القضايا والعوامل الطارئة في تعليم اللغة العربية لغير الناطقين بها في نيجيريا

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ملخص الدراسة:

اللغة العربية من الوصايا العامة في توحيد الأمة الإسلامية، فهي لغة الثقافة والحضارة ووسيلة للحفاظ على كيان الأمة وتراثها، كما أنها أفضل موحد للأمة الإسلامية رغم اختلاف الثقافات والعادات والتقاليد، وحاليا تعد اللغة العربية هي اللغة الرسمية للعديد من الدول الإسلامية، وإن كانت تواجه بعض التهديدات في طرق تدريسها بين الشباب وعلى مستوى الجامعات لتعزيز العلاقات بين الأمم الشرقية والإسلامية، كما أنها تستحق أن تتحول إلى اللغة الثانية في العالم كلغة حية ومتميزة، وذلك لكثرة الناطقين بها، إلا أن قلة اهتمام المعنيين بها على المستوى التعليمي والمراكز الثقافية ووسائل الإعلام، وقلة المصادر والكتب التعليمية لغير الناطقين بها، كل هذا أدى إلى توجه الشباب نحو اللغة الإنجليزية والفرنسية وغيرها من اللغات والابتعاد عن اللغة العربية، وخاصة في الدول الأفريقية ذات الأغلبية المسلمة المتخلفة. تهدف هذه المقالة إلى إلقاء الضوء على حال اللغة العربية في هذه الأمم بشكل عام، ثم محاولة تقديم بعض الحلول العملية لانتشارها وترسيخها في الأوساط العلمية والثقافية في البلدان الإسلامية.

الكلمات المفتاحية: اللغة، العربية، المتكلمون، النظرية، تعليم اللغة.

Abstract

Arabic language is one of the general commandments in unifying the Islamic nation. It is the language of culture and civilization and a means of preserving the entity of the nation and its heritage. It is also the best unifier of the Islamic nation despite the differences in cultures, customs, and traditions. Currently, Arabic is the official language of many Islamic countries, although it faces some threats in the ways it is taught among young people and at the university level to strengthen relations between Eastern and Islamic nations. It also deserves to be transformed into the second language in the world as a living and distinct language, because of the large number of its speakers, However, the lack of interest of those concerned with it at the educational level, cultural centers, and the media, and the lack of educational sources and books for non-native speakers, all of these has led to young people turning towards English, French, and other languages and turning away from Arabic language, especially in African under-developed Muslim majority nations. This article tends to sheds light on the state of the Arabic language in such nations in general and then attempts to provide some practical solutions for its spread and consolidation in scientific and cultural circles in Islamic countries.
Keywords: language, Arabic, speakers, theory, language teaching

INTRODUCTION:

There is no doubt that culture currently plays an effective role in teaching language, and that there is a close relationship between language and culture. This connection between them has led to culture being considered a fifth skill alongside the four linguistic skills: "listening, speaking, reading and writing". Arabic language has contributed greatly in the flow of human civilization and its deepening with a distinct tributary, as it is the language of Arab-Islamic culture. Arabic language enjoys great attention from Muslims and Non-Muslims from around the world, it is the language of Islamic heritage, and many Islamic rituals of worship cannot be performed properly except in the Arabic language. In Nigeria, Arabic language has occupied a great position since the dawn of the entry of Islam into that region. Anyone who delves into the religious and political history of Nigeria will confirm that Arabic language played an important role in many aspects such as religious, political, economic and social life. The evidence for this is what has been proven in the written history of Nigeria that the Arabic language was at one time the language of correspondence and debates. During the Middle Ages, the African Islamic kingdoms that prevailed for a period of time in the eastern and western parts of the African continent contributed greatly to the consolidation of the Arabic language among the population, and even to the transmission of Islamic civilization and thought. Arabic language in these African countries - of which Nigeria is an integral part - was the language of religion, trade, relations and politics during that era. Therefore, we find that Arabic language leaves a strong impact on the local Nigerian languages, especially Hausa and Fulfulde languages. Since that period, it has been used in writing the Fulani and Hausa languages, among others, until today. Despite these efforts, we can say that Arabic language in Nigeria at the present time faces several internal and external challenges.

