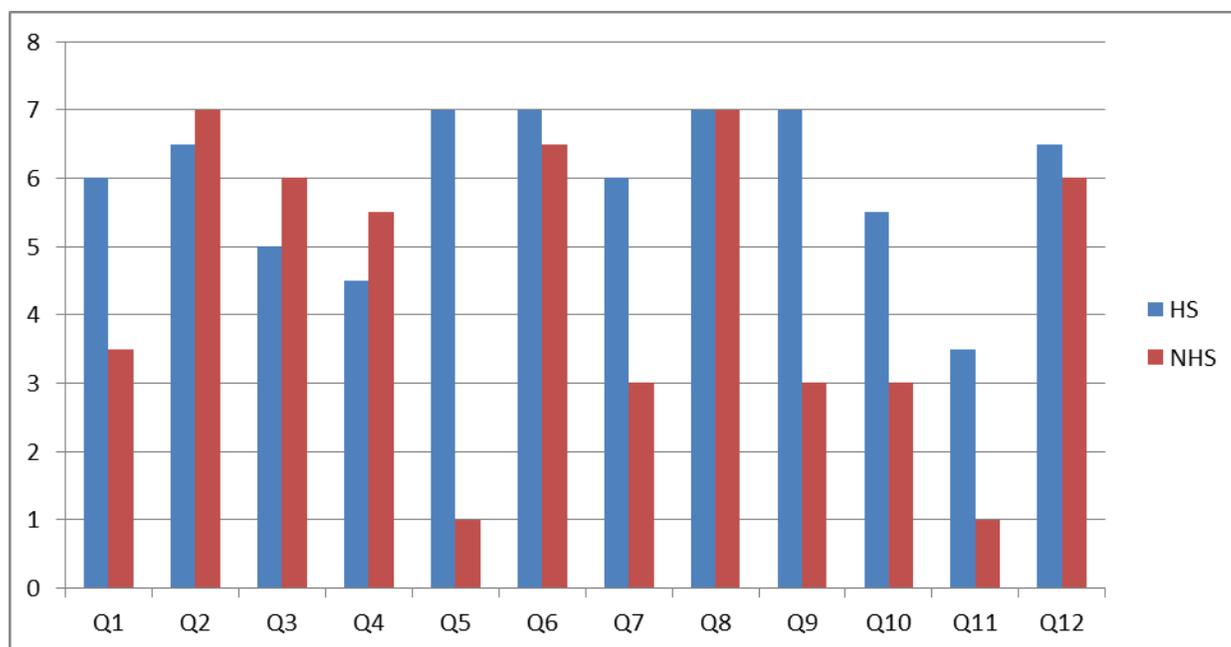
Figure 5- 1 AMTB Motivation Questionnaire Results

The first half of the motivation questionnaire focused on integrative motivation (Questions 1-6).

Question 1: *Studying Arabic allows the participant to feel at ease with fellow Middle Easterners who speak Arabic.*

Overall, heritage speakers scored slightly higher than non-heritage speakers. When examining the interview data, the plausible interpretation for this finding is that heritage speakers of Arabic are surrounded by Middle Easterners, whether in a place of worship or in student clubs. Ahmed, who does not speak Arabic fluently, does not feel comfortable speaking in Arabic with the Middle Easterners. He did not disclose why he feels that way, but one of his reasons to study Arabic is to speak comfortably with

Middle Easterners. Kim, from the non-heritage group, scored a high score because she has future plans to work in one of the Middle Eastern countries, and if she becomes proficient in Arabic she can interact with the locals more comfortably. Emma, on the other hand, has no plans to work in Middle East, so this statement does not truly apply to her. In sum, the heritage group feel more at ease when communication with Middle Easterner than the other group because the heritage participants are already part of a community that largely consists of Middle Easterners.

Question 2: *Studying Arabic is important because it allows the participant to meet and converse with more and varied people.*

Both groups scored high. However, the non-heritage group scored slightly higher (half a point higher) than the heritage group, as shown in Figure 5-1. For both groups, this finding indicates the importance of communicating with fellow speakers of Arabic from a wide variety of Middle Eastern countries. For Abdulla and Ahmed, as revealed in the interviews, conversing with Arabs is essential because Arabs represent family, extended family, and best friends. For the non-heritage group, learning more about exciting cultures, Moroccan's for Emma and Egyptian's for Kim, through personal contact is of great value. As reflected in their interview, a trend in the non-heritage group concerns the idea that if an individual knows more than one language, it gives them the opportunity to meet people who converse with members of that language. Thus, while the goals behind conversing in Arabic are slightly different for both groups as revealed in the interview data, both heritage and non-heritage groups are studying Arabic in order to converse with ease with Middle Easterners.

Question 3: *Studying Arabic is important because it will enable the participant to better understand and appreciate Arabic art and literature.*

Both groups scored high for this statement, although non-heritage group scored slightly higher (by one point). Art and literature are part of every culture and often are attached to the language. For the heritage group, art and literature are as important as knowing the language. It is part of who they are and part of their culture. Understanding and reading the Quran, the Holy Scripture in the Islamic faith, was a

motivation trend in the heritage group. As for the non-heritage group, they may not identify with Arabic art and literature; however, knowing Arabic allows them to understand and appreciate the art and the literature of that language, which are considered part of the language's culture. If they do not understand Arabic, then they might not understand the cultural aspect of it. In sum, for this question, there is no significant difference found for either group. The results for this statement illustrate that both groups are integratively motivated because they are studying the language to understand and appreciate Arabic art and literature.

Question 4: *Studying Arabic can be important for the participant because it allows the participant to participate more freely in the activities of the other cultural groups.*

Both groups scored highly agreed with this statement with the non-heritage group scoring slightly higher (by one point). This question is similar to Question 2, with regard to conversing with different people; however, this question is about other cultural groups. For the heritage speaker and the non-heritage speaker, this is a bonus for knowing another language or being in the process of learning another language. It expands the circle of friends and allows one to participate in events and activities more comfortably and freely. In sum, there is no significant difference found. The results for this statement illustrate that both groups are integratively motivated because studying Arabic allows them to participate in such activities where they can converse and participate more freely.

Question 5: *Studying Arabic can be important for the participant because it will allow the participant to speak with his/her extended relatives and/or significant other.*

The heritage group scored significantly higher than the non-heritage group. The heritage speakers have extended family members in other countries. Some of their relatives may not know English, as Abdulla and Ahmed reflected in their interviews, and can only communicate with them in Arabic. Abdulla is fluent in Arabic and speaks Arabic with his relatives, who are residing in the Kingdom of Saudi Arabia. On the other hand, Ahmed is not fluent in Arabic and only can produce common phrases in Arabic with his relatives. When he travelled to Syria, he faced difficulty communicating with his aunt,

but the experience made him more fluent in Arabic. For the non-heritage group, they do not have family members who speak only Arabic or a significant other who speaks Arabic. Hence, while the family factor is significant value to the heritage group, the family variable is not of importance for the non-heritage group reflecting the significant difference in the mean score found between these two language groups.

Question 6: *Studying Arabic will allow the participant to understand people who speak it and talk with them.*

Question 6 is very similar to questions 1 and 2 with the main difference that while question 2 concerns with expanding one's exposure to people of other tongues, question 6 concerns understanding people of other tongues. Both groups scored high, although the heritage group scored slightly higher (by half a point). For all questions (1, 2 and 6), the heritage learners are expected to participate in their communities and the participation would move more freely and comfortably if they could understand and speak Arabic. Based on the interview data, for heritage learners, understanding people who speak Arabic is of importance because those individuals represent family and friends.   As for the non-heritage group, this is important to them because the goal of studying a language is to understand and speak with people who speak it for the purpose of working (as Kim noted) or the purpose of traveling (as Emma revealed). Travel to their countries or even work there is also a goal for some. For example Kim wants to work in one of the Middle Eastern countries, and studying and understanding Arabic would increase her job prospects in Dubai or Egypt. Therefore, while the motives for understanding Arabic are different, both group find that understanding Arabic is of significant value.

The second part of the motivation questionnaire is focused on instrumental motivation (Questions 7-12).

Question 7: *Studying Arabic can be important for the participant because the participant needs it for their career.*

The heritage group scored relatively higher than the non-heritage group. This finding came as a surprise because learning Arabic for career related motives was quite prominent in the non-heritage

group. Both Kim and Emma revealed in the interviews that learning Arabic would benefit them whether in working in the Middle East, as Kim reflected, or in the States, as Emma indicated. In the heritage group, while both learners indicated the importance of Arabic career-wise, it is Abdulla who revealed that Arabic would be important for him since he has no intentions of working in the States and plans to return to Saudi following graduation.

The difficulty of the Arabic language experienced by the non-heritage group serves as a reason behind the non-heritage group scoring lower than the other group. Emma, for instance, reflected in the interview that she is taking Arabic to improve her job prospects in the States. If Arabic does not work for her, it will not affect her stating that she will move on to another critical language. The heritage group's high score indicates an interesting finding in that the heritage learners are instrumentally motivated as well. In other words, they are not only learning Arabic for community or family related purposes, but are also motivated to learn Arabic for their career needs.

Question 8: *Studying Arabic can be important for the participant because it will make the participant a more knowledgeable person.*

Both groups scored high on this statement; in fact, they are equal. Studying any language, not just Arabic, makes the learner more knowledgeable. Begin knowledgeable, however, can be examines from different perspectives – from being knowledgeable in order to reflect one's knowledge in one's resume when applying to positions or for one's needs of communicating. However, Arabic is connected to many matters such as people, politics and what is happening in the Middle East. Understanding Arabic allows the individual to have more than one perspective or, in other words, understand the situation from another side. The learners can read the Arabic newspapers to get the native perspective and understanding of the situation. In sum, there is no significant difference in the mean found between the two groups responding to this item reflecting instrumental motives for both groups.

Question 9: *Studying Arabic can be important for the participant because they think it will someday be useful in getting a good job.*

This questionnaire item is very similar to item 7. As in the case of item 7, the non-heritage group, unexpectedly, scored lower than the heritage group. Thus, while the heritage group has shared their interest in working in other countries, learning Arabic for career related purposes was more prominent in the non-heritage group. As stated earlier, Kim has a desire to work in the Middle East while Emma is taking Arabic to get a better job or be promoted within in the States. The difficulty facing non-heritage speakers, such as Emma, in learning Arabic seems to contribute to her low expectations that Arabic would help her career wise. Emma's statement concerning the possibility of not succeeding in Arabic, and simply finding another language to study, reflects her decreasing confidence in her Arabic skills and that, for her, Arabic is replaceable with other critical languages. In sum, while illustrating the role language difficulty plays in one's motives for the non-heritage group, heritage learners were found to be instrumentally motivated.

Question 10: *Studying Arabic can be important for me because other people will respect me more if I have knowledge of a foreign language.*

The heritage group scored higher than the non-heritage group. For the heritage learners, they are motivated by this because for some, such as Abdulla, they are expected to have knowledge in Arabic. As for the non-heritage group, studying a foreign language is essential because it is helpful for careers and in experiencing other cultures. Individuals in the marketing profession require them to be in contact with people from other countries, such as Middle Eastern countries. Furthermore, learning another language "is no longer a luxury; it is a necessary skill that students must have in order to compete in a global economy" ("Global Language Project", p.1, n.d.). Knowledge of a foreign language is of importance for members of either group to gain respect within their community (heritage group) and when applying for jobs (both heritage and non-heritage groups).

