

Teaching Arabic Language for Non-Native Speakers in the light of Modern Linguistics

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ABSTRACT

This study discusses Teaching Arabic Language to Non-Native Speakers in the light of Modern Linguistics, in terms of his/her ability to represent the dimensions of a societal, cultural aspects, and civilization in general. The study discusses the importance of the teacher of Arabic to be specialized in language, the impact of his/her culture on his/her effectiveness as a teacher, and it describes the teaching methods that the teacher uses while teaching. The research includes a discussion of the relationship between the Arabic teacher for speakers of other languages and their knowledge of socio- linguistics, comparative linguistics and semantics. The research sheds light on the role of the teacher of Arabic for speakers of other languages within the context of his/her cultural affiliation and contemporary reality. Moreover, the study discusses the adequacy of the teacher's knowledge, and cultural understanding; in order to clarify the effect on the teacher's ambitions and what is really possible to achieve.

Keywords: Teacher, Linguistics, Student, Arabic for Speakers of Other Languages.

Introduction

The pedagogical process is based on three main elements: the teacher, the learner, and the curriculum. This study focuses on the first element, which is the teacher. It studies the relationship between the educator and the other two elements as identified above, since the teacher has a particular role when it is about teaching languages in general, and teaching it for speakers of other languages in particular. When teaching Arabic for speakers of other languages, the teacher is the one who presents language in its general and complete meaning for the students in the class. In this study, learner refers to any speaker of other languages in the Arabic for speakers of other languages classroom. The curriculum described here refers to the pre-established text book or the educational material which the teacher prepares especially for his/her students. This material is that which contains language in its general meaning, and a general social and cultural notion. Language is not only a collection of rules and audio, morphological, syntactical, and lexical systems, but it is a general universe which contains behavioral and signal systems, in addition to the

mental meanings and the audio emissions which are connected with signifiers. Language is also an inherited social humbleness which is developable, effectible, and effective to its speakers, and it holds variety and difference, time procession, and cultural vocabularies. Therefore Language is the cultural picture and its reflections.

The interest in learning Arabic increased after the emergence of the Arabic-Israel conflict since 1948 and after Arabic was adopted as the sixth official language of the United Nations in the 1960s. Interest in the Arabic language has also been driven by the increased activities of Arabs around the world, and their participation in world dialogues, specially driven by the independent (or near independent) status of a number of Arab nations. These facts are what made it essential to open the door of international relations and diplomatic representations with the Arabic nations. However, learning Arabic has been preceded by this in stages during the colonial era, and during the world wars, for religious purposes, in addition to the attempts to contain Arabic religious sects in relation to larger religious references globally. The attacks on many foreign countries, especially the attacks of September the eleventh in two thousand and one is also among these factors that have participated in the rise of the importance of Arabic language in the West. Thus, the awareness of Arabic has increased which have led to

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many studies and research in the methods of teaching Arabic for speakers of other languages. The researchers focus their primary interest on teachers of Arabic in this field, and stress the focus on training and qualifying these teachers in the best way (Mustafa).

Teacher of Arabic for Speakers of other Languages and Teaching Methods:

Teaching languages in general is considered to be a real art; since knowledge alone cannot give enough solutions and suggestions to teach languages. Learning languages, as practice in the field proves, cannot be defined as a clear specific set of certain rules which a person can apply, represent, and depend on in order to master that language. So he/she can speak it fluently without hesitation or of being afraid. "Language is not a group of facts that a nascent is fed with, but it is a group of skills which a person acquires in his life. Learning a language doesn't differ from learning any other skills, such as: swimming, shooting, driving, and typing. Since these skills can't be learned without an organized rational training, learning a language is similar and practicing it is a must to master the skills of speaking, listening, reading, and writing until using it becomes a simple and easy habit" (Al-Masdi, 1986).

Teaching language has two main aspects: the first is theoretical and is formed by linguistics through scientific and descriptive methodology. The other one is practical, the element undertaken by teachers who facilitate the student's acquiring of skills in general. A teacher of Arabic language has to set out from the theoretical knowledge, and present it through practical experience.