A GLIMPSE OVERVIEW ON ARABIC LANGUAGE IN NIGERIA

The use of Arabic language spread among the Negro groups until it became the official language of communication, in addition to the cultural richness inherited from the development of ancient Arab civilizations, which led to these northern regions becoming an integral part of the Arab countries, and from there Arabic language spread to other African regions. The trade routes across the Sahara also contributed to the history of the two regions located on its northern and southern edges, where trade exchanges took place since ancient times, and with the activity of the trade movement, sub-Saharan Africa came into contact with the civilizations of the ancient world. (Isah, A. A. 2012, pp: 2). Arabic language began with Islam and its common history, global nationalism and unified language. This means that the Nigerian provinces began to Arabize after receiving Islam as a religion and adopting it as a belief. Therefore, it was necessary to dissolve the linguistic divisions that resulted from the multiplicity of languages when nations embraced Islam and became Arabized. This was imposed by the development of political and administrative systems in governance when Arabic language dealt directly with national

languages without a translator or mediator, and on the widest scale not limited to the official or religious sphere. Sometimes it volunteered and was lenient in order to meet the language of the masses, and sometimes it attracted them with its strength and vitality...Arabic language quickly surpassed the stage of exchange, give and take, influence and impact, and these peoples gathered with the Arabic language as an official language without anyone imposing it on the nation. (Murtadha, B. 2003, pp: 58).

Usually, the entry of Islam into Nigeria was what brought the Arabic language officially and left an impact on the country that continues to this day. It is no wonder that Arabic language was the global language in the Middle Ages in all Islamic countries, and it continued to be so until the establishment of the Ottoman Sakti Caliphate at the beginning of the nineteenth century and lived until the beginning of the twentieth century and even exceeded that to the twenty-first century, and Arabic language became the language of thought and culture throughout these centuries. A careful study of our Nigerian history tells us that with the advent of Islam in this country, it entered along with Arabic language, as it is the language of the Holy Quran, and through it, prayer was established as an act of worship and devotion by reciting the Quran outside of prayer and others, and it is an integral part of Islam, and they also go hand in hand, as Arabic linguistic roots in it are as old as trade on the caravan routes across the African regions, and these Muslim traders took upon themselves the burden of teaching the Arabic language to spread the Islamic call, and in accordance with these directives, Arabic education was established in mosques and Sufi corners initially as institutes and universities to graduate scholars. There is no doubt that Islamic teachings was the way of life of the Islamic nation at that time.

As we indicated earlier, this paper sheds light on the state of the Arabic language in some African Islamic countries, particularly Nigeria, at the educational, cognitive, cultural and other levels.

CULTURAL LEVEL: Perhaps one of these factors is the dominance of foreign culture in the world, especially in scientific, social and educational circles through the media, satellite channels and computers, an attempt to marginalize Arab Islamic culture. Civil and governmental institutions train students and learners of foreign languages through the latest developments in the field of language education, while most of the Arabic and Islamic institutions in Nigeria still focus on old methods and curricula that do not keep pace with the contemporary civilization. Since we know that the major challenge facing the world today is the cultural challenge, the importance of teaching Arabic to non-native speakers becomes clear in order to consolidate the pillars of Arabic and Islamic civilization, facilitate scientific and cultural communication among Muslims, preserve our heritage, fortify and instill confidence in our capabilities in the race for contemporary global civilization as well as the labor market. Some cultures, including Western cultures, are trying to impose themselves on others, and we Muslim-Africa are the most

vulnerable are not confronting these challenges through scientific renaissances and, Also, the concentration of media in the hands of a small group of people, which controls the content that is broadcast and does not allow others to infiltrate these media, which causes the backwardness of the Arabic language in all parts of Nigeria and the weak interest of young people in it.

Linguists and sociologists believe that research into language is research into man himself. (Kamal, B. 1997, pp:28), and this is evidence of the importance of language and its role in the development of human societies. The stronger the language is, the more it can support civilization, and the more the nation's civilization expands, its needs and life facilities increase, its thinking advances, and its psychological tendencies are refined, its language advances. (Ali, A. W. 1971, pp: 11). For all this, it is necessary to preserve the integrity of the Arabic language among non-native speakers and develop it to absorb new developments and pave the way for consolidating the pillars of civilization. Since learning a second language has become a way to expand the circle of thinking and feeling, there is no doubt that the Arabic language, with all its features and capabilities and the scientific and heritage treasures and wealth it carries, learning it becomes a necessary need for Muslims in Nigeria as well as the Africa Muslim.

Each language has its own culture, and the learner of this language as a second language also carries his own distinctive culture. From this standpoint, learning Arabic as a second language requires attention and interest in the cultural aspect more than any other aspect.

Perhaps the weakness of academic relations between Nigerian and Arab universities, the small number of institutes for teaching Arabic to non-native speakers in Nigerian universities, and the lack of familiarity of students and specialists with the new methods and approaches used to learn Arabic are among the most prominent problems that prevent Nigerian youth from willingly learning the language. For example, a Nigerian student who learns Arabic for lofty goals stemming from his belief in the language as a means of understanding the Quran and religious knowledge, in addition to cultural ties, searches for what strengthens his motives towards learning this language. Therefore, it is necessary to introduce civilizational and religious topics as well as scientific interaction between Nigerians and Arabs into educational materials and teaching curricula. Noting these matters in books that aim to teach Arabic to Nigerians with the contribution of Arab and Nigerian professors who happened to be versatile as well as experts in curriculum development is necessary, since culture is the basis of communication, and language is the title of civilization and culture for every nation.

