الجمهورية الجزائرية الديمقراطية الشعبية

**Democratic and Popular Republic of Algeria**

**Ministry of Higher Education and Scientific Research**

**Aboubekr Belkaid University – Tlemcen**

**Faculty of Letters and Languages**

**Department of Foreign Languages**

## English Section

# The Impact of Diglossia in Teaching/Learning the Arabic Course in Sana'a Secondary Schools

Dissertation submitted as a partial fulfillment in candidacy for the degree of MAGISTER in Sociolinguistics

*Presented by*                                          *Under the Supervision of*

Ibrahim Hashim Al-Huri                                          Dr. Zoubir Dendane

Board of Examiners:

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| Internal examiner: | Dr. Ghouti HADJOUI | MC(A) | Tlemcen University |
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**2011-2012**

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# <u>Dedication</u>

*To my parents,*

*To my wife,*

*To my lovely children;*

*Hassan*

*Abdulrazzaq,*

*Nada,*

*Manal,*

*Rashad,*

*Ibtihal,*

*To whole my family,*

*I dedicate this work.*

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*First, all praises and thanks are due to Almighty Allah whose help guided me throughout the various stages of this extended essay.*

*I wish to extend my thanks to all my honored teachers, Prof. Smail Benmoussat, Dr. Amine Belmekki, Dr. Ilham Serir, Dr. Ammaria Derni, and Dr. Nasim Negadi, whose efforts gave fruitful outcomes and opened large horizons in obtaining much knowledge concerning language studies. They did their best and exerted great efforts so that we obtain knowledge concerning sociolinguistics through our course study. I would like to express my high appreciation and great gratitude to Dr. Zoubir Dendane who gave me a part of his valuable time while providing me with the references and listening to my inquiries and questions and providing me with his appreciated feedback and recommendations throughout my study.*

*I should not forget to thank Dr. Radia Binyelles, the head of the Department, whose assistance and appreciated treatment facilitated a lot of required administrative procedures during my study in the English section.*

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# Abstract

The present study attempts to investigate the impact of diglossia in teaching and learning the Arabic course in Sana'a Secondary Schools. It highlights the sociolinguistic phenomenon 'diglossia' with relation to education and its effect on education in general and teaching the Arabic course in particular. Recently, clear shortcomings and deficiencies have been noted in the students' linguistic skills in all Arab schools, particularly at the secondary level. Some educationists attribute that lack of students' linguistic performance to the language variety used by teachers in classroom, particularly those who are teaching the Arabic course. The study significance lies in investigating the variety used in classroom interaction of Sana'a secondary schools and determining the students' weakness points as regards the use of Modern Standard Arabic (MSA) when interacting with their teachers. It also investigates the reasons that stand behind the Arabic course teachers' use of the vernacular in teaching Arabic and highlights the impact of such a procedure on the students' linguistic proficiency.

For the purpose of achieving the objectives mentioned above, three sets of questionnaires were administered on a sample consisting of students and teachers from both genders in Sana'a secondary schools. The data collection was also based on the Arabic teachers' interview as well as the Arabic course inspectors' reports. The data collected from the sample population were processed and analyzed by the use of SPSS statistical programme and the results of the questionnaires items were interpreted accordingly.

The data analysis shows that the Arabic course teachers in Sana'a secondary schools sometimes use MSA in teaching Arabic whereas students rarely use it when interacting with their teachers. It also argues that the students' linguistic deficiency lies in their lack of capacity to communicate with their teachers in MSA, not in comprehension as their teachers claim when they have recourse to the vernacular. In addition, the study unveils the importance of teachers' qualification since it has been asserted through the data analysis that the more experienced teachers showed higher attitudinal stances towards MSA than those holding less experience.

# *List of Acronyms*

CA= Classical Arabic

H = High variety

L= Low variety

MoE = Ministry of Education

MSA = Modern Standard Arabic

NBEDS = National Basic Education Development Strategy

YA = Yemeni Arabic

MHESR = Ministry of High Education and Scientific Research

MTEVT = Ministry of Technical Education and Vocational Training

ALT = Arabic Language Teaching

SA = Sana'ani Arabic

GSE = General Secondary Education

BEC = Basic Education Certificate

GSEC = General Secondary Education Certificate

NGSES = National General Secondary Education Strategy

GERs = Girls Education Ratios

UNESCO = United Nations Educational, Scientific and Cultural Organization

UNICEF = United Nations Children's Fund

UNDP = United Nations Development Program

SAL = South Arabian Languages

MSAL = Modern South Arabian Languages

TA = Taizi Arabic

SMP = Sound Masculine Plural

SFP = Sound Feminine Plural

BP = Broken Plural

# Symbols Used in Yemeni Arabic

| LETTER | IPA | YA | LETTER | IPA | YA |
|--------|-----|-----|--------|-----|-----|
| ء | ʔ | ʔ | ض | ḍ | ḍ |
| ا | ā | ā | ط | ṭ | ṭ/ḍ |
| ب | b | b | ظ | ẓ | ẓ |
| ت | t | t | ع | ʕ | ʕ/ʔ |
| ث | θ | θ | غ | ɣ | ɣ |
| ج | ʤ | ǧ/g/y | ف | f | f |
| ح | ħ | ħ | ق | q | g/q |
| خ | x | x | ك | k | k |
| د | d | d | ل | l | l |
| ذ | ð | ð | م | m | m |
| ر | r | r | ن | n | n |
| ز | z | z | ه | h | h |
| س | s | s | و | w/ū | w/ū |
| ش | ʃ | ʃ | ي | y/ī | y/ī |
| ص | ṣ | ṣ/s | | | |

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# General Introduction

# General Introduction

Diglossia is a common phenomenon that characterizes the Arabic-speaking world. The term has generally been used to describe a situation in which the spoken language, which is regarded by Ferguson (1959) as a Low variety (L), in a community differs significantly from its written form regarded as a High variety (H). Ferguson introduced the term 'diglossia' to refer to a situation "where two varieties of a language exist side by side throughout the community, with each having a definite role to play" (Ferguson, 1972: 232).

In Arabic, Modern Standard Arabic (hereafter MSA), functions as a High variety as it is used in the media, religious sermons, literary works and as most importantly as a medium of instruction, whereas colloquial Arabic functions as a Low variety and is only used for family talk, shopping, talk with friends and generally for people's day-to-day communication. It is well known that in some cases L may have some limited written usages (e.g. for folk poetry, songs, children's books, etc.) while conversely in some cases H may have some spoken usage (e.g. in television news, the language in which teachers speak to students in classrooms ...etc.). Various studies have differed with regard to the question of which cases should be considered to constitute diglossia and which should not (see e.g. Ferguson 1959, 1991, Wexler 1971, Fellman 1975, Eckert 1980, Scotton 1986, Berger 1990, Daltas 1993, Schiffman 1997. Hudson 2002).

On the other hand, diglossia has great impact on the field of education since colloquial forms of Arabic seem to be the predominant variety of instruction and interaction inside classrooms and a medium of communication between teachers and students in the various classroom situations. In fact, using colloquial forms of Arabic expands the gap between Standard Arabic and the dialect in favor of the latter, and leads to serious linguistic deficiency of students. Students' poor proficiency in MSA may be attributed to several reasons such as the spread of dialects in the Arab world, the diglossic situations in both school and society, the curricula irrelevance and teachers' incompetence. Some sociolinguists attribute the low quality results of education in the Arab schools to the diglossic situation in classrooms and the linguistic

distance between MSA and the different forms of spoken Arabic. MSA is defined in all Arab states constitutions as a medium of instruction. However, the vernacular or at least the 'middle language' (Al-Batal, 2006), which is believed to exist between MSA and the vernacular, are the predominant varieties used by teachers in all Arab schools. Arabic course teachers are among those who have recourse to the dialect in teaching Arabic. This procedure complicates their duties of developing students' linguistic skills and widens the gap between MSA and the vernacular which is supposed to be bridged by the massive use of MSA in all courses.

This study highlights the impact of diglossia in teaching the Arabic course in Sana'a Secondary Schools. In parallel, it indicates the impact of such a phenomenon on students' competence in using Standard Arabic when necessary. In this study, the reference of the term diglossia may be limited to cases in which H and L are considered versions of the same language and H is not the day-to-day communication language of anyone. There are potentially interesting theoretical arguments for defining diglossia in one particular way or another. However, we have investigated diglossia and its impact in teaching and attaining linguistic skills in a limited research community, Sana'a Secondary Schools in Yemen, to get statistical indications for such a phenomenon.

The study is significant for investigating a worrisome issue which confronts all Arab educational institutions from the Atlantic to the Gulf. Arab students in schools or even universities suffer poor proficiency in comprehending the standard form of Arabic, scientifically and functionally. Students have an adequate competence in Arabic grammar, but their performance in functional grammar to communicate and produce clear Arabic sentences is still inadequate. Students' incompetence in MSA clearly appears in their deficiency in reading, writing, comprehension, and communication skills. As mentioned above, some educationists and linguists relate that weakness to several factors such as the spread of diglossia, which leads to expanding the gap between MSA and dialect in favor of the latter, the teachers' disqualification, students' attitudes and curricula irrelevance. Some teachers believe

that teaching in colloquial forms facilitates assimilation, while others use the dialect because they are not qualified enough to use MSA.

This research work concentrates on Sana'a Secondary Schools for being the capital of the country and containing a dialectal diversity. The population mostly belongs to all Yemeni governorates. People in Sana'a city speak different regional dialects through which someone can determine the speaker's region. The most prominent dialects are Sana'ani, Taʾizi, Tehami and Hadhrami. Teachers in schools belong to different regions, and consequently they speak distinctive dialects and the same can be said about students. Teachers often use their dialects in introducing the lessons, neglecting the dialectal diversity inside their classrooms. Such a matter complicates students' assimilation, which in turn affects their attainments. Most students do not speak the teachers' dialects, which sometimes seem to be different to the extent of weak mutual intelligibility.

The present study is intended to characterize the form of Arabic used by teachers in the Arabic course in Sana'a secondary schools, and to understand the reasons which stand behind using such a variety. It also aims at revealing students' attitudes towards receiving their lessons in MSA. In terms of curricula, the research work attempts to assess the curricula relevance to the students' needs to attain theoretical and functional achievements in MSA. In a nutshell, the study tries to answer the following questions:-

1- To what extent do the Arabic course teachers use MSA in Sana'a Secondary Schools, and what are the reasons behind their use of colloquial Arabic in classroom interaction?

2- In what way does the use of colloquial forms of Arabic impact learners' linguistic proficiency and their academic achievement as a whole?

3- What are the students' attitudes towards MSA and colloquial Arabic in classroom interaction?

Trying to answer these questions, the following hypotheses are put-forwarded:-

1. A considerable number of teachers use a colloquial form of Arabic, some in a spontaneous manner and others believing the dialect may enhance students' assimilation.
2. There is a strong relationship between the use of colloquial form of Arabic in the teaching process and students' poor proficiency which seriously affect students' coverage of MSA grammar in a functional manner.
3. Students are aware of the importance of learning in MSA, and thus display negative attitudes towards the use of colloquial Arabic in classroom interaction.

To find answers for the research questions and prove or reject these hypotheses, three sets of questionnaires were prepared; a close-ended and an open-ended questionnaires for teachers and another close-ended questionnaire for students. They were designed to include the important factors that affect students' progress in MSA. They include psychological, pedagogical, social and educational factors. They also focus on the curricula relevance and their suitability for students' achievements. The questionnaires were validated by more than five professors specialized in linguistics and sociolinguistics from three universities in both Yemen and Algeria; Sana'a University, University of Science and Technology (Sana'a, Yemen), and Aboubekr Belkaid University (Tlemcen, Algeria).

The sample for this study was selected randomly from both male and female students of eleven secondary schools in Sana'a city. The random sample represents 202 male and female students. Then 31 teachers of Arabic course were selected from the targeted schools to answer the questions of the questionnaires.

The research work is divided into four chapters. The first chapter contains a literature review of the research. It introduces the sociolinguistics and its relation to the language in general and education in particular. In addition, the chapter discusses the sociolinguistic phenomenon 'diglossia' and MSA status in Arab World.

The second chapter shows a linguistic review for the Yemeni society and summarizes the sociolinguistic situation in Yemen and its impact on education. Furthermore, it introduces the linguistic features of Sana'ani Arabic.

The third chapter introduces some details about the educational situation in Yemen. It discusses the low linguistic attainment in the Sana'a secondary schools and reasons stand behind that. Moreover, it highlights on illiteracy dilemma and its high rate in the Yemeni society as well as the Arabic language teaching (ALT) profile in education.

The fourth chapter elucidates the methodology and procedures of data collection and presents them quantitatively and qualitatively. It also displays the results of the research data analysis and discuss the findings accordingly.

# Chapter 1

## APPLIED SOCIOLINGUISTICS AND DIGLOSSIA

## 1.1. Introduction

Sociolinguistics is that field of linguistics which studies the relationship between language and society, between language use and the social backgrounds of the users. It studies the language by revealing patterns of variation in speech communities and considering language use with social factors such as socioeconomic class, age and gender of the speaker. Recently, sociolinguists have started investigating the impact of the various sociolinguistic phenomena, i.e., diglossia, bilingualism, code switching etc. on education.

Unfortunately, this new field of linguistics has not been considered much by the Arab linguists as compared with the European ones. The step which probably marks the beginning of Arabic sociolinguistics as an academic entity in its own right was made by Ferguson (1959) in his well-known article 'Diglossia' (Owens, 2001: 423). In this article, Ferguson denotes the existence of two varieties of language, High variety (henceforth H) and Low variety (henceforth L), each used for a different function. The H variety is the high register and used for literary discourse while the L variety, often considered ungrammatical, is used for ordinary conversation.

It is well-known that Arab communities are diglossic, i.e. communities in which two varieties, H (MSA) and L (Spoken Arabic) 'exist side by side' (Ferguson, ibid) and are used alternatively for different functions. Nevertheless, MSA has a sacred status amongst all Arabs as it is the closest variety of the classical Arabic, language of the Holy Qur'an and the medium of instruction in all Arab countries.

## 1.2. Sociolinguistics

During the past decades sociolinguists have been involved in a continuing investigation of how language is related to the society and studying in cooperation with educationists and psycholinguists how language can be taught. Spolsky (1998:3) states "it is that discipline of linguistics which studies the relation between the users of language and the social structures in which the users of language live". Other sociolinguists   view it as a subdiscipline of linguistics that treats the social aspects of

language. The term 'sociolinguistics' first appeared in the 1950s as a way to bring together the perspectives of linguists and sociologists. Romaine (1989) is one of the sociolinguists who think of strong close connections between sociolinguistics and the social sciences. She believes that sociolinguistics has close connections with the social sciences, in particular, sociology, anthropology, social psychology, and education. She also views that sociolinguistics includes the study of multilingualism, social dialects, conversational interaction, attitudes to language, language change, and much more.

On the other hand, sociolinguists think that language should not be studied away of its users. It should be studied in human society because language is not a thing external to human beings, but rather something that makes up a part of who they are. Sociolinguistics studies the social importance of language to groups of people from small sociocultural groups to entire nations. In his lecture about sociolinguistics, Norrick R.N (2008) shows that sociolinguistics studies language as a part of the character of a nation, a culture, and a subculture and how individual ways of speaking reveal membership in social groups. Gumperz (1971)[1] has observed that sociolinguistics is an attempt to find correlations between social structure and linguistic structure.

Sociolinguistics has appeared when William Labov (1950), the father of sociolinguistics, observed in his study of 'Martha's Vineyard' the distribution of (*r*) in its social context. While studying that case, Labov noticed a change in the relation of the (*ay*) and (*aw*) diphthongs and focused on their centralization process. Since then, sociolinguists have had different perspectives on sociolinguistics' definitions. Two different types of sociolinguistics were proposed by two different schools. The first type is proposed by J.A. Fishman (1972) in the sociology of language. Fishman states that there are two parts of the sociology of language universe: (1) "the descriptive sociology of language" and (2) "the dynamic sociology of language". What is meant by the term "descriptive" is the description of the social organization of language usage within a speech community, while by "dynamic" he intends the different rates of change in the social organization of language use and behaviour toward language. The

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[1] In Wardhaugh, R. (2006) An Introduction to Sociolinguistics , 5th ed., Oxford: Blackwell, p. 11

second type of sociolinguistics is proposed by Hymes (1974) in his foundations in sociolinguistics. Hymes (ibid: 4) says "it is rather that it is not linguistics, but ethnography, not language, but communication which must provide the frame of reference within which the place of language in culture and society is to be assessed". On other hand, Coulmas (1998:3) shows that sociolinguistics is the study of the correlation between language use and social structure:

> Sociolinguistics is concerned with describing language use as a social phenomenon and, where possible, it attempts to establish casual links between language and society, pursuing the complementary questions of what language contributes to making community possible and how communities shape their languages by using them. (Coulmas, 1998:3)

Coulmas denotes the reciprocal role of language and society in shaping each other, in other words how language contributes to shape the community culture and identity and how the community shapes its language through using it. Indeed, language remains as 'social product', and every society tries to show its culture and constitute its identity through language.

## 1.2.1. Sociolinguistics and Language

Recently, there has been rapid development in the branch of linguistics called "sociolinguistics", which is defined by many scholars as the study of language as it is used by real speakers in social and situational contexts. In their article "Language in society", James Milory and Lesly Milory (1989:267) mention that:

> Through advance in field techniques, including access to a much greater range of speech behaviour of live speakers, sociolinguistics has opened up a number of questions of research interest – such as attitudes to language, the relation of the speaker to the language, the role of the speaker in linguistic change – that can now be investigated empirically much more fully than formerly.

Sociolinguistics has started studying the language with an approach that is largely concerned with revealing patterns of variation in speech communities through considering language use with social differences such as socioeconomic class, age and sex of the speaker. So, the linguists in the late decades pay more attention to studying

the language in its social contexts and regarding the social differences. Hence, the study of linguistic variation in social contexts can be seen as a new subject.

From the early 20th century onward, there was more attention and important orientation towards the study of "exotic" languages and dialects of known languages (such as English), that were remote from the literary standard languages. This interest of the study of dialects is clearly stated by Max Muller (1861) who considered 'literary' languages to be 'artificial' and claimed that "the real and natural life of language is in its dialects."[2] This traditional interest in studying the dialects generated a new field of linguistic study called 'dialectology'. Trudgill (1998:3) defines dialects as "some kind of (often erroneous) deviation from a norm – as aberrations of a correct or standard form of language". Both applied linguists and educationists have been involved in continual debates about the impact of this distorted form of language variety on education. They focus in their researches on the relationship between the language used in education and learners' achievement to attempt an answer to the question 'how can sociolinguistics explain how linguistic phenomena affect education?'.

## 1.2.2. Sociolinguistics and Education

The language of education is a matter of interest among sociolinguists. Undoubtedly, the language of education worldwide is the formal variety of the country or nation. The Arabic variety MSA has been appointed as a medium of instruction in all Arab countries. During the last few years, linguists, psychologists, and educationists have been involved in an argument on the way of teaching language, and they address the process of language learning and language teaching, discussing the ways in which language skills can be presented through education. They are in a continual discussion of the issues related to poor proficiency in school learning which might be attributed to the effects of language of instruction. Gee (2001: 657) [3] in

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[2] In Collinge, N.E. (ed.) (2005) "An Encyclopedia of Language", Routledge, Taylor & Francis e-Library, 2005, p. 268.
[3] In Aronoff, M. & Rees-Miller, J (eds.) "The handbook of Linguistics" Blackwell Publishers Ltd

Handbook of linguistics says that "one of the most pressing issues in education today is the fact that many children from lower socio-economic homes, many of them minority children, do poorly in school" Gee points at the linguistic gap between society and the language of education in schools, particularly when children have had little practice at home, school based forms of language and interaction. As a result, they come to school with nothing relevant in the language of instruction. A similar mismatch occurs in Arabic schools; the children have no opportunity to practice and interact in the school language outside, whether at home or in the society. Because of this, they sometimes find it illogical and artificial, and some of them prefer to receive their lessons in the colloquial form of Arabic for being the most used in daily life. Also, language learning should enhance students' social skills. Verhoeven (1998) emphasizes that the sociolinguistic study of education language should produce guidelines for teacher training, and the language in the training programmes should not be defined from an economic or technological point of view. Instead, the social context of language should be emphasized taking into account sociocultural aspects of development and the concerns of different communities and individuals.