Learning any new language requires inserting a group of phonemes (Ibn Jenny, 399 a.h). We mean that the teacher starts from sounds to words to sentences to teach language. in our understood social reality, which is a requirement for the ability to receive and order, moreover, to reproduce the messages of a certain lingual group, so, it is the inserting of a person into a new social group so that he/she can send and receive verbal signals (de Saussure 1969) Language is one of the social concepts that keeps its essence and origin in general, (Anis,) for a new speaker of a language to know the language itself and its social functions lets him be able to know the values of the signified, so he can order them in his mind, and then in his utterance. As Abdul Qahir Jirjani said: "Since you finished ordering the signified in yourself, you will not need to think in

ordering words, but you will find that they are ordered in default, because they are followers to each other and they are succeeding. So the knowledge of signified places in mind is the knowledge of signifier's in utterance" (Al-Jarjani, 1988).

Any student of a foreign language who wants to fully master it needs to get acquainted with its society's culture that speaks this language, in a broad enough and complete understanding that he/she can avoid making serious mistakes. The culture of any society consists of everything that a person must believe in or know in order to be able to behave in an acceptable way with other members of that society, and to play any role that each one of them is expected to do. Although not all human behavioral aspects are language based, language occupies a central place in this behavior; since if it is spoken or written, it captures different aspects of culture, transfers it, and saves it, and without language there will not be a culture.

A teacher of Arabic wants to achieve great and quick results for his/her non-native students. Some teachers think that Arabic language is a simple and easy language that is easily taught to students. They try to present, in a disorderly way, topics of Arabic language, and assail them with information without any consideration of their learning capacity. Actually, the lingual achievement speed of some beginner students tempts teachers to do just that. The teacher steps into the trap and believes that it is easy to reach great results at a high speed. Some beginner students show a big readiness to learn; so they pass the first stages by mastering phonemes, forming words, and constructing lingual and grammatical simple sentences.

Achieving a rapid acquisition of Arabic is a phenomenon which can never be generalized to all students; therefore the attempt to pour information into students' minds at great speed is generally agreed to be unacceptable by teachers and researchers. Also, the lingual reality and the scientific approach strongly reject this approach. That is what Ibn Khaldoun talked about in his *Moqadimmah*: "instructing information to students is useful if it is gradual and step by step, firstly, the teacher asks questions of every section of the art, or which are the principles of that section, and he/she simplifies it by explaining it generally, and considering the mental strength and readiness of students to accept what is introduced, until the end of the art" (Ibn Khaldoun, 2002).

Gradual presenting of second language input means

that the results will be achieved gradually, since the student of language is not expected to learn extremely rapidly. The teacher is not expected to achieve with students a native speakers' level. That is a level not all language students can reach. It depends on many factors which are related to individual differences, teaching circumstances, and the length of the experience with language which cannot be easily and quickly achieved. Native proficiency in the second language can only be attained by some sharp and hard working in students.

The teacher has to know that there is a target and a level where he/she may stop confidently, without doubt or worry that he/she did not complete the duty. Abdul Qaher Jirjani said: "Everyone who knew the conditions of any language, wither it was Arabic or Persian, and knew the significance of each word, then his/her tongue helped to pronounce it, and to perform its letters. So he/she knows this language, has the whole means, achieved the highest knowledge, and reached a target which is no target after it"(Al-Jarjani,1988). This level can be achieved with most students, but what Jirjani talked about after that when he said: "The learner hears the eloquence, fluency, and proficiency without knowing any meaning of them but the expatiation in speech. To speak loudly, fluently, no accent faces him, and no aphasia stops him. The learner uses the strange utterance and the abandoned word, and if he/she learnt it by heart, and exaggerated in studying, there would not be grammatical mistakes and the subject would be put in the accusative position. Or by making mistakes by using a word not as it is in the lingual condition. Contradicting the Arabs usage, in general: Jirjani does not see the shortage of a man but in the lack of linguistics"(Al-Jarjani,1988). This cannot be attained by all students; because it can happen only for some of them who have high levels of intelligence and patience to learn the language. The learner has to practice, use this language intensively for long periods in order to master it.

The teacher of language must be patient to achieve results and must push his/her students to be patient too. The importance of patience and endurance in teaching languages cannot be underestimated especially when presenting the lingual subject for students. On the other side, patience is more important when waiting for learners to reproduce the language they are learning. When reproduction is about slowness and when mistakes are made, that also need patience to be corrected.

The teacher of Arabic for Speakers of Other Languages is Specialized and Educated

Not every speaker of a language can teach his/her native language to speakers of other languages since teaching languages is a specialization by itself. Teaching the native language is related to the language itself, which means that a teacher of language must be specialized and have a complete knowledge of linguistics. They should have the characteristics of culture broadmindedness; a language teacher "forms the real problem in teaching language for non-native people. The material, curriculum, or any other materials used in the classroom are useless if the teacher is not highly qualified to do this serious job"(Bishr, 1999).

. But this is not enough, and "not every teacher, with a strong knowledge in his subject, is suitable to teach foreign students, in addition to this, he has to have the good pronunciation, clear vocalization, and enough experience"(Al-Mubark,).

Therefore, a good teacher of Arabic language is an eloquent speaker that clarifies the Arabic phonemes to his listener, and no accent, aphasia, or any flaw in pronunciation mixed with his language; since the teacher is the most important human resource of language for students(Wajeeh, 1986). These facts must be accompanied with the variation of teaching methods; that it is expected from the teacher to create and design suitable methods for his student that suits his nature and cognitive abilities. The teacher must be aware that every student is a unique person, and every relationship between the teacher and his students is a unique relationship, and it is the teacher's job to understand these relationships and build on it with an intellectual consciousness.

Generally, teaching languages is related to knowledge and consciousness, since a student of language is creating a complete cultural existence that emerges from a different culture and is a descendant from a different civilization with its special peculiarities, and its particular characteristics that make it an independent existence, and it is a civilization, even if it is not a part of our world but it is an independent value, and it is, usually, a dominant culture.¹⁵ A language teacher's knowledge about that culture is a very important and serious issue; because the student usually tends to relate new information with old ones and with concepts that he already knows and has acquired. This is what is called the cognitive learning (Brawn, 1994), which is seen as students tending to relate

new information with what they already know so the new material can be relatable with their own cognitive structures. The teacher is expected to consider this and present language to his students in real contexts that he composes according to his own wider understanding of other cultural practices that he locates in the general frame of cognitive structures of society that his students belongs to.

The Teacher of Arabic for Speakers of Other Languages and Socio-Linguistics:

Studies of different cultures have proven that cultures impose special methods and specific ways to deal with lingual functions upon societies. These vary from society to society; "One of the sayings that occupies an essential position in one language has nothing to do in another language, or has a limited existence ... for a long time one of the biggest faults of grammarians was the attempt to find the same sayings or a close equivalent in all the languages of the world and the experience has proved that the difference is big."(Mayeh,)

Therefore, we cannot suppose that there are direct and clear relations between the similar or corresponding lingual structures in the different languages and between their functions in these languages. However, this doesn't mean that there are no similar aspects between some languages, especially those which are spoken by societies that have emerged from one single culture in the past, or by societies that interact closely with each other. The difference between cultures increases when they disconnect and this reflects on the languages. Therefore, the language learner must know the social circumstances and the general cultural situation of the new language; and understand that he/she will not be able to communicate with the people who speak a specific language unless he/she has knowledge of that culture. He/she cannot depend on his/her knowledge of his/her society in his new language use, as societies and cultures differ greatly according to different criteria. To misuse an expression can lead the speaker to undesired consequences.

Although, a person spontaneously applies these rules in his/her society, he/she has to learn and study it in another language by focusing on it; to master the right ways in lingual usage is more difficult than mastering grammar and phonemes for that language. Some researchers think that it is useful for second language speakers to use a special accent that distinguishes him

from native speakers so they (native speakers) pardon them for the misuse.

Societies differ in being direct or indirect while using language; some usually use equivocation speech. In many instances, such as talking about dangerous diseases, Arabic society calls cancer disease with (that disease), denominates the Jinn with (the Basmala or Iste'aza), and denominates many of social and health- conditions. The examples of this are many which show the avoidance of indirect use of language.

A new speaker who wants to merge into this society must know these special uses. But, there are some equivalents which are exclusive for some classes and groups of people and these expressions are not essential knowledge, unless the new speaker wants to merge into these groups and learn their private vocabularies.

In addition, some lingual groups use a group of gestures (movements) that indicate certain meanings distinct from language, although these gestures express meanings without language, they cannot be detached from the aimed language. Finally, language is a complete indicative approach which is socially stable and leads to lingual gestures, for example, to gesture with eye or wave the hand means "No", thus, this gesture, as result, equals a lingual value that has a social specific meaning.

The indications of facial expressions and hand gestures differ between societies. Some societies effectively use them in a way that some special gestures take the place of some words and structures, and they serve instead of spoken expressions in some speaking situations, that are ignored in many societies. However, some gestures are accepted in some cultures and rejected in others. The Arabic society, spontaneously, uses some eye gestures and facial expressions as agreed, but sometimes, these gestures are considered very bad offenses in other societies, and it may demand the referral to the court and it may result in jail, to other punishments like fines. It is important to have knowledge about these serious differences, and it is a duty to understand this while communicating with people of other cultures; because to know these things is an essential issue that can never be ignored.

The language teacher should not only make an effort in order to let his student acquire the ability to apply meanings in a structurally acceptable way. The teacher also has to consider that language is a general entity that contains the utterance and other elements or meaning, since the utterance collaborates with gestures to make the

structure which is revealed orally by utterance, and in inscription while writing in context of the general speech situation. It is impossible to learn a language for a long time without gathering all these skills, and that is what our ancestors realized when they taught their language to others. Al-Jaheth said that: "And all types of indicators either utterance or other, five things don't decrease or increase: the first one is utterance, then gesture, then act, followed by inscription, and finally the situation which is called (Nasba). The Nasba is the indicator situation that takes the place of all these types, and doesn't miss any indicator, and each one of these five has a different picture for its company, and a different ornament; and that reveals the main meanings of the sentence, then its facts in interpretation, and its kinds and value, general issues and private ones, its categories either pleasant or harmful, and what is chatter, and invalid nonsense"(Al-Jaheth 155a.h).

Moreover, the teacher must feel that it is his duty to teach his students what is beyond expressions and the words of social reality, traditions, and facts(Prostad, 2004.). If not being content with passing on this knowledge quickly, teachers often turn to explaining words with words, and feeding students with empty expressions that they cannot understand the hidden meanings and indications, so they will not be able to use them in the desired way. Choosing texts and vocabularies has an important role; since it is useless to choose dead words or to utilize abandoned words for students, because this is a waste of their time and effort, vocabularies are not alive unless they are related to the general and private experiences of life. Thus, being aware of situations, context, and subjects that are being studied is more important than being aware of utterances (Al-Qabani's, 1944).

, moreover, it is no use of being able to make structures and compose correct sentences, unless it is accompanied with a real knowledge of the speech's real situational nature, and the appropriate speech form the situation demands(Khurma). Being aware of the context facilitates language learning and studying for speakers of other languages. The "language becomes difficult for the speaker, as much as his ignorance of the situations that it is put in"(Al-Jaheth,1997.)

Importantly, secondary phonemes must be taken in to consideration when learning the Arabic language, so the teacher must be aware of stress and intonation, as they are two main elements in composing Arabic sentence. This

especially when teaching conversation and oral social communication, and the importance of mastering and representing these two elements is clarified through producing language. Applying intonation in a sentence moves it from being a simply informative sentence to exclamation, sometimes, or to interrogation. And the importance of this issue cannot be hidden for the new speaker in building communication bridges with the people of the society which he wants to merge, even if that merging is temporary or permanent; so these two contents interpose in dealing with his/her acquaintances, shopping, apologizing, complaining, and all aspects of life in the new place.

Arabic Language Teacher and Comparative Linguistics:

The Arabic language teacher knows that his non-native students are going to experience in learning the language, at least, for the second time; since he is a person who speaks, at least, one language fluently. "Teaching language usually begins after the learner learns from his mother language structure rules or system, and in most cases he can read and write in his first language. By this he knew inclusively, or in some cases actually, human language nature"(Hassan).

Thus, a speaker of a language who is learning a second language in his/her mind will definitely compare the two languages; the language which he knows, and the one which he/she is learning. This fact serves the teacher greatly, even if it seems negative in some aspects, as former experiences and information help to decrease the needed time to learn new skills or to get new information, and this is clarified in learning a language and mastering its skills(Al-Ma'touq, 1996).

The language teacher's realization of this reality, in addition to mastering his mother language that he is teaching for others, and his knowledge of students' mother language or some other languages, help him to identify problems that his students face; because he experienced learning a second language and knew the most important obstacles that faces a language learner. The teacher completely realizes that his mother language, often interlocks with the target language, especially in the beginning stages of learning. That the learner continues to translate from his mother language, and vice versa, in order to understand vocabularies, structures, and sentences. And, it is well known that the rules of composing sentences in Arabic differ from other

languages', and are structured in a certain way, and this is revealed through compounding the noun and adjective, for example:

The structure "رجلٌ طويلٌ"....(1) translated from Arabic to English means "a tall man" ... (2), but this literal translation is "a man tall"....(3). And the learner will memorize the structure in his mind, to understand it in the beginning stages, as (3), and he will keep doing that until advanced stages are achieved. So, if he/she wants to produce a similar structure, he/she will use the previous steps, in reverse, like this:

- A big ball ... (1)
- كبير كرة... (2)
- كبيرة كرة... (3)
- كرة كبير... (4)
- كرة كبيرة... (5)

So, he/she will produce the sentence with their mother language, English for example, and then he/she will translate it literally. We don't suppose that Arabic teacher for speakers of other languages can always speak those languages, of course, but at least he/she has to speak one intermediate language, and it is English that is most widely spoken.

Teaching language cannot be complete without global events and texts, within the domain of the learners' desires that are mainly concentrated in teaching media language and daily communication language. A teacher of language has always to be aware of recent issues in the international fields, in addition to the importance of his knowledge of the Middle East's issues and Arabic areas, whether these issues are political, environmental, sport or cultural. All these issues will form the basis where he/she often starts, and sometimes starts from these subjects, and goes back to these in learning language.

The Teacher of Arabic for Speakers of Other Languages and Semantics:

The teacher of Arabic for speakers of other languages is acquainted with semantics, sets out from its concepts in teaching vocabularies and structures, and starts to apply this knowledge at the beginner levels; so he starts in teaching the learners the possible common types of vocabularies and he teaches them through their meanings similarity, even if that similarity (Peirgeiro, 1987) was substantial, spontaneous association, or emotional. Therefore, vocabularies are taught through its form,

function, or status similarity, for example, teaching student's vocabularies with the following table:

New vocabulary	Old vocabulary	Similarity
Page	Paper	Substantial/ function
Cold	Flu	Substantial/ status
Bus	Taxi	Substantial/ function
An orange	Orange	Spontaneous/ color
Barking	Dog	Spontaneous/ voice
Friendship	Love	Emotional/ feeling

Applying semantics is normally through synonyms and antonyms exercises. These are common exercises in teaching Arabic for speakers of other languages in books (Al-fa'ouri, 2010). This is based on the semantic aspects of vocabularies that the curriculum composers identified in their books, and teachers place these before the students during teaching. The first level book in the University of Jordan is written according to this principle; that colors are mentioned with clothes, and four seasons are mentioned with months and days (Al-Fa'ouri 2010).

Arabic Language Teacher; between Career Duty and Belonging

"Every inveterate nation longs to consider itself as the firstborn nation, and to consider its country as the cradle of the whole humanity"(Olender, 2007).

The teacher of Arabic language who is the son/daughter of the Arabic culture, and its fluctuations between glory and deterioration, teaches Arabic for speakers of other languages, whatever their targets and motives. These may swing between the romantic attraction that Arabic culture provokes in the minds of other culture's people, and the desire to communicate in Arabic with its native speakers, the ability to live in the middle east, to facilitate dealing with Arabic society, to identify the principles to make communication easier (Al-Mousa;1983), to acquire a second language in order to practice translation, political business ambitions and in addition to the financial ambitions which are represented by trade in the Arabic area or to work in the intercontinental companies, or the religious ambition that is to be a Muslim or Christian preacher. So the teacher must keep his/her eyes open to the fact that, if they are friends or enemies wearing friendship masks, they are

finally, students, and he/she must present their professional message completely. To talking about the necessity of being committed to deliver a professional performance and being concerned in understanding students demands, and work towards letting them enter the Arabic language and general atmosphere which is represented in two aspects: the lingual and the social, all of which doesn't mean the teacher must be removed from his/her Arabic roots, and idea of belonging and his/her deep feeling of identity and cultural loyalty. But he/she has to reveal the real and complete face of the Arabic identity which language represents in all its meaning. We never ask him/her to separate themselves from the national issues, but to proceed in a calm awareness and with great sensitivity and responsibility. So he/she converses, not fight, and motivates not terrifies. It is not easy to put the general Arabic Islamic fears and paranoia aside in a class of Arabic for speakers of other languages (Tu'ayma, 1983). But a class of Arabic language for speakers of other languages is not a battlefield or a discussion circle to defend Arab and Muslim issues. On the other hand, the teacher must be aware of the concept "social differences"(Douglass Brawn, 1994) and its effect in teaching and learning Arabic. Students also feel the difference between their cultures and the Arabic culture, and they are aware of their nations' position on Middle East and Arabian issues. This affects importantly their aptitude to learn, and increases the obstacles that they face in learning Arabic, even if the obstacles emerge from the language itself.

Conclusion

The research dealt with the role of Arabic teacher for speakers of other languages, interrogating the conflict between the readiness and achievement of language learning in the light of modern linguistics. It clarified the

importance of language and its role in understanding culture and societies, and the effect of this in teaching and learning language.

The research clarified the importance of taking all lingual aspects in to consideration to represent language for speakers of other languages who sit at desks studying to learn and master the language. Moreover, the research talked about the characteristics of the Arabic language teacher in teaching speakers of other language, and showed that he/she is an educated specialist who depends on real knowledge in Arabic and its lingual system, and he/she is an eloquent speaker who shows his/her listener the Arabic sounds in a way that no accent mixes his/her tongue, and that there is no pronunciation flaw or aphasia which stand between him/her and language. Also, the Arabic teacher is educated and aware of global and regional issues, and is a mature cultural partner of the learner.

The research showed the relationship between the teacher of Arabic for of other languages speakers and socio-linguistics, comparative linguistics, and semantics, using the books used for teaching Arabic for speakers of other languages as an example.

The research comes to the conclusion that teaching languages is a specialization in itself, that needs a lot of patience and strength; it needs continuing study and be based on achieving the lingual sciences goals, and understanding general lingual issues in addition to other cultures and the ability to accept others. It needs a real desire to collaborate in order to achieve a result; the learner, whatever his/her strengths are, cannot achieve an acceptable lingual level without a faithful teacher that supports him or her. The primary focus is that a teacher of language is the important launch pad and central element in teaching, and this is what research has proven.

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تعليم اللغة العربية للناطقين بغيرها في ضوء اللسانيات الحديثة

فاطمة محمد أمين العمري *

ملخص

يناقش البحث تعليم اللغة العربية للناطقين بغيرها في ضوء اللسانيات الحديثة، من حيث القدرة على تمثيل الأبعاد المجتمعية والثقافية والحضارية بعامة، ويتحدث عن أهمية التخصص اللغوي لدى معلم العربية للناطقين بغيرها، ومدى تأثير ثقافته في تدريسه الفعّال، بالإضافة إلى الحديث عن أساليب التدريس التي يوظفها في التعليم، كما يناقش البحث علاقة معلم العربية للناطقين بغيرها بعلم اللغة الاجتماعي، وعلم اللغة التقابلي، وعلم الدلالة. ويسلط البحث الضوء على مهمة معلم العربية للناطقين بغيرها بالنظر إلى انتمائه الحضاري والواقع المعاصر. ويناقش البحث كفاية المعلم المعرفية، وثقافته؛ ليبين أثر ذلك فيما يطمح المعلم إلى تحقيقه وما هو ممكن بالفعل. الكلمات الدالة: المعلم، علم اللغة، المتعلم، العربية للناطقين بغيرها.

* مركز اللغات، الجامعة الأردنية. تاريخ استلام البحث 2015/3/18، وتاريخ قبوله 2015/10/1.