EDUCATIONAL LEVEL: Perhaps one of the most important difficulties and problems that reduce the desire of students and learners of the Arabic language in general is the lack of benefit from modern trends in educational curricula. In this era where the sources of the battle are multiplying every day and the channels that facilitate the individual's communication with scientific and research centers are increasing, and thus the researcher stands on the latest

developments of the era, self-education has become a necessity and this requires the use of technology in the field of education and learning. Despite the increase in the production of computer programs and the creativity in employing them in the field of language, we face a lack of such productions in the scientific community in Nigeria, especially at the educational level. Learners and teachers in Arabic language departments and centers are still looking for sophisticated gadgets and technology based learning materials that will facilitate their learning of the Arabic language in the fastest and logical way.

There is also what is called the phenomenon of backwardness of linguistic presentation methods and the lack of technical level compared to other languages, although Arabic is a strong, cohesive language that can be developed. On the other hand, the general linguistic weakness in the programs and cinematic productions presented; spreads to educational books and leaves its effects on students. It leads to young people turning away from Arabic language. Because they do not find in it what fulfills their ambitions due to the weakness of Arabic programs for new developments.

Following the development that occurred in the field of media and the emergence of television channels, radio stations, satellite channels, etc, it was expected that Arabic language would be present with all its strength and comprehension in conveying cultural landmarks and civilizational heritage. However, these media have become the property of individuals and private companies whose goal is profit above all else. Therefore, most of the experts participating in preparing programs focus their attention on the artistic impact aspect and the role of the linguistic expert diminishes, because the producer does not care about the language except to the extent that he hopes to benefit his program, and even the program presenter does not spare any effort in pronouncing words with correct grammatical pronunciation. (Abdul, S. M. 1995, pp: 121).

In such an atmosphere in which media programs are prepared and address educated segments of societies far from reading and discovering information and close to the mentality of the lazy recipient, Arabic language loses a large segment of its readers, whether for stories and novels or other cultural, heritage, religious and educational books in general.

SOME THEORIES OF LEARNING A SECOND LANGUAGE.

Understanding theories of learning a second language in general will give us a comprehensive picture of the foundations of language learning and teaching, and then we can build educational materials for teaching Arabic as a second language, its teaching methods, training, and tests. (Brown D. 1994, pp: 81). there are 6 theories that language learning specialists rely on. We will briefly review them below.

1- Congruence theory: The proponents of this theory believe that acquiring the first language and learning the second language are two identical processes. There is no effect of the mother tongue on learning the second language, and the importance of this theory lies in its focus on the possibility of considering the similar basics used in learning the mother tongue and the second language (Kharma N. 2013, pp: 83).

2- Variance theory: This theory is based on the fact that the acquisition of a second language is determined by the phonetic and linguistic patterns specific to the acquisition of the first language, as this theory is concerned with the effect of linguistic interference arising from within the second language itself.

3- Error analysis theory: The analysis theory emphasizes identifying real errors, distinguishing spontaneous errors, describing them, and classifying them as phonetic, grammatical, or morphological errors, etc. Then it determines the causes of these errors.

4 - The theory of the control system: The proponent of this theory Krashen relied on the relationship between automatic learning and directed learning, and extracted from this theory two methods for learning a second language, which are:

- Acquiring language unconsciously for life purposes in communication situations.
- Learning a language voluntarily by learning the grammar of the second language. (Brown, D. 2013, pp: 202).

5 - Stage language theory: This theory refers to a separate system created by the learner in terms of his being in an intermediate stage between the mother tongue and the target language. This means that the learner of the second language has for himself a linguistic system that is unique to him, neither the mother tongue nor the target language system, but rather lies between them and is based on an effort to establish a system and structure for the linguistic stimuli that surround him. (Brown, D. 2013, pp: 225).

6 -Communication ability theory: This theory aims to connect the learner with the people of the same language, and thus began to focus on the skills of speaking, listening, reading and writing for specific communicative goals. The communicative ability is the element by which we can convey messages, interpret them and negotiate with others in specific contexts. This ability is not an absolute matter, but rather a relative one based on the cooperation of all parties, and it is a dynamic characteristic that links individuals. (Brown, D. 2013, pp: 202).

There is no doubt that the theories of learning a second language are the basis for the scientific material of the language that is to be learned, and from them the methods of teaching it are derived, then its exercises and tests come. There are several methods for learning a language that must be pointed out so that we can see the status of learning the Arabic language: Grammar and translation method, Direct method, Auditory-oral method, and intellectual or cognitive method. E.t.c

It is worth noting that most of the books written to teach the Arabic language to non-native speakers focus on and emphasize the grammar and translation method, while successful education requires attention to other methods. For example, the reading method focuses on correct reading and reducing linguistic errors, both literal and grammatical, and eliminating rhetorical errors. (Brown, D. 2013, pp: 245).

Although the auditory-linguistic or oral method, due to its interest in listening to the language, reading it, and writing it, and due to its emphasis on the original structures of the language, combines the advantages of the direct method, the reading method, and the conventional method. (Abdullah, A. 1998, pp: 175). It seems that these methods are suitable for Arabic language and teaching it to non-native speakers.

Despite the close relationship between some Nigerian and Arab cultures since the first centuries of Islam as well as the cultural and scientific communication between some tribes and Arabs and the exchange between them, although Nigerians are very interested in the affairs of the Arabic language and its literature because this language carries a rich heritage of Islamic civilization and scholars from the oldest ages and schools and institutes in addition to some local languages in Nigeria, these circles still suffer from a lack of modern sources regarding learning and teaching Arabic language within the framework of modern methods and curricula. While learning a foreign language is developing and its scope is expanding, it is the language of revelation, the language of religious culture and Islamic heritage. The students often complain about the lack of modernization in educational materials for teaching this rich language and turn away from it because of the difficulty of teaching methods based on teaching grammar. It seems that this matter is not limited to Nigerian society, but rather Arab societies themselves lack such capabilities.

In Nigeria, Arabic language has other goals in addition to the goal of learning the language like other languages in academic circles. It is closely related to some local languages and its literature, and the give-and-take between the languages. Arabic entered Nigeria and became a religious language, the influence and impact between them began and continued throughout the ages. some Nigerian languages such as Hausa, Yoruba and Fulfulde borrowed hundreds of Arabic words, terms and expressions, and non-native students of literature and branches of Islamic sciences are indispensable in knowing the Arabic language. then, most of the cultural, scientific, literary and intellectual heritage was written in Arabic, and this heritage was collected in more than thousands of works written by scholars in Nigeria. (Shawky, D.1960, pp: 45).

There are more than 130 departments of Arabic language and literature in public and private universities in Nigeria. Students graduate from them at various levels of study, including bachelor's, master's and doctoral degrees. However, not all the goals sought from this education are achieved at all levels. It is also noted that the method followed in most levels and stages from

secondary school to university is to emphasize reading, understanding texts and translating them, and this is not limited to Nigerian institutions.

CONCLUSION:

Preserving Arabic language and its integrity is preserving the nation and its unity and protecting it from the plots and plans of globalization, and defending humanity and its progress. Adhering to Arabic language and spreading it in the world is an acknowledgment of the Arab nation and its role in building Islamic civilization. Arabic language will remain able to play its role in confronting globalization and new terminology, as the language is rich in the characteristics of derivation, metaphor, analogy, coinage and generation, and is much richer than other living languages. Arabic language will remain capable of influencing, being influenced and absorbing. It is the master of languages and the most capable of development. It is the greatest component of identity and remains the tongue of the community, the mirror of its thought and the mine of its giving. It is the language of miracles, permanence and immortality. It is the language of the Holy Quran.

RECOMMENDATIONS:

1- The necessity of distributing Arabic language teaching centers for non-native speakers around every corner in Nigeria, so that students from different segments of society in different locations can join them, and thus supporting them by governments or institutions concerned with them with economic and political support.

2- Establishing a private satellite channels to spread the Arabic language and Islamic culture, supported by Islamic organizations in various countries.

3- Preparing and publishing modern Arabic scientific encyclopedias that provide researchers and students with high levels of knowledge and culture.

4- Strengthening and enhancing confidence in the Arabic language, in conveying and updating new information.

5- Appreciating and presenting the Arab-Islamic heritage and its role in building human civilization throughout history, especially among Muslims in Nigeria.

6- Interest in scientific and cultural exchange between scientific centers and associations in the world, especially institutes for teaching Arabic to non-native speakers, and holding seminars and conferences that demonstrate the importance of this language and the ways in which it is spread, especially among the new generation that is searching for new mechanisms for learning in general and the second language in particular.

7- Necessity for updating the methods of teaching and learning the Arabic language by reconsidering the objectives of the language for non-native speakers and relying on modern educational trends and theories of learning a second language.

8- Providing educational media and using them to develop Arabic language teaching methods.

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