Question 11: *Studying Arabic can be important because it will fulfill my language requirement.*

The mean scores to this item is low across both groups with the heritage group scoring only relatively higher than the non-heritage group. The participants' status and background influenced their response to this item. For instance, Kim is an international student from South Korea, so the language requirement is waived. This also applies to Abdulla. Even though he grew up in the U.S., he is considered an international student. Emma is a graduate student in a university and her program does not require any language courses. Finally, Ahmed fulfilled his language requirement by taking Spanish. Therefore, none of the participants in either group are taking Arabic to fulfill a language requirement.

Question 12: *Studying Arabic will allow the participant to work in one of the Arabic speaking countries.*

Both groups scored significantly high, with the heritage group scoring slightly higher than the non-heritage group. As mentioned above, both heritage speakers shared the same goal of traveling to other countries and work. Therefore, it is no surprise that they have responded highly to this item. As for the non-heritage group, throughout the interview, Kim indicated not only her desire to work in the Middle East, but also the challenges she faced convincing her parents to take Arabic. For Kim, working in Dubai or Egypt is not merely a goal, it is a plan.

In conclusion, the emerging findings from this questionnaire along with the interview data revealed that heritage learners are motivated to learn Arabic not only for family and community purposes but also for career advancement. The result of the integrative part of the questionnaire concluded that they are learning Arabic to communicate with relatives, community members and friends locally and abroad. The result of the instrumental part of the questionnaire concluded that they are learning Arabic for the benefits associated with learning Arabic, such as expanding career options and finding a well-paid

position in the Middle East. For a heritage learner, such as Abdulla, working in the Middle East is his only option since he is not a US citizen.

Although they are not as integratively oriented as the heritage speakers, the non-heritage group reflected similar findings. They are integratively motivated because they want to communicate comfortably with Arabic speakers and they would like to participate in their community and build friendships. Moreover, the non-heritage group is instrumentally motivated because they are studying Arabic for career purposes, such as switching jobs or the possibility of promotion in the States or abroad.

The adapted AMTB questionnaire revealed that heritage group and the non-heritage group are both instrumentally and integrativley motivated. The interview data on instrumental and integrative motives to learning Arabic revealed other motives that pertain to one group over another painting a holistic perspective of the learners goals and motives.

Language Learning Strategies Questionnaire

Below are the results of the Language Learning Strategies questionnaire. There are six tables and six charts that correspond with the six types of strategies found in the Language Learning Strategies questionnaire. Within each type, there is a list of different strategies that pertain to that type. Before the chart and the table, there is a list of questions that student answered in the questionnaire.

Part A looks at memory strategies. Below are the questions students answered about memory strategies that they use to study the language. After the list of questions, a chart and a table provide a visual representation of the results.

Questions 1-13 represent memory strategies:

1. I create associations between new material and what I already know.

2. I put the new word in a sentence so I can remember it.

3. I place the new word in a group with other words that are similar in some way (for example, clothing, or feminine nouns).

4. I associate the sound of the new word with the sound of a familiar word.

5. I remember the word by making a clear mental image of it or by drawing a picture.

6. I visualize the written form of the new word in my mind.

7. I use a combination of sounds and images to remember the new word.

8. I remember where the new word is located on the page, or where I first saw or heard it.

9. I use flashcards with the new word on one side and the definition or other information on the other.

10. I physically act out the new word.

11. I review often.

12. I schedule my reviewing so that the review sessions are initially close together in time and gradually become more widely spread apart.

13. I go back to refresh my memory of things I learned much earlier

	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12	Q13
HS	3.5	2.5	3	4	3	3.5	4	3	2	1.5	4	2.5	3.5
NHS	5	3.5	4.5	4.5	4.5	3.5	4	3.5	2	4	4	2.5	3.5

Table 5- 2 Memory Strategy Results
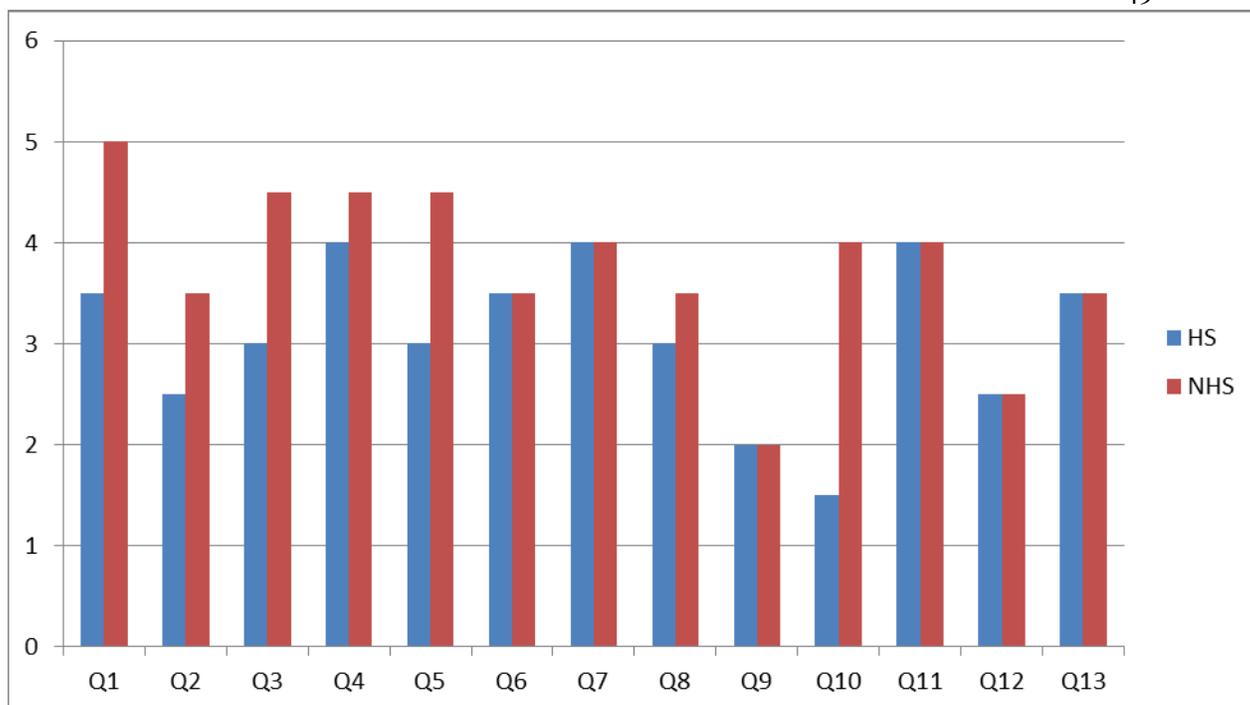
Figure 5- 2 Memory Strategy Results

The first part of the questionnaire, part A, pertains to memory strategies. Above the table and the chart, there is a list of questions for reference. For five out of the thirteen questions (6, 7, 9, 11, and 13), both groups have the same score. Both groups use these memory strategies equally, such as visualizing the written form of the word, using flashcards to study vocabulary, reviewing often, refreshing their memory every now and then, and using a combination of sounds and images to remember new words. However, the non-heritage speakers score higher on the memory strategies suggested by the rest of the questions. This suggests that they use more memory strategies compared to the heritage speakers. What can be deduced from this is that non-heritage speakers of Arabic are more or less beginners and as beginners, they rely more on their memory strategies to do well in the course.

Part B looks at cognitive strategies. Below are the questions students answered about cognitive strategies that they use to study the language. After the list of questions, a chart and a table provide a visual representation of the results.

Questions 14- 31 represents cognitive strategies:

14. I say or write new expressions repeatedly to practice them.

15. I read a story or dialogue several times until I can understand it.

16. I practice the sounds or alphabet of the new language.

17. I use familiar words in different combinations to make new sentences.

18. I initiate conversation in the new language.

19. I watch TV shows or movies or listen to the radio in the new language.

20. I attend and participate in out-of-class events where the new language is spoken.

21. I read for pleasure in the new language.

22. I write personal notes, messages, letters, or reports in the new language.

23. I seek specific details in what I hear or read.

24. I use reference materials such as glossaries or dictionaries to help me use the new language.

25. I take notes in class in the new language.

26. I make summaries of new language material.

27. I find the meaning of word by dividing the word into parts which I understand.

28. I look for similarities and contrasts between the new language and my own.

29. I try to understand what I have heard or read without translating it word-for-word into my own language.

30. I am cautious about transferring words or concepts directly from my language to the new language.

31. I look for patterns in the new language.

	Q14	Q15	Q16	Q17	Q18	Q19	Q20	Q21	Q22	Q23	Q24	Q25	Q26	Q27	Q28	Q29	Q30	Q31
HS	3.5	4	3.5	2.5	4	4.5	2.5	3	1.5	2	3.5	2.5	4	2.5	3.5	4.5	4	4.5
NHS	3.5	5	3	3.5	2.5	4	5	4	2.5	4	4.5	4.5	4	5	2.5	5	4.5	5

Table 5- 3 Cognitive Strategy Results
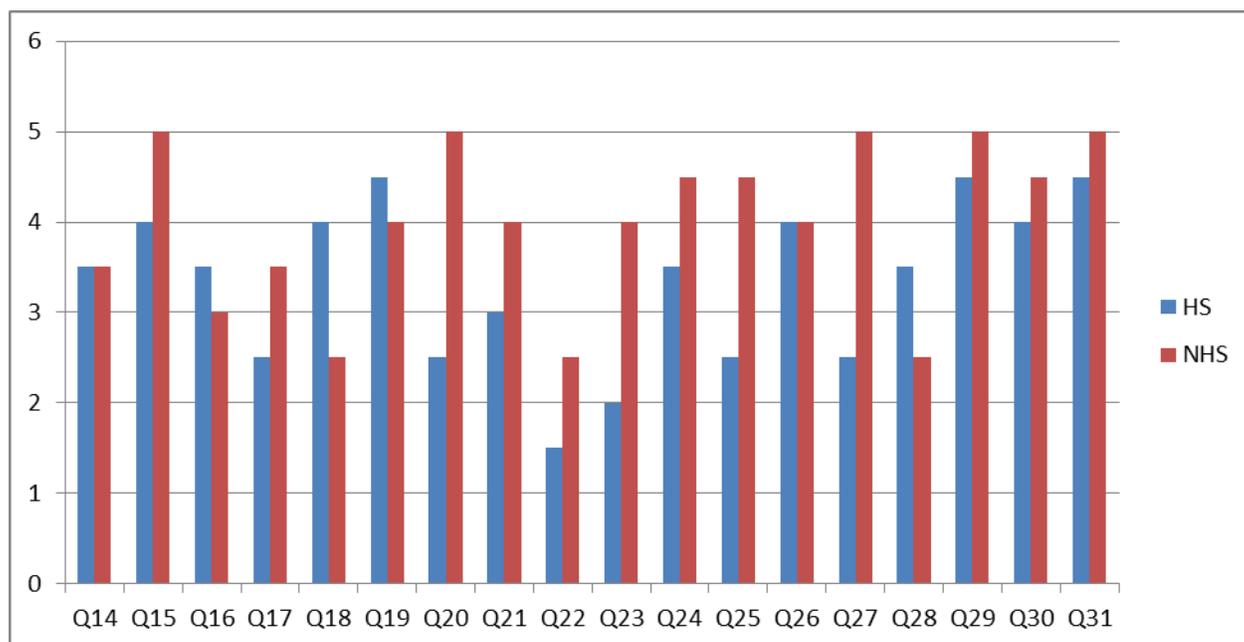
Figure 5- 3 Cognitive Strategy Results

The second part, part B, pertains to cognitive strategies. For two out of the 18 strategies both groups have the same score. The two statements are the following: say or write a new expression repeatedly, and make summaries of the new material learned. As for the rest of the questions, non-heritage participants score relatively higher on the majority of the questions. There three questions where heritage speakers score higher than the non-heritage group; however, they are few compared the twelve where non-heritage speakers scored higher. There are questions where both groups' scores are very near to each other (Questions 16, 19, 29, 30, 31). Overall, it can be deduced that non-heritage speakers use more cognitive strategies than heritage speakers.

Part C looks at compensation strategies. Below are the questions students answered about compensation strategies that they use to study the language. After the list of questions, a chart and a table provide a visual representation of the results.

Questions 32-36 represent compensation strategies:

32. When I do not understand all the words I read or hear, I guess the general meaning by using any clue I can find, for example, clues from the context or situation.

33. I read without looking up every unfamiliar word.

34. I ask the other person to tell me the right word if I cannot think of it in a conversation.

35. When I cannot think of the correct expression to say or write, I find a different way to express the idea; for example, I use a synonym or describe the idea.

36. I make up new words if I do not know the right ones.

	Q32	Q33	Q34	Q35	Q36
HS	4.5	4	4	3	5
NHS	5	5	4.5	4.5	4.5

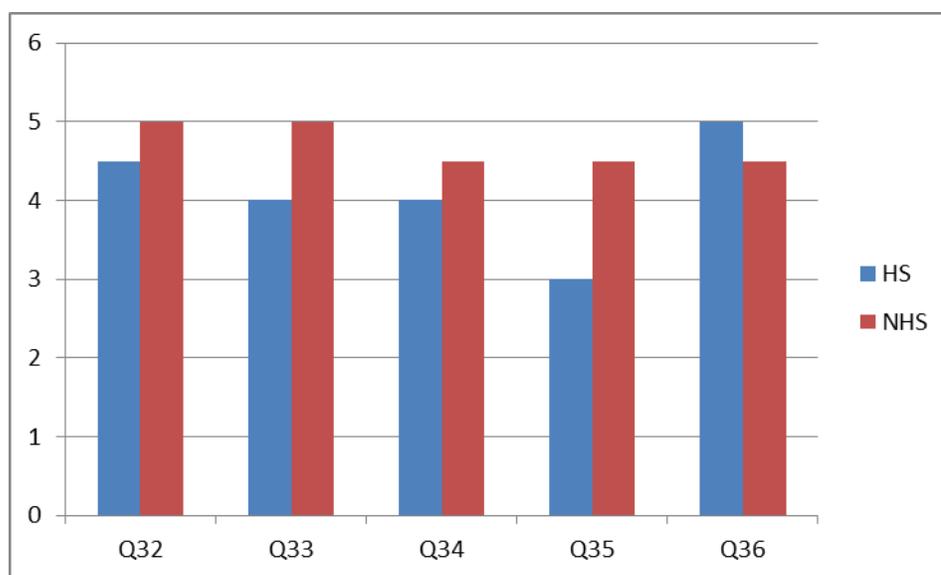**Table 5- 4 Compensation Strategy Results**

Figure 5- 4 Compensation Strategy Results

The third part, part C, pertains to compensation strategies. Overall, non-heritage speakers scored slightly higher than heritage speakers. There is a point or half-point difference between their scores for each question. There is one question where heritage speakers scored higher than non-heritage speakers,

but it is not very substantial finding. It is Question 36 that states, "I make up new words if I do not know the right ones." It could be deduced that non-heritage speakers use slightly more compensation strategies than heritage speakers do.

Part D looks at metacognitive strategies. Below are the questions students answered about metacognitive strategies that they use to study the language. After the list of questions, a chart and a table provide a visual representation of the results.

Questions 37-52 represent metacognitive strategies:

37. I preview the language lesson to get a general idea of what it is about, how it is organized and how it relates to what I already know.

38. When someone is speaking the new language, I try to concentrate on what the person is saying and put unrelated topics out of my mind.

39. I decide in advance to pay special attention to specific language aspects; for example, I focus the way native speakers pronounce certain sounds.

40. I try to find out all I can about how to be a better language learner by reading books or articles, or by talking with others about how to learn.

41. I organize my language notebook to record important language information.

42. I arrange my physical environment to promote learning; for instance, I find a quiet, comfortable place to review.

43. I arrange my schedule to study and practice the new language consistently, not just when there is the pressure of a test.

44. I plan my goals for language learning, for instance, how proficient I want to become or how I might want to use the language in the long run.

45. I plan what I am going to accomplish in language learning each day or each week.

46. I prepare for an upcoming language task (such as giving a talk in the new language) by

    considering the nature of the task, what I have to know, and my current language skills.

47. I clearly identify the purpose of the language activity; for instance, in a listening task I might need

    to listen for the general idea or for specific facts.

48. I take responsibility for finding opportunities to practice the new language.

49. I actively look for people with whom I can speak the new language.

50. I try to notice my language errors and find out the reasons for them.

51. I learn from my mistakes in using the new language.

52. I evaluate the general progress I have made in learning the language.

	Q37	Q38	Q39	Q40	Q41	Q42	Q43	Q44	Q45	Q46	Q47	Q48	Q49	Q50	Q51	Q52
HS	2	2.5	4	4.5	3	3	3.5	3	4	3	4	4.5	3.5	2.5	3	2.5
NHS	1.5	4.5	5	4	4	4.5	4.5	3.5	4.5	4	5	3	4	3.5	4	4.5

Table 5- 5 Metacognitive Strategy Results

Figure 5- 5 Metacognitive Strategy Results

The fourth part, part D, pertains to metacognitive strategies. As the chart illustrates, non-heritage speakers scored higher on most of the items under metacognitive strategies compared to heritage speakers. There are, however, a few areas where heritage speakers score higher than non-heritage speakers (Questions 37, 40, and 48). Regarding the difference between metacognitive and cognitive strategies, Livingston (1997, p. 3) explains,

> Cognitive strategies are used to help an individual achieve a particular goal (e.g., understanding a text) while metacognitive strategies are used to ensure that the goal has been reached (e.g., quizzing oneself to evaluate one's understanding of that text). Metacognitive experiences usually precede or follow a cognitive activity. They often occur when cognitions fail, such as the recognition that one did not understand what one just read.

Metacognitive strategies go beyond cognitive strategies and they help regulate the language. It can be deduced that the non-heritage learners use more metacognitive strategies than the heritage learners because they need to regulate their language, whereas heritage speakers seem to already have regulated their language. Heritage speakers have intuition from growing up in an environment where native speakers use the target language.

Part E looks at affective strategies. Below are the questions students answered about affective strategies that they use to study the language. After the list of questions, a chart and a table provide a visual representation of the results. Questions 53-59 represent affective strategies:

53. I try to relax whenever I feel anxious about the new language.

54. I make encouraging statements to myself so that I will continue to try hard and do my best in language learning.

55. I actively encourage myself to take wise risks in language learning, such as guessing meanings or trying to speak, even though I might make some mistakes.

56. I give myself a tangible reward when I have done something well in my language learning.

57. I pay attention to physical signs of stress that might affect my language learning.

58. I keep a private diary or journal where I write my feelings about language learning.

59. I talk to someone I trust about my attitudes and feelings concerning the language learning

process.

	Q53	Q54	Q55	Q56	Q57	Q58	Q59
HS	3	3	3.5	3	3	1	3
NHS	4.5	4.5	4.5	4.5	2	1	4

Table 5- 6 Affective Strategy Results
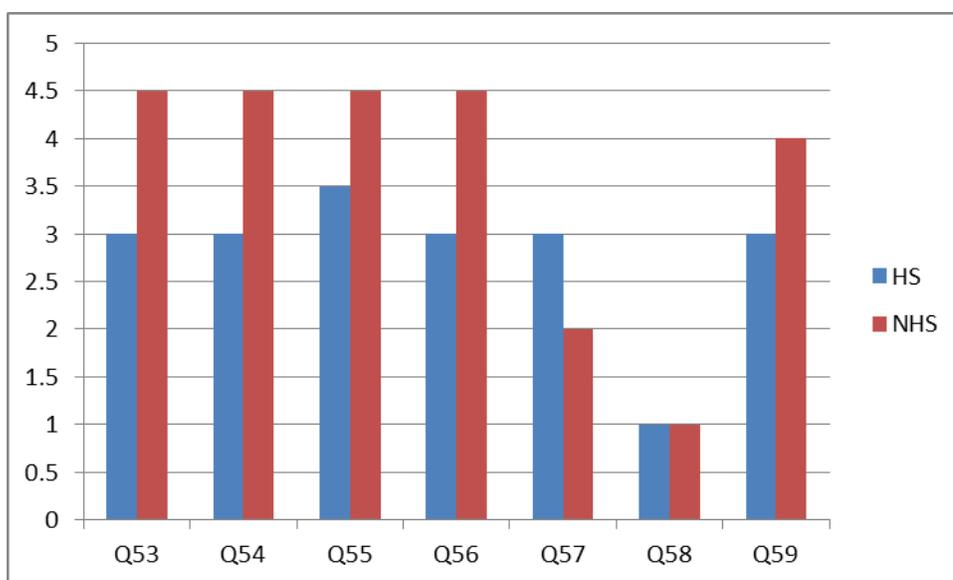
Figure 5- 6 Affective Strategy Results

The fifth part is part E, pertaining to affective strategies. Overall, the non-heritage group scored

higher than the heritage group. There is one question (Question 57) where the heritage group did better

than the non-heritage group, which is that they pay attention to physical signs of stress that might affect

their language learning. Also, there is one question where they scored equally, but it is a low score

(Question 58). The question was whether they keep a diary or journal where they write their feelings

about language learning. It can be deduced that the non-heritage group use more affective strategies than the heritage group.

Part F looks at social strategies. Below are the questions students answered about social strategies that they use to study the language. After the list of questions, a chart and a table provide a visual representation of the results.

Questions 60-64 represent social strategies:

60. If I do not understand, I ask the speaker to slow down, repeat, or clarify what was said.

61. I ask other people to verify that I have understood or said something correctly.

62. I ask other people to correct my pronunciation.

63. I work with other language learners to practice, review, or share information.

64. I have a regular language learning partner.

	Q60	Q61	Q62	Q63	Q64
HS	4	4	4.5	3.5	1.5
NHS	4.5	5	4	4.5	3.5

Table 5- 7 Social Strategy Results
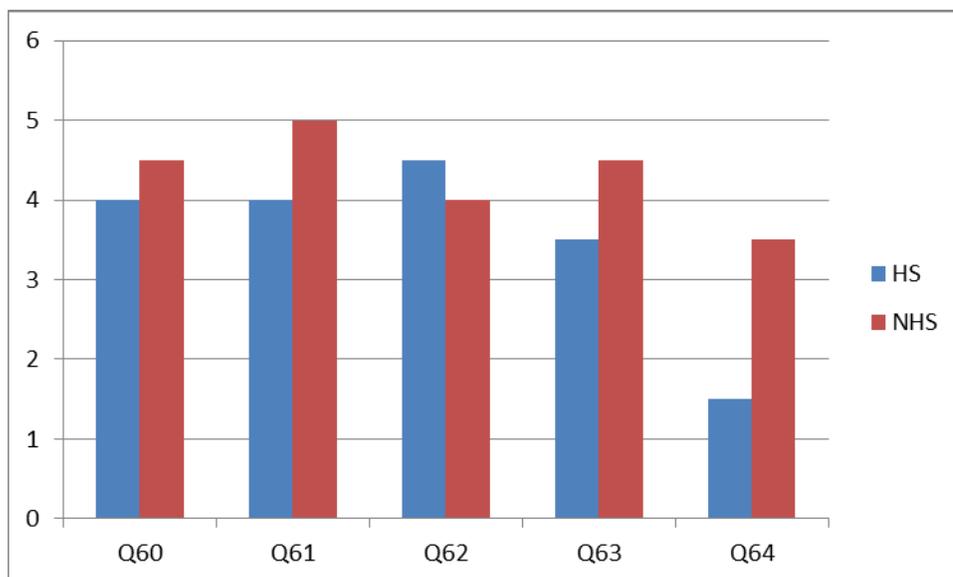
Figure 5- 7 Social Strategy Results

The sixth and final part, part F, pertains to social strategies. Overall, non-heritage speakers score slightly higher than heritage speakers. For most of the questions in the social strategies part (Questions 60-63), both groups score relatively close to each other. There is one question, Question 64 about having a regular language partner, where non-heritage speakers scored much higher than the heritage speaker group. The non-heritage speaker group scored higher for that question. It can be deduced that non-heritage speaker group uses more social strategies than the heritage speaker group does.

There are six types of strategies that the participants were asked to rate on a Likert scale indicating how often they utilize the strategy. Some findings emerged from this questionnaire. First, non-heritage learners use far more language strategy types than heritage learners do, as is shown by the non-heritage learners scoring higher than the heritage learners on the majority of the strategy types. There are two types of strategy, compensation and social, where the scores are very close to each other, but the non-heritage group, overall, outperformed the heritage group in terms of the types of strategy they use to study the language.

Qualitative Results

Non-heritage learners' themes

1) Learning Arabic for the job market

When asked about why they have chosen to learn Arabic, participants in the non-heritage group responded mainly that it will affect their job prospects. In fact, one participant, Emma, an adult learner who is a teacher at a local middle school, said "*I also got it partly job market-wise since it is considered a critical language now unlike, you know… it definitely would be helpful if I either want to switch positions or switch careers.*" She is thinking about how taking Arabic would affect her job prospects. Since Arabic is a critical language, she would have a better opportunity to get a better job than her current one if she mastered it.

Kim, on the other hand, has two reasons. The first reason which she named "the superficial reason," is that she is learning it for the job market. She said, "*I want to work in Dubai for the market expansion and market research…*" Kim has plans for the future to work in Middle East, in particular, Dubai. She has concluded that having mastered the language would improve her likelihood of getting a job. In addition, her long term goal is that she hopes to "*find a business, I'm hoping to find an office in Dubai, UAE or Egypt, so I can make a firm, like a business, like an international commerce company.*" Since Kim's major is marketing, it is fitting to work in an area where the market is expanding. And it will be useful to learn the language of the country.

Emma and Kim expressed their reasons for learning Arabic. They would like to have multiple options, and they believe that studying Arabic will open many doors for them. Emma is a language teacher and at her school, she teaches English and French. If she continues to learn Arabic and becomes proficient in it, she can offer an Arabic course at her school that will improve her career and her resume.

In addition, Kim is thinking about working in the Middle East and one day having her own business. Both of these participants' motivation can be described as instrumental—they are learning Arabic for career purposes and job prospects.

2) *Arabic is a language that enables one to see the world and the culture*

When asked about what Arabic means to them, the following responses were given. Emma said that "*it's a language. I also say it's a language that comes with immense amount of culture behind. To understand what's going on with Arabic, you have to know a little about what's going on with, like, the culture.*" This very same idea can be applied to other languages as well; it pertains not only to Arabic. For example, if she is studying Spanish and a researcher asked her the same question, the answer would be the same or similar. Her response is true in its nature. Language does not come alone but with baggage. It would be difficult to study a language and not its culture. Regarding culture and language, "It has been emphasized that without the study of culture, Genc and Bada (2005) indicated that

> teaching L2 is inaccurate and incomplete. For L2 students, language study seems senseless if they know nothing about the people who speak the target language or the country in which the target language is spoken. Acquiring a new language means a lot more than the manipulation of syntax and lexicon (p. 73).

> Therefore, language and culture are intertwined and it is not effective to teach one without the

other.

Kim said, "*It's one of the tools to see the world.*" Learning Arabic or any language in that matter enables one to see the world differently because the learner is not only learning the language, but the culture too. This ties back to Emma's response, that language and culture cannot be separated, and when a person learns a language, that language becomes a tool to understand and see things differently.

According to Gardner and Lambert (1972), Emma and Kim are motivated because they are learning Arabic to know individuals who are from Middle East and who know Arabic. Also, they are learning Arabic because they are interested to know the culture that is associated with the Arabic language. Thus, based on these two recurring themes, Emma and Kim are instrumentally and integratively motivated.

Heritage learners' themes

1) Arabic language is a part of who they are

The two participants, Ahmed and Abdulla, agree that Arabic is not just any language, but rather a language that aids them with their identity. When the question about what if you couldn't or wouldn't study Arabic for some reason was posed to Abdulla, he said, "*If I cut Arabic out of my life, it would just, I don't know, I would lose it. I mean it's part of me, so I'm not sure how I feel.*" Abdulla could not really imagine how his life would be if he did not or could not study Arabic. He does not see Arabic as a duty to learn and master or something that would improve his job prospects, but as something that he identifies himself with and is part of him.

Ahmed has a similar answer. In the beginning of the interview, he said, "*I'm a Muslim.*" When asked the very same question above, he said, "*I'll be upset. yeah I would like to learn Arabic perfectly, fluently.*" In his transcript, he mentioned Masjed (Muslim's worship place) and Quran (Muslim's scared text) more than once. He wants to "*complete the Quran,*" meaning he wants to read it in Arabic, not in English translation. He said reading it in English "*is not the same, like I read it in Arabic, like listen to it, but understanding it is a different meaning than the English translation.*" It is now clear how and why Arabic is part of who these heritage speakers are. Abdulla did not dwell on how it is part of him (religion, family, friends etc.) but did mention the Quran a few times in his transcript.

Moreover, when the participants were asked about where is home for them, both of them answered their heritage country. Abdulla said "I consider Saudi Arabia home. I lived here for most of my life, I mean every time I visit I know it's home because of my family." Ahmed said:

> *I would say Syria…because even though I haven't been there nearly the same amount I been in the United States, when I went there it just felt, it felt like home, like I feel like what people say like you know the feeling when you get it, I felt the feeling when I was there, that was home, not just my family, people there treat you like I felt more like home...*

This is a tough question to answer, but their respective answers explain a lot about who they are as individuals and how they view Arabic. Both participants have not lived in their country of ancestry for more than five years, they have only visited their country during summer vacation, but they get the "feeling" that this place is home.

Finally, this theme would describe Ahmed and Abdulla as integratively motivated because they are learning Arabic for reasons such as family and religion. Both of them have expressed a strong connection between themselves and their heritage country. For example, even though Ahmed did not live in Syria very long and in fact was born in the United States, he still considers Syria as home.

2) Parents encourage and support them with learning Arabic

Both participants spoke positively about their parents encouraging them to learn and master Arabic. Abdulla said that since he was young, his father "*often gives me different material to read.*" Speaking about his mother:

> *My mother always sends me messages and adds me to group things with What's App and things and so I'm always, that actually helps a lot with Arabic readings,*" and about his dad: "*well, early, really early, my dad teaches at home, um teaches me and my brothers, all of us, he had*

books from Saudia and he would teach us and show us, we began through there but then,

eventually we stopped and we had Islamic School.

His parents, from the time he was very young, tried to teach him Arabic in different ways. They support and encourage him even now that he is in college, and his parents also encouraged him to take an Arabic course to develop his Arabic even more.

Ahmed also reported that his parents are very encouraging and support his learning Arabic. He said about his mom: "*My mom doesn't speak Arabic but she's still, she's still encouraging me about it,*" and his dad: "*M dad um, so I guess they're both, I don't know if they regret it but they wished if they speak it to me as a first language then I'll learn English at school.*" His parents took a different approach with him than did Abdulla's parents. Ahmed's parents mainly focused on teaching him English in the beginning years of his life. That is understandable for a parent in the west to make such decision. There are parents who view the dominant language, English, as important to acquire before anything else. Nonetheless, the parents of both heritage participants also encourage and support their children in different ways and have shown it differently.

Furthermore, both participants said that they communicate with their family and relatives back home. Abdulla said, "(I) *practice messaging my family over there every day, message them in Arabic.*" Ahmed said, "*just in general communication like every once awhile, once a month, a few times a month over texting and calling…greetings are in Arabic.*" Both participants keep in contact with their relatives and with their roots. However, since Abdulla is more proficient in Arabic, he can speak it with his relatives, while Ahmed is not proficient enough to have a conversation in Arabic with his relatives.

3) A successful experience learning Arabic:

Both participants had been in a classroom learning Arabic. They have had a successful experience with learning Arabic in a classroom. Ahmed described his experience as follows:

"I feel like I had it easier than the people around me, like when I'm in a classroom with like American people, I already can, I already have a good decent accent and for them they can't do a'yn [ع, the 18th letter in Arabic alphabet], so for me that stuff been easier, StarTalk [Arabic language program] was really easy."

Ahmed had a memorable experience with learning Arabic and the class was not very hard for him. In fact, it may have been below his level, as he mentioned, "I don't know if it was level 1 or like I have taken level 2 it would been harder." Regardless of the fact that it was easy for him, he did benefit from the class because "it was strict Arabic" and he needed that environment for his Arabic to grow and develop. Similarly, when he visited his aunt in Syria, his Arabic really improved. As he put it, "*I was good, really good at one point (laugh) just because I lost it when I came back, Syria was the best I ever been but um I could still speak a little bit but not as much as I use to.*" His proficiency in Arabic slowly decreased because he did not practice it as often as he did in Syria. The environment was different in Syria verses the United States. In Syria, he did not have a choice but to speak Arabic in order to communicate with his aunt and do basic duties; he could not switch to English to make them understand or move along quickly.

As for Abdulla, he said, "*The class was pretty basic so the things I was learning were good to know because I didn't know them.*" For him, the experience was good. He took Arabic to improve his grammar, but he said what he learned was not sufficient and so he wants to take another Arabic class in the future. Moreover, he said because most of the class was about grammar, it "*wasn't as easy as I thought it's going to be to learn grammar.*" To that point, most of the Arabic he had learned was reading and writing that his father taught him when he was young. His father did not teach him or his siblings grammar. Speaking perfect Arabic and learning the grammar of a language is two different things. Abdulla can speak grammatically correct Arabic, but he does not know the underlining structure and grammar rules.

Language Learning Strategies from Heritage and Non-heritage Learners

Heritage Learners:

During the interview, the researcher asked six questions about language learning strategies. The findings are below.

Heritage learners, Ahmed and Abdulla said that they do use language learning strategies. Ahmed said that to practice speaking and listening, he makes an effort to speak with Arabic speakers and try to understand them in Arabic. Ahmed listens to Arabic music most often to practice with listening. For writing and reading, he said that rewriting sentences helped him with his writing in Arabic 001. As for grammar, he said that he makes charts for verb conjugation and memorizes rules.

Abdulla said he uses strategies to help his learning. To practice writing, he said that he texts every day to his family in KSA in Arabic. As for reading, he reads the messages he gets from his family and relatives. As for speaking and listening, he said "*usually don't have a problem with that, I just, I mean, I just talk unintentionally without trying to learn*" Thus, he feels confident with his speaking and listening ability that he does not have any strategies to practice these skills.

Non-heritage Learners:

Similar to Ahmed and Abdulla, Emma and Kim have mentioned they use language learning strategies to help them with learning Arabic. Emma said "

> *to be perfectly honest, I'm not so much a visual person , it's just more I'm a tactile*
>
> *person it's not like showing me the word right now is helpful but I have to physically*
>
> *write it, so that's hard when I'm learning a new alphabet or that was one of the nice*
>
> *things about the flashcards they had sometimes where you physically matching stuff*
>
> *up , I do much better if I can touch it or move it around or write it*

To practice reading and writing she said she rewrites often to practice writing. As for speaking and listening, she said "*pick out the key words like trying to figure out at least*" and for speaking, she said "*if I know that I'm going to speak to someone you have to kind of like think ahead for a second it's like wait what I wanted to say and say it in your head once and then say it or like if you*". Finally, grammar, she said that she writes the rules and tries to memorize them.

Finally, when asked about what strategies Kim uses to practice reading and writing, she said "constructing sentences, I actually think about it in my head first. I talk first then I prescribe". She tries to read Arabic newspaper to practice reading. As for speaking and listening, she said she makes an effort to find native speakers and have a conversation with them. When she is around native speakers, she said that she tries to listen to their conversations and try to understand them. As for grammar, she said "I read a lot, I try to read the grammar book and I try to make sentences out of it".

In conclusion, the interview revealed that the participants use some kind of language learning strategies to facilitate their Arabic language learning. Some of the strategies that heritage learners use overlap with the non-heritage learners' strategies, for instance, for writing they all said along the lines of rewriting as a strategy to practice writing in Arabic. There is no doubt that they all use strategies to make them succeed in the Arabic language course. It mostly depends on their needs, for example, Abdulla is confident with his listening and speaking capabilities, thus he does not have strategies to practice these two skills. Whereas, the rest have strategies to practice these skills, such as finding a conversation partner or becoming more involved with the Middle Eastern community

Chapter 6

Discussion

The purpose of this study is to explore learners' motives and the relationship between motivational orientation and language learning strategies. Two heritage and two non-heritage individuals participated in the study (N=4). All of the participants completed a background questionnaire, AMTB motivation questionnaire, Language Learning strategies questionnaire, and participated in a semi-formal interview. A mixed research method was used to answer the following research questions driving the study:

RQ. 5.   What motivates a heritage speaker of Arabic to learn his or her heritage language?

RQ. 6.   What motivates a non-heritage speaker (i.e., an adult language learner) to learn Arabic as a foreign language?

RQ. 7.   What language learning strategies do heritage learners and non-heritage learners employ?

RQ. 8.   How does the language learning strategies of either group relate to their motivation?

RQ. 1: What motivates a heritage speaker of Arabic to learn his or her heritage language?

Based on the findings of this study, heritage speakers reflected integrative motives more than instrumental motives. However, heritage speakers were to some degree instrumentally motivated. Their mixed motive, which was heavily integrative, was reflected in the interview as well as the AMTB. The

motivation questionnaire yielded a slight tendency towards integrative motivation where in three of the

six items that focused on the integrative motivation (the first six items on the motivation questionnaire)

item one, item five and item six the heritage participants scored fairly high. These items include

statements, such as question one "

> *Studying Arabic allows the participant to be (feel?) at ease with fellow Middle*
>
> *Easterners who speak Arabic.*" question five "*Studying Arabic can be important for*
>
> *the participant because it will allow the participant to speak with his/her extended*
>
> *relatives and/or significant other,*" and question six "*Studying Arabic will allow the*
>
> *participant to understand people who speak it and talk with them.*

 All of these questions are related to relatives and friends who are Arabic speakers. The in-depth

interviews with Ahmed and Abdulla revealed that they are motivated to master Arabic for integrative

reasons, such as to communicate with their relatives and friends in Arabic and develop a stronger bond.

Regarding family and relatives, for example, Ahmed said, "able to converse with my friends and family

comfortably, to be able to like understand Quran so that means to learn the fis'ha (Modern Standard

Arab)." Thus, one of Ahmed's reasons for taking Arabic is to speak comfortably with friends and family

abroad. In addition, he also would like to understand Quran in Arabic because "Quran can't be

translated". Therefore, these two reasons that Ahmed gave during the interview indicate a integrative

motivation.

Questions seven through twelve are statements representing instrumental orientation, to which the

heritage group scored higher than the non-heritage on the majority of the statements. On the AMTB

questionnaire (questions 7-12), out of six questions, five questions the heritage learners scored higher

than the non-heritage participants revealing an unexpected high instrumental motives. In addition, in the

interview, both heritage speakers communicated their goal to go back to their respective countries and

work there. Abdulla, for example, said "I think um I'm at a good enough level but I don't think I'm ready

to be settled down in Saudi Arabia and be able to keep up with everything with paper works and things, I don't think I could do that, at least not right away". Abdulla already is thinking about his future work place. He already made decision to live and work in KSA and he would like to improve his Arabic so he will be a perfect candidate. He does not think he is ready to be "settled down" because he is not prepared for the demand that the workplace will ask from him in terms of paperwork and documents written in Arabic that they will require from him.

The study reveals that while some may reflect instrumental orientation, it does not necessary means that they are instrumentally motivated. There are instances where both non-heritage participants expressed their goals and interest to work in the Middle East, which can be interpreted in two ways. For instance, their desire to work in the Middle East, in the case of Ahmed, is motivated by being surrounded by his extended family, which, in itself, is an integrative motive. Abdulla, on the other hand, will be working in Saudi because it is his home, and his reasons for mastering Arabic to work there reflect instrumental motivation. The strength and effect of integrative and instrumental motives are revealed in Figure 5-1.

When examining the interviews, heritage speakers reveal more integrative motives than instrumental motives. Firstly, heritage speakers identify themselves as Arabic speakers. Abdulla, for instance, states: "*if I cut Arabic out of my life it would just, I don't know, I would lose it, I mean it's part of me, so I'm not sure how I feel.*" The notion of eliminating the Arabic language from his life was a bothersome notion that he cannot fathom. When compared to the non-heritage group, particularly to Emma, who stated that she will abandon Arabic if she does not succeed, heritage speakers of Arabic are connect to the language at a much deeper level.

Themes of "family" and "friends" appear constantly in interview transcripts of heritage speakers. Both heritage participants demonstrated their desires and shared some of their experiences when communicating with family and relatives. They would like to be comfortable around Arabic speakers and ultimately be able to speak Arabic with confidence. For these reasons, instrumental motives are ranked

second because for both participants, they would like to be near their relatives and are nostalgic to their ancestral homes. It is for this reasons, that even the desire to learn Arabic to work in the Middle East can be seen as an integrative motive—to be financially able to support oneself in order to surround oneself with extended family and friends.

The major emerging finding in the present study is that Arabic heritage learners claimed to be integratively motivated and, to a lesser degree, instrumentally motivated. In her study of Portuguese heritage learners, Ferreira and Gontijo (2011) found that the participants were integratively and instrumentally motivated. Similar findings were reported in Wen's (2011) study on Chinese heritage learners. Wen reported both integrative and instrumental motivations for heritage learners. As reported in the second chapter of this thesis, there has been many inconsistency in the literature on the motivations of heritage speakers. Through the use of a mixed-method approach, the present research highlights the significant role integrative motivation plays as well as illustrating that what seems to be an instrumental goal can stem from an integrative motivation. Such findings would have not been revealed had the interviews not been carried out.

These findings are important because they highlight how motives, integrative and instrumental, impact the learner, whether the learner is heritage or non-heritage, and they remind other researchers that a questionnaire along with in-depth interviews reveals aspects of motivation that were not discussed in previous work on heritage speakers motivational orientation.

RQ. 2: What motivates a non-heritage speaker (i.e., an adult language learner) to learn Arabic as a foreign language?

The non-heritage learners' findings suggest that they are more or equally integratively motivated than heritage learners and less instrumentally motivated than heritage learners. They are studying Arabic because it allows them to converse with people from Arabic-speaking background, to understand them

and understand their culture and appreciate their own culture too. Studying Arabic makes them a knowledgeable person which gives them the opportunity to find a job. All of these are a fusion of both motivations. They also scored high on items about career, that is, if their reason for studying Arabic is to find a better job. This is illustrated in figure five (AMTB questionnaire), questions one through six. Here, the non-heritage participants scored higher on three of the six questions than heritage participants. However, on the instrumental part, the non-heritage participants did not score higher than the heritage participants. In fact, out of all of the questions, there was one question where both groups scored equally and the rest the non-heritage participants scored less. That question is question 8 which states "*Studying Arabic can be important for the participant because it will make the participant a more knowledgeable person*". Both groups scored very high and this indicates that both see themselves as knowledgeable individuals.

In the interview, both participants had more than one reason to study Arabic. Emma's reasons are:

> "*partly it's a challenge because it is so very different and especially like you know Spanish, I thought about taking Spanish this summer but it's like I got a base in that and something that I can pick stuff up without it being that hard and I knew Arabic I would have no chance in the world learning in my own and you know … and then partly I also got partly job market wise since it is considered a critical language now unlike you know, it definitely would be helpful if I either want to switch positions or switch careers.*"

The first reason why Emma studied Arabic is because she loves the challenge and would like to learn something different. Based on that description, this could be labeled as integrative motivation because she is learning Arabic not for its benefits but because she genuinely likes the language. The second reason is

about the career aspect and how it will improve her job prospects—if she succeeds in mastering Arabic. Thus, it is clear that Emma has two intentions and both fall under two kinds of motivation.

Kim, similar to Emma, has two reasons for taking Arabic. First she took Arabic because the market is expanding in the Middle East and she would like to work overseas. The second reason she said, "I lived in Egypt for three years before when I was 11 and I went to my middle school there, even though I couldn't learn Arabic, it was really sad, I wanted to learn Arabic so bad because I wanted to learn Egyptology that's why I went to Egypt but then I couldn't learn Arabic without learning English…" Based on the description, Kim is integratively motivated because she is interested in the Egypt's culture and wants to learn more about Egyptology. Also, she is instrumentally motivated because she has an interest to work in the Middle East.

A number of studies have found that female participants have higher integrative motivation than males (Dörnyei & Clément, 2001; Mori & Gobel, 2006; Kormos & Csizér, 2008; Yang, 2003). A study by Yang (2003) found that the female participants had higher integrative motivation than male participants. Furthermore, a study by Mori and Gobel (2006) found that Japanese female learners had higher integrative motivation than male participants. Even though these studies are not exactly about heritage learners, however, this provides support and explanation for the critical finding that is found in this present study. The non-heritage group, composed of only females, is more integratively motivated than the males.

Gardner and Lambert (1972) suggest that if someone has a positive attitude and perception towards a language, in this case, Arabic, then they are integratively motivated. The participants seem to lean towards integrative orientation because they do think positively of it. This seems to provide a nice explanation for the presence of integrative motivation. However, they are also thinking career-wise, which seems typical of any language learner. Moreover, Kutz and Belnap (2001) support the idea of having more than one motivation. Non-heritage speakers can be integratively motivated and instrumental

motivated –there is no problem with that. Also, they could have other motivation factors other than these two common ones that we are not aware of.

RQ. 3 & 4: What language learning strategies do heritage learners and non-heritage learners employ? And how does the language learning strategies of either group relate to their motivation?

Based on the results of the Language Learning Strategies questionnaire, non-heritage learners seem to use more language learning strategies compared to heritage learners. This could be due to the fact that heritage learners are far more advanced in their language than non-heritage learners. If this is found to be true, it would imply that heritage learners do not rely much on language learning strategies because they are close to or in the process of mastering the language. One of the heritage students who used to be proficient in Arabic but now is borderline proficient still understands when someone speaks to him in Arabic, but takes time to reply. During the interview, he described his experience with Arabic as "easy" and said he was "far more advanced than the rest." Of course, he felt that he did not need language learning strategies to survive the class. Abdulla, the other heritage learner, shares the same feelings as Ahmed. He also described the Arabic class he took as "easy." If both participants agree that the Arabic course they took was easy and did well in it, this could suggest that they relied on their past experience and learning of Arabic to do well in the course. If there was not any learning happening for them and no challenges for them, their use of language learning strategies is basically non-existent.

The non-heritage speakers scored higher than the heritage speakers in the use of the memory language learning strategies. This could be due to the fact that, since the non-heritage speakers are beginners in learning the Arabic language, they have a tendency to rely on memory strategies to succeed.

Another factor that may be relevant is that the heritage learners' group contains two males and the non-heritage group contains two females. The non-heritage group, overall, scored higher on all of the

language learning strategies: this may be due to the fact that they are females. Khazai and Mesbah (2014) study's findings indicated a significant difference between males' and females' use of language learning strategies. Females used more language learning strategies than males. The females used more cognitive, metacognitive and social strategies, whereas the males used more of the compensation strategies. In fact, the scores on the compensation strategy graph are very close to each other, by a half a point or a point between the two groups. That is the only strategy graph where the scores are very near to each other. This could mean the males in the current study use more compensation strategies compared to the other language learning strategies. Looking at the social strategies graph, the scores are very close to each other too, perhaps because heritage speakers are more advanced in Arabic than the non-heritage speakers. Therefore, they are able to produce the language more than the non-heritage speakers. On the other hand, it seems that non-heritage learners do better on metacognitive and cognitive strategies than the heritage speakers' group. In sum, the Khazai and Mesbah (2014) study explains the phenomena of why females scored higher on all learning strategies than males and supports the findings that suggest that females use more metacognitive and cognitive strategies than males. These findings are similar to what the researcher found in the present study. Female participants scored higher on all learning strategies than male counterparts.

The second part of the question asks how language learning strategies connect to motivation. Based on the conclusions of the interviews and the two questionnaires, both groups seem to be motivated regardless of which orientation they fall into because both groups fall into both orientations. Based on the observations of the language learning strategies' graph and the motivation questionnaire, motivation has a high correlation with overall strategy use. This is illustrated by both groups and their choice of strategy use. In fact, the combination of integrative and instrumental motivation allows the learner to use more and different strategies. This can be seen by both groups, but in the non-heritage group in particular. This study found that these learners are integrative and instrumentally motivated and overall, reported that they use more strategy types. The strength of motivation is argued to correspond with frequent use of strategies

(Chaing-yi, 2003). Furthermore, in the present study, the non-heritage group's motivation appears to affect their strategy use. Cognitive and metacognitive strategies are the most set of strategies used by the non-heritage group, followed by affective strategies. This finding is consistent with other studies that have concluded with the same results (Xu, 2011; Schmidt, 2001). This is illustrated in Figures 5-3, 5-5 and 5-6. In addition, compensation, memory, and social strategies' scores are somewhat equal among both groups. This is illustrated in Figures 5-2, 5-4, and 5-7.

A study undertaken by Tashakori (2013) indicates that there is a significant relationship between motivation and strategies. Thus, Tashakori (2013) support the current study findings that there is a correlation between motivation and language learning strategies among heritage speakers and non-heritage speakers. From the findings, the non-heritage group motivation **correlated** with high-ability and high proficiency type of strategies—cognitive and metacognitive, whereas the heritage group, which has the same mixture of motivation orientation, correlates with beginner strategies. These results are not conclusive by any means because of the small sample. The non-heritage group cannot be proficient or have high capabilities of the target language because they recently started learning Arabic at the time of the study (about two months).

The implications of these findings for teaching Arabic suggest that the teacher take into account the students' motivation before teaching Arabic. Even though in this study, it is shown that both groups have more or less the same mixture of motivation, one group was more integratively motivated and the other was more instrumentally motivated. The teacher should not ignore this because motivation is what is essential, as it is what allows the learner to enjoy and learn the language.

The findings of the current study provide some understanding regarding the Arabic learners. Regardless of whether they are proficient or have high capabilities, heritage learners do not have an understanding of language learning strategies. This can be seen in the case of Abdulla, who is proficient and speaks Arabic similar to a native speaker; however, he uses strategies that are associated with language beginners. Thus, teaching approaches should be taken into consideration. Modeling and

reinforcing different types of strategies that accommodate the learner's language proficiency is very effective. Abdulla might have learned better if he had used strategies that fit his language proficiency needs because he is past the level of beginner and intermediate in the majority of the skills. Finally, it is the teacher's duty to know his/her students' motivation and the language learning strategies they use often.

Limitations and Future Directions

One of the limitations of this study is its small participant sample. While the sample allowed for a clos and deep examination of members of each language group, the researcher was not able to draw broader conclusions or generalize. Furthermore, it would have been more effective to have had different participants from different backgrounds for both groups. Secondly, if there had been a larger group of participants, the researcher could use inferential statistics to find how strong the relationship is between motivation and language learning strategies.

Another limitation is that this study is not a longitudinal study. The conclusions of longitudinal studies are usually accurate and can provide a clear picture and better understanding of heritage speakers concerning motivation. Moreover, the aspect of family is not extensively researched; the paper suggests the possibility of the family and community's important role of motivating, sustaining, and maintaining the heritage language. Lastly, there seems to be a gender difference in the current study that may have skewed the results; thus, for future studies, there should be a combination of males and females in each group.

Recommendations are to further research this matter but with a larger group of participants. Also, research can be done in the language classrooms where both groups share the classroom together and the researcher could observe them at work. Lastly, it would be interesting to focus on motivation and

language learning strategies of different categories of heritage speakers to determine if there is a stronger relationship.

There are several implications of this study. For one, it would seem there is a need for a separate course geared towards only heritage speakers. The two heritage speakers in this study took Arabic courses with non-heritage speakers and benefited very little from the class because it was not at their level. They both described it as "easy" even though, to some level, they benefited from the course. Second, motivation, both integrative and instrumental, is important in the classroom because "students who feel more highly motivated will be more likely to expend the effort needed to engage in strategy use" (MacIntyre & Noels, 1996, p. 383). Thus, it is important to address motivation and start to teach based on these results—to keep the learner interested, engaged and connected. Lastly, teachers should implement language learning strategies depending on the student's needs and language proficiency. For example, if the student is proficient in Arabic, the student does not need memory strategies, but rather metacognitive or social strategies to practice his/her language.

Conclusion

The aspect of family, identity and religion are important concepts that should be further researched for heritage speakers. These key points help to provide an overview of some of the issues when investigating motivation of heritage speakers. It seems that the focus on the "type" of motivation in previous work rather than the various factors involved in motivation failed to portray an accurate depiction of motivation as a whole and the field is left with inconsistent findings. Therefore, more empirical and mixed-method approach to motivation are needed in this area, and with this new direction, more questions will be answered and a better understanding can prevail.

Motivation and language learning strategies have spurred many publications. The paper posed a few key questions surrounding the motivation of heritage speakers of Arabic to learn their heritage

language. While the study revealed that motivational dichotomy does not work for heritage speakers who demonstrate both instrumental and integrative motives, the study highlighted the heritage speakers also used mixed types of strategies. Furthermore, longitudinal studies examining the evolution of learning strategies and motives over time may portray a holistic image of the complexities of motivation as a construct.

Appendix A

Consent Form

PENNSTATE
1855

Informed Consent Form for Social Science Research
The Pennsylvania State University

Title of Project: Motivation and Learning Strategies: Case study of Heritage
Language Learners and Foreign Language Learners of Arabic

Principal Investigator: Ebtesam Althowaini, Undergraduate Student
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1. **Purpose of the Study:** The purpose of this research study is to explore the relationship of motivation and language learning strategies of heritage learners and foreign learners of Arabic and explore any differences between the learners. The research questions of this study are: What motivates heritage learners? What motivates foreign learners? What are the learning strategies adopted by HLL and how are they similar/different to/from that of FLL participants? Answers to these aforementioned questions will benefit students and teachers in the classroom and hopefully make the language experience successful.

2.   **Procedures to be followed:** I will audio record one interview with you. The interview will be in in English. Also, you will take two questionnaires and one background survey.

3.   **Benefits:** You might learn more about yourself by participating in this study.

The study will be beneficial to language teachers and curriculum developers; they will have a better understanding of heritage language learners and foreign language learners' motivation and learning strategies. There are not a lot of studies conducted that explore the relationship of motivation and learning strategies for heritage learners and foregin learners. Knowing that there is a relationship, this study will help teachers and adminstrators develop better programs accommodating this relationship and possible difference between heritage and foreign language learners of Arabic.

4.   **Duration:** It will take about an hour to complete each interview.

5. **Statement of Confidentiality:** Your participation in this research is confidential. All reasonable efforts will be made to protect your confidentiality in all communications involving this project. Information that could be used to identify you will be excluded from all data sources: i.e., interview transcripts. Pseudonyms will be used at the point of transcription, coding, and the storage of data. The data and audios, digital, will be stored and secured at the Principal Investigator's computer in a password protected file. No one will have access to the audios except the Principal Investigator and they will be destroyed by August 2015.

6. **Right to Ask Questions:** Please contact the Principal Investigator, Ebtesam Althowaini, at (814) 7770764 or ema5154@psu.edu with questions or concerns about this study.

Also, Dr. Suresh Canagarajah, my advisor for this research in the Applied Linguistics Department, will serve as an arbiter in case of complaints or concerns about this research. Participants can also consult her for any other concerns related to this project. Her contact information is as follows:

Suresh Canagarajah
Edwin Erle Sparks Professor
Director, Migration Studies Project
Departments of Applied Linguistics and English
Pennsylvania State University
303 Sparks Building
University Park, PA 16802.
Telephone: 814 865-6229
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7.   **Voluntary Participation:** Your decision to be in this research is voluntary. You can stop at any time. You do not have to answer any questions you do not want to answer.

Refusal to take part in or withdrawing from this study will involve no penalty or loss of benefits you would receive otherwise.

You must be 18 years of age or older to take part in this research study. If you agree to take part in this research study and the information outlined above, please sign your name and indicate the date below. You will be given a copy of this consent form for your records.

A. _____ I **give** my permission to be **AUDIO** taped.

_____ I **do not give** my permission to be **AUDIO** taped.

B _____ I **do give** my permission for portions of this interview to be directly quoted in publications/presentations.

_____ I **do not give** my permission for portions of this interview to be directly quoted in publications/presentations.

_____
_____
Participant Signature   Date

_____
_____
Person Obtaining Consent   Date

Appendix B

Background Questionnaire

Background Questionnaire:

1. Name

2. Age

3. Gender

4. Are you a heritage learner_____ or foreign learner_____?

5. I'm a Freshmen_____Sophomore_____junior_____senior_____

   Neither_____

6. Do you happen to know other languages other than your dominant language/ mother

   tongue?

7. What are the languages?

8. How do you rate your overall proficiency in Arabic as compared with the proficiency of

   other students in your class? (Circle one)

       Poor   Fair   Good   Excellent

9. How important is it for you to become proficient in Arabic? (Circle one)

       Not so important   Important   Very Important

10. Country of origin/Birth?

11. Country of Residence?

12. If your country of birth and country of residence are the same, please skip question #12.

   If the countries are different, how long have you been living outside your country of

   birth?

13. At what age did you first begin to learn your first language (Arabic)?

14. At What age did you first begin learning your second language (English)?

15. Did you begin to speak both your first and second languages before age 5?

16. Did you happen to live outside of your place of origin/birth?

17. If you happen to know more than one language, please list all the languages you know in

   the order of dominance/fluency?

18. If you happen to know more than one language, list all the languages you know in order

   of acquisition (first learned to last)

19. What language do you use the most at home?

20. What language do you use the most outside of home?

21. When you are with friends or family who speak both of the languages that you speak

   what language do you like to use?

22. Do your teachers or family members (or yourself) consider your grammar skills of

   Arabic language to be the same as that of a native speaker who only speak that

   language?

23. What are the languages spoken by your mother in order of proficiency (most proficient

   to least proficient)

24. What are the languages spoken by your father in order of proficiency (most proficient to

   least proficient)

25. What is your mother's' highest level of schooling?

26. What is your father's' highest level of schooling?

27. Do you happen to take a foreign language class at the moment? What is it?

28. how frequently did you use Arabic language at home

   Always very often often rarely very rarely never

29. how frequently did you use your Arabic language with friends

   Always very often often rarely very rarely never

30. How frequently do you use Arabic language with Listening to Radio or Music

   Always very often often rarely very rarely never

31. Do you happen to have siblings?

32. What percentage of the language (s) your siblings speak with you?

33. What percentage of the language (s) do your siblings speak with your parents?

34. What language (s) did your grandparents use with to you?

35. Have you ever been enrolled in a school specifically for learning Arabic? Where?

36. How long have you studied Arabic?

Appendix C

AMTB Motivation Questionnaire

Part A

1. Studying Arabic can be important to me because it will allow me to be more at ease with fellow Middle Easterners who speak Arabic.

Strongly   Moderately   Slightly   Neutral   Slightly   Moderately   Strongly
Disagree   Disagree   Disagree   Agree   Agree   Agree

2. Studying Arabic can be important for me because it will allow me to meet and converse with more and varied people.

Strongly   Moderately   Slightly   Neutral   Slightly   Moderately   Strongly
Disagree   Disagree   Disagree   Agree   Agree   Agree

3. Studying Arabic can be important for me because it will enable me to better understand and appreciate Arabic art and literature.

Strongly   Moderately   Slightly   Neutral   Slightly   Moderately   Strongly
Disagree   Disagree   Disagree   Agree   Agree   Agree

4. Studying Arabic can be important for me because I will be able to participate more freely in the activities of other cultural groups.

Strongly   Moderately   Slightly   Neutral   Slightly   Moderately   Strongly
Disagree   Disagree   Disagree   Agree   Agree   Agree

5. Studying Arabic can be important for me because it will allow me to speak with my extended relatives and/or significant other.

Strongly   Moderately   Slightly   Neutral   Slightly   Moderately   Strongly
Disagree   Disagree   Disagree   Agree   Agree   Agree

6. Studying Arabic will allow me to understand people who speak it and talk with them.

Strongly   Moderately   Slightly   Neutral   Slightly   Moderately   Strongly
Disagree   Disagree   Disagree   Agree   Agree   Agree

Part B

1. Studying Arabic can be important for me only because I'll need it for my future career.

Strongly   Moderately   Slightly   Neutral   Slightly   Moderately   Strongly
Disagree   Disagree   Disagree   Agree   Agree   Agree

2. Studying Arabic can be important for me because it will make me a more knowledgeable person.

Strongly   Moderately   Slightly   Neutral   Slightly   Moderately   Strongly
Disagree   Disagree   Disagree   Agree   Agree   Agree

3. Studying Arabic can be important to me because I think it will someday be useful in getting a good job.

Strongly   Moderately   Slightly   Neutral   Slightly   Moderately   Strongly
Disagree   Disagree   Disagree   Agree   Agree   Agree

4. Studying Arabic can be important for me because other people will respect me more if I have knowledge of a foreign language.

Strongly   Moderately   Slightly   Neutral   Slightly   Moderately   Strongly
Disagree   Disagree   Disagree   Agree   Agree   Agree

5. Studying Arabic can be important because it will fulfill my language requirement

Strongly   Moderately   Slightly   Neutral   Slightly   Moderately   Strongly
Disagree   Disagree   Disagree   Agree   Agree   Agree

6. Studying Arabic because it will allow work in one of the Arabic speaking countries

Strongly   Moderately   Slightly   Neutral   Slightly   Moderately   Strongly
Disagree   Disagree   Disagree   Agree   Agree   Agree

Adapted from Gardern's AMTB questionnaire (1985)

Appendix D

Oxford's Language Learning Strategy Questionnaire

Strategy Inventory for Language Learning

1. Never or almost never true of me

2. Usually not true of me

3. Somewhat true of me

4. Usually true of me

5. Always or almost always true of me

Part A

When learning a new word…

65. I create associations between new material and what I already know.	1	2	3	4	5
66. I put the new word in a sentence so I can remember it.	1	2	3	4	5
67. I place the new word in a group with other words that are similar in some way (for example, clothing, or feminine nouns).	1	2	3	4	5
68. I associate the sound of the new word with the sound of a familiar word.	1	2	3	4	5
69. I remember the word by making a	1	2	3	4	5

clear mental image of it or by drawing

a picture.

70. I visualize the written form of the new   **1**   **2**   **3**   **4**   **5**

      word in my mind.

71. I use a combination of sounds and   **1**   **2**   **3**   **4**   **5**

      images to remember the new word.

72. I remember where the new word is   **1**   **2**   **3**   **4**   **5**

      located on the page, or where I first

      saw or heard it.

73. I use flashcards with the new word on   **1**   **2**   **3**   **4**   **5**

      one side and the definition or other

      information on the other.

74. I physically act out the new word.   **1**   **2**   **3**   **4**   **5**

When learning new material…

75. I review often.   1   2   3   4   5

76. I schedule my reviewing so that the   1   2   3   4   5

      review sessions are initially close

      together in time and gradually become

      more widely spread apart.

77. I go back to refresh my memory of   1   2   3   4   5

    things I learned much earlier

Part B

78. I say or write new expressions repeatedly to practice them.	**1**	**2**	**3**	**4**	**5**
79. I read a story or dialogue several times until I can understand it.	**1**	**2**	**3**	**4**	**5**
80. I practice the sounds or alphabet of the new language.	**1**	**2**	**3**	**4**	**5**
81. I use familiar words in different combinations to make new sentences.	**1**	**2**	**3**	**4**	**5**
82. I initiate conversation in the new language.	**1**	**2**	**3**	**4**	**5**
83. I watch TV shows or movies or listen to the radio in the new language.	**1**	**2**	**3**	**4**	**5**
84. I attend and participate in out-of-class events where the new language is spoken.	**1**	**2**	**3**	**4**	**5**
85. I read for pleasure in the new language.	**1**	**2**	**3**	**4**	**5**

86. I write personal notes, messages,

    letters, or reports in the new language   1   2   3   4   5

87. I seek specific details in what I hear   1   2   3   4   5

    or read.

88. I use reference materials such as   1   2   3   4   5

    glossaries or dictionaries to help me

    use the new language.

89. I take notes in class in the new   1   2   3   4   5

    language.

90. I make summaries of new language   1   2   3   4   5

    material.

91. I find the meaning of word by   1   2   3   4   5

    dividing the word into parts which I

    understand.

92. I look for similarities and contrasts   1   2   3   4   5

    between the new language and my

    own.

93. I try to understand what I have heard   1   2   3   4   5

    or read without translating it word-

    for-word into my own language.

94. I am cautious about transferring   1   2   3   4   5

    words or concepts directly from my

language to the new language.

95. I look for patterns in the new   **1   2   3   4   5**

language.

Part C

96. When I do not understand all the words   1   2   3   4   5

    I read or hear, I guess the general

    meaning by using any clue I can find,

    for example, clues from the context or

    situation.

97. I read without looking up every   1   2   3   4   5

    unfamiliar word.

98. I ask the other person to tell me the right   1   2   3   4   5

    word if I cannot think of it in a

    conversation.

99. When I cannot think of the correct   1   2   3   4   5

    expression to say or write, I find a

    different way to express the idea; for

    example, I use a synonym or describe

    the idea.

100. I make up new words if I do not know   1   2   3   4   5

    the right ones.

Part D

101. I preview the language lesson to get a general idea of what it is about, how it is organized and how it relates to what I already know   1   2   3   4   5

102. When someone is speaking the new language, I try to concentrate on what the person is saying and put the unrelated topics out of my mind.   1   2   3   4   5

103. I decide in advance to pay special attention to specific language aspects; for example, I focus the way native speakers pronounce certain sounds.   1   2   3   4   5

104. I try to find out all I can about how to be a better language learner by reading books or articles, or by talking with others about how to learn.   1   2   3   4   5

105. I organize my language notebook to record important language information.   1   2   3   4   5

106. I arrange my physical environment to   1   2   3   4   5

promote learning, for instance, I find a

quiet, comfortable place to review.

107. **I arrange my schedule to study and**   1   2   3   4   5

      practice the new language consistently,

      not just when there is the pressure of a

      test.

108. **I plan my goals for language learning,**   1   2   3   4   5

      for instance, how proficient I want to

      become or how I might want to use the

      language in the long run.

109. **I plan what I am going to accomplish in**   1   2   3   4   5

      language learning each day or each

      week.

110. **I prepare for an upcoming language**   1   2   3   4   5

      task (such as giving a talk in the new

      language) by considering the nature of

      the task, what I have to know, and my

      current language skills.

111. **I clearly identify the purpose of the**   1   2   3   4   5

      language activity; for instance, in a

      listening task I might need to listen for

      the general idea or for specific facts.

112. I take responsibility for finding opportunities to practice the new language.	**1**	**2**	**3**	**4**	**5**
113. I actively look for people with whom I can speak the new language.	**1**	**2**	**3**	**4**	**5**
114. I try to notice my language errors and find out the reasons for them.	**1**	**2**	**3**	**4**	**5**
115. I learn from my mistakes in using the new language.	**1**	**2**	**3**	**4**	**5**
116. I evaluate the general progress I have made in learning the language.	**1**	**2**	**3**	**4**	**5**

Part E

117. I try to relax whenever I feel anxious   1   2   3   4   5

about the new language.

118. I make encouraging statements to   1   2   3   4   5

myself so that I will continue to try hard

and do my best in language learning.

119. I actively encourage myself to take

wise risks in language learning; such as   1   2   3   4   5

guessing meanings or trying to speak,

even though I might make some

mistakes.

120. I give myself a tangible reward when I

have done something well in my   1   2   3   4   5

language learning.

121. I pay attention to physical signs of

stress that might affect my language   1   2   3   4   5

learning.

122. I keep a private diary or journal where I

write my feelings about language   1   2   3   4   5

learning.

123. I talk to someone I trust about my

attitudes and feelings concerning the   1   2   3   4   5

language learning process.

Part F

124. If I do not understand, I ask the speaker to slow down, repeat, or clarify what was said.

1   2   3   4   5

125. I ask other people to verify that I have understood or said something correctly.

1   2   3   4   5

126. I ask other people to correct my pronunciation.

1   2   3   4   5

127. I work with other language learners to practice, review, or share information.

1   2   3   4   5

128. I have a regular language learning partner.

1   2   3   4   5

Appendix E

Interview Questions for HLL

Interview questions for HLL:

Family and friends:

1. Do your parents play any role in your decision to learn Arabic? If yes, why do you think your parents want you to learn Arabic?
   a. What do your parents think about the Arabic language and learning Arabic? What's their stance? (this is like a follow-up on the other question)
2. How would speaking Arabic or not speaking Arabic influences your relationships (communications) with your family, friends, and other relatives?
   a. Give me an example of a time that you felt that you were treated (or talked to) differently or you could not communicate or understand what being said.
3. During your childhood, did you prefer to speak one language (Arabic/ English) over another to communicate with your family?
   a. Did that preference change over the years? How?
   b. What were your past experiences with speaking Arabic?
4. Do you have close friends who speak Arabic? Are they related to you?
   a. How often do you talk to them? In what method, phone, email, texting, or social media?

Expectations/goals for learning:

1. Why are you learning Arabic in college? (they should tell you their career and personal goal if not, ask the following questions
   a. What do you hope to be able to do after you learn Arabic? In school, career, personal relationships, etc.
   a) Do you have any plans/goals to achieve after you mastered Arabic?
   b) Is Arabic related to your major?
   c) Long-term goal for Arabic use? Where do you see yourself after 10 years?
   b. What are you doing to preserve or maintain Arabic?
   a. What are you doing to improve Arabic other than taking Arabic language classes? Are you satisfied with your current level of Arabic? Why or why not?

Identity:

1. Do you know what bilingual means? (not everyone knows what it means, if they know move on to the next question, if not you have to explain)
2. Do you consider yourself a bilingual speaker in Arabic and English? If not, would you like to become bilingual?
3. What does language mean to you? (unnecessary)
4. What the first thing that comes to your mind when you think of the Arabic language?
5. What does the Arabic language mean to you? Do you consider it as your first language or second language? Why? What do you worry about when speaking Arabic?
6. Where do you consider home? Why?

Usage/social:

1. How do you think it helps/would help you to be bilingual in Arabic?
2. What would happen if you didn't want to or couldn't study Arabic anymore? How would you feel about that?
3. How often do you speak Arabic? Explain
4. Would you consider yourself fluent in Arabic, why? Have you ever been in position where you wished you had learned Arabic? Give me some examples
5. Do you listen to Arabic music or watch Arabic movies or Arabic TV shows?
   a) Why do you listen/watch to Arabic entertainment?
   b) Do you prefer them over English entertainment? What is the difference?

Experience:

1. Can you tell me your experience as an Arabic language learner?
2. Describe your experience with learning Arabic? (you have to give them some hints of what to talk about and connect it to the following section)
   a) How do you deal with the class workload? Are you doing well in the courses? Do you struggle with some aspects of the Arabic language? Which aspect is the easiest for you? Which is the hardest?
   b) How would you describe your experience with the following skills: (speaking, listening, writing, reading, and grammar)

Learning Strategies:

1. Do you use any learning strategies? What are they?
   a) What methods do you use to learn/practice vocabulary?
   b) What methods do you use to practice writing?
   c) What methods do you use to learn/practice grammar?
   d) What methods do you use to practice listening?
   e) What methods do you use to practice speaking?
b. How do you deal with words you don't know? in a sentence?
c. What do you do when you don't understand someone who speaks Arabic? some phrases?
   a. How do you feel? Do you ask for clarifications?
What methods do you use when you don't understand a short story?

Appendix F

Interview Questions for FLL

Interview questions for FLL:

Family:
1.   What do your parents think about Arabic? What's their stance?
2.   Do your parents encourage you to learn other languages? Arabic?

Expectations/goals for learning:
1. Why are you learning Arabic in college? (they should tell you their career and personal goal if not, ask the following questions)
    a) What do you hope to be able to do in Arabic? In school, career, personal relationships, etc. What will you do after you mastered Arabic?
    b) Is it related to your major?
    c) Long-term goal for Arabic use? Where do you see yourself after 10 years?

Identity:
1. Do you consider yourself bilingual in Arabic? If not, do you expect to become bilingual?
2. What does language mean to you?
3. What is the first thing that comes to your mind when you think of the Arabic language?
4. What does Arabic mean to you? Is it your first language or second language? Why do you feel that way? What do you worry about when speaking Arabic?

Usage/social:
1. How do you think it helps/would help you to be bilingual in Arabic?
2. What would happen if you didn't want to or couldn't study Arabic anymore? How would you feel about that?
3. Have you ever been in position where you wished you had learned Arabic?
4. Would you consider yourself fluent in Arabic, why? Have you ever been in position where you wished you had learned Arabic? Give me some examples
5. How often do you speak Arabic? Explain
6. Do you listen to Arabic music or watch Arabic movies or TV shows?
    a. Why do you listen/watch to Arabic entertainment?
7. Do you prefer them over English entertainment? What is the difference?

Experience:
1. 1.   Can you tell me your experience as an Arabic language learner?

2. Describe your experience with learning Arabic?(you have to give them some hints of what to talk about and connect it to the following section)
   a) How do you deal with the class workload? Are you doing well in the courses? Do you struggle with some aspects of the Arabic language? Which aspect is the easiest for you? Which is the hardest?
   a) How would you describe your experience with the following skills: (speaking, listening, writing, reading, and grammar)

Learning Strategies:
1. Do you use any learning strategies? What are they?
   a) What methods do you use to learn/practice vocabulary?
   b) What methods do you use to practice writing?
   c) What methods do you use to learn/practice grammar?
   d) What methods do you use to practice listening?
   e) What methods do you use to practice speaking?
   How do you deal with words you don't know? In a sentence?
   What do you do when you don't understand someone who speaks Arabic? Some phrases?

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ACADEMIC VITA

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College of Liberal Arts & Schreyer Honors College
Pennsylvania State University, University Park
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EDUCATION

State College Area School

District Diploma   2001 - 2010

Bachelor of Arts in English Literature
    from the English Department   2010 - 2014
    Pennsylvania State University, University Park, PA

- Honors Student enrolled in *Schreyer Honors College*
- Received "Highest Distinction" among entire graduating class of Spring 2010 with a Grade Point Average of
- University Dean's List (Fall 2010 – Present)
- Received two "High achievement Award"

Master of Arts in Applied Linguistics
From the Applied Linguistic Department   2013 - 2014
Pennsylvania State University, University Park, PA

Employment History

Worked for STARTALK Arabic Academy   2011
 Penn State University, University Park, PA

Volunteered to Teach at Weekend Islamic Program   2009 - 2011

Co-taught at IECP   Fall 2014
Penn State University, University Park, PA

Volunteer Activities

**Instructor of Arabic, Quran and
Islamic Studies**   2009-2011
Islamic School of Central PA, University Park, PA

- Taught for three years Modern Standard Arabic (MSA), Quran and Islamic Studies to a multicultural classes consisting of linguistically diverse students.

Honors and Awards

Saudi Ministry of Higher Education Scholarship   2010 - Current
Full academic funding for up to five years
The Pennsylvania State University, University Park, PA

Schreyer Honors College   2012 - Current
The Pennsylvania State University, University Park, PA

Liberal Arts Superior Achievement Award   2012
College of Liberal Arts
The Pennsylvania State University, University Park, PA

Liberal Arts High Achievement Award   2011, 2012
College of Liberal Arts
The Pennsylvania State University, University Park, PA

Penn State Dean's List   2010 - Current
The Pennsylvania State University, University Park, PA

Skills Profile

Research HERE PUT YOUR SKILLS—AND DELETE THE ONES THAT DO NOT MATCH YOU

- Skillful in using various databases, such as Accessible Archives, ProQuest, American Poetry, The MLA International Bibliography, Annual Reviews, Oxford English Dictionary, Gale, Oxford Dictionary of National Biography, New York Times Historical (ProQuest), JSTOR, and other databases
- Experience in collecting and using primary data along with secondary data

Computer

- Skillful in using: Front-Page Web Design, Dreamweaver, Adobe Illustrator, Adobe Photoshop CS 3, and Microsoft Office 2010 including Word Document 2010, and other programs.

Languages

- Fluent in both Arabic and English; basic knowledge of reading and writing in French.

Clubs and Organizations

Member of Muslim Students Association (MSA)   2010-Current
Penn State University, University Park, PA

- Organized activities particularly for female students such as weekly lectures