## 1.3. Language and Education

The language of education whether in monolingual or multilingual societies, has always been a matter of concern to educationists. In multilingual societies, the situation is very complicated and there is much controversy over which language to be used in schools, especially at the lower primary levels. All Arab countries state clearly in their educational strategies that MSA is the medium of instruction in schools. Maamouri (1998:11) states that language is regarded as "a means and a carrier of knowledge and learning". He adds that "language becomes central to the instruction process, and its mastery is an indicator of educational success or failure" Maamouri (1998:11). Hornberger (1996:461)[4] captures the relationship of language to education when she writes that:

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[4] In Maamouri, M. (1998) "Language education and human development: Arabic diglossia and its impacts on the quality of education in the Arabic region". International literacy institute ILI.

> Education is the site where, on the one hand, larger social and political forces are reflected in the kinds of educational opportunities offered to speakers of different language varieties and, on the other, language use mediates their participation on other opportunities and ultimately, their potential contributions to the larger society.

In fact, there is a clear consensus among scholars that education language faces so many barriers which lead to shortcomings on the outcomes of the educational process. One of these barriers is the teacher's linguistic knowledge. In other words, what language teachers need to know and what kind of training experience will help them develop this knowledge. That issue is manifested in schools of the Arab world since most teachers of the Arabic course do not have the adequate knowledge of the language they are teaching, which in turn impact the learners' competence. Some linguistics say that teachers need to know about applied linguistics rather language itself, which means knowing about pedagogical grammar and discourse analysis, etc. Therefore, the linguists or those interested in applied linguistics suggest qualifying teachers for the purpose of providing them with knowledge about how learners learn to read and write, how language is related to learning, to a student's success or failure at school. They need to acquire the knowledge of the educational theory as Lawton (1977)[5] shows that educational theory as a whole is necessarily prescriptive and teachers should know how children develop, the aims of education, and the value of certain kinds of knowledge over others.

On the other hand, Stubbs (1980: 304) links between language and education, between educational failure and linguistic failure. He shows how language, social class, and educational failure are related. He says:

> Why are middle-class children more successful on average at school than working–class children? What relations are there between the language of the child and his/her home, the language of the school, and the child's educational success or failure?

The language of school does not mean the language used by teachers in classroom only, but rather it is extended to include the curricula and textbooks, whether they are suitable for the students or their style cause pedagogical disabilities for them. Also, as stated by Stubbs (1980) the language of school implies the language

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[5] Stubbs, M. (1980) "Language in education"*: An Encyclopedia of Language*, N.E. Collinge, (ed.) published in the Taylor & Francis e-Library, 2005.

of teachers; do they talk in particular ways to pupils? And the language of the pupils; are they allowed to talk to each other at all in class? If they are, does this help their learning? So, all these questions were put by Stubbs to show the importance of language in education.

### 1.3.1. Language Planning and Education

Language planning is the official, government-level activity concerning the selection and promotion of a unified administrative language. It represents a coherent effort by individuals, groups, or organizations to influence language use or development. Others define it as a dynamic process which aims at changing language functions, language patterns, and language status in a given society. Language policy and planning decisions come in response to sociopolitical needs. The decision of language change or reform is more required where a number of linguistic groups compete for access to such mechanisms of something in daily life. Language planning decisions also aim at reducing linguistic diversity, when the decisions of language planning are taken, that means one single language is declared to be the national language in a multilingual country. Lamamra (2006:30)[6] mentions that in Algeria, language planning has been a debated process since the country obtained its independence from France in 1962. The French language was the dominant language in every field of life. She mentions that "some of the questions arose in post-independent Algeria were the place of the French language to have in the Algerian society, and the role played in affecting the local dialect. Should French, the colonizer's language, be placed at the same level of importance as Arabic by making it a national language of Algeria?"

Some linguists view that there are four language ideologies which motivate decision making in language planning. The first is linguistic assimilation, which is the belief that every member of a society should learn and use the dominant language of the society in which he/she lives. An explicit example of that is English in the USA.

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[6] Lamamra. N. Amel (2006), *Do You Speak Algerian?*, IBS Journal of Science | Volume 1 Number 2 | July 2006 http://www.ibscientific.net

Second is linguistic pluralism, the recognition and support of multiple languages within one society. The third is vernacularization which denotes the restoration and development of an indigenous language along with its adoption by the state as an official language. The final ideology, internationalization which is the adoption of a non-indigenous language of wider communication as an official language or even in a particular domain such as English in Malaysia or other countries, India, Singapore…etc.[7]

Language planning can be divided into two main areas of interests, language planning and language in education planning. In language in education planning, language learning should be relatively related to issues of culture and society. Lomax-Trappes (1990:95)[8] states that in order for a language to function as a medium of instruction, it should meet three criteria; first, it should be accepted by all concerned, parents, teachers, students and society as awhole. Second, it should be teachable to the required standard. Finally, the language should be used in at least some domains outside the educational system. Also, Cook (1996) shows that parents sometimes decide to send their children to a certain school where a specific language is the medium of instruction because they believe it to be the language of the majority or elite. In addition, language planning should serve the development of the nation. Stubbs (1989:302) emphasizes that "education is necessarily a process of social control and social engineering." His view shows the strict relations between language and development, learning and teaching, individual rights and social obligations. Language planning, through which the functions of languages or varieties of a language are changed and developed, has become part of nation building, because the standard language becomes the expression of nationalistic feelings. Thus, a nation state is a community of communication which needs a shared language to communicate and interact, and usually this shared language is the one designated as the official national language. Therefore, linguistic identity and national identity are closely related and the connection between them is reinforced by schools as national institutions where one learns his/her national language, whatever his/her home or first-

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[7] Wikipedia, http://en.wikipedia.org/wiki/Language_planning accessed on 13th of June 2011.
[8] In Rubagumya, C. (ed.). (1990) "Language Education in Africa", Clevedon: Multingual Methods Ltd.

acquired language. So, all nations seek to promote and develop the functions of their language in accordance with educational needs so that they get fruitfully outcomes of learning process and keep their national identity. Kloss (1986), Cooper (1989) and others identify two types of language planning: status planning and corpus planning.

## 1.3.1.1. Status Planning and Education

Status planning is the allocation or reallocation of a language or a variety to functional domains within a society. It aims at changing the function of a language or a variety of a language. This process usually occurs when countries and nations get their independence from a colony. The situation becomes more complicated in post-colonial states with a selection to be made among a number of indigenous languages. In this case, people are asked to use the selected language in education and all formal and institutional domains. Lamamra (2006) shows that after Algeria's independence from the French colony, there was a complicated linguistic issue in the existence of linguistic diversity, the French language, Tamazight, and Algerian Arabic. She mentions that more than forty years after independence from France, the importance of these languages is still being deliberated by civil society and politicians alike. She adds that the Algerian language policy raised and continues to raise a number of questions on the identity of the Algerian people.

Language status decision, also, becomes more complex when such a process produces a situation where some people need to learn a language that they do not normally speak. Another kind of language policy is what is called language acquisition planning or language education policy. During the British colony in the South part of Yemen, English was planned by the colony to be the formal language and the medium of instruction in all schools. Such a procedure complicated the task of students' learning since they were required to learn all courses, from the initial grades to the last, in a language they do not use and speak.

Another aspect of status planning is that when a country or social group wishes to encourage other people to learn their language, and that is called 'language diffusion

policy'. Spolsky (1998) indicates that this kind of language policy is associated with religious missionary work and points to Islam spread of Arabic as an example of that, or the national concern of imperialist powers, as in Soviet activities to spread Russian throughout the USSR and Soviet-dominant Eastern Europe.

In the Arab world, there seems to be a conflict and arguments about the status of the Arabic language in education, especially with the existence of the duality (diglossia) of Arabic. Maamouri (1998:58) gives an example of what he called "slowly opening up to the implications of accelerated educational reforms." He points at Morocco, where King Hassan II, in one of his speeches, advocated the use of dialects in the first years of elementary education. Generally, if the political decision on the status of a language was made, such a process usually leads to other activities which concern the implementation of that decision. The language whose status has been changed needs to be modified and reformed in such a way to coin with the society requirements in all institutional fields of social life. This process of modification is called corpus planning.

## 1.3.1.2. Education and Corpus Planning

Corpus planning refers to the process which aims at changing the structure and content of a language. Such a process comes as a result of determining the status of a given language in a given speech community to begin the next step of implementing the decision which is standardization or expanding set of function. Kloss (1969) describes corpus planning as all actions aiming at modifying the nature of the language itself, while status planning is concerned with whether the social status of a language should be lowered or raised.

Maamouri defines corpus planning as a process which "seeks to develop a variety of a language or a language, usually to standardize it by providing it with the means and tools for serving as many functions as possible in society" Maamouri (1998:12).

Corpus planning seeks to standardize a given language through three processes; writing a language down (graphization), codifying it (standardization), and expanding it (modernization). Graphization refers to the process of developing a suitable writing system. It also refers to development, selection, and modification of scripts and orthographic conventions for a language. Corpus planners have the option of using an existing system or inventing a new one. In spite of some linguists' views which claim that Arabic script needs reforms and more simplification, Arabs have always looked at the Arabic script as a "faithful preserver and gatekeeper of their timeless heritage" (Maamouri ibid:56). In 1899, Ahmed Lutfi suggested an approach for Arabic script reform, by removing vocalization for Arabic script and putting instead the soft or mellow letters. For example, the verb [ḍaraba] ضرب, written as ضارابا, and [ḥasuna] حسن written as حاسونا. However, all his suggestions and endeavors came to nothing, because the linguists advocating the real Arabic script showed that such approach disperses the beauty of the writing system in Arabic and creates confusion in the semantic assimilation of the Arabic language.

The second process of corpus planning implies standardization which is the process by which one variety of a language takes precedence over other social and regional dialects of a language. Spolsky (1998) defines standardization as the process which "consists of attempting to standardize grammar and pronunciation toward some norm that is discovered or invented by some officially appointed or self-proclaimed group of language guardians." Spolsky (1998:67)

Standardization generally aims at increasing and expanding the uniformity of the norm, as well as the codification of the norm. Wardhaugh (2006:33) shows that "standardization also requires that a measure of agreement be achieved about what is in the language and what is not." He mentions that such a process also plays a major role in unifying people in the community.

Wardhaugh adds that "it unifies individuals and groups within a larger community while in the same time separating the community that results from other communities."(Wardhaugh, ibid:34-35)

Finally, the modernization process which is a form of language planning that occurs when a language needs to expand its resources to meet functions. The most significant force in modernization is the expansion of the lexicon, which allows the language to discuss topics in modern domains. The Arabic language has experienced rapid expansion of technical terms in the recent century. This rapid expansion is aided by the use of the new terms in textbooks in schools. Recently, so many commercial terms have been used due to the expansion of the trade treatment worldwide. Cook (1991) cites that the medium of instruction should be able to serve the needs of the nation in local and international trade and commerce.

It is important to note that the political situation in status planning may lead to the occurrence of the phenomenon of diglossia especially in post-colonial countries.

## 1.4. Diglossia

Diglossia is an important sociolinguistic phenomenon, which takes a big part of the linguists' interest particularly those in Europe while Arab linguists have shown less consideration of this important field of sociolinguistics.

The term diglossia was first introduced by the German linguist Karl Krumbacher (1902) in his book *'Das problem der Modern Geriechischen Schriftsprache* (1902) in which he dealt with the nature, origin and development of diglossia with special reference to the Greek and Arabic situations. According to Zughoul (1980), the commonly accepted view in the literature is that the term diglossia was first coined by the French linguist William Marçais who defined it in relation to Arabic (1930) as a competition between written literary language and vernacular.

A few decades later in his article 'diglossia', Ferguson (1959) dealt with four linguistic situations, which display a diglossic character, Arabic, Modern Greek, Swiss German and Haitian Creole. Ferguson called the superposed variety 'High' that is the Classical Arabic and contrasted its use with the 'Low' variety, which is colloquial Arabic. Ferguson stated that each variety has specific uses in different social situations. In 1964, Hymes commented on Ferguson's article and viewed diglossia as

"an excellent example of coexistence in the same community of mutually unintelligible codes", (the high and low variety Ferguson talked about), correlated with values and situations[9]. Fishman (1967) proposes that diglossia may be, in addition to Ferguson's original idea, extended to cover even situations where two (or more) genetically unrelated or at least historically distant language varieties occupy the H and L niches (Schiffman, 2004). He investigated some samples of societies which are distinguished by diglossia and bilingualism. Fishman also emphasized a distinction between diglossia and bilingualism, arguing that the former is a feature of society to be dealt with by sociologists and sociolinguists, whereas the latter is a matter for psychologists and psycholinguists as it refers to an individual's ability to behave linguistically in more than one language. Kaye (1972) described Ferguson's definition of diglossia as "impressionistic" and viewed the diglossic situation of a language like Arabic as "flexible and changeable" rather than stable as Ferguson stated.[10] Kaye (2001) also believed that Ferguson's original conception of diglossia sharply contrasted with bilingualism, since he states that diglossia is different from "the analogous situation where two distinct (related or unrelated) languages are used side by side throughout a speech community, each with a clearly defined role" (Kaye, 2001:119).

Despite the controversy amongst sociolinguists, diglossia is regarded as a sociolinguistic phenomenon in which distinct formal and informal varieties of a language are used in a given society for different situations in various circumstances according to the social context, e.g. using the L variant at home, and the high variety for more formal purposes. Many sociolinguists defined the term 'diglossia' in different ways, and accordingly many perspectives were given toward the phenomenon, but various scholars have proposed terminologies for the term diglossia. "Classical" (Ferguson 1967), and "Extended" (Fishman 1976), "in –diglossia", and "out-diglossia" (Kloss 1966). Kloss means by the term "in-diglossia", the kind where the two varieties are closely related, while "out-diglossia" for the situations where

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[9] In Zughoul, M. R. (1980) "Diglossia in Arabic: Investigating Solutions" Anthropological Linguistics, Vol. 22, No. 5, p. 202.
[10] Ibid, p. 202.

the two languages are unrelated or at best distantly related (Kloss, 1966:138). Wardhaugh (1986) applied it to the situation of Chaucer's English in England which co-existed for three centuries in a diglossic situation with Norman French following the Norman Conquest of 1066 and also for the use of Latin- as- the language of scholarship in a Europe where the vernaculars were neglected to other roles during the Middle Ages. Thus, various and different definitions of diglossia have been proposed.

Anghelescu (1974:83)[11] warns against such terminological mix, which she says will lead to the use of the term for "stylistic functional variation" and will disguise its unique psychological linguistic traits. She thinks that "diglossia implies sufficiently similar languages for the speakers to feel that it is the same language, yet remote enough, so that the acquisition of the literary language implies long-term efforts and can never be fully achieved" (Anghelescu, ibid:83). Indeed, most sociolinguists agree that the phenomenon of diglossia simply refers to the use of two different varieties within a given language for different functions as defined by Ferguson (1959).

## 1.4.1. Ferguson's Diglossia

Ferguson is credited to be the first linguist who used the specific term 'diglossia' in his article (1959) entitled 'Diglossia' in the journal '*Word*', to refer to a situation "where two varieties of a language exist side by side throughout the community, with each having a definite role to play" (Ferguson, 1972:232). He was one of the sociolinguists who gave this phenomenon great interest. Ferguson viewed diglossia as two varieties of a given language that are inevitably related. He originally summarizes diglossia as follows:

> a relatively stable situation in which, in addition to the primary dialects of the language (which may include a standard or regional standards), there is a very divergent, highly codified (often grammatically more complex) superposed variety, the vehicle of a large and respected body of written literature, either of an earlier period or in another speech community, which is learned largely in formal education and is used for most written and formal spoken purposes but is not used by any section of the community for ordinary conversation (Ferguson 1959:336).

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[11] In Maamouri, M. (1998). Language education and human development: Arabic diglossia and its impacts on the quality of education in the Arabic region. International literacy institute ILI

Ferguson shows that two features define a diglossic context. The first is a differentiation between the written and the oral modes. The second is a rigid socio-functional complementarity of two separate sets of functions performed by two remarkably distinct, though linguistically related codes (Maamouri, 1998: 30). He stated that diglossic speech communities have a high variety that is very prestigious and a low variety with no official status, the two being in complementary distribution with each other; for instance, the High variety might be high register and used for literary discourse while the low variety might be considered ungrammatical and used for ordinary conversation. Thus, in diglossic languages, the use of the more prestigious variety is reserved for restricted contexts. In addition to the existence of separate speech varieties, Ferguson (1959) also emphasized the role of a sizable body of literature and restricted literacy "to a small elite" in diglossic speech communities. Through Ferguson's differentiation between the distinct varieties, there are certain circumstances, which imply the use of one of the varieties to the exclusion of the other which can only be used in situations from which the first variety is excluded. Since Arabic is regarded as a diglossic language, the High variety is suitable for such situations as sermons in mosques, medium of instructions in schools, poetry writing, news broadcasts, and political speech, while there are everyday situations in which only the Low variety can be used such as talking with family members inside home, shopping, and generally talking in real daily life.

In the Arabic language, the diglossia is very clear in the coexistence of MSA and regionally various dialects. The Low variety has been seen as a corrupted form of Arabic and less prestigious. Palmer (2007) shows that there is a common misconception in the Arab world that the spoken varieties of Arabic are corruptions of MSA or CA as found in Qur'an and therefore, much less prestigious varieties of Arabic. In order to characterize the phenomenon of diglossia, Ferguson used nine criteria:

1- **Function**: High variety is more elegant and formal, and used for sermons, all sorts of letters, speeches, university lectures, news broadcasts and poetry, while the low variety is appropriate when conversing with family, colleagues and

friends, Both are used for different purposes; for instance, there are situations in which only H is appropriate, such as religious oration and reading the news on TV channels or radio, and in turn there are situations where only the vernacular is appropriate such as family talk and generally people's day-to-day communication. Therefore, High and Low varieties have different domains and native speakers of the community would find it odd if anyone used H in L domain or vice versa.

2- **Prestige**: Researchers in most of their diglossia examinations and studies found that the High variety is more prestigious and highly valued. The speakers regard H variety as superior to L in a number of aspects. H is also regarded the variety of literature, poetry, and religious texts. Therefore, the speaker's attitude towards H variety is more positive as L variety is seen as less worthy, 'corrupt' and broken.

3- **Literary heritage**: In most diglossic languages, literature is written in the High variety except what is called folk poetry, which is written and said in the colloquial form of the language. Traditional poetry in ancient eras was written and introduced in High variety. So, there is a sizable amount of written literature in High which is held in high respect by the community.

4- **Acquisition**: A significant distinction between the High and Low varieties is the way of acquiring each one. Modern linguists distinguish and differentiate between language learning and language acquisition. It is obvious that native languages or varieties are innately acquired. L is the variety acqired first at home in the childhood period, it is the mother tongue, the language of the family at home, while H variety is learnt through schooling. The Low variety is acquired normally and subconsciously, while H is learnt through going to schools and learning its rules and structures. Thus, MSA is nobody's mother tongue.

5- **Standardization**: One of the major characteristics of H variety is the grammar system. Ferguson (1959:435) calls H "grammatically more complex". Since H variety is the language of literature and official circumstances, native grammarians standardize it. Kaye (2001:124) says that MSA may be viewed as a "marked system", and the colloquial Arabic as "unmarked". That is to say, H variety marks many more categories of grammar: normative, generative and accusative cases, duality in the pronoun, verb, and adjective. None of the Arabic dialects (L) has retained these grammatical categories.

6- **Stability:** Diglossia is a long-life phenomenon. It may last for centuries. Arabic diglossia has last since the old time till the current days resisting the linguistic changes for centuries.

7- **Grammar:** As mentioned above, H variety has grammatical categories not present in the Low variety. The H variety grammar is more complex than in L. For example, Standard German has four cases in the noun while Swiss German has only three cases in the noun. For Arabic, both nominal and verbal sentences are used in MSA whereas in colloquial Arabic, only nominal sentences are used. Let us consider a simple verbal sentence: 'My father went to the market'
**MSA**: /ðahaba ʔabī ʔilā ʔassūq/
**YA**: [ʔabī sārassūg]

In addition to the different lexemes for the verb /ðahaba/ 'go', the preposition /ʔilā/ in YA is deleted or reduced to [la] ( لـ ) instead of /ʔilā/ in some dialects. The preposition governs the genitive case of the following noun, which would, in its non-pausal form, be /ʔassūqi/ (the form /ʔassūq/ is pausal, since it occurs in final position, i.e. before pause).

In terms of the pervasive use of nominal sentences instead of the verbal ones, almost all Arabic dialects share this linguistic phenomenon.

8- **Lexicon:** An explicit feature of diglossia in the existence of paired lexical items, where L and H varieties have different terms for the same object. For

example, [ʔunðˤur] in H, and [ʃūf] in L 'look'. In other words, H variety includes in its lexicon some terms, which have no equivalents in Low variety.

9- **Phonology**: The H variety has preserved its phonological system, while L variety has diverged from it with relative change in the phonological elements. Some words have been changed phonetically from the classical form over many years. For instance, in Yemeni dialects the word [mirājih] **'مرايِه'** is used to instead of /mirʔāt/ **'مرآة'**, which means a mirror in English.

Nevertheless, Ferguson's definition of diglossia has undergone some changes when Fishman (1976) extended the term to include a wider variety of language situations and comprise two different languages instead of two varieties within a given langsuage.

## 1.4.2. Fishman's Extended Diglossia

Many attempts were done by a number of scholars to 'extend' and 'refine' the definition of the term 'diglossia', which was defined and stated by Ferguson as a situation "where two varieties of a language exist side by side throughout the community with each having a definite role to play". Fishman (1967) is one of those scholars who felt that Ferguson's analyses, which were perhaps valid in 1959, are often no longer a true description of the relationships between the languages he described. Fishman shows that diglossia could be extended to characterize other multilingual situations where the H an L varieties were not genetically related, such as Sanskrit as (H) and Kannada as (L) in India. Then many researches focus in their studies about diglossia on characterizing various kinds of extended diglossia. Fishman introduced the notion that diglossia could be extended to include situations found in many societies were forms of two genetically unrelated (or at least historically distant) languages are used for different situations, where one language, which is accounted as the High, is used for prestigious domains, while another language (Low) is used for more informal and primary domains. Fishman has also proposed a useful distinction

between 'consensually different languages' and 'consensual dialects'. In South Asia, there are situations where some L varieties are associated with H varieties that are not their closest genetic ancestor. For example, Eastern varieties of Hindi (Bihari dialects) have long been noted to descend from eastern Apabhramsas but are treated by their speakers as being dialects of standard Hindi.

Wardhaugh (2006) gives an example of Fishman's diglossia, that is the coexistence of Spanish and Guaraní which exist in a relationship that Fishman (1980) calls 'extended diglossic' in which Spanish is the H variety and Guaraní the L variety. Spanish is the language used in formal occasions; it is always used in government business, in conversation with strangers who are well dressed, with foreigners, education and in most business transactions. People use Guaraní, however, with friends, servants, and strangers who are poorly dressed, in the confessional, when they tell jokes or make love, and on most casual occasions. Spanish is the preferred language of the cities, but Guaraní is preferred in the countryside, and the lower classes almost always use it for just about every purpose in rural areas.

## 1.4.3. Diglossia and Education

Because it is characterized by the use of two varieties in complementary distribution, diglossia has its impact on the educational process. Maamouri (1989) draws our attention to the "low quality results" due to the diglossic situations in our schools and the linguistic distance between the various Arabic colloquial forms and MSA (*fuṣḥā*). He mentions that one of the consequences growing out of the dramatic diglossic situation in Arab schools could be "the growing use of the colloquial forms in formal and non-formal education and in other numerous daily activities" (Maamouri ibid: 68).

Zughoul is also one of the Arab sociolinguists who regarded diglossia in the Arabic language as one of the significant linguistic issues confronting the Arab World and greatly affect the social, psychological, and educational aspects of the society. Kaye (2001: 119) mentions that because diglossia and bidialectal variations exist in

Arabic-speaking countries, "some educated Arabs find it difficult to carry on a conversation in MSA". On the other hand, Zughoul (1980) regards the high rate of illiteracy in any society as one of the most important reasons standing behind the expansion of the linguistic distance between MSA and its colloquial forms in the Arab World.

## 1.4.4. Diglossia in the Arab World

Many scholars view Arabic as the most clearly representative example of diglossia. In his explanation of diglossia, Ferguson shows that diglossic speech communities have a High variety that is 'pure' and very prestigious and a Low variety with no official status. Some linguists view that diglossia in Arabic first appeared with the starting of linguistic deviation because of contact between Arabs and non-Arabs during the Islamic conquests.[12] Ibn Khaldoun[13] observed three aspects of linguistic deviations that Arabic was exposed to at three linguistic levels:-

- *Morphological level*: Arab grammarians and scholars realized the sizable issue which faces Arabic, and accordingly they made the first step toward writing books of grammar, an action prompted by the well-known Arab linguist Abu-Alaswad Al-Dua'aly with others, in favour of preserving the purity of Arabic, the language of the Qur'an.

- *Semantic level*: Because of contact with non-Arabs, a conflict between Arabic and non-Arabic words occurred and consequently, some Arabic words were replaced by foreign words. The Arabic scholars realized the importance of setting a lexicon and dictionary through which the Arabic words are preserved

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[12] Al-Qu'oud, A. *"ʔal ʔizdiwāʤ ʔalluɣawī bajna ʔalfuṣḥā wal ʕammijjah wa ʕilāʤuh"* http://vb.arabsgate.com/showthread.php?t=447025
[13] The well-known Arab sociologist,

and protected. Al-Khalil Al-Farahidi is one the scholars who contributed in such a process by writing his famous lexicon book *'Al-Ain'*. [14]

-   ***Structural level***: This issue occurred because of the interaction between the grammatical and phonetic deviations of Arabic, and its occurrence refers to the early stage of the fourth century of Hegira. [15]

On the other hand, Maamouri (1998) mentions that the standardization process, which began in the eighth and ninth centuries AD, produced a set of norms that the early Arab grammarians called *fuṣḥā*. These early language planning measures gave predominance to the written standard as the prestige language. Maamouri also mentions that "over the course of many centuries, the continued use of this favoured set of written linguistic norms led to substantial differences between the written and the spoken forms of Arabic (diglossia) and engendered the notion that the now codified written standard was the 'real language,' and that all other varieties of it were 'degenerate' and 'corrupt' versions" (Mamouri1998:32).

Badawi (1973) classifies Arabic in the Arab world into five levels of speech: Classical Arabic, Modern Standard Arabic, Educated Spoken Arabic, Semiliterate Spoken Arabic, and Illiterate Spoken Arabic (Badawi, ibid: 89). Badawi's classification suggests that the dichotomy of Arabic is really a multi-layered phenomenon that entails substantial pedagogical implications (Ayouby, 2001)[16]. Ayouby adds "according to Freeman (1994), while Spoken Arabic is not standardized; each dialect has its own set of 'grammar' which can interfere in the communication process".

In fact, the phenomenon of diglossia in the Arab world is prominent in the different domains of life in Arab communities, but it is clearer in the education field.

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[14] The title of the dictionary 'Al'Ayn' refers to the pharyngeal consonant 'ayn /ʕ/ with which Al-Khaleel started his work on the basis that is the first sound in the vocal tract.

[15] Al-Qu'oud, A. *"ʔal ʔizdiwāʤ ʔalluɣawī bajna ʔalfuṣḥā wal ʕammijjah wa ʕilāʤuh"* http://vb.arabsgate.com/showthread.php?t=447025

[16] Ayouby, K. (2001) "Diglossia: A Critical Issue Confronting Teachers of Arabic" University of Michigan-Dearborn, MI- USA, Thao Lê, Quynh Lê, 2001, International Journal: Language, Society and Culture. http://www.educ.utas.edu.au/users/tle/journal/

Many discussions focused on this issue and the community of teachers of Arabic has not reached a consensus. Younes (1995: xiii)[17] offers his view as follows: [18]

> Arabs from different parts of the Arab World speak different dialects, but MSA is the same everywhere. This is why the majority of Arabic programmes prefer to teach MSA. However, students who learn to speak only MSA will not be able to use it in conversation; not only will they sound funny, but also find it very difficult, if not impossible to understand what is being said to them.

In his explanation, Younes intends to indicate the issue of teaching Arabic to foreigners, and he shows the sizable linguistic distance between MSA and various dialects all over the Arab World. He adds "I believe that teaching a spoken dialect for everyday conversation and MSA for reading, writing and formal speaking is the most effective way to prepare students for function in Arabic." Thus, the debate continues about the future of the Arabic language. Some linguists view that MSA should be used colloquially, outside the formal situation on an everyday basis by introducing more audio-material, enforcing the usage on mass media.

Generally, the diglossic situation in the Arab world differs from country to country in terms of the relative linguistic distance, which exists between MSA (*fuṣḥā*) and the dialect used in those countries.

## 1.5.   The Status of MSA in the Arab World

What is referred to as standard Arabic is the essential instrument and vehicle of the sacred message of Islamic law '*Share'ah'*. MSA is the formal language that is written and spoken in certain contexts throughout the Arab World. Both are known as al- *fuṣḥā*, which is used in various forms of literary works by both Muslim and non-Muslim writers. MSA unifies all Arabs and plays a major role in enhancing the Arab Nation, *'al 'umma l 'arabiyya ,* all over the Arab countries.

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[17] The quotation is in the introduction of the book.

[18] Ayouby, Kenneth "Diglossia: A Critical Issue Confronting Teachers of Arabic", University of Michigan-Dearborn, MI, USA,
http://www.educ.utas.edu.au/users/tle/JOURNAL/Articles/Ayouby/Ayouby.html

Indeed, most scholars distinguish two standard varieties, MSA and Classical Arabic. MSA is mainly based on classical Arabic and most Arabs consider the two forms as two registers of one variety. Classical Arabic, also known as Qur'an Arabic, is the language of the Holy Qur'an, the Prophet's *Hadeeth* as well as the language used in numerous literary texts from Umayyad and Abbasid times from the 7<sup>th</sup> to the 9<sup>th</sup> century.

In addition, CA is often considered to be the parent language of all spoken varieties of Arabic. However, there are some literary works, which are written in colloquial Arabic. Some novelists occasionally write dialogues using dialectal forms. In addition, the scripts in some films are written in colloquial Arabic. Samera'ai (1973) shows that most Arabs still have inadequate knowledge about their language. He adds that MSA is unfamiliar among laypeople, educated, and even teachers of Arabic who are closer to this language than others.

MSA is not inherent or natural; it is no-one's mother tongue, because it is not acquired naturally from birth. Children "painlessly" acquire their local vernacular or colloquial form of Arabic in contact with their parents and other members of the family, but MSA is learned later when they access to the benefits of formal schooling. The existence of MSA is restricted in the education field and some other fields such as newspapers, media, and other literary forms. All people in the Arab countries feel that it is artificial and not workable to use MSA for day-to-day communication.

On the other hand, Maamouri (1998:33) mentions that "the diglossic situation in Arab countries is going to differ from country to country in terms of the relative linguistic distance which exists between *fuṣḥā* and linguistic features of the specific Arabic dialect with which it is in contact."

In addition, all Arab constitutions around the Arab world indicate that [*ʔalʕarabiyyah*] 'Arabic' is the official language of the country. It seems to be imposed by the weight of the Arabic-Islamic heritage. Most Arabs value MSA and highly respect it as they regard it as a sacred variety, the language of the Holy Qur'an.

In fact, Arabs consider what is spoken at home and elsewhere in common daily life activities, as a merely incorrect language.

In spite of this sacred status of MSA amongst Arabs, Arabic had a conflictual situation with other languages as a result of colonization. Maamouri shows that Arabic had less competition in the countries of the Machrek than in the Maghreb, where it was, and still seems to be in conflict with French language and culture. In Algeria, for example, colonization aimed at decreasing the role of Arabic as a language of instruction. It generalized French on all educational systems. Nationalist forces felt the seriousness of this issue and started financing free schools in various parts of the country.

Owing to diglossia, a traveler who moves to another Arabic country or region will not sometimes understand the dialect used there. Consequently, he/she will find him/herself compelled to use MSA to get his speech more intelligible. In fact, all Arabs understand each other when they use MSA as a medium of communication. In all the Arab world, Arabic is the language of education, particularly in public education, but there are important barriers which undoubtedly hinder learning of MSA, and then lead to a lack of interest in Arabic (MSA) from learners, the fact which leads to a poor proficiency of Arabic norms theoretically and functionally. These barriers might be summarized as follow:

- The teachers' incompetence.
- The existence of diglossic situation in all Arab schools.
- The curricula weakness and non-use of the audio aids, which might help in acquiring MSA.
- Lack of modern lexicons, which suit the different schooling levels.

## 1.5.1 MSA and Education

The state of MSA teaching and learning is still inadequate in schools in the Arab world due to the poor interest of qualified teachers of Arabic to promote their

students. Maamouri (1998) shows that faulting Arabic teachers is common place which expresses the unhappiness of the Arab public with the low performance of the Arabic teachers and its negative effect on the acquisition of MSA fluency in schools. Taha Hussien (in Maamouri, ibid) indicates that the teachers of Arabic *fuṣħā* not possess enough knowledge to efficiently communicate the subject matter to their students. In addition, there is not enough interest in training the Arabic course teachers by the Arab educational authorities in most Arab countries. Maamouri suggests that the educational authorities should establish training programmes for Arabic teachers aiming at improving the level of their reading standards. He points at the pedagogical and psychological importance of this measure, because when the Arabic course teachers show an acceptably high fluency in the language of instruction, their example will encourage the students to learn from them, and also stop the Arab school children and illiterate Arab adults from fostering the belief that Arabic is difficult and cannot be learned.

The situation of MSA in Arabic classrooms is very complex due to the mixture of Arabic language patterns. Such a matter leads to "pedagogical problems and even to feeling of linguistic insecurity in formal school communication among high numbers of young Arab learners" Maamouri (1998:40). Sometimes, the Arabic course teachers find themselves obliged to use the colloquial form of Arabic to communicate with the learners.

## 1.6. Conclusion

It is an essential matter for all sociolinguists, applied linguists, and educationists to understand the close connection between sociolinguistics and language and thus sociolinguistics and education; understanding of how language works and how people learn languages. Researchers in sociolinguistics have realized the role that language plays in many aspects of schooling. Therefore, the field of education has been an outstanding status in their works trying to explore linguistic phenomena in real contexts. Diglossia is one of these linguistic phenomena, which has

taken a big part in sociolinguistic research. The variety that should be used in education is also a controversial matter in spite of the semi-consensus amongst applied sociolinguists and educationists of the standard form as a medium of instruction. However, the sociolinguistic situation of communities, as will be exemplified in the next chapter that considers the situation in Yemen, remains the important factor which impacts the variety used in classroom interaction.

# Chapter 2

# THE SOCIOLINGUISTIC SITUATION IN YEMEN

## 2.1. Introduction

Yemen is one of the Arabic-speaking countries which constitutionally define Arabic as the official language of the state, and thus the medium of formal instruction. However, Yemen is characterized with multi-dialectal variation including about twenty regional dialects as well as the Modern South Arabian Languages (henceforth MSAL), Mehri, Hobyōt, and Soqoṭri (Simeone-Senelle, 1997) which are spoken in some areas of Mahra and in the Archipelago of Soqotra. Hebrew is another language found within the geographical borders of Yemen and spoken by the Jewish minority which living in Sa'adah and Raydah areas. English is taught as a study subject in all Yemeni schools starting from the 7th grade and on except for the private schools which allocate English Course learning from all grades of education.

Yemeni Arabic (henceforth YA) is characterized by a great diversity and a number of unique traits (Versteegh, 1997). Although there are various dialects across the state, a few dialects are prominent in the Yemeni cities. Sana'ani Arabic (henceforth SA) is one of the dialects spoken in Sana'a city (especially in Sana'a Old City) and in adjacent areas. SA is very conservative, exhibiting a number of features of phonology, morphology, and syntax (Watson, 2002). These distinctive features have been a study focus by many researchers such as Versteegh (1997), Qafisheh (1990 and 1993), and Freeman (2001).

Yemen is a diglossic community in which two varieties, MSA and YA, exist side by side (Ferguson, 1959) used in different social contexts. MSA is spoken in official settings; education, media, and religious sermons, while YA, in its various forms, is spoken in day-to-day communication. Nevertheless, Arabic, in its two varieties, Classical Arabic[19] and MSA has a sacred status due to their close relation to the language of the Holy Qur'an.

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[19] Classical Arabic was the prestigious language of pre-Islamic poetry and through which the Holy Qur'ān was revealed.

## 2.2. Demographic and Socio-Economic Contexts of Yemen

Yemen is located in the southwestern corner of the Arabian Peninsula, and has a unique and diverse topography. The highlands average about 1,830 m above sea level and rise at Jabal an Nabi Shua'ib to 3,760 m, the highest peak on the Arabian Peninsula. To the west and south, the highlands drop to a low, flat coastal desert plain called the Tehama. The Tehama is hot, humid, and dry, and has little vegetation. To the east and north, the highlands descend gradually to the interior plateau that holds the vast Arabian desert known as the Rub'a Al- Khali (Empty Quarter). The interior is a desert and the eastern part of Yemen is practically uninhabitable except for the region of Hadhramaut. Yemen is the second largest country in the Arabian Peninsula after Saudi Arabia, and its area is 536.869 km².

The population of Yemen is high, as opposed to the low income, and growing fast. In 2007, the population of Yemen was estimated to be 22.4 million distributed in about 21 governorates, 333 districts, and approximately 129,300 small villages in different topographical zones. The majority of Yemenis, which represents 71 percent, live in rural areas. There are



**Fig. 2.1** Map of Yemen from Wikipedia
From Wikipedia, the free encyclopedia

few large cities and the capital city, Sana'a, contains 1,921,590 inhabitants (2006).

Historically, Yemen, known as 'Arabia Felix' has a long history and is considered to be the fountainhead of Arab civilization, a reputation that has been supported through their support to the Prophet Mohammed (PBUH) as well as its strategic location for trade. The Republic of Yemen emerged with the unification of the North and South Yemen in 1990. Since then, the political system is democratic in the Republic.

Islam is the religion of the country and Arabic is the official language. English, which is regarded as a foreign language, is taught in schools after six years of basic education. A small Jewish minority inhabits some areas of Sa'ada and Raidah (Amran Governorate), and they speak Arabic as the domestic inhabitants, while Hebrew is taught in their own schools. All laws and jurisprudence are based on Islamic Instructions.

Economically, Yemen is among the poorest countries in the world and the poorest country in the Middle East. Yemen ranks 138th of 179 countries on the 2007 Human Development Index, with the great majority of the poor concentrated in rural area[20]. In addition, the proportion of undernourished in the country, at 32 percent, is one of the highest in the region Figure 2.2.
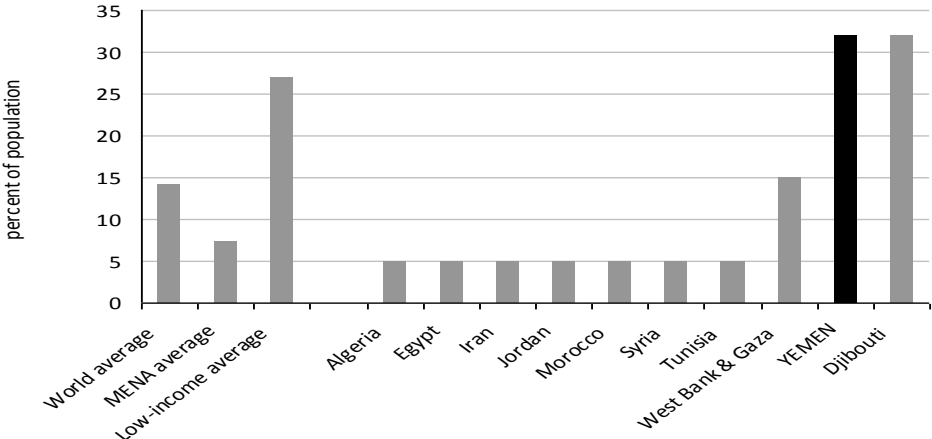


**Fig. 2.2** International comparison of the percentage of population undernourished, 2005
Source: World Bank DDP Database as at April 2009

## 2.3. The Linguistic Setting in Yemen

Yemen is one of the Arab World countries which determine Arabic as the official language of all institutions. Yemen is a distinctive community being one of the homelands of the South Semitic family of languages, which includes 'the non-Arabic'[21] languages, Minaic, Sabaic, Qatabanic, and Himiaritic. The South Arabian languages may have remained the spoken languages, yet they could not last long against the overwhelming influence of classical Arabic and its dialects (Hujailan, 2003

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[20] World Bank (2009)
[21] There is still a controversy amongst the linguists about SAL relation to Arabic.

in Alfadly 2007). Its modern Yemeni descendants are closely related to the modern Semitic languages of Eritrea and Ethiopia. However, only a small remnant of those languages exists in modern Yemen, notably on the island of Socotra and in the back hills of the Hadhramaut coastal region. They are called Modern South Arabian Languages, henceforth (MSAL). There are six MSAL: Mehri, Harsūsi, Baḥṭari, Hobyōt, Jibbāli, and Soqoṭri (Claude 1997). Most scholars view them as independent languages not Yemeni dialects at all, but developed from Old South Arabian via the ancient Sabaic language, which are related to Ethiopic Languages. According to (Claude, Ibid), they are different enough from Arabic to make intercomprehension impossible between speakers of any of the MSAL and Arabic speakers.

Ancient linguists view that the South Arabian Languages (SAL) are non-Arabic and unrelated to Arabic, as it is apparent difference in the linguistic features of both languages. On other hand, modern linguists have been falling in expostulation about SAL's relation to Arabic. Some support the ancient's view which regards SAL as non-Arabic languages, such as the well-known Egyptian's linguist Taha Hussien, while others think that SAL are just varieties of Arabic such as Al-Maqaleh.[22] Katzner (2002) as cited in Alfadly (2007) has affirmed that these dialects differ so greatly from the Arabic of the north that South Arabic is often considered a separate language. By South Arabic Katzner (2002) unquestionably meant the MSAL. The linguists argue that because there is no intercomprehension between the speakers of these languages and the speakers of north Arabic, they are therefore considered as distinct and separate languages. Many inscriptions have been found and show the relation of MSAL to the extinct ancient Yemeni languages, Minaic, Sabaic, Hadramitic, Qatabanic, and Himiaritic (Alfadly 2007). All mentioned languages are now extinct and can still be traced not only in the inscriptions, but certain features of them also exist in MSAL (Ibid). Al-Mekhlafi (2004) views that SAL and Arabic are genetically related as they both descend from the South Semitic Languages, and share some of the linguistic phenomenon.

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[22] Abdul-Azeez Al-Maqaleh is a Yemeni scholar who is interested in pre-Islamic literature in particular and Arabic in general.
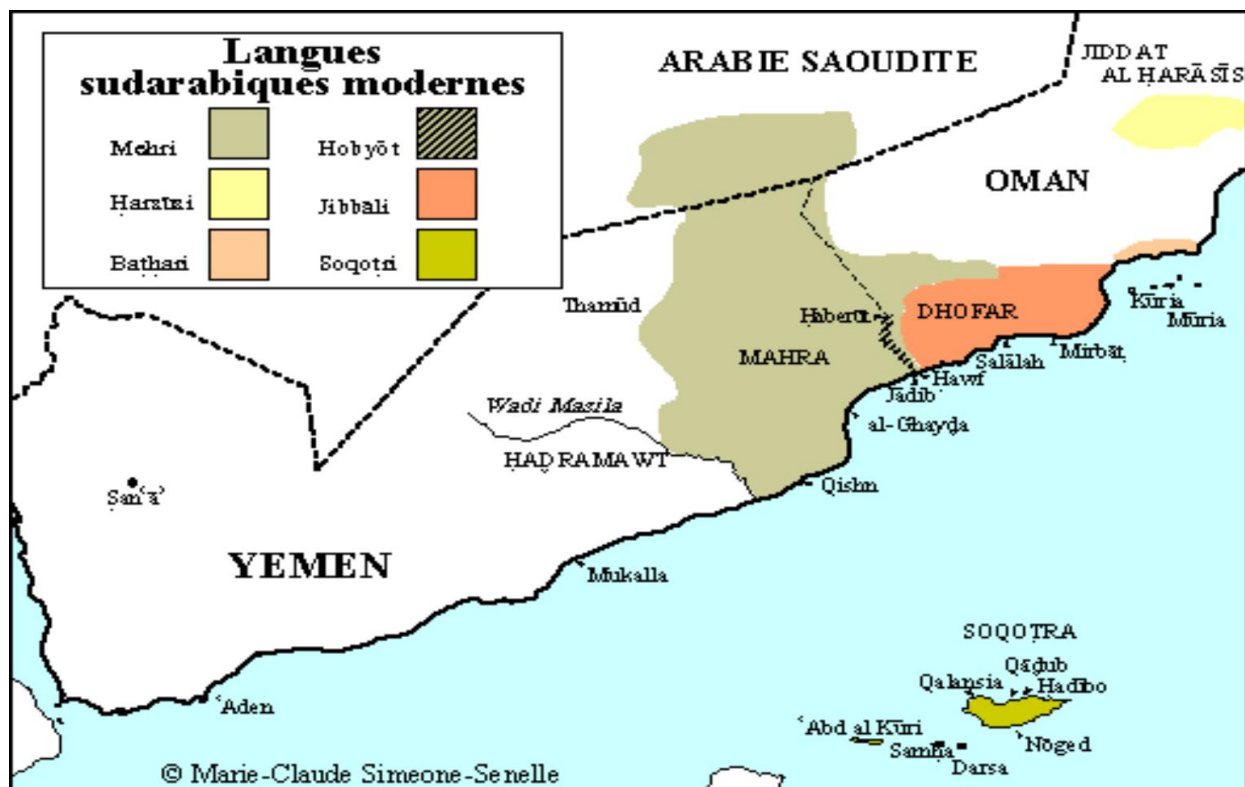
**Fig. (2.3)** the Geographic Locations of MSAL (Simeone-Senelle, 1997)

As far as the number of speakers and the geographical extension are concerned, Mehri is the main language and spoken by the Mahra tribes (about 100,000 speakers) and some of Bayt Kathir, in the mountains of Dhofar in Oman, and in the Yemen, in the far eastern Governorate, on the coast, between the border of Oman and the eastern bank of Wadi Masilah (Claude 1997). Hujailan (2003[23] shows that there are several factors that helped to preserve the Mehri in the most southern part of South Arabia. One of these factors is that Al-Mahrah region lies too far away from the centres of classical Arabic and its dialects.

As mentioned earlier, Arabic is the official language which is used in all official contexts. It is the language of literacy, newspapers, the media, and other written literary works. English seems to be a foreign language since no one can speak it except those who joined schools and make use of learning such a language.[24]

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[23] Al-Fadly. H. (2007) "The Morphology of Mehri Qishn Dialect in Yemen" Unpublished Ph.D. Dissertation.
[24] English will be more detailed in the subsection of Multilingualism in Yemen.

Yemeni Arabic (YA) includes more than twenty dialects[25] in both parts of Yemen (North and South), which are distinctive at all linguistic levels. Each one of these varieties differs "more and more significantly from each other the further away one goes from one's place of origin" (Palmer, 2007: 113). Yemeni Arabic dialects are characterized by a great diversity and by a number of unique traits (Versteegh, 1997). YA is generally considered a very conservative language, as it has retained many classical features lost across most of the Arabic speaking world. Yemeni Dialects in general, and Sana'ani in particular, are presumably the most comprehensible and closest to MSA since they are the least contaminated by other languages such as English and French. Because of the British colony in the South part of Yemen for more than 130 years, people are still slightly influenced by some of English idioms and expressions. Watson (2002), in her investigation about *'The Phonology and Morphology of Arabic'*[26] comparing between Cairene and Sana'ani dialects, shows that "San'ani is far closer than Cairene in terms of its consonantal system to what we believe to have held for Classical Arabic" Watson (2002 : 13).

In contrast, Yemeni Arabic in North Yemen is still pure comparing to other countries of the Maghreb, which had been occupied for decades by French colony and had a huge change to the extent that the outsiders cannot understand them because of the huge number of the French words in their dialects.

## 2.3.1. The Linguistic Features of Yemeni Arabic

Yemeni Arabic represents several varieties spoken in the different regions of Yemen. It is noted that no single dialect is superior to the other, but the superiority remains in the extent of intelligibility of these various dialects.

As far as the dialect continuum is concerned, there is a similarity in some dialects of the regions close to each other such as Taizi and Adeni dialects. In addition,

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[25] Versteegh (1997) has proposed 11 dialects in the North part of Yemen, and the others are in the South and mentioned by other scholars.

[26] Watson, J. (2002) *'The Phonology and Morphology of Arabic'*, Oxford University Press Inc., New York

some of the Yemen South parts' dialects are similar to the dialects of Oman, particularly in the borders. Yemeni Arabic has very rare words borrowed from other languages such as English. Versteegh (1997) shows that the Yemeni Arabic is distinguished by a great diversity and by a number of unique traits, unfound elsewhere in other Arabic dialects.

Yemeni Arabic as a whole is spoken as a mother tongue in most parts of the country except in the eastern province of Mahra governorate and in the island of Socotra, where MSAL are the native languages of the inhabitants (Versteegh 1997).

In terms of purity and intelligibility, *Sana'ani* Arabic, (SA), is the most assimilated variety, as it has a lot of features which give it more proximity to MSA. Most of the people who come from different regions across the country speak SA as a lingua franca to facilitate communication between them. Qafisheh (1990) shows that SA is "the native spoken language of the majority of *Sanānis*, and it is the only means of communication for most of them. It is also a lingua franca used by minorities of various groups" (Qafisheh,1990:168).

Although there are various dialects across the state, few dialects are prominent in the Yemeni cities. In his investigation about SA, Freeman (2001) mentions that there are two competing dialect systems in place in Yemen's cities, if we exclude Hodeida, the Sana'ani dialect and the Taizi/Adeni dialects.[27] Sana'a city is a multidialectal city because it contains residents from different regions of Yemen and they feel proud to preserve their own regional dialects, the matter which has complicated Freeman's task to investigate whether there is a Koinè in SA or not. Al-Hamadani (1983)[28], (in Al-Awadhi, 2010: 96), mentions that SA has remnants of *fuṣḥā,* and patterns of Hemiarette. He adds "Sana'a is a multidialectal city, and each place in Sana'a has a dialect". It is important here to mention that five dialects are the most prominent in YA, Sana'ani, Taizi, Adeni, Khubani, and Tehami dialects.[29]Each

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[27] There is a similarity in the phonological and morphological systems of both dialects.
[28] Al-Awadhi, H. (2010) "*lahaʤa:t ʤazīrat ʔalʕarab kama: jaṣifuha: ʔalhamada:nī",* Sana'a University, Vol. (33).
[29] Khubani is a dialect spoken in some areas of Ibb governorate, while Tehami spreads in Hodeida's areas.

variety of YA has its own and distinctive features which differentiate it from the other dialects on the different linguistic levels.

As long as the study area in our work is Sana'a city, a considerable concentration will be on Sana'ani Arabic and its linguistic features with a slight review of other Yemeni dialects. In many respects, SA is very conservative, exhibiting a number of features of phonology, morphology, and syntax (Watson, 2002).

### ❖ Phonological features of SA

The Sana'ani dialect is distinguished among Yemeni dialects by its use of the voiced velar [g] sound in the place of /q/, the classical Arabic *qāf* (ق), as well as its preservation of the classical Arabic palatal pronunciation of *j* (also transliterated *ǧ*, IPA transcription [dʒ] for the Arabic letter ج "*jīm*").

| Underlying form | | Realization | | Gloss |
|---|---|---|---|---|
| /q/ | /qāla/ | [g] | [gala] | He said |
| /q/ | /qādir/ | [g] | [gadir] | able |
| /dʒ/ | / dʒāʔiʕ/ | [ǧ] | [ǧāwiʕ] | hungry |
| /dʒ/ | /ʔadʒib/ | [ǧ] | [ǧāwib] | answer |

**Table 2.1** the [q] and [dʒ] realization in SA

In these respects, San'ani Arabic is very similar to most Bedouin dialects across the Arabian Peninsula. The voiceless dental stop phoneme /t/ is also replaced by the voiced counterpart [d] in intervocalic environment or in word-initial position followed by a vowel (Qafisheh, 1990). In addition, the dental stop /ṭ/ has not been maintained in SA and replaced by /ḍ/ in word-initial and intervocalic positions, and /d/ is replaced by /t/ and vice versa as shown in the following examples in table 2.2.

| Underlying form | | Realization | | Gloss |
|---|---|---|---|---|
| /ṭ/ | /sulṭah/ | [ḍ] | [ṣulḍuh] | authority |
| /ṭ/ | /maṭābix/ | [ḍ] | [maḍābix] | kitchens |
| /ṭ/ | /ṭawīl/ | [ḍ] | [ḍawīl] | tall, long |
| /d/ | /ṣadrī/ | [ḍ] | [ṣaḍrī] | my chest |
| /d/ | /daftar/ | [t] | [taftar] | a notebook |
| /t/ | /tirmī/ | [d] | [dirmī] | she shoots |
| /t/ | /lā tinsāʃ/ | [d] | [lā dinsāʃ] | do not forget (m. sg.) |

**Table 2.2** The [ṭ], [t], and [d] realization in SA

It is also noticed from the table above that /s/ phoneme in SA is usually realized as the allophone [ṣ] as in: [ṣulṭah] 'authority', and /saṭr/→[ṣaṭr] 'line', a general phenomenon of influence and articulation for the emphatic Arabic consonants /ṣ, ḍ, ṭ, ðˤ/.[30] SA also shares with other Arabic dialects in realizing the phoneme /n/ as a bilabial [m] before any other bilabial, a general case of assimilation of place. Algerians, for instance, say [mimbaʕd] instead of /min baʕd/.

| Underlying form | Realization | Gloss |
|---|---|---|
| /hin māsārayn/ | [him māsārayn] | They (fem.) did not go. |
| /man bazzilgalam/ | [mam bazzilgalam] | Who took the pen? |
| /sāran bayt dʒaddī/[31] | [sāram bayt dʒaddī] | She went to my grandfather's house. |

**Table 2.3** The assimilation of /n/, /m/, and /b/ in SA

As far as the other Yemeni dialects are concerned, there are phonological variations from region to region, which appear frequently in the different utterances of some phonemes.

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[30] For more details about phonetic changes in SA, see Watson, J. (2002) '*The Phonology and Morphology of Arabic*', Oxford University Press Inc., New York.

[31] /Sāran/ is a past verb of /yasīr/, (to go), is used for sing. fem. in Mahweet in some areas of Sana'a. Some of Sana'anis say / Sārat/ instead /Sāran/ to mean she went.

| | MSA | Sana'ani Arabic | Taizi Arabic | Tehami Arabic[32] |
|---|---|---|---|---|
| ق | /q/ | [g] | [q] | [g] |
| ع | /ʕ/ | [ʕ] | [ʕ] | [ʔ] |
| ج | /dʒ/ | [ǧ] | [g] | [g] |
| ط | /ṭ/ | [ḍ] | [ṭ] | [ṭ] |

**Table 2.4** Some phoneme variation in YA

The /h/ of pronominal suffixes /-ha/, /-hum/, /-hin/ in SA assimilates on to preceding /t/ of nominal or verbal forms in context only[33].

| Underlying form | Realization | Gloss |
|---|---|---|
| /madrasathā/ | [madrasattē] | her school |
| /baythum/ | [bayttum] | their house (masc.) |
| /ramathin/ | [ramattin] | she threw them (fem.) |

**Table 2.5** Pronominal suffixes /-ha/, /-hum/, and /-hin/ assimilation

As noted in the first example of SA, *Imālah* occurs in a word final sequence /-ā/ of the proper nouns in general and personal proper names in particular as well as some verbs and adjectives.

| Underlying form | Realization | Gloss |
|---|---|---|
| /wafāʔ/ | [wafē] | proper fem. name |
| /maʃā/ | [maʃē] | he walked |
| /ɣalāʔ/ | [ɣalē] | rise in price |
| /ħamrāʔ/ | [ħamrē] | red (fem. sing.) |
| /māʔ/ | [mē][34] | water |

**Table 2.6** Imālah of a word final sequence /-ā/ in SA

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[32] Tehami dialect spreads in Hodeida and surrounding areas.
[33] Qafeshih (1994) gives more details about the various phonological traits of SA.
[34] Once, while I was boarding the plane of Egyptian Airways, the hostess asked me "what would you like to drink sir?" I spontaneously answered in SA, "/mē/ please". When she heard such a way of saying that, she laughed heartily and stayed repeat it as she looks at me.

*Imālah* is usually defined as the 'inclination' or defection of /ā/ in the direction of /ē/ and that of /a/ in the direction of /e/. According to Qafisheh (1993: 51) "the use of *imālah* was confined to certain tribes in pre and post-Islamic Arabian Peninsula". The examples of table (6) show the use of *imālah* in SA, and it is apparent that the words ending originally in /āʔ/, (ﺎﻤ), incline from /ā/ to /ē/.[35] It should be noted that final /-ā/ in some words changes into short vowel /-a/ when there is not a pause and followed by nouns, e.g. /ğalwagt/ (the time has come), while in other words it remains /-ā/ e.g. māʔ almaṭar/ (the rain water).

## ❖ **Morphological features of SA**

In terms of morphology, SA has several distinguished features. Sana'anis use the classical interrogation tool /mā/ 'what' for asking about things, i.e. /mā gallak/ 'what did he say to you ₘₐₛc.?'. SA speakers also use /mā/ to express about negations, which is made up from /mā/ + verb + negator /š/, i.e. /mā + katabt š/ (ﻣﺎﻛﺘﺒﺘﺶ)*,* 'I did not write', /mā+bsartak š/ (ﻣﺎﺑﺴﺮﺗﻜﺶ) 'I did not see you ₘₐₛc.'. It is worth mention of that the negating form /mā/ + verb + negator /š/ is not specific to YA or SA, but used in many other Arabic varieties including those of Egypt, Syria, and the Maghreb as a whole … etc. In Algerian Arabic, for instance, people say [māsmiʕtakš] 'I have not heard you'.

| Type of the verb | perfect | imperfect | future |
|---|---|---|---|
| **Realization** | [mā bsart š] | [mā baynabsir š][36] | [ mā ša bsir š] |
| **Gloss** | I did not see | I do not see | I will not see |

**Table 2.7** Negation of the verbs in SA

The perfect type of the verbs is made up from two particles, the first, [mā] 'do not', precedes the verb, and the other comes after the verb, [š] which means anything, while it is different in the case of the imperfect types including the progressive as the verb is preceded by two prefixes, [mā], 'do not', and [bayna-]

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[35] Qafisheh, H. (1993), 'Major Phonological Processes in Sana'ani Arabic'
[36] {bayn-} also is used to denote the progressive actions (continuous).

'1<sup>st</sup>sing.', and followed by a suffix, [š] to mean anything as mentioned above. The particle [bayna-] is mostly used to denote the present continuous tense besides the habitual verbs for the first singular speaker, e.g. [baynadris] (بَينْدرس), 'I am studying', [baynaknus] (بَينْكنس) 'I am sweeping'. When talking about the third person singular, the prefix [bi-] occurs before the habitual verbs to denote habitual and progressive verbs, e.g. [bi yilʕab] بِيلعب, 'he is playing' and so on. The verb conjugation in SA occurs in different forms in accordance with the tense and the subject. Some forms come across the MSA while others are distorted forms.

| Sg. | Perfect | Imperfect | Future | Pl. | Perfect | Imperfect | Future |
|-----|---------|-----------|--------|-----|---------|-----------|--------|
| 1 | [katabt] | [baynaktub] | [ʃaktub] | 1 | [katabnē] | [binuktub] | [ʔanuktub] |
| 2m. | [katabt] | [biduktub] | [ʔadukutub] | 2m. | [katabtū] | [bidiktubū] | [ʔaduktubū] |
| 2f. | [katabtī] | [biduktubī] | [ʔadukutubī] | 2f. | [katabtin] | [bidiktubayn] | [ʔaduktubayn] |
| 3m. | [katab] | [biuktub] | [ʔuktub] | 3m. | [katabū] | [biuktubū] | [ʔuktubū] |
| 3f. | [katabat] | [biduktub] | [ʔadukutub] | 3f. | [katabayn] | [biuktubayn] | [ʔuktubayn] |

**Table 2.8** The verb conjugations in SA

In future expression, the particle [ʔad-], followed by the verb and needed suffixes, is used in all cases excluding the case of the first singular speaker in which[ʃā-] is used before the verb and shortened to[ʃa-] (short vowel) when cohering with the verb. [ʃā-] is a distorted form of the classical Arabic particle /sāʔ-/ (سا) which means 'I will' e.g.    /saʔamʃī/ → /ʃa mʃī/ 'I will walk'.

/ʕayirdʒaʕ/ for the third person masculine singular, /ʕatirdʒaʕ/ for third person feminine singular, and /ʕanirdʒaʕ/ for the plural first speaker are another void words

used before the verb in SA to denote the future and mean will do something later, e.g. /ʕanirdʒaʕ niðākir/ 'we will study later'.[37]

/gad/[38] is another particle which occurs in speech context of SA to have different functions in accordance with the situations in which it occurs. Piament, L. (1990), in his *'Dictionary of Post-Classical Yemeni Arabic'*, identifies five major functions of the particle /gad/ (pp.387-8):

- /gad/ as a void word introducing a nominal sentence as in: /gad alğāwiʕ ğāwiʕ/ 'the hungry is hungry'.[39]

- /gad/ + predicate + subject, to mean 'is there something?' As in: /gad ši ṣabūh/ 'is there a breakfast?'

- /gad/ + perfect, to mean (have/has + P.P) as in: /gad katabt/ 'I have written'.

- /gad ʕ/ + imperfect denoting present as in: /gad ʕayumūt/ 'he is dying'.

- /gad/ + (pron. +) ' + imperfect denoting the imminent aspect of the verb as in: /gad hu ʔajkammil/ 'he is about to finish'.

## ❖ Syntactic features of SA

SA has its special syntax which differs from other Arabic dialects in a number of ways and bears a resemblance to other dialects particularly those in the Arab Peninsula. SA syntax resembles MSA in many aspects and retains, as mentioned, a lot of classical syntactic features such as /mā ʔafʕal/. When Sana'anis want to show their astonishment and admiration of something, they use the form /mā ʔafʕal/ e.g. /mā ʔaḥlā assayyārih/ 'What a beautiful car!'

As far as the noun case is concerned, SA, like other Yemeni dialects and MSA, has three cases; singular, dual, and plural. The MSA dual nouns are formed by adding

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[37] /ʕa-/ is a particle which is exclusively used in SA to denote future expression and mean 'will'.
[38] In some Yemeni dialects, /gad/ is replaced by /qa-/ as in Taiz and surrounding areas to have different meanings in accordance with its position in the sentences and the situation for which it is used, e.g. /qa wiṣilt/ (I have arrived), /qa bū ṣabūh/ (is there a breakfast?)
[39] This expression is common in SA and used to describe someone's greediness.

two suffixes, {-ān} in nominative cases and {-ayn} in genitive and accusative, to the end of the singular nouns, for instance:

| Singular | Dual | | Gloss |
| --- | --- | --- | --- |
| | {-ān} | {-ayn} | |
| /walad/ | /waladān/ | [waladayn] | A boy – two boys |
| /kitāb/ | /kitābān/ | [kitābayn] | A book – two books |
| /raʤul/ | /raʤulān/ | [raʤulayn] | A man – two men |

**Table 2.9** The dual case in MSA

In YA, mostly in all varieties, the dual number of the nouns is not used as much as in MSA, and even so just one form is occurred, which is the genitive and accusative form of MSA, {**-ayn},** for both feminine and masculine in very rare situations as in the examples of the following table:

| Singular | Dual | Gloss |
| --- | --- | --- |
| [sanih][40] | [sanatayn] | a year – two years |
| [laylih] | [laylatayn] | a night – two nights |
| [lugmih] | [lugmatayn] | a bite – two bites |

**Table 2.10** The dual case in SA partially similar to MSA

These are some examples of the scarcity use of the dual number of the nouns in SA found in MSA, while the dual commonly occurs in the plural mood to denote the duality. The dual in YA overall is made up from two words (two + Pl. of the noun), while the difference amongst the dialects remains lexically, but they share the same structure.

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[40] In SA, the short vowel /a/ in all nouns ending in the sound /h/ is replaced by the short vowel /i/ with no effect on meaning.

| Noun | Singular | Dual | Gloss |
|------|----------|------|-------|
| **Fem.** | [marih] | [t̲intayn niswān] | a woman – two women |
| | [midarrisih] | [t̲intayn midarrisāt] | a fem. teacher – two teachers |
| **Mas.** | [ʕāmil] | [ʔit̲nayn ʕummāl] | a mas. worker – two workers |
| | [sabbāk] | [ʔit̲nayn sabbākīn] | a plumber – two plumbers |

**Table 2.11** The common use of the dual case in SA

As to the plural, MSA has three forms, sound masculine plural (SMP), which occurs in two cases, {-ūn} for nominative and {-īn} for both genitive and accusative, sound feminine plural (SFP), which has one form {-āt} for three cases, nominative, genitive and accusative, and broken plural (BP), which is irregular and does not have the previous rules and suffixes. Similarly, all forms of MSA plural are used in SA excluding the nominative case of SMP, which absolutely does not occur in SA.

❖ **Lexical features of SA**

Kaye (1997) mentions that Yemeni Arabic dialects often preserve archaic features lost elsewhere.[41] SA vocabulary seems to be distinctive and regarded by some as conservative. SA lexicon has retained a considerable amount of classical words used in Sana'anis' daily conversations. It shares with MSA a lot of words (verbs, nouns, adjectives, and conjunctions), and some linguists think it is the closest Arabic variety to MSA due to its retaining many classical words. Versteegh (2006) mentions that SA exhibits many archaic features not found in the more leveled dialects of the other parts of the Arabic-speaking World, for instance, the relative pronoun /ʔallað̲ī/ 'who/which', /mā/ 'what', /ʔayna/ 'where', /ʔatā/ 'to come', /ʔams/ 'yesterday', /māʔ/ 'water' and reflexes of /raʔaā/ 'to see'. In addition Sana'anis use /man/ 'who', /kam/ 'how much/many', /kayfa/ 'how well', [lilmih] 'why', (a distorted form of classical /limāð̲ā/ 'why'), besides the nouns which are spoken as they are in the classical form, e.g., [maktab] 'office', [mustaʃfā] 'hospital', [matʕam] 'restaurant' …etc.

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[41] Kaye, A. (1997) "A syntax of Sana'ani Arabic", Journal of the American Oriental Society, July-Sept, 1997.

On the contrary, SA vocabulary is full of words (nouns, verbs, adjectives…etc.) which are unintelligible for the outsiders. These words occasionally produce a semantic ambiguity for people who are unfamiliar with this dialect. Once, in an interview with Al-Jazeera Channel, the Late Sheikh Abdullah Bin Hussein Al-Ahmar was talking in SA, the matter gets Al-Jazeera presents a subtitle for his speech beneath the TV screen to facilitate understanding some words which seemed strange for some spectators. The following examples in table (2.12) present some words which are used in SA.

| Nouns | | Gloss | Verbs | | Gloss |
|---|---|---|---|---|---|
| MSA | SA | | MSA | SA | |
| /nuqūd/ | [zalaṭ] | money | /yartāh/ | [yiftihin] | To rest |
| /layl/ | [ʕaʃi] | night | /yusriʕ/ | [yugḍub] | To hurry up |
| /ʔarḍ/ | [gāʕ] | ground | /yaqif/ | [yisannib] | To stand up |
| /makān/ | [bugʕah] | place | /yadʒlis/ | [yigambir] | To sit down |
| /maṭbax/ | [daymih] | kitchen | /yumsik/ | [yizgam] | To hold/grasp |

**Table 2.12** Lexical variation as opposed to MSA

SA comes across the other Yemeni dialects in a lot of words except those which remain exclusive to Sana'anis, such as [ʔiddarab] 'fell down', [tayyih] for the feminine singular demonstrative pronoun and [ðayyih] for the masculine singular demonstrative pronoun which both mean 'this' and [māʕah] 'no'[42]. However such a phono-lexical variation occurs between SA and other dialects within YA. Examples:

| SA | TA[43] | Gloss |
|---|---|---|
| [gad kumul] | [qā kammal] | has finished (somth.) |
| [baynamzaħ] | [ʔnīʔmzah] | I am joking. |
| [ħabħabī] | [ħabħabah] | watermelon |

**Table 2.13** Phono-lexical variation of SA

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[42] It is commonly used amongst Sana'ani children.
[43] Taizi Arabic

It is clear that there is a similarity between the word of SA and TA, but they are somewhat different. In addition, SA has some words which appear in MSA forms but have different meaning leading to semantic ambiguity and perplexity in comprehension. Examples:

| SA | Gloss | MSA | Gloss |
|---|---|---|---|
| [rāʕī] | To wait | /rāʕī/ | shepherd |
| [xabīr] | a companion | /xabīr/ | an expert |
| [dʒarrih] | took it | /dʒarrah/ | a jar |
| [ʕayyana] | saw (V.) | /ʕayyana/ | specified |
| [makkana] | gave (V.) | /makkana/ | empower/enable |

**Table 2.14** Semantic variation in SA as compared to MSA

In spite of the contact of SA with other dialects due to the continuous migration of people from the different Yemeni regions to Sana'a city, SA goes to the direction of maintaining the distinctiveness of its linguistic features.

## 2.3.2. Multilingualism in Yemen

Multilingualism is a sociolinguistic phenomenon which has been simply defined by the linguists at the individual-level as someone's ability to speak more than two languages. The degree of mastery of languages remains a controversial matter. Some linguists stipulate the fluency as much as the mother tongue, while others are content with some knowledge and competence in the other language. Sridhar (1996: 50)[44] says:

> Multilingualism involving balanced, native like command of all the languages in the repertoire is rather uncommon. Typically, multilinguals have varying degrees of command of different repertoires. The differences in competence in the various languages might range from command of a few lexical items, formulaic expressions such as greetings, and rudimentary conversational skills all the way to excellent command of the grammar and vocabulary and specialized registers and styles.

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[44] In Wardhaugh, R. (2006) An Introduction to Sociolinguistics, 5th ed., Oxford: Blackwell, p.96.

Edward (2005) shows that "competence in more than one language can be approached either at an individual or a social level, and depending upon the perspective, different dimensions must be emphasized" (Edward, 2005:37).

Some linguists point to the need to the distinction between language ability and language use. They also make distinction between bilingualism as an individual characteristic and bilingualism in a social group.

In terms of societal multilingualism, Yemen includes about four distinctive languages alongside with Arabic; Hebrew (the language of the Yemeni Jewish minority live in Sa'adah and Raidah), and the three MSALs, Mehri, Hobyōt and Soqoṭri, which are spoken in some areas of Mahra province and Soqotra Island. The intelligibility of these languages is exclusive only to the groups or minorities using them and not all Yemenis speak or understand them. According to Wei (2008: 3-4) "the individual citizens of multilingual countries are not necessarily multilingual themselves".

The question which must be raised here "Is Yemen a monolingual or multilingual society?" as four distinctive languages are found within the national and geographical borders of the country. Nevertheless, the matter of multilingualism in Yemen might be discussed through highlighting the languages used in Yemen regardless of the extent of the usage in the community.

## Arabic

Yemen is part of the Arabic nation since Arabic is spoken by all Arabs. All these communities use two different varieties of Arabic, which Ferguson (1959) distinguishes as High and Low varieties, in different social contexts and each has different functions. In the third article of the Yemeni constitution, Arabic is designated as the official language of the state and consequently it is declared as the medium of instruction in all educational institutions.

As far as diglossia is concerned, Arabic in Yemen can be divided into two forms, MSA which has specific domains of use such as the religious sermons, media,

and instruction, and its chain of dialectal varieties (known as Yemeni Arabic), which is used in people's day-to-day communication.

## Yemeni Arabic

Yemen is one of the Arab communities which have an abundance of dialectal varieties. The configuration in Yemen approximates twenty dialects which are mutually intelligible. The most apparent ones and widely used in the Yemeni cities are Sana'ani, Taizi, Adeni, Tehami, and Hadhrami dialects. The point here is that all Yemeni dialects should be treated as close forms except those in Mahra and Soqotra Island, which, as already mentioned, seem like different languages. Yemeni dialects have apparent distinctiveness in the phonological, morphological, and lexical levels. Occasionally, someone finds similarity in vocabulary, but the difference occurs in the phonetic side, e.g. Sana'anis say [ʔassūg] while Tehami people say it as [ʔimsūg], adding the particle {ʔim-} which functions as a definite article 'the'. Thus the word stem is the same in both dialects but the Arabic article {ʔal-} is different in Tehama speech and realized as {ʔim-}.

YA is the variety used in people's daily life interaction. It is the variety of the family talk at home, shopping, folklore arts (folk poetry, plays and series). It is spoken in all parts of the country including the Jewish minorities exist in Sa'adah and Raidah where YA and Hebrew are used alternatively in a diglossic situation.ss

## Hebrew

Hebrew is a language of of the Yemeni Jewish minority settled in Yemen since ancient times. The Yemeni Jews are described as the most conservative group of the Jews. Ephraim Isaac (1992) says "what truly makes Yemenite Jews central to Jewry is, rather, their outstanding position in the history of the preservation of Judaism and Jewish culture, their crucial but unclaimed contribution to the revival of modern Jewish learning and religious practices".[45] This factor made them strictly preserve their

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[45] Professor in the Institute of Semitic Studies, Princeton, NJ. USA, http://americansephardifederation.org/PDF/exhibitions/YemenHandoutText2008.pdf

language amongst them through their communications and religious rites which are practiced in Hebrew. In addition, Hebrew is the language of their special education which is inclined to religious learning.

### **English**

English in Yemen is regarded as a foreign language as no one can speak it except those who learned it in the last three years of basic education and three years of secondary school or in the private languages centres.

Because the British Colony occupied the south part of Yemen for 130 years, people there, aged ones, can speak it with an acceptable degree of competence and a considerable number of the society seems to be bilinguals. During this long period, the colony had imposed English as as a language of education. Consequently, people had mastered its different linguistic functions to be something familiar to them.

In terms of controlling various styles and levels of English, it could be said that people in the south parts of the country are more or less bilinguals. Spolsky (1998), in his simple definition of a bilingual, shows that "a bilingual is a person who has some functional ability in a second language" (Spolsky, 1998:45).

As a subject of a study, English is taught in schools from the seventh grade of basic education. On the contrary, the private schools have a different programme in teaching English. It is taught in all scholastic grades starting from the kindergarten to the last grade of secondary education with different portions of periods. The private sector has a notable and significant role in promoting and developing the learning process in Yemen. The advantages of such a contribution has been relatively reflected on the education quality in general, and the spread of a considerable number of institutes interested in teaching English in most of the Yemeni cities has facilitated the acquisition of English.

It can be argued that nowadays people in Yemen have become more aware of the urgent need of learning English through which people have the opportunity to exchange information and communicate with the communities all over the world.

Hence, the English language has turned to be something essential for different domains of life rather than a compulsory syllabus within the school curriculum.

On the other hand, English, as a medium of instruction, is used in some scientific faculties such as medicine, engineering and other technological and technical faculties, where some lectures are given in English; sometimes lecturers switch between Arabic and English; using Arabic with a mixture of some English expressions and idioms.

### Modern South Arabian Languages (MSAL)

In the South of the Arabian Peninsula, in the Republic of the Yemen and in the Sultanate of Oman, live some 200,000 Arabs whose maternal language is not Arabic but one of the so called Modern South Arabian Languages. Simeone-Senelle (1997) emphasizes that MSAL are not Arabic and people in the areas of these languages speak them as a mother tongue. It does not mean that people there do not speak Arabic; they use both YA and MSAL alternatively for different situations. They use MSAL to communicate with each other while they use YA for interaction with people who cannot speak MSAL. Simeone-Senelle (1997) states that MSAL are different enough from Arabic to make intercomperhension impossible between speakers of any of the MSAL and Arabic speakers. Some linguists consider MSAL as endangered languages due to the predominance and influence of Yemeni and Omani Arabic in all aspects of the Mehri population life (Hofstede, 1999) as cited in (Al-Fadhly, 2007). As far as the writing system of MSAL is concerned, two different writing systems ; one is the Arabic alphabet and the other is a modified Latin alphabet (Al-Fadhly, ibid).

In spite of the existence of the languages mentioned earlier, Yemen tends to be monolingual at the societal and national level rather than multilingual. The linguistic manifestations such as borrowing, language transfer, linguistic convergence, interference, language attrition which may occur as a result of language contacts between YA and the mentioned languages, especially Hebrew and MSAL, are very rare.

## 2.3.2.1. Borrowing and Code-Switching

When people speaking one language are in regular contact with other people speaking another language, two things are likely to happen in the early stages of this contact: (1) Some speakers on both sides will learn how to say at least some useful phrases in the other group's language. (2) One group will actually take into its language some words from the other group's language to refer to objects, activities, or concepts that the other group has, largely for those things that are new to the first group (Myers-Scotton, 2006).

Borrowing could be simply defined as loaning a word or a phrase from one language and using it in another language. Gardner-Chloros (2008) states that the loanwords are a natural outcome of a language contact and they are the outcome of a historical process, used by monolinguals as well as bilinguals. He adds that loans start off as code-switches and then become generalized in the borrowing language, until they are recognized and used even by monolinguals. The researchers differentiate between the borrowing, inserting some words in a recipient language, and code-switching, the transfer from one language to another. Poplack (2000) (in Gardner-Chloros, 2008) claims that whereas in borrowing the languages show signs of convergence, in code-switching they retain their separate identity. In addition, the difference between borrowing and code switching might be realized by the following criteria:

1- Loans fill a 'lexical gap' in the borrowing language, whereas code-switches do not.
2- Loan words tend to be phonologically and morphologically integrated with the surrounding language, whereas code-switches retain their monolingual identity (Gardner-Chloros, 2008).

A loan blend is a borrowing type identified by Haugen (1953), as cited in Romaine (1989), in which one part of a word is borrowed and the other belongs to the original language. There are a lot of borrowed words in Yemeni Arabic and several motivations stand behind such a process. Because of the globalization and

modernization, some borrowed words were integrated to the YA as is the case of all Arabic-speaking countries. These loans are names of something new which are not included within Arabic lexicon, such as the word *'technology'* which has no equivalent in Arabic.

Another important motivation is prestige. English typically enjoys prestigious status amongst the youth, and speakers often tend to show off their command of such a prestigious language by introducing some of its words into their speech. For example, on Yemen Youth TV Channel (one of the Yemeni private TV channels) the announcer of one of its programmes, who was discussing Yemeni Youth issues with his host, tended to use some English words within the conversation such as the word [prūfãylak] 'your profile' and other words.

However, code-switching in Yemeni society occurs in very rare situations since no efficient languages compete with Arabic functionally. The lecturers in the scientific faculties use code-switching in introducing their lectures, especially those who are not qualified enough to use English thoroughly.

## 2.3.3. MSA Status in Yemen

Modern Standard Arabic is that variety of Arabic which is related to the so-called Classical Arabic, based closely upon the language found in the Qur'an (Palmer, 2007). Both varieties have a sacred status amongst Muslim communities. Most Arabs value *fuṣḥā*, MSA, and highly respect it because of its sacred nature (Maamouri, 1998). Badawi (1973) calls it *fuṣḥā al-aʿṣr* 'contemporary classical' which he regards it as a modification and simplification of Classical Arabic created for the need of the modern age.[46]

In terms of mutual intelligibility, it is the most mutually intelligible variety across the Arab World. When Arabic-speakers of different linguistic backgrounds

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[46] Al-Wer, Enam & Jong, Rudolf de. (2009) (ed.) "Arabic Dialectology: In honour of Clive Holes on the Occasion of his Sixtieth Birthday", (EALL). Leiden: Brill.

meet, they have recourse either to 'pure' MSA or to a variant of it which has been called inter-Arabic or educated Arabic which is a 'middle' variety of Arabic with selected borrowing form regional vernaculars.[47]

In all Arab countries, from Morocco in the Maghreb to Iraq in the Machreq, MSA is the medium of instruction, used in religious sermons, meetings, conferences, and all other official purposes.

MSA is no-one's mother tongue, because it is not acquired naturally from birth. Maamouri (1998: 32) mentions that "While all children painlessly and inevitably learn their local vernacular or colloquial dialect of Arabic, only those who have access to the benefits of formal schooling may learn *fuṣḥā*, thereby acquiring socioeconomic gains as well as social mobility" (Maamouri, 1998: 32).

MSA enjoys high prestige and is regarded as a revered and sacred variety. It is the prevailing variety in all religious sermons and used, as mentioned before, as the medium of instruction in the different educational institutions such as schools, universities, institutes, etc. In addition to this, it is used as the language of TV news and programmes, newspapers, magazines, and books etc. The plays, dramas, and local series, all were performed in MSA till the mid of the 19th century, when the vernacular started to occur in many artistic activities. Thus, MSA and YA go along with each other in the Yemeni society in a diglossic situation.

## 2.3.4. Diglossia in the Yemeni Society

The diglossic linguistic situation in Yemeni speech communities is similar to that of the rest of the Arabic-speaking World. In every diglossic speech community there exist different levels of speech ranging from formal, the High variety, to informal/colloquial speech, the Low variety, as discussed above. Badawi (1973:53) argues that "there exists more than one level of speech not only in the speech

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[47] Dniel L. Newman 'The phonetic status of Arabic within the world's languages: the uniqueness of the 'luɣat ʔldˤādʾ

community of Egypt, but in that of every Arab country". More specifically, in Yemen, diglossia occurs through the existence of CA, the most elevated and fully inflectional form of Arabic being the language of the Holy Qur'an, MSA, the variety extended from CA which functions as a language of instruction, media, religious sermons and formal speech in general, as discussed above, and finally YA, the vernacular, which people use for shopping, family talk, chat with close friends, and generally in day-to-day communication.

In the regard of the MSA status in the media, it seems to be the predominant variety in most of the programmes whether on TV channel or in radio station. It could be said that two other varieties occur in the Yemeni audio and visual media, Educated Arabic, which occurs in the conversations and interviews as well as YA, which is commonly used in the programmes oriented to educate and inform lay people about issues relevant to the Yemeni society, such as the well-known radio show *"Mus<sup>c</sup>id wa Mus<sup>c</sup>ida"*, in which two characters are having a conversation in 'crafted' Sana'ani Arabic about some issues or problems that they are facing. Unlike the audio and visual media, all written materials such as newspapers and magazines are written in MSA with some use of YA in caricature, folk poetry normally presented in the newspapers, and some advertisements. In efforts to link between the shared role of media and education in enhancing the linguistic competence of the young, it is noted that a lot of cartoons on TV are presented in MSA, which helps children master MSA before they start schooling.

As far as diglossia in the media is concerned, there are programmes in which MSA is exclusively used such as news, reports, religion, and children cartoons. In contrast, other programmes are presented in a 'middle language', a form of MSA with words borrowed from YA, e.g. interviews and press conferences. Songs, drama, and movies are normally introduced in YA to attract the spectators' attention and come close to their social issues.

Recently, the interest of choosing the linguistically competent announcers, namely the newsreaders, has been in decline, since notable linguistic errors occur

through their reading of the news. Mejdell (2006) attracts our attention to the important role of the newsreaders on the political and cultural levels. He states that the news broadcasts stand out as the official voice, and are intended to have normative force to the community at large.

Generally, education is not exception of this phenomenon. In spite of officially allocating MSA as the medium of instruction in all educational institutions, the vernacular remains in the forefront competing with the formal variety in most of the classroom activities.

## 2.3.4.1. Diglossia in Arabic Course Classrooms

As already mentioned, language is considered as one of the most important social phenomena that people use to communicate and interact with each other. It is a means of expressing their thoughts and ideas.

Arabic is a significant constituent of the Arabs nation's identity as it is the language of the Holy Qur'an and the *ħadeeth* of Prophet Mohammad (PBUH). So, it is a sacred heritage, and conserving this language vivacity means the strong link with Arab and Islamic heritage. All educationists and linguists realize that teaching Arabic in its 'pure' form means protecting generations from melting in the linguistic mass due to the globalization and the frequent contact with other communities holding different linguistic backgrounds as well as people's ongoing movement from one place to another.

Teaching Arabic, or any other language, is a conscious linguistic communicative process conducted by teachers inside classrooms, and supported by their experience. In addition, teaching Arabic might not be efficient and fruitful without competent teachers whose realization of Arabic significance is reflected in their way of teaching and linguistic performance through the use of the 'pure' form of Arabic in the various educational situations in classrooms. The teacher's incompetence does not help in providing a suitable environment of MSA in presenting the lessons,

and consequently the wished goals of education or specifically teaching Arabic are not accomplished thoroughly. Moreover, the teachers' use of the vernacular in teaching complicates the process of bridging or at least minimizing the gap between MSA and colloquial form of Arabic and hinders, to a great extent, the students' capability of communication in MSA.

The linguistic setting of the Arab World is known as diglossic, in which two varieties of Arabic, High and Low varieties, exist side by side, each with a clearly defined role (Ferguson, 1959). The linguists think that the differences between these two forms have undermined the appeal of Arabic as a learnable language especially for non-native speakers. In learning Arabic for non-Arabic speakers, the students will have to learn double sets of vocabulary items, syntactic and morphological rules, and sounds, as well as a whole set of skills involved in selecting the appropriate variety for a given context. This diglossic situation complicates the Arabic teachers' functions and performance inside classrooms.

In Yemeni schools, as well as in other Arab countries, the use of the vernacular in teaching Arabic is a common phenomenon shared between great numbers of educational institutions across the Arab World. Many teachers use YA to explain their lessons related to the Arabic course claiming that their students understand much better when they receive their lessons in the vernacular. Others mix MSA and YA following the middle language, which is based on teaching by a variety of Arabic that is believed to exist between MSA and the vernacular.[48][49] It is also known as 'Educated Spoken Arabic.' Such a procedure is supported by some linguists who prefer the mixed form of Arabic inside classrooms rather than the 'pure' one. Al-Batal & Belnap (2006:397) state "the Arabic classroom can be and should be a place in which multiple registers co-exist as they do in real life".

Zughoul (1980) shows that "Educated Arabic is not a well-defined variety in the sense that it is completely unstructured". Educated Spoken Arabic is a mixture of

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[48] "Diglossia and Teaching of Arabic as a Foreign Language"
http://wikis.la.utexas.edu/theory/pageb/diglossia-and-teaching-arabic-foreign-language
[49] (Ibid)

MSA and dialect and used by educated Arabic speakers coming from different Arab countries or from the same country to communicate with each other (Zughoul, 1980). Kassem Sha'aban (1978)[50] indicates that "Educated Arabic remains strikingly dominated by dialectal features especially in phonology and syntax and that switching to *fuṣḥā* Arabic depends on the nature of the topic, country of the speaker, and familiarity with other interlocutor and other dialects". (in Zughoul, 1980: 206)

On the other hand, some Arabic course teachers use the MSA approach, which is based on the exclusive use of MSA as a language of instruction inside classroom. Nevertheless, not all linguists call for the use of only MSA in classrooms. Wahba (2006) as cited in Aramouni (2011: 4) writes "both varieties of the language should be taught together, as occurs in natural speech context". Wahba (2006: 159), describing MSA and spoken Arabic as one entity with different sides, wrote:

> Each side of this system is used in situations and for functions for which it is uniquely suited, and both sides are necessary for functioning in the full range of situations where an educated native speaker is expected to function.

Indeed, the community of Arabic teachers, whether in Yemeni schools or elsewhere across the Arab World, has not reached a consensus on the issue of teaching only MSA or integrating the two varieties. Younes (1995) explained that Arabs from different parts of the world speak different dialects, but MSA is the same everywhere. Younes' notion makes the use of MSA as an essential matter in multi-dialectal classrooms as in Yemeni schools, due to the different dialectal backgrounds of the students in a single classroom. In such a case the use of a specific dialect complicates comprehension for some students especially those who are not familiar with the teacher's dialect used in introducing the lesson. Because of the multi-dialectal nature of the Yemeni society, and the co-existence of regionally distinctive dialects, some teachers use their own dialects which more often contain some words and expressions which seem unfamiliar for some students who belong to other areas and thus converse in another dialect.

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[50] In Zughoul, M. R. (1980) "Diglossia in Arabic: Investigating Solutions" Anthropological Linguistics, Vol. 22, No. 5, pp. 201-17

Generally speaking, the linguists classify the diglossia phenomenon in Arabic teaching as one of the most important factors causing low linguistic attainment in all Arab schools.

## 2.3.4.2. Diglossia and Linguistic Attainment

The teaching process is primarily a communicative linguistic approach conducted by teachers inside classrooms. Educationists view that effective teaching should regard the way of communication followed by teachers as an essential factor of success.

Al-Bishri (2006) indicates the importance of teachers' competence in MSA which should be reflected in the students' linguistic behaviour. Some applied linguists believe that Arabic course teachers do not attempt to improve their teaching methods through developing their linguistic cognition and recognizing the new teaching approaches. Linguists and applied linguists argue that language teachers need to learn about the theories and research findings generated by linguists and applied linguists (Halliday, et al, 1964, in Bartels, N. 2005). Some argue that the proficient teachers are those who have the capability to transfer their knowledge about language into linguistic activities and contexts in Arabic course classrooms, and this is the notion of what has been called by Attia (1979) '*Teaching Arabic Functionally*'. Maamouri (1989:39) reports that the teachers of *fuṣḥā* Arabic are engaged in the linguistic mistakes and it has become a commonplace to find teachers who do not have the mastery of the language they teaching. He wrote:

> Faulting Arabic teachers is another commonplace which expresses the unhappiness of the Arab public with the low performance of the Arabic teachers and its negative effect on the acquisition of Modern *fuṣḥā* fluency in schools. (Maamouri, 1989:39)

Taha Hussein (1954), a well-known Egyptian writer, in Maamouri (1989) mentions that "the teachers of *fuṣḥā* do not know the language well enough to the extent that they can efficiently communicate the subject matter to their students".

Thus, teachers' incompetence in MSA duplicates the students' weakness in the linguistic skills because of the frequent use of the vernacular.

On the other hand, diglossia occurs as another factor that causes linguistic deficiency. Some linguists view this phenomenon as a main cause of students' low attainment in Arabic functional skills acquisition since they are used to conversing in the vernacular in their life situations, while they are required to speak a different variety when they are learning. Al-Alfi (2004) states that the colloquial spread besides its strong place amongst communities constitute the most apparent reasons of Arabic deterioration. In a study about the factors associated with the Arabic course learning at primary education, Minsi (1989)[51] reports that the teachers' negligence of the use of MSA came in the first rank, rating at 89% followed by the school administration disengagement of the use of MSA in giving students the required instructions with a rate of 82% of the respondents.

The gap between *fuṣḥā,* the Arabic language of formal education and adult literacy, and the Arabic dialect or vernacular spoken at home and almost everywhere outside of school walls, seems to be a major cause of low learning achievement in schools and low adult literacy levels everywhere in the Arab region (Maamouri, 1997). Maamouri (1998: 40) states that:

> The mix of Arabic language patterns in the classroom leads to serious pedagogical problems and even to feelings of linguistic insecurity in formal school communication among high numbers of young Arab learners.

Al-Batal (1992) discusses the distance between MSA and the vernacular in terms of continuum. He states that "there exists in Arabic a multitude of levels between the H- and L- varieties that interlock can be seen as a constituent of a continuum between the two" (Al-Batal, 1992: 289). So, the variety between MSA and dialect is called by some linguists as a 'middle language', or 'Educated Arabic' Zughoul (1980), which is used by educated Arabs coming from different countries to facilitate communication between them. Badawi (1973) mentions a multitude of linguistic levels of Arabic; (1) *fuṣḥā al-turāṯ,* 'heritage classical' (2) *fuṣḥā al-ʿaṣr*

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[51] In Jad, M. (2003) "*ṣuʕūba:t taʕallum ʔalluɣah ʔalʕarabijjah*" da:r ʔalfikr, Amman, Jordan.

'contemporary classical', (3) *ʿāmmīyat al-muṯaqqafīn,* 'colloquial of the cultured', (4) *ʿāmmīyat al-mutanawwirīn,* 'colloquial of the enlightened (basically educated)', (5) *ʿāmmīyat al-ʾummīyīn,* 'colloquial of the illiterates'. Badawi (ibid) provides a description of the linguistic and sociolinguistic factors that characterize each level and govern its use. Accroding to Badawi, a native speaker of Egyptian Arabic may shift among these different levels depending on a number of educational, pragmatic and sociolinguistic factors.

In addition, the diglossic situation in the media plays a major role in the lack of students' linguistic proficiency. The majority of drama works, movies, is either in the local dialects or in foreign languages with the exception of the rare religious series, presented only in Ramadan 'fasting month', which are in MSA. Moreover, the errors in MSA made by the announcers whether on TV channels or radio station contribute in low linguistic attainment and all mentioned factors constitute destruction tool for Arabic.

The students' attitude is another reason of their low linguistic level. The students themselves admit that they are not able to engage in reading and writing processes with any degree of pleasure, confidence or skill. According to Doak (1989) in (Ayari,1996: 245) "students themselves frequently express a lack of confidence, skill and interest in reading and writing Arabic and confess to engaging in these activities only when absolutely necessary".

## 2.3.4.3. Diglossia and Illiteracy

Illiteracy has been viewed as a social issue because it has, according to Fingeret (1991)[52] an impact on the larger standards of living of the young Arab societies. It is often equated with lack of education. Illiteracy is defined as someone's inability to read and write. Many countries worldwide suffer from this serious issue, which hinders the

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[52] In Maamouri, M. (1998). Language education and human development: Arabic diglossia and its impacts on the quality of education in the Arabic region. International literacy institute ILI, p.18

development and inspiration of the societies. According to a 2008 UNESCO publication, incidence of illiteracy in Arabic-speaking countries is the highest in the world, amounting 40 percent among Arabs aged 15 years and over, which means nearly 70 million people are illiterate. This high rate of illiteracy seems to point to the view held by some that "the educational structures of the Arab countries are currently characterized by their growing inadequacy and deterioration, the questionable relevance of their curricula, and the unacceptably low level quality of their output" (Maamouri, 1998: 6).

In fact, several reasons hide behind this critical high illiteracy rate, varying from political, social, to economic reasons, but there is a regional discrepancy in illiteracy statistics across the Arab states. Magin (2010) indicates that the root causes of the high illiteracy rate are not agreed upon. He mentions various factors that are accused as causes of illiteracy, which include the following:

- Social reasons, such as the prejudice against female students.
- Economic reasons, such as low economic status of parents and the lack of funding the schools.
- Political reasons, such as the instability of the region …etc.
- Children's lack of exposure to literary Arabic before they begin school.

The last element is our focus in this part of the study since some sociolinguists have matched between diglossia and illiteracy in the Arab World. Ayari (1996) thinks to large extent that the mismatch between spoken Arabic, (local vernacular), and literary Arabic, a linguistic situation that has come to be called diglossia (Ferguson, 1959), is responsible for perpetuating illiteracy in the Arabic-speaking countries. In contrast, Zughoul (1980) attributes the expansion of the gap between MSA and Spoken Arabic (vernacular) to the high rate of illiteracy in a given society. Maamouri (1998) correlates between the complexities that students face in learning MSA and their low achievements as well as the high rate of illiteracy. He says:

> There is a growing awareness among some Arab education specialists that the low levels of educational achievement and high illiteracy (and low literacy) rates in most

Arab countries are directly related to the complexities of the standard Arabic language used in formal schooling and in non-formal education. (Maamouri, 1998: 6)

He shows that these complexities are mostly related to the diglossic situations of Arabic. Some linguists consider this issue from psychological and pedagogical point of view, and suggest the vernacular as the medium of instruction in the early stages of learning for the purposes of familiarizing the children with the new variety of language gradually. Several researchers claim that Arab children are not exposed to Fusha until they enter school (Holes,1995;Suleimen,1986). However, children do have some Fusha exposure before joining school through TV programmes and literacy events, such as contact with stories, street signs and reciting or listening to Verses of Holy Quran. Furthermore, some children memorize the Holy Quran with no mentioned complexities. Support for the use of local vernacular as a medium of literacy acquisition has come from the UNESCO report (1968). This report advocates the use of the mother tongue in the initial stages of education to facilitate the smooth transition to the language of school, even when another language must be used for further training. The argument of the report is as follow:

> It is better, psychologically and pedagogically, to achieve literacy by two short jumps, (that is, from illiteracy to literacy in the mother tongue, and from literacy in the mother tongue to literacy in a second language), than by one long jump, (that is, from illiteracy in the mother tongue to literacy in a second language).

In addition, The UNESCO committee of 1953 states that the best medium for teaching a child is the mother tongue through which children understand better and express themselves freely (Ndamba 2008). Alrabaa (1986: 74), in his investigation about diglossia responsibility for the high rate of illiteracy, shows that "the presence of a high variety with its social implications inhibits people in their writing activities."

Bilingualism is another factor, which aggravates diglossia in some Arab countries particularly in North Africa. According to Payne (1983)[53] "a Tunisian who aspires to become a writer must learn what amounts to a second language (MSA) or an imported language (French)". Unfortunately, French and English are two languages

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[53] In Ayari, S. (1976) "Diglossia and Illiteracy in the Arab World", Language, Culture & Curriculum. 9, 3 pp. 243-53.

that are used in many Arabic-speaking countries not only as medium of instruction, but also as semi-official languages side by side with Arabic.

As far as bilingualism is concerned, English is taught in the Yemeni public schools from 7<sup>th</sup> basic grade, while private schools impose it upon all classes. It is noted that some students leave schools, or even reveal no desire in completing learning due to the complexities they find in the new language imposed upon them, and consequently the children dropout contributes in perpetuating illiteracy in the society. However, the difficulties that students might face in learning, whether MSA or a foreign language, remain pedagogical and depend on the teaching and learning environment.

## 2.4. Conclusion

The linguistic situation in any community, Yemen is no exception, has its great impact on education. It is more complicated in the diglossic communities, as is the case in the Arab World since the spoken dialects of Arabic differ substantially from MSA. In addition, these dialects differ from one another to at least the same degree that each differs from MSA. Some attribute the students' low linguistic achievement in Arab schools to the phenomenon of diglossia since they are used to conversing in the vernacular in their life situations, while they are required to speak a different variety when they go to school. In addition, the teachers' use of their own dialects among multi-dialectal classes widens the gap between MSA and the vernacular in favour of thelatter.

# Chapter 3

## THE EDUCATIONAL SITUATION IN YEMEN

## 3.1. Introduction

Education is regarded as a social process that reflects the historical and philosophic aspects of the society. It differs from one community to another in accordance with the social circumstances for those communities. The educational process may be affected by several factors such as history, geography, policy, economy, religion and language. All those factors affect directly the educational system.

It may be useful to mention here that education in Yemen, as compared with other countries whether in the Arab Peninsula or even across the Arab World, is declining due to several factors. There is more focus on the quantitative sides on the account of the qualitative ones. All educationists in Yemen realize this painful fact, but unfortunately the reforms in this respect move in very slow steps.

The high rates of illiteracy in Yemen represent a challenge for the Ministry of Education as Yemen occupies the first rank amongst the Arab countries. This dilemma hinders the progress of development and social prosperity. This chapter discusses the different factors which contribute in increasing the rates of illiteracy in Yemen.

Actually, there are many factors which play major roles in minimizing the progress of linguistic improvement and constitute causes of low linguistic attainment: diglossia, teacher's incompetence, curricula weakness, overcrowded classes, and students' attitudes. It should be mentioned that the carelessness about these crucial issues might contributes in maximizing the rates of students' dropout and thus increasing the illiterate people in the society.

## 3.2. Education in Yemen: A Gloomy Past and Grievous Present

Before the unification of the two parts of Yemen, North and South, two different educational policies were adopted. Traditionally, North Yemen has been a much-closed society and learning opportunities were limited only to religious schools [ʔalmiʕlamah] that is a regarded as a small room next to the mosque, where children memorize the Holy Quran. However, not all children could have access to these schools and such a kind of literacy was exclusively for male students. Al-Agbari (2002) states the Imam Regime put Yemen as an isolated part of of the world. He shows that Imami regime wanted to preserve the society from foriegn culture, which appeared in the South part of Yemen due to the existence of the British Colony, the ruler in that time and the colonial spread in other Arab countries.



**Fig. 3.1** Students in *ʔalmiʕlamah* and the wood boards in their hands

This isolation had a great impact on the educational and cultural sides of the Yemeni society. Thus, no real education was available and the overwhelming majority of the society was illiterate except those who learned in the mosques some alphabetical and arithmetic bases. The curriculum was determined by *alfaqeeh*, the teacher, which was a booklet containing the bases of alphabet and arithmetic. The students listen, repeat the Quraanic Verses after their teacher and write in small woody boards. People

donate some gifts such as eggs and ghee, which were given to the teacher weekly in return for his teaching their children. This was the general situation across the country except in Sana'a City where there were three primitive schools, Orphan School, Scientific School, and Preparatory School. The seclusion policy followed by Imam Regime remained until the outbreak of 26th of September 1962.

In the South part of Yemen, the British colony occupied Aden in 1839 ruling the state for 129 years and dominating all aspects of the social life. Meanwhile, the education was limited, and supervised directly by the British Counselors of the Sultanates and Sheikhdoms then. The main objective of education was getting teachers, translators, and clerks with loyalty for the colony and its various interests in the area. This sort of education was exclusive for the elite, and the rest of the wide class of society received a traditional literacy in the mosque. The education development in South Yemen started in 1967, after the British withdrawal.

After the 1962 revolution and due to the deficiency of the education experts, an Egyptian delegation arrived to Yemen to consider the educational situation of the new state, Yemen Arab Republic, and determine the needs of the books and teachers. The education system adopted the educational ladder 6-3-3, (six years of primary schools, three years of preparatory, and three years of secondary education diversified into science and literary tracks in the second year of secondary education).

In the South, the Ministry of Education unified the educational ladder to be as in North Yemen, (6-3-3), and generalized Arabic as the medium of instruction in all educational institutions except the technical and industrial education which continue to be in English. Nevertheless, the educational ladder changed in 1988 in accordance with a law issued to modify some educational policies including the study years to be 8-4, (eight years of unified phase and four years of secondary education).

After the reunification of the two parts of Yemen (North and South) in 1990, the two existing educational systems were mingled to be one made up of nine years of basic education followed by three years of general secondary education with

enrolment diversified into science and literary streams in the second year of secondary education.

Kindergarten education is not available in public education and mostly available in private schools. Students have the right to access the secondary phase if they have the Basic Education Certificate (BEC), which requires taking the Ninth Grade Examination standardized at governorate level. Vocational schools and community colleges offer two and three year post-basic and post-secondary programs and have specific admission requirements. After a one-year waiting period, secondary school graduates can access the university education, which has very recently established admission requirements in accordance with specialization, (scientific or literary), and secondary achievement rate. Other educational opportunities are available through the Quranic schools and Scientific Institutes, whose curricula focus more on the religious aspects. In an effort to unify the formal education system of the state, as the authority claims, the Quranic schools and the Scientific, 'secular', Institutes emerged with public education. In addition, literacy and adult education centers offer opportunities for the illiterate to help them eradicate illiteracy and acquire some basic skills including reading, writing, arithmetic, and vocational skills.

Therefore, Yemeni students pass through different stages of education, which are as follows:

- **Pre-Basic Education**

Pre-basic education is known as the nursery or kindergarten which receives children aged 3-6 years. It is not compulsory in public schools; rather none of them adopts this sort of education. However, it is available in the private schools with few numbers of children. In this stage, children learn how to say and write alphabet and numbers as well as how to recognize things from around. Then at the age of six, children have the right to enroll in basic education. Unfortunately, teachers of this stage interact with children spontaneously with no attention to the language that should be used to prepare them for the next stages of education.

- **Basic Education**

  As already mentioned the basic education comprises nine years and includes the children aged 6-14 years. This stage of education is very important and regarded as a fundamental stone of the next stages of education.

  However, there are some challenges facing basic education. The reduced level of income of the Yemeni families and the accelerated population growth constitute barriers in getting basic education appropriately. In addition, the spread of illiteracy phenomenon, especially among the females in the rural areas due to the negative attitudes towards girls' education, the large size of the Yemeni family, and the over-crowded classes, which sometimes reach more than eighty students, reduce the quality of the leaning process in this stage, which affects directly the students' proficiency in secondary stage.

- **Secondary Education**

  After the nine years of basic education, students receive Basic Education Certificate, (BEC), and attend secondary school for three years. In addition to normal secondary schools in which students are prepared for university, technical secondary schools, vocational training centers, and veterinary training schools are available. In normal secondary schools, students take a common curriculum during their first year. After that, they are given the choice between either the scientific or literary stream. At the end of the third year, students take examinations, and the General Secondary Education Certificate (GSEC) is given to students who pass the examination.

- **Technical Education and Vocational Training**

  Technical Education and Vocational Training are significant factors in human resources development and they are the closest sorts of education for individuals to practice such productive works. It is one of the vital opportunities offered for the Yemeni youth to acquire skills required for their professional life. Because of the unemployment phenomenon prevailing among the youth, the state has encouraged this

sort of education and inaugurated several community colleges which prepare the students for the work market.

- **High Education**

University education implies four years in all faculties except for engineering and medicine in which the students need to to study for five and six years respectively. There are eight public universities in Yemen: Sana'a, Aden, Taiz, Hadramout, Ibb, Hodeida, Dhamar, and Amran besides the branches of these universities in some governorates. The private sector also has contributed in higher education through investment in the private universities.

Generally, education in Yemen is conducted by three ministries, Ministry of Education (MOE) which manages General education (basic and secondary), Ministry of Technical Education and Vocational Training (MOTEVT) which supervises the post-basic and post-secondary technical education and vocational training, as well as the high education which is managed by the Ministry of High Education and Scientific Research (MOHESR).

Since 2002, the government has endorsed five major strategies with the support of various development partners and stakeholders to address the education issues at various levels. These strategies have several objectives:
- Raising the enrollment rates to 95% by 2015
- Improving the quality of teaching
- Upgrading the curricula
- School administration reform
- Decentralizing management of educational services
- Expanding the availability of school space for girls
- Using underutilized classroom space
- Instituting double-shifts
- Constructing new schools based on school mapping
- Enhancing community participation

Nevertheless, some educationists view that there is no real prospect of making essential change in education in Yemen despite the various strategies.

## 3.3. The General Aims of Education

The educational philosophy of Yemen is based on the Islamic faith of the Yemeni people, Constitution, The Educational Act, the Islamic and Arabic heritage, the aims of Yemeni Revaluation (Sept.1962 and Oct.1963), the National Movement Experiences, the Learner's qualities, as well as the needs of the Yemeni society (Jashan 2009). The educational system, generally, aims at achieving entire education, which contributes in developing the physical, intellectual, and spiritual sides of the Yemeni citizen. They could be summarized as follows:

- Contributing in creating an educated society, and making the cultural and social progress on both individual and national levels.

- Enhancing the status of the Holy Quran and Islamic Instruction in the society.

- Encouraging the research field and the scientific studies.

- Assuring the learners' satisfaction of the necessity of confronting the different forms of challenges which face Yemen and the Islamic nation as a whole.

- Comprehending Arabic, the official language of Yemen and the language of the Holy Quran, and mastering its functions to be used both in education and in communication with others.

## 3.4. Education System Profile in Yemen

The educational philosophy is that framework which orients the educational process. It is regarded as a couple of thoughts, setting rules, beliefs, and postulates which regulate the different affairs of education. The philosophy of education was made to meet the thoughts and beliefs of the Yemeni society and translate the aims of Yemeni educational system. It is drawn from different sources, which could be summarized as follows:

1- The constitution of the Republic of Yemen, which is considered to be the legal document that regulates the social, political, economic and cultural aspects of life in Yemeni society.

2- The Islamic belief, which is the fundamental resource of all legislations and laws.

3- The Revolution (1962 in the North and 1963 in the South), principles, which are the outcomes of the Yemenis' struggle against Imam Regime in the North and British colony in the South.

4- The Islamic and Arabic heritage, which represents a literary and cultural function for all Arabs and Muslims.

Education in Yemen suffers from different and crucial issues which constitute an obstacle in front of any step towards qualitative progress in teaching and learning process starting with low learning achievements at all levels, to the high repetition and dropout rates. This problem could be discussed through different axis.

> **Curriculum**

The curriculum shortcoming is one of the crucial issues intercept teaching and learning process. The content of textbooks concentrates on theoretical aspects much more than care for skills and expertise and supporting the mental capabilities of the pupils. Arabic Textbooks are no exception as most of the syllabuses concentrate on acquiring cognitive knowledge while neglecting linguistic skills, which promote students' linguistic sufficiency functionally.

The Yemeni curriculum in some educationists' points of view seems to be students and teachers-criticized, and does not help in developing the students' creative thinking. The Ministry of Education has realized the seriousness of this issue and the urgent need for updating the contents of its curriculum. Therefore, it has acted for the development of basic education curricula. The Education Research and Development Center has developed the first cycle of basic education (grades 1 – 3) curricula in 1993. In 1999 it developed the second cycle (grades 4 – 6) and the third cycle (grades

7-9) was completed during the 2001/2002 academic year. Teachers' guides for each study subject in basic education have also been developed.

In spite of the curriculum's modification and changes, it remains full of theoretical knowledge and the secondary one is thought to be almost exclusively for preparing the students for high education. The paucity of the teaching aids and laboratories has aggravated the problem and turned education into abstract process.

## ➢ School Building

Another cause of the low education quality is the over-crowded classes, (80-90 students in each class), especially in the initial grades of basic education due to the insufficiency of schools. Most educational institutions in Yemen from kindergarten to universities are jammed with students.

Considering school building in Yemen creates sorrow and sadness particularly in the remote areas of some governorates. Some so-called schools are just tents and cottages while others are old buildings. A report of MoE (2001) mentions the total number of schools during the 2000/2001 academic year was 12,969 operating schools. Out of these only 249 are secondary schools. The rest are either basic schools or common basic/secondary schools. There are 11,047 or (90.8%) of the total operating schools buildings as school buildings, while 729 schools (5.6%) operate in houses or apartments and 560 or (4,3%) operate in temporary buildings (hut, tent or thatch huts), while 633 schools (4.9%) operate without a school building. These operate at mosques, caves or outdoors. The remaining schools numbering 421 schools are closed for one reason or another. Because of this lack of school building, some schools operate in system of two shifts, morning and afternoon. Morning shift is often determined for the grades $7^{th}$ to $12^{th}$, while the basic levels ($1^{st}$-$6^{th}$) study in the afternoon.

➢ **Teachers**

The teacher is a central element of change, development, and progress. He plays a major role in how much, and how well students learn as the quality of education is directly related to the quality of instruction in the classrooms. The availability of competent teachers is central in the reconstruction of the educational system.

As far as the teaching staff competence and performance is concerned, many reports and researches of the ministry of education show the dramatic deterioration in the performance and efficiency of the teachers at several levels. In terms of the quantitative sides, the teachers working in basic education schools during the academic year 2000/2001 amounted to 156,004 male and female teachers. Teachers, who have secondary school qualification or less than that, constitute a high percentage. Their number reaches to 92,645 or (59.3%) of the total teachers. This low level of teachers' competence has affected to a great degree education quality at all levels. The report indicates to some reasons of this weakness, which could be summarized as follows:

1- Weak programs for the pre-preparation of teachers and their concentration more on the theoretical aspects than the applied ones.

2- Absence of coordination between the Ministry of Education and the teacher preparation institutions to accept applicants owing to need by subject, gender and geographical region.

3- Absence of a clear policy and precise criteria for selection and distribution of teachers from among graduates of teacher training institutions.

4- Presence of large numbers of teachers without educational or academic qualification in basic education.

The absence of training teachers or the paucity of training has greatly affected the teaching and learning activities. The MoE has started the training – in - service program since 2003, which aims at training teachers and maximizing their pedagogical skills. Nevertheless, most training programs are concentrated on the theoretical aspects rather than the applied ones.

## 3.4.1. The Secondary Education Status

As mentioned above, the secondary education is a stage of three years following the nine years of basic education. The Education's Act. No. (45) in the year (1992 ) has determined the secondary education with two kinds. The first is the general secondary education, which allows students who have attained the basic education certificate to develop their cognitive and scientific skills, while the second is the technical secondary education, which allow them to develop their technical abilities. Two different ministries operate them, GSE (General Secondary Education) is operated by the Ministry of Education, while the Ministry of Technical Education and Vocational Training operates TSE (Technical Secondary Education). In addition, the education law states the aims of secondary education as follows:

➢ Comprehending the Islamic belief and attaining an adequate amount of knowledge about the Islamic and Arabic culture and civilization.

➢ Mastery of Arabic in both written and verbal skills, to be used in expanding the scientific and literary culture.

➢ Awareness of the nation's issues and threats, which confront the Islamic and Arab World.

➢ Providing the students with the basic manual and intellectual skills of the technical professions, which might help them in understanding the scientific facts and their applications.

The secondary education quality is discouraging in spite of the country's expenditure which approximates 20% of the budget.[54] The Word Bank Report about education in Yemen (2009) shows that Yemen does not have a national assessment system to assess how much and how well students have learned. The existing assessment, which is the national-level examination 12th grade and governorate-level examination of the 9th grade, is not analyzable due to issues of data reliability, (they do not fully reflect the learning achievement level of students).

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[54] Al-Maitami, M. "Education as a strategic deterrent in a backward society (Yemen as a case)" Professor of Economics, Sana'a University Visiting Professor at Georgetown University. (Web)

In 2006, the Ministry of Education, in cooperation with some donating international organizations, has inaugurated the National General Secondary Education Strategy (NGSES) in efforts to develop secondary education quantitatively and qualitatively. The strategy aims at addressing secondary education challenges up to the year 2015. GES faces many challenges which might intercept implementing the goals of the strategy such as:

- Gender and rural access inequity.
- Inefficiency resulting from high repetition and school dropout.
- Ineffective teachers' deployment.
- Poor quality of teaching and low teaching loads.
- Lack of teacher's training and requalification especially for female teachers in the rural areas
- Weak assessment of teaching and learning process.
- Outdated teaching methods followed by teachers.
- The paucity of the teaching aids and education technologies.

All factors mentioned above and others have contributed in reducing the teaching quality and encouraged school dropout, which in turn has maximized the illiteracy rate.

## 3.4.2. Gender Disparity in Schools

In spite of all of the efforts made by the Yemeni government in the last decade to expand education to all Yemeni governorates and increase the rates of enrollment in schools, education still faces many crucial problems.  About 46 percent of school-age children overall in Yemen are not enrolled in school (Ghaleb 2007). The situation is even more dire for girls in the countryside; a huge majority, 71 percent, still do not attend school, greatly contributing to the country's illiteracy problem. The population of Yemen continues to rise, so there is an accelerated increase in the numbers of school-age children needing basic education.

Yemeni girls' education is still lower than average, particularly in the rural areas. The girls' enrolment rate of Yemen remains the lowest in the Arab Peninsula, and there is a huge disparity between males and females, and between urban and rural areas. Getting access to education, even primary school education, is one of the biggest challenges facing children in Yemen, especially girls. According to the last official census, over 4.5 million out of 22 million, the total number of Yemen's population, are illiterate and the estimated nationwide illiteracy percentage reached 45.7 percent (Al-Showthabi 2008). However, the gap widens considerably as students' age increases. Overall, girls accounted for only 38.9% of children enrolled in basic education in 2004/05 (63 girls for every 100 boys), and by the ninth grade, only 44 girls were enrolled for every 100 boys (UNECEF, 2008: 3).[55]

| Geographic region | Enrolled students | | |
|---|---|---|---|
| | Males | Females | Total |
| Urban | 566467 55.2% | 458327 44.7% | 1024684 32% |
| Rural | 1532440 %70.2 | 646742 %29.8 | 2182182 68% |
| *Total* | *2068607 %65.5* | *1107959 %34.5* | *3206866 100%* |

**Table 3.1** Students enrolled in basic education, percentage of total students by gender and geographic area for the academic year 1999/2000 [56]

From the table it is clear that there are discrepancies in the rates of participation of boys and girls in basic education. The rate of participation of boys is 65.5 percent of the total students enrolled in basic education, while this rate is 34.5 percent for girls. However, this difference in participation of boys and girls in basic education rises in rural areas. Although the government spends a considerable amount of the budget on education, and takes into account the principle of education for all, the GERs, (Girls

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[55] UNECEF (2007) "Accelerating Girls' Education in Yemen: Rethinking Policies in Teachers' Recruitment and school Distribution" Division of Policy and Planning.

[56] The source: Education Strategy book, Ministry of Education

Education Ratios), remain low and critical. A study of the Ministry of Education indicates that about 46% of school-age children overall in Yemen are not enrolled to schools. The situation is more critical concerning the girl's education in the rural areas; 71% still do not attend school for several reasons.

The school scene in Yemen is discouraging for both males and females. It is viewed as overcrowded classes, huge numbers of students, undersupplied schools, and often too far from the students' houses in the rural areas. These factors and others constitute barriers to girls' education in Yemen.

## ☒ Barriers to girls' education in Yemen

There are several factors, which hinder the progress of girls' education in Yemen. They are different and could be discussed on different social, economic, and educational levels.

### ❖ Social barriers

One of the most common barriers, which hinder the girls' education in Yemen, is the need for girls to carry out household tasks such as childcare and water bearing, which are time-consuming and happen during school hours. The spread of illiteracy among the parents particularly in rural areas plays a major role in creating a neglect of families to educate girls. Data shows that 53.3 percent of girls in the 6-15 year age category did not enroll in basic education owing to the families not desiring their education. This is against 23.4 percent of boys who did not enroll for the same reason. Similarly, 38 percent of girls left the school due to the same reason as against 12% of boys.

In addition, there is the erroneous belief that girls' education is not as important as boys'. Therefore, many families, especially in the countryside are satisfied with providing their daughters with limited education. The fact is that this belief emanates from the general perception of women and their role in society in the various economic and social aspects.

❖ **Economic barriers**

The economic challenge is reflected not only in the country's difficulties to provide a good education, but also in the families' lack of ability to expend on education. Because of the family's low income, and its inability to carry the burdens of educational expenses, the sons are sent to schools, and the daughters remain to assist in household works, or working in the field particularly in rural areas. The cost of books and uniforms, which places a heavy burden on poor families, pushes them to invest in boys' education in the hope that they will be able to help their families in the future.

❖ **Educational barriers**

One of the most important challenges that face the girls' education is the paucity of female teachers, as well as gender-mixed schools. There is evidence of a correlation between the number of women teachers and girls' enrollment, especially in rural areas (UNESCO, 2006).

Because Yemen is well known as a conservative community, parents do not allow their daughters to be taught by a male teacher. It does not mean that no male teachers teach in female schools, but parents may prefer women teachers to men. A study of a UNESCO (2006) mentions the presence of women in schools can also impact positively on girls' retention in school and on their achievement. The girl's mother feels more comfortable to discuss their daughters' achievements with a female teacher. The placement of a woman teacher, therefore, can have positive impact on girls' access.

The distance between the residential locations and the schools in rural areas is another barrier to girls' education. Parents less likely allow their daughters to attend school if they have to travel a long distance. All these factors have contributed largely in increasing the illiteracy rates in the society in general and amongst females in particular.

## 3.5. Literacy and Illiteracy in Yemen

Literacy is a term, which seems to be controversial amongst the educationists. Some view the term as a neutral and technical skill (Kowsar1995). It is familiar that literacy refers to the basic human need and human right to get the knowledge of reading and writing. Scribner and Cole (1981) Scribner and Cole (1981) have defined literacy as a set of socially organized practices, reproduced and disseminated by a symbol system.

Aijaz (2007) mentions literacy has meaning only when it leads to participation in cultural and social activities. He expands the concept of literacy to include someone's ability to manage his/her life properly. He states that literacy is an empowerment, which means the ability to make decisions and control affairs of one's own life economically, socially, and politically. The use of different definitions of literacy makes it difficult to measure the number of literates in the world. To avoid this issue, UNESCO has put a narrow definition for a literate person as someone who can "read and write a simple statement on his or her everyday life."(UNESCO 1993)

Illiteracy is the opposite term of literacy, which simply means inability to read and write. Adult learning is still a major problem facing many Arab governments, of which Yemen is one, with the highest illiteracy rate in the Arab countries according to the classification of the Arab Education, Culture and Scientific Organization. It indicated that the number of illiterate people in the Arab World is more than 70 million of which 7 million children are of the school age.[58]

| 1970 | 1990 | 1995 | 2008 |
|------|------|------|------|
| 50 million illiterates Equals 73.5% of the total population 15 years old and over. | 61 million illiterates | 65 million illiterates | 70 million illiterates 40% of those over the age of 15[57] |

**Table 3.2** Arb Region Illiteracy from 1970 to 2008

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[57] In Magin, S. (2010), "Illiteracy in the Arab Region: A Meta Study" http://www.gial.edu/GIALens/issues.htm.
[58] Education Indicators of the Republic of Yemen: Stages and Various Types, 2005/2006., Supreme Council for Educational Planning - Ministerial Presidency - Sana'a R.Of.Y.

The high rates of illiteracy that characterize the Arab Region seem to indicate that the educational system is failing and that there is a growing inadequacy and deterioration of education in the Arab states (Maamouri, 1999).

Yemen ranks the first position of the Arab countries recording 45.3 percent in 2004 of the overall population illiterate; females constitute 76.5 percent of this rate.[59] The poor performance of the educational process in its various stages added to the increasing number of unemployed university graduates, which forces many of the poor families to send their children in works that would provide income instead of teaching them.

The rate of illiteracy among females rises to reach 76.5%, while this ratio is lowered for males to 27.7%. Moreover, most of the literate population can only read and write and their ratio reaches 33.9% from the total ten years and above population. (2.8%) hold the primary certificate, 7.9% hold the basic or integrated education certificate, (5.1%) hold the secondary certificate and 7.9% only hold the university certificate. The remaining 1.5-% is distributed among the technical secondary, the vocational training centers and institutes and the post-secondary diploma. The ratio of illiterates varies from one governorate to another. The lowest rate of illiteracy among both sexes is in Aden governorate 20.38%, while the highest rate is in Sa'ada governorate 62.77%.[60] Spread of illiteracy, especially among females and the rural population imposes upon the state exerting greater efforts to generalize and spread basic education. In 1998, the Ministry of Education inaugurated the National Strategy for Literacy and Adult Education which aims at eradicating illiteracy in the population age 10-40.

However, the illiteracy eradication efforts in Yemen remain under the average and the negative customs and habits, that affect the learners making them feel shy to go to illiteracy eradication centers, constitute one of the causes of the illiteracy dilemma since the media do not provide the necessary guidance.

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[59] Education Indicators of the Republic of Yemen: Stages and Various Types, 2005/2006.,
[60] Ministry of Education, (2003) "National Strategy for Development of Basic Education In the Republic of Yemen 2003 – 2015"

### 3.5.1. Causes of Illiteracy in Yemen

A review of the economic and social background of the Yemeni society shows that there are numerous challenges that face literacy in Yemen. There are several causes which aggravate the problem. They could be summarized as follows:

- ❖ The poverty and low income of the majority of the Yemeni families cause a deterioration of the living standards. Therefore, the low-income families are forced to push their children to work instead of getting them join schools.

- ❖ The family's inability to bear the burdens of school expenses which make the parents send only the sons to schools while the daughters' education, in their point of view, is something insignificant as long as they will marry and leave the family.

- ❖ Shortage of female teachers, especially in rural areas which causes low access for the girls especially in the rural areas, as people prefer female teachers to teach their daughters to male teachers.

- ❖ The distance between the residential locations and schools, this constitutes another cause of illiteracy. Children often do not go to the far schools and the school place within a reasonable distance is a prerequisite for all children, especially girls.

## 3.6. Arabic Language Teaching (ALT) Profile in Education

Arabic teaching is an urgent issue and essential need for preserving the national identity and developing the scientific, cognitive and educational levels of Arab people. Bishr (1995) states "the language represents the human being identity and his/her personality sign". Attia (1974) mentions that language is the cause of thinking and its result and through language, people might be socially and regionally classified.

Indeed, language learning motivations differ from a person to another in accordance with need and requirement of learning a given language. As far Arabic is concerned, some learn it for developing their religious backgrounds and cognitions, as Arabic constitutes the pure source of enriching the Islamic instructions.

Arabic learning significance emerges from being the basic axis of human being construction in the various levels of life. Furthermore, it has a great historical and cultural heritage, which makes learning Arabic as something essential and urgent need for considering the Arabic treasures. Farghaly (2004: 2) writes about some characteristics of Arabic, which make it distinctive historically and culturally amongst other languages. He mentions:

> At the historical level, Classical Arabic has remained unchanged, intelligible and functional for more than fifteen centuries. Culturally, the Arabic language is closely associated with Islam and with a highly esteemed body of literature.

Some view Arabic value strategically since it is the language of more than 330 million speakers living in an important region with huge oil reserves crucial to the world economy (CIA 2008) in Farghaly(2009). Ibrahim, in his introduction of Al-Alfi (2004:3), mentions that "Islam represents the religious incentive of Muslim community, and Arabic constitutes the tool of Islamic civilization. The two components have been considerably mingled in a way that no one can get along without the other. Thereupon, Islam needs Arabic as it is the Holy Quran language, and Arabic does not dispense with Islam, because it changed Arabic from a Beduin dialect into a universal language." Maamouri (1998:37) states most Arabs value *fuṣḥā* and highly respect it because of its sacred nature. He adds:

> Arabs consider in fact that what is spoken at home, and elsewhere in common daily activities, is merely incorrect language, which is only acceptable because it deals with lowly functions and topics.

This high prevailing feeling is shared by non-Arabs from Muslim countries who view Arabic as a sacred language. Therefore, learning Arabic for non-Arabs, and developing the linguistic functional skills for Arabs; since it is their mother tongue, is a religious necessity especially for those who want to widen their understanding of Islamic principles and instructions. In addition, it is a mundane need for different purposes, such as getting a job, attaining a social status or developing some literary skills (i.e. poetry, novel, etc.). In some countries, people call Arabic as 'the religious culture language' as the case in South East Muslim countries, Malaysia and Indonesia, as well as Pakistan and India.

In terms of teaching Arabic as a school subject, the Arabic curriculum in all Arab countries aims at helping learners to develop their linguistic competence through the focus on the different language skills, reading, writing, spoken, and comprehension. Attia (1979) views the language has four basic functions, which summarize the goals of learning and teaching the language. He explains; if an Arab is asked the question of "why do you learn English?", he/she will immediately answer, " to understand it when it is spoken and written, as well as to speak and write it expressing my thoughts." Therefore, all goals in all Arab educational institutions were oriented in that direction, to help learners to acquire the four language skills.

The Arabic course in Yemen has an acceptable degree of interest in terms of technical aspects concerning the amount of weekly Arabic lessons in compare with the other courses. Arabic lessons have the position of the first rank amongst the rest of the courses. The course subdivisions are reading, literary texts, rhetoric, and have single lessons and more often single textbooks. This interest might be attributed to the Arabic status in the Yemeni society as it is the language of the Holy Quran and consequently it should be largely valued and socially appreciated.

However, the low linguistic attainment remains the prevailing phenomenon in all Yemeni schools including Sana'a Secondary Schools. Many problems hinder the progress of dealing with students' low linguistic attainment; these could be summarized as follows:

## 3.6.1. The Teacher's Inappropriate Preparation

In spite of the acceleration of the technological development worldwide and availability of the programed teaching process, the teacher remains the fundamental base and corner stone of teaching and learning process. It is noted that the Arabic course teacher in Yemen is prepared in two different colleges, Education and Arts. Unfortunately, the easy access to these faculties has pushed the low level-secondary graduates, whose low rate achievements do not allow them to join most desired faculties such as medicine, engineering etc., to join the different departments of these

faculties regardless of their motivations and attitudes. Another cause of students' weakness in the Arabic course is charging unspecialized teachers to teach Arabic, which definitely leads to students' linguistic deterioration.

## 3.6.2. Diglossia and Teaching the Arabic Course

There is a growing awareness among some educational specialists of Arabic that the low levels of educational achievement and literacy rates in most Arab countries are directly related to the complexities of MSA used in formal schooling. The complexities mostly relate to the diglossic situation of the language, which makes reading in Arabic an overly 'arduous' process (Armouni 2011). There are serious negative educational and social consequences related to these reading difficulties. The student whose reading ability is high feels secured in participation, while the low-level students reserve from participation for fear of linguistic errors, which might cause embarrassments for them in front of their peers. This phenomenon is clear in reading lessons where some students prefer not to participate and sit at the back of the classrooms to stay secure of being asked to read and practice, which in turn leads to deficiency in Arabic proficiency.

## 3.6.3. Curriculum weakness

Both Arabic course teachers and students, particularly, secondary education students, complain problems and difficulties concerning the contents of the Arabic textbooks, particularly grammar, which is overloaded with complexities besides focusing on the theoretical domains, which merely enrich the students' cognition about language rather than the functional sides which promote the students' linguistic skills and their proficiency in the language itself.

## 3.6.4. Overcrowded classes

As mentioned before, most of the Yemeni schools are known with the overcrowded classes where the single class often contains more than eighty students. The huge numbers of students do not help in achieving the wished educational goals, since the teacher in such classes cannot reach all students.

As far as the Arabic course teaching is concerned, the students in the crowded classes are not given the adequate chance to practice loud reading, which develops the students' linguistic skills, and instead the teachers read the text themselves or ask few students to read, while the rest of the students remain silent or just answer the comprehension questions. All factors mentioned earlier are a hindrance in achieving the educational goals of teaching and learning process.

## 3.7. Arabic Course Teaching Objectives in SE

The Ministry of Education has determined the objectives of teaching the Arabic course in accordance with the general philosophy of education. They have been set up to promote the learners' linguistic competence and performance in the different functional domains. They generally aim at:

- Developing the learners' linguistic wealth of vocabulary and structure to be applied properly.
- Enabling the learners of reading skills to concentrate on the reading speed, assimilation, analysis, and criticism.
- Providing the learners with different sorts of Arabic literature and making them appreciate its artistic and aesthetic styles.
- Developing the learners' abilities of functional and creative expression.
- Enhancing the learners' competence in syntactic and morphological domains to be applied in the appropriate situations.

These are just some of the objectives, which help in developing the linguistic proficiency of the learners. Whatever these objectives are effective, the question

remains in how well they are achieved in the reality of the teaching process. The students' low achievement reflects the gap between the written objectives and the real situations of teaching Arabic. The teachers use their own dialects in their communications with students both inside and outside classrooms, paying no attention to the consequences of such behavior. In fact, the course is taught theoretically without attention to the applied sides of the language, which develop the learners' linguistic performance and competence in a balanced manner.

In fact, Arabic today faces severe challenges and a real crisis in terms of theorization, teaching, grammar, lexicography, usage, documentation, creation, and criticism (UNDP 2003). Ala'ayed (1998:30) attracts our attention to the significance of both theory and application for all sciences not only Arabic. He states that "all sciences have two sides; theoretical and applied, and they are in a complementary distribution (i.e. no one can dispense with the other). Language competence and the knowledge of rules are not enough, because people fall in linguistic mistakes due to the lack of the practical experience of language rather than ignorance of its rules" (Ala'ayed, 1998:30). Attia (1979:9) shows that "the four linguistic skills cannot be fulfilled unless Arabic is taught functionally"; which means teaching Arabic for the purpose of raising the learners' linguistic abilities to be able to practice it in its practical and natural functions.

## 3.8. Conclusion

Education is the key of the development and civilization of the communities. Undoubtedly, there is no single country in the contemporary world that has achieved real development, welfare and security without effective planned investment in education. Unfortunately, after four decades of reversing the long and dark isolation imposed by Imams' theocratic regime, there is no real prospect of making essential change in education in Yemen, in spite of the latest strategies launched by the Ministry of Education in the different fields of education.

Indeed, the Yemeni government should rethink its way of managing this significant field of creating human resources to join the contemporary world.

# Chapter 4

## RESEARCH METHODOLGY AND DATA ANALYSIS

## 4.1. Introduction

This chapter describes the procedures and methods which were implemented in collecting the data of the study. In addition, it shows the statistical treatment of the data and summarizes the analytic results.

The study work is basically based upon collecting data through the use of different tools, two sets of close-ended questionnaires, an open-ended questionnaire, personal interviews with the teachers, and Arabic Course inspectors' reports, with the aim of finding answers to the research questions. In this chapter, we also introduce recommendations based upon the findings of the study.

## 4.2. Study Methodology

The study work is dependent on the descriptive approach which aims at investigating such a phenomenon for the purpose of understanding its implications. This approach could be defined as a method of analysis based on adequate and accurate information about such phenomenon or specific topic through a defined period of time for obtaining practical results to be interpreted objectively.

As mentioned above, the researcher has used different tools such as the questionnaires, interviews with some Arabic teachers and inspectors' reports, to collect data form the respondents who constitute of students of secondary education from both genders and including all grades, first, second, and third grade of secondary education. The data were collected in the period from February- May 2010.

## 4.2.1. The Research Community

The main objective of this study is to investigate the impact of the sociolinguistic phenomenon 'diglossia' on teaching and learning the Arabic course in Sana'a Secondary Schools. Therefore, the Arabic Course teachers, inspectors and all secondary education students, both scientific and literary, will be inevitably regarded

as respondents for the research tools. Sana'a secondary education approximates 219 schools, 128 are private schools while 91 are for public. According to the annual report of Ministry of Education, in the school year 2007/2008, the public Sana'a secondary schools included 73,389 students while 8820 students were scattered in the private schools61.

| The Sector | SE Schools | SE Students |
|:---:|:---:|:---:|
| **Public** | 91 | 73389 |
| **Private** | 128 | 8820 |
| **Total** | 219 | 82209 |

**Table 4.1** The secondary schools and students in Sana'a City

It should be mentioned that such reasons lies in the choice of Sana'a Secondary students as a study area;

- **Dialectal variation:** Sana'a is the capital of Yemen and contains inhabitants from different regions of the country. Both teachers and students in Sana'a schools are from different areas of Yemen and speak different dialects. Therefore, the classroom situation of Sana'a schools is a multi-dialectal and thus the classroom interaction is apparently a mixture of different dialects which allows us to investigate the impact of such a phenomenon on students' attainment since some teachers use their own dialects which usually include some words that seem strange for some students.

- **Students' familiarity:** Unlike other cities and due to the frequent treatment of the questionnaires, the students of Sana'a schools have the capability of dealing with them, and they are more aware of the study field value and more familiar with such a tool of study than others.

- **The researcher's residence**: The nearness of Sana'a schools is one reason for the selection as the researcher lives in the same city which facilitates the task of visiting schools and distributing the questionnaires at successive times.

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[61] Ministry of Education, 2008 "The annual report of the private education contribution in assimilation of the students and work force during the schhol year 2007/2008".

- **The easiness of attaining the wished number of female respondents:** There are several female secondary schools in Sana'a more than in other cities, which means the ease of getting a sufficient number of female respondents. The emphasis here on the females is due to the paucity of the female secondary schools in the other cities.

- **Students' attitudes:** The students of secondary education feel free to respond to the questions with an acceptable degree of reality more than those in basic schools beside their expected consideration for the study value. The students in basic education are younger and we conceive they might give unreal responses due to their belief that such real responses will not be in favour of their teachers, and this may cause a trouble in the relation with them.

## 4.2.2. Sample Population

As the main objective of this study is to investigate the impact of the sociolinguistic phenomenon 'diglossia' on teaching and learning the Arabic Course process in Sana'a Secondary schools, the sample population includes two groups of respondents; students of secondary education and teachers of the Arabic Course. The sample population of the study has been selected randomly from eleven schools as a sample of the research community; it consists of 202 students and 31 teachers, the number of female respondents being slightly higher than males (54% vs 46%). Table 4.2 shows that 86.7% of the respondents are students while teachers represent 13.3% of the total rate. The high rate of the students group might be intended to avoid the alignment of the teachers' responses when they are asked about the variety they use in their teaching of the Arabic Course. In this case, students are expected to be more neutral than teachers.
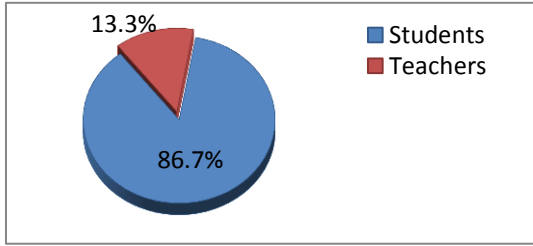
**Fig. 4.1** The rates of the respondents in the Sample Population

| Sample | Frequency | The rate |
|--------|-----------|----------|
| **Students** | 202 | 86.7% |
| **Teachers** | 31 | 13.3% |
| **Total** | 233 | 100.0% |

**Table 4.2** The rates of the respondents in the Sample Population

We have also considered the gender variable among the respondents in the two groups, students and teachers. The male students are 93 students with a rate of 46.0% whereas the female students are 109 students which represent 54.0% of the total number of the students group. Through our educational experience, we know that the girls are more serious and more aware of treatment with the questionnaire questions than their male peers.
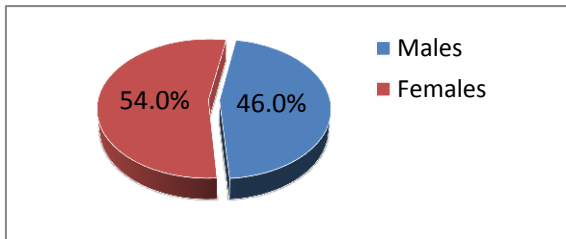


**Fig. 4.2** The gender variable rates of students (respondents)

| Gender | Frequency | Rate |
|--------|-----------|------|
| **Male** | 93 | 46.0% |
| **Female** | 109 | 54.0% |
| **Total** | 202 | 100.0% |

**Table 4.3** The gender variable rates of students (respondents)

Similarly, the teachers' group of respondents has been selected randomly from both genders, males and females, and from different types of schools, private and public, as well as the experience variable of teachers to collect the maximum amount of data from all types of teachers. The selected teachers are 31, 14 of them are males with a rate of 45.2% and 17 are females with a rate of 54.8%. All teachers have different educational experiences which approximately range from 5-15 years.
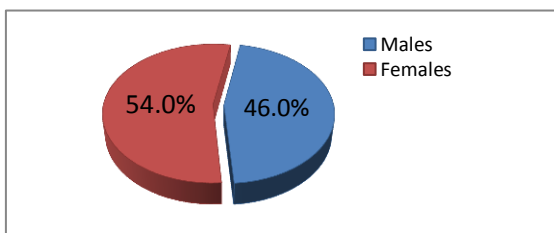


**Fig. 4.3** The gender variable rates of teachers (respondents)

| Gender | Frequency | Rate |
|--------|-----------|------|
| **Male** | 14 | 45.2% |
| **Female** | 17 | 54.8% |
| **Total** | 31 | 100.0% |

**Table 4.4** The gender variable rates of teachers (respondents)    98

In addition, the school type variables, public and private, as well as the students' school grades, first, second, and third of secondary education, have been taken into account. The study has included 61 respondents from the first secondary class with the rate of 29.8%, 81 respondents from the second secondary class with the rate of 41.1%, and 60 respondents from the third secondary class with the rate of 29.3%. The data in figure 4.4 shows the school grades variable of the respondents.

| School Grade | Frequency | Rate |
|:---:|:---:|:---:|
| **First** | 61 | 29.8% |
| **Second** | 81 | 41.0% |
| **Third** | 60 | 29.3% |
| **Total** | 202 | 100% |



**Table 4.5** The school grade variable rates of the students
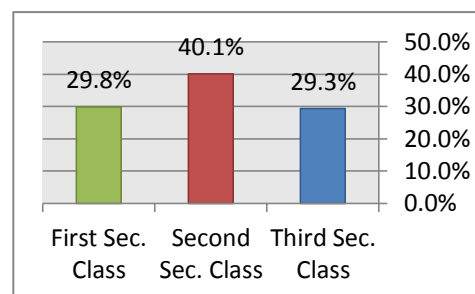
**Fig. 4.4** The school grade variable rates of the students (respondents)

Therefore, the sample population is mixed in terms of gender, grades, teachers' experience, and types of schools. For the purpose of attaining the wished and required information and responses from the sample, we have adopted some procedures which facilitate answering the questions of the research.

## 4.2.3. Research Tools

Different research tools have been used in collecting data about the work. The questionnaire has been the most important one of these tools besides the teachers' interviews and the Arabic course inspectors' reports.

### ❖ Questionnaires

Seliger & Shohami (1989) define questionnaires as "printed forms for data collection, which include questions or statements to which the subject is expected to respond, often anonymously". Since the present study investigates the phenomenon of 'diglossia' in teaching Arabic and the learning process, it has been necessary to collect data from the most important parties involved in this process; students, teachers, and

inspectors. In terms of the first two parties; students and teachers, the researcher has used two sets of close-ended questionnaires, one for students and another for teachers. The two sets of questionnaires were designed to address the factors related to the process of teaching and learning Arabic. Therefore, the researcher both students and teachers' questionnaires have been divided into different categories in accordance with their relevance to the sample's interest. The student's questionnaire was divided into four categories; the psychological, educational and pedagogical, and social factors, whereas the teachers' one included five categories; the psychological, the educational and pedagogical, the social, the qualification, and the curriculum factors. The psychological factors in both questionnaires aim to investigate the sample's attitudes and responses towards MSA while the educational and pedagogical factors aim at:

- Recognizing the variety used in classroom interaction by both students and teachers.
- Considering the procedures undertaken by teachers to promote the students' linguistic performance.

The social factors aim at recognizing MSA status among the sample community as well as the society's attitudes towards this variety. In addition, the qualification factors aim at providing information about the role of teachers' qualification in promoting students' linguistic level and the Arabic teaching quality. Lastly, the curriculum factors aim at revealing the relationship between the curriculum and the students' linguistic proficiency.

The qualification factor has been considered to be added to the teachers' questionnaire to get data about the amount of interest of such a factor and its effect on the quality of Arabic teaching and the learning process. The students' questionnaire is composed of 30 items, whereas the teachers' one is composed of 55 items distributed on the factors mentioned above. Both questionnaires have been based on the Likert (1932)[62] fourfold scale; the informants have been asked to give their opinions about the degree of items' availability by the use of one of the frequent adverbs, always, sometimes, rarely, and never.

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[62] http://www.vectorstudy.com/management_gurus/rensis_likert.htm

In designing the questionnaires, we have considered the easiness and intelligibility of the items to avoid the ambiguity expected to face the groups during their responses. Furthermore, the questionnaires' items have been designed in accordance with the study requirements and the light of the literature review of the study, suggestions and comments of experts in Arabic teaching, as well as the researcher's experience in the field of education.

To get more data, an open-ended questionnaire has been distributed to the teachers including four questions about the outcomes of the use of dialect in Arabic classroom interaction and reasons for following such a procedure.

All questionnaires have been validated by more than five professors specialized in linguistics and sociolinguistics from three universities in both Yemen and Algeria; Sana'a University, University of Science and Technology (Sana'a, Yemen), and Aboubekr Belkaid University (Tlemcen, Algeria). It should be noted that all questionnaires have been written in Arabic to go along with the respondents' abilities and the topic being investigated.

❖ **The Questionnaires' Reliability**

The reliability Analysis means the scale stability and its capability of giving similar answers in case of re-application on the same sample. This procedure provides information about the relationships between individual items of the questionnaire and on whether the data collection is consistent and accurate. In this assignment, Cronbach's coefficient alpha has been used to compute the internal consistency reliability of the research questionnaires. This measure indicates the consistency of a multiple item scale and it is typically used when you have several Likert type items (always, sometimes, rarely, never), that are summed to make a composite score.[63] The correlation coefficient score indicates the degree of the scale (questionnaire) internal consistency. This score ranges from 0 − 1, and approaching from 1 means better

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[63] Leech, N. et al. 2005 "SPSS for Intermediate Statistics; