

The Changing of Arabic Terminology in Times of War and Displacement

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1 Introduction

Refugee crisis or massive forced population movements are conflict driven displacements often from rural to urban areas. In 2017, around 65.6 million people were displaced due to conflicts, according to a report by the United Nations Development Program. The history of the Middle East North Africa region (MENA), in particular, has been shaped by episodes of forced migration in the post-World War II era. The partition of Palestine in 1947 and the subsequent war in 1948 created one of the longest-lasting refugee wave. More than 700,000 Palestinians were displaced to refugee camps in Jordan, Lebanon, and Syria and were then forced to displace again due to the 1967 June war. Many families who migrated to Lebanon and Kuwait had to evacuate their homes again, due to the Lebanese Civil War from 1975-1991, and later the 1990 Iraqi invasion of Kuwait which led to the Kuwait War from 1990-1992. Thus, Palestinian refugees have undergone several waves of forced displacement due to war, political and religious conflicts.

The official language of the state of Palestine is Arabic. This is also the case in the countries where the first refugee camps were set up, i.e. Jordan, Lebanon, and Syria. However, Arabic exhibits diglossia, a linguistic situation where two varieties of the same language exist to fulfil different social functions. Very often in Arabic-speaking communities, there are two varieties of Arabic used: Modern Standard Arabic (High variety) and the various, regional colloquial Arabic (Low variety), such as Egyptian Arabic, Moroccan Arabic. Some of these regional varieties are mutually unintelligible with each other, for example, the variety spoken in Algeria is linguistically different from the variety spoken in Egypt. The Eastern dialects exist on a continuum, called the Levantine continuum and cross-dialect communication is easier. This continuum cuts across Syria, Jordan, Lebanon, and Palestine. At the same time, the regional varieties, such as Lebanese Arabic and Syrian Arabic remain indigenous and spoken primarily in that particular country and region. Previous studies have looked at the phonetic and phonological changes existing in a particular variety when compared to another variety, but no study has looked at the change of Arabic across the Levantine continuum through the eyes of war and displacement.

This paper traces the development and changes of the Arabic language through the journey of a Palestinian family as they find refuge in a variety of countries. Through a variety of online resources and first-hand accounts from family members, this paper sheds light on the tribulations that this family has faced, and how these conflicts have influenced the way they speak Arabic to this day. The family has resided and had children in a variety of countries including Palestine, Lebanon, Kuwait, and now America. Although the general Arabic spoken within the family is the same, there are underlying differences in the pronunciation of words. The specific goal of this paper is to show the impact of the Palestinian-Israeli conflict on the way this family speaks Arabic today in America. The Palestinian-Israeli Conflict is fueled by social, political, historical, ethnic, and religious elements that has created tensions among the people in these lands for many years, but specifically since 1948 when Israel was officially recognized as a nation (García, 2014). This conflict is important to this paper because it highlights the internal struggle an elder in the family, namely the grandmother Khadijah, experienced during the time of being displaced from her home, and causing her displacement to other lands.

* We thank Khadijah Salah and Riad Sleiman for the data presented in this study. We also thank Francis X Connor, Aaron Rodriguez and other members of the Linguistics Club at Wichita State, and the audience at WECOL for helpful comments and suggestions.

The rest of the paper is structured as follows. We begin with detailing the Israel Palestine conflict in Section 2, followed by Section 3 on the different varieties of Arabic. We then introduce the participants of the study in Section 4, and then move onto the data collection in Section 5 and the results of the study in Section 6. We conclude with a discussion and some plans for further studies.

2 The Israel Palestine Conflict

The Israel Palestine conflict, occurred over the course of many years, can be said to have begun early in the 20th century and it is still ongoing today. It started when the Jewish settlers began settling in Palestinian communities and resistance began: “By the beginning of the 20th century, with the spread of the spirit of nationalism to the area, they began to think and talk about ‘decentralizing’ Ottoman rule....The spread of Jewish settlement in Palestine resulted in friction between neighboring Arab and Jewish communities” (Morris 2004). This friction created a lot of separation within these communities. Britain took control over Palestine, but their control meant a split commitment between the Jewish settlers and the Arab inhabitants this “became apparent and the inevitable clash...became manifest” (Morris, 2004). This clash between the two resulted in many people losing their homes or their lives. The mother Khadijah, who was interviewed throughout this research, recalls these times with much sadness because she left her home in Tiberias, Palestine and all her belongings behind. “For the Arabs— and in particular the Palestinians— the events of 1948 are... catastrophe, trauma, and disaster. For the Jews—and in particular the Israelis—the war was a war of independence and 1948 for them was a year of miraculous and glorious events” (Pappe, 2006). These feelings of “trauma and disaster” are similar feelings many refugees have when they are forced from their countries in pursuit of a safer life.

“It is clear that the first 75,000 Arabs who left their homes in Palestine by February March 1948—before Jewish victories of April... Had these 75,000 not taken flight, Palestinian and Middle Eastern history would have taken an entirely different course” (Teveeth, 2006). This resulted in many Palestinians traveling to neighboring countries to seek refuge and safety. The family in this investigation left Palestine in 1948 for a better life away from the politics and conflict. “Following World War II, amid outrage at the atrocities of Nazi Germany’s Final Solution and the Holocaust, Zionism gained broader international appeal across Europe and North America as sympathy for the Jewish plight increased. In a resolution approved in November 1947, the United Nations partitioned the territory of Palestine between Arabs and Jews, allowing for the modern nation of Israel to be formed as an independent Jewish state; Israel was officially born on May 14, 1948. This move infuriated much of the Arab and Islamic worlds.” (García, 2014). With this one political move, this land was no longer Palestinian land but now Israeli land. To this day, this land is recognized as the nation of Israel. Currently, there are millions of Palestinians who now live in other countries across the world. Palestinian refugees and descendants can be found across the middle east and even in many parts of the U.S.



Figure 1: Visual Representation of the Loss of Palestinian Land 1947 to Present.

As the figure shows, there is a drastic difference in what area forms Palestine in the 1947 before the partition and after the partition. Currently 2.9 billion Palestinians live in the West Bank (the green belt near the coast, in Figure 1 (present)), and 1.8 million in the Gaza strip.

2.2 The Setting of the Study All of this conflict led the focus family of this research to move from Tiberias, Palestine to Baalbeck, Lebanon. Khadijah Salah, the grandmother mentioned throughout the study, left Tiberias, Palestine with her husband, Najib (Al Keylani) Sleiman, in 1948. They relocated to Baalbeck, Lebanon. They resided there with their 5 kids. It was in Baalbeck, Lebanon that Riad Sleiman was born in 1964. After 20 years of residing in Lebanon, Najib Sleiman decided to move the family to Khaitan, Kuwait for further financial opportunities. Riad decided to move to Wichita, Kansas to pursue an engineering degree in Aerospace and eventually brought his parents to America to live with him. Najib Sleiman, the grandfather, passed away on June 26, 2002 in America.

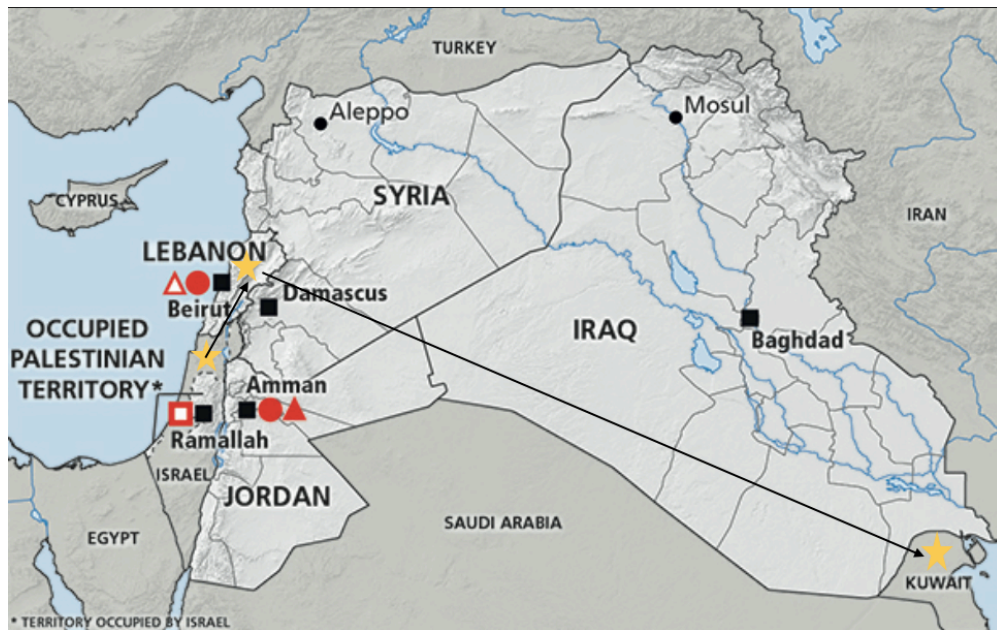


Figure 2: Map of the movement of the Sleiman family between 1948-1964.

3 Varieties of Arabic

The Arabic language encompasses a variety of dialects from multiple countries: “Those varieties include one “written” form, *Modern Standard Arabic* (MSA), and many “spoken” forms, each which is a regional dialect” (Zaidan and Callison-Burch, 2014). This written Arabic known as MSA is mutually intelligible throughout a majority of the Arab world. The following research will discuss the different spoken Arabic language of Khadijah Salah and Riad Sleiman, specifically the changes in the way the mother says a word versus the way her son says the word, in present day. The focus is on the regional Palestinian dialect of Khadijah Salah and the way that spoken communication transferred to her son Riad Sleiman as he lived primarily in a household of a specific dialect through his first 17 years of life in Kuwait. When discussing the “spoken” Arabic it is important to understand what that encompasses. Spoken Arabic is the different varieties of Arabic that Arabs use for daily communication. There are multiple ways the Arabic language can be broken down to be understood based on the “regional dialects.” With regional dialects, it is not only the location of the particular dialect but also sociolinguistic factors that can cause a change in the specific dialect so living in urban areas versus country areas in a particular country can cause a difference in one Arabic dialect.

Organizing the groups of regional dialects tends to be hard because while each of these dialects of Arabic can be categorized as “Arabic,” some are not mutually intelligible. For example, a Jordanian may easily

understand the dialect of a Syrian's spoken Arabic but may have a harder time understanding a Moroccan's Arabic. To categorize the regional dialects of Arabic, we will be using the breakdown suggested by Zaidan and Callison-Burch (2014): Egyptian, Levantine, Gulf, Iraqi, and Maghrebi. This research focuses on the dialects in the areas categorized as the "Levantine" area which would be the countries of Palestine, Jordan, Syria, and Lebanon. While the participants of this research relocated from Palestine to Lebanon to Kuwait (which is located in the Gulf area of Arabic dialects), Khadijah and Riad's dialects are specifically categorized as "Levantine." Levantine Arabic is also familiar throughout the Arab world.

3.1 *Levantine* 'Levantine Arabic' denotes the Arabic spoken by some 40 million people, the natives of Lebanon, Syria, Palestine, Jordan and some parts of Israel inhabited by native Arabic speakers" (McLoughlin, 2009). The Levantine dialect varies within the category itself because it houses multiple dialects like the Palestinian dialect, the Lebanese Dialect, the Syrian Dialect, etc. This will be the main language category focused on throughout this paper.

3.2 *Palestinian Arabic* Palestinian Arabic is spoken mainly in Palestine, but also by the many Palestinian populations who have moved due to the conflict. Palestinian Arabic falls under the Levantine Arabic category. This dialect is closest to Classical Arabic, which is more formally used in books and news report, and can be understood by many Arabic speakers. Khadijah speaks the Palestinian dialect of Arabic.

3.3 *Lebanese Arabic* Lebanese Arabic falls under the category of Levantine Arabic. It is mostly spoken in Lebanon. It borrows from the Arabic, English, and French languages. Morphologically speaking it is a simple form of Arabic with no mood and case markings. Many people who hear the Lebanese dialect, in comparison to other Arabic dialects, would say that it has a very 'sing-song' quality.

3.4 *Kuwaiti Arabic* Kuwaiti Arabic does not fall under the category of Levantine Arabic; it actually falls under the category of a Gulf Arabic Dialect. It is mainly spoken in Kuwait. Kuwaiti Arabic is known to have borrowed much of its language from other languages due to the vast immigration into Kuwait.

3.5 *Arabic in the United States* According to the U.S. census, 1.5 million people in the U.S. between 2006-2010 were of Arab ancestry. Arabic is also one of the fastest growing languages in the U.S. Many dialects of Arabic can be found throughout the U.S. which can be a result of immigration.

4 Participants in the Study

In this section, we introduce the two main participants in the study- Khadijah Salah and Riad Sleiman.

4.1 *Khadijah Salah* Khadijah Salah, approximately 87 years old¹, is the direct source of a majority of this research. She was born in Palestine where she lived there until she was about 13-15 years old and that is where she picked up her native language of Arabic. Khadijah does not know her exact age because of the lack of documents but she has approximated 87 years old. Khadijah's primary language is Arabic, which she developed in Palestine, making her dialect primarily Palestinian. She is monolingual even though she has lived in America, with Riad Sleiman, since 1992. Khadijah provided her primary accounts of her experience with the Israel Palestine Conflict, and was the primary participant when comparing the data collected, between her data and her son, Riad Sleiman's data.

4.2 *Riad Sleiman* Riad Sleiman, 53 years old, is the biological son of Khadijah Salah and Najib Sleiman. He was born in Baalbeck, Lebanon but grew up for his first 17 years in Khaitan, Kuwait. He spent a majority of the school years in Kuwait, but the family would spend time in Lebanon for the summers. He left his family at the age of 17 to pursue a degree in Aerospace Engineering at Wichita State University. He married Kimberly Faye Hernandez, and brought his parents over shortly after that. He and his wife had 5 children in Wichita, Kansas where he currently resides. Riad is bilingual in both Arabic and English.

¹ Khadijah's birth records were lost in the displacement and there are no written records of her date of birth or her age.

5 Dialect Contact

The main aim of this paper is to study the linguistic variation resulting because of language and dialect contact. The adoption of an urban identity through language is very common in the Arabic world (Habib, 2010). Due to the diglossic situation in the Arabic speaking world, some dialects are considered more prestigious than others. Moreover, identity has a huge role to play in making speakers decide which form to use in a particular setting. Thus, an Arabic speaker may adopt an urban form to sound more city-like yet retain their rural form in a different setting, for example at home. This study seeks to answer the following questions:

- a) How do social factors such as age, gender, social class, residential area, education, influence the choice of certain speech sounds in Arabic?
- b) What kind of variation and change is taking place due to dialect contact between rural and urban speakers?
- c) How has displacement due to war influenced language maintenance and language shift?

In particular, we are interested in looking further into aspects of language convergence and assimilation.

5.1 Convergence This research explores some aspects to language convergence. This linguistic change plays a role in the results of the comparison between the two spoken forms of Arabic below. Riad was born in Lebanon but grew up in Kuwait. He attended his schooling in Kuwait, spent his summers with cousins in Lebanon and then spent all his years past 17 in America. It is easy to see the interference in his language as different words started resembling the dialects of the countries he was in.

5.2 Assimilation This research also explores some avenues of language assimilation in which the younger generations adopt certain features of the dominant language, in this case English. As the father, Riad lived in America and was educated here, he could have adopted some features of English that is missing from the grandmother Khadijah's language. Moreover, Khadijah is monolingual, despite living in America for many years.

5.3 Data Collection The data was collected over 6 months throughout 2017. It is a comparison between the spoken Arabic of Khadijah Salah, who speaks a primarily Palestinian Dialect, and Riad Sleiman, who speaks a mix of dialects but mostly Palestinian dialect as well, considering that Riad was raised by both parents for 17 years of his life. Also, it was decided to focus on one family specifically to avoid the numerous backgrounds and varieties of language, if more participants from other families were included. These two participants were chosen because they are the most accessible people for the research and for observing them in the everyday environment of their shared home. Everyday utterances were audio-recorded, transcribed, analyzed into a database specifically designed to observe the differences between the two participants. The recordings took place in the family's home in Wichita, Kansas. Some focus areas included the different pronunciations of words, or the changing of words all together.

6 Results

Throughout the research it was found that there were distinct changes in the way the two participants were speaking. While many factors play a role in this, it is important to note that the sole purpose of their movement from Palestine was due to the aforementioned conflict. This displacement from Palestine resulted in this family's movement which further resulted in the family's changing of Arabic through the two individuals, mother and son. Five phonological processes were noted throughout the research: Deletion, Substitution, Breaking of Consonant Cluster, Palatalization, and Voicing.

6.1 Deletion Phonological deletion refers to the process that affects the syllable structure due to the omission of one or more sounds. There are different kinds of deletion, such as consonant cluster reduction, initial consonant reduction etc. In the data elicited, we found instances where Riad would delete letters in words that Khadijah would pronounce them. In the two instances identified below the deletion occurred

specifically at the beginning of the word, i.e. initial consonant deletion. This is shown in Table 1.

Number	Khadijah	Riad	English Translation
1	Menta Shayeff	Enta Shayeff	You see
2	(Q)alb	Alb	Heart

Table 1: Data showing deletion of initial consonant sound

In the phrase ‘you see’ and the word for ‘heart’, Riad deletes the initial consonant. In the case of ‘you see’, he deletes the consonant [m], and in the case of ‘heart’, he deletes the consonant [q], the voiceless uvular stop. This change in the pronunciation of the words can be attributed to the fact that Riad is primarily speaking a different dialect, namely the Kuwaiti dialect. Whereas, Khadijah is speaking the Palestinian dialect. This can be seen in the following sentence from the Kuwaiti dialect, where the word for ‘you’ starts with the vowel, similar to Riad’s utterance.

- (1) anti/enti matchufi
 you see
 ‘Can’t you see?’

However, the Kuwaiti Arabic word for ‘heart’ is ‘galb’, where the original Palestinian [q] is voiced. One of the characteristics of Palestinian Arabic is the retention of the pronunciation of the Modern Standard Arabic [q], which is pronounced as /ʔ/ or with the glottal stop [ʔ] in most urban dialects (Jarrar et al., 2017). Thus, in this case, Riad could actually be deleting the initial consonant and using a more urban dialect. Khadijah is speaking the Palestinian dialect, where she pronounces the [q] word initially.

Thus, here we see instances where Riad is speaking a different dialect from the mother’s dialect. By virtue of having grown up in Kuwait, Riad’s Arabic is influenced by the Kuwaiti pronunciation which is different from the Palestinian pronunciation. We also find evidence that Riad is using a more urban dialect, compared to his mother.

6.2 Substitution In this phonological process, one sound is substituted for another sound in a systematic way. In the data collected, there was an instance where we found a change of sound from [w] to [f]. The [w] was pronounced when Khadijah was saying ‘wen’ which means ‘where’ in Arabic. Riad pronounced ‘where’ with a distinct [f] sound when he said, ‘fen’.

Khadijah	Riad	English Translation
Wen rayha al youm	Fen rayha al youm	Where are you going?

Table 2: Data illustrating substitution of the initial consonant sound

Here, Khadijah again is using the Palestinian word for ‘where’ which is [we:n], whereas Riad is using the Kuwaiti dialect where the word for ‘where’ is [fe:n] as shown in example (2).

- (2) fen agrab jameya
 where nearest shop
 ‘Where is the nearest shop?’

Thus, we find again that Riad’s speech has more in common with the Kuwaiti dialect of Arabic, than the Palestinian dialect.

6.3 Epenthesis Another instance of phonological deletion is epenthesis. In this process, a consonant cluster is simplified by the insertion of a vowel. This breaks up the consonant cluster and makes it easier for the speaker to pronounce. It was discovered that Riad says the word ‘tomato’ in a specifically Lebanese

dialect, where the word for ‘tomato’ is ‘banadora’. There is an insertion of the vowel [ə] in this word, where Khadijah maintains the consonant cluster [nd] when she says it.

Khadijah	Riad	English Translation
Bandura	Banadura	Tomato ²

Table 3: Data illustrating epenthesis of [ə] in medial position.

Epenthesis is obligatory, in Lebanese Arabic, in coda clusters where an obstruent is followed by a sonorant and it is optional in all other coda clusters (Hall, 2011). Thus, again we find evidence that Riad is speaking a different dialect. In this case, he is speaking the Lebanese dialect. Recall that the family would spend summers in Lebanon. Riad could have picked up this feature of the language during one of the family’s visits to Lebanon, during Riad’s formative years.

Here, we find that although ‘bandura’ is the Levantine Arabic word for ‘tomato’, which is prevalent in Khadijah’s Arabic, Riad is using the specific Lebanese Arabic pronunciation with the epenthetic vowel breaking the consonant cluster. During the Lebanese Civil War (1975-92), the pronunciation of the Levantine word for ‘tomato’ served as a clue to one’s ethnic/national identity in a war situation (Suleiman, 2004). In some cases, the pronunciation served as a boundary setter, a matter of life or death.

6.4 Palatalization In the data collection, we found an instance when Riad says the word for the quantifier “a lot of,” he inserts the palatal approximant [j] in the middle of the word. In this case, Riad is using the palatal lateral approximant instead of the lateral approximant [l] that Khadijah uses.

Khadijah	Riad	English Translation
Malaneh	Malyaneh	A lot of

Table 4: Data showing palatalization of the lateral approximant

The word used by Khadijah is a Palestinian word. Whereas, Riad is using either the Lebanese or the Kuwaiti dialect, with the insertion of the palatal [j].

6.5 Voicing The phonological process that was most common in the data elicited is voicing. In the words below, the voiceless fricative [θ] that Khadijah pronounces becomes the voiced alveolar [d] in Riad’s dialect.

Number	Khadijah	Riad	English Translation
1	Yokhthu	Yokhdu	They are taking
2	Thahab	Dahab	Gold
3	Uthun	Udun	Ear
4	Athan	Adan	Call to prayer

Table 5: Data illustrating voicing of the voiceless fricative [θ] in initial positions

As can be seen, there are different syllabic positions in which the voicing change happens. In examples, (1), (3) and (4), the change happens in the onset position of the second syllable. Whereas in example (2), the voicing happens in the onset position of the first syllable. Here again, Khadijah has preserved the [θ] in the Palestinian dialect from the original Modern Standard Arabic. Whereas, most urban dialects use the voiceless [t]. Thus, we can hypothesize that here there are actually two phonological processes under play. First, Riad substitutes the voiceless fricative [θ] with the voiceless alveolar stop [t]. This process is called stopping. Then, he voices it with the voiced alveolar stop [d]. Here again, Riad is using a more urban dialect compared to Khadijah.

² Note that the word for ‘tomato’ could be a borrowing from the Italian word for tomato ‘pomodoro’. The Modern Standard Arabic word for ‘tomato’ is ‘tamaatim’, a derivation of the native American Nahuatl word ‘tomatl’.

7 General Discussion

Overall, we found many phonological differences in Riad's speech when compared to Khadijah's speech. We can conclude that Riad is speaking a more urban dialect, compared to Khadijah. Although, Khadijah has been displaced from Palestine to America, via Lebanon and Kuwait, she is trying to maintain her birth language, the language of her Palestinian identity. She was married to a Palestinian, and therefore even during their stay in Lebanon and Kuwait, her primary dialect for communication was the Palestinian dialect. By the time she relocated to America, she was in her 60s. She had no need to learn English, as the primary language of communication at the family's home in Wichita is Arabic. Thus, she continued to be monolingual and integrated, instead of assimilated into each of her displaced settings.

Riad, on the other hand, was born in Lebanon and was primary educated in Kuwait. Although, he was exposed to the family's Palestinian dialect at home, he interacted with friends and peers who spoke one of the more regional dialects. Moreover, his formal education was in Kuwaiti Arabic. We have seen evidence that social variables such as education, age, gender, has influenced Riad's choice of speech sounds in Arabic. Riad, by virtue of moving to America during his early adult years, has undergone language shift. He now speaks a more urban dialect of Arabic. Notions of convergence and assimilation play a role in the Arabic he speaks.

We further speculate on some of the phonological changes we observed during the data collection. There are many possibilities and predictions that can be made as to why these changes are happening. With the voicing change of the voiceless fricative [θ] to the voiced alveolar [d], there is the possibility that the way these words are spoken are becoming more of an urban form of speaking, in Riad's dialect. In English, there are instances where, "Who's that?" has become "Who dat?," in modern day urban speech³. It is possible that due to Riad's arrival in America at an early age of 17, he adopted a more urban way of speaking English in order to assimilate with the new, English speaking environment⁴. The insertion of the palatal approximant [j] in his speaking of the word "malyaneh" versus Khadijah's "malaneh" can also be argued to occur because of urbanization. "Malaneh" is the more colloquial form, used in Palestine Arabic, whereas "malyaneh" might be the more urban form. His influence of learning English and the English way of speaking may have changed the way he pronounces things in Arabic as well. Khadijah likely clings to her Palestinian dialect because of her continuation of speaking the Palestinian dialect with her husband and children until the husband passed away in 2002. Also, it is likely in social settings, such as with friends or family, she was also able to continue to use her Palestinian dialect with no social repercussions. She also remained in Arabic speaking countries where she did not need to adapt to a new language so she would be able to continue her speaking of Arabic without any interruptions.

In our study, we found that age, gender, social class, education, influence the choice of certain speech sounds in Arabic. Riad's age of entry into America, his gender, and his educational backgrounds have led him to adopt an urban form of Arabic. Riad being the younger speaker is more inclined to use urban forms such as the [ʔ] instead of the older form using [q]. Thus, there is a linguistic shift towards the more prestigious, urban form. The older speaker, Khadijah, shows language maintenance of their native form [q]. This is an indication of pride in her rural identity and solidarity with her rural roots. Thus, we have seen that war and displacement has resulted in the younger participants shift in language use, whereas the older participants maintain their identity and language.

8 Further Research

These discoveries have opened up many avenues to further expand this research. In expanding this research, there are some central areas to focus on that can also be explored as factors for this research. Expanding the participant pool for data is a primary goal for future research in order to explore the trends on a larger scale with a variety of participants. There are many Palestinian refugees around the world especially in America. Later generations of Palestinians have been born in America, and they primarily speak English,

³ Francis X Connor (p.c).

⁴ Note that Riad Sleiman spoke very little English when he moved to Wichita. He had some English as part of his high school language instruction but he came to America with minimal English speaking abilities.

so it is important to look at the different ways these people are speaking the Palestinian dialect/Arabic, or if they are even speaking Arabic at all. Many of the people who have lived through the 1948 conflict are aging quickly so it is important this research and data is being collected while they are alive. Another factor to include in further research would be generational and gender characteristics that play a role in the development of the language. These two factors could play a role in expanding this research and something to look at specifically in future research. This research also focused on a Muslim family. Religion could be a social variable to investigate, as many Christian Arabic communities speak a different dialect. Lastly, regional areas throughout Palestine differ in dialect which could be another factor to look at when exploring the changes through the generations.

The authors plan to expand the study by looking at other Palestinian families in Wichita. There are roughly 300 Palestinians in Kansas, with Sedgwick County housing the largest amount of them, according to the Arab American Institute Foundation's census taken between 2005-2009. We plan to include more participants in each social variable, by providing them with a questionnaire.

9 Conclusion

The development of the Arabic spoken in this family is still changing till this day. With the large influences on the terminology they currently possess, such as their displacement to different countries, it is no surprise that the Arabic this family is currently speaking is very unique. The overall uniqueness of the Arabic spoken in this family can be traced back to each of the lands in which the grandmother sought refuge in order to keep her and her family safe and together.

The results of this study could aid English language learners whose Arabic is their first language. Professional-development tools should reflect subtle variations, depending on different social variables, as this will aid language teachers understand different customs for helping students transition to English, thereby enriching the second language learning pedagogy.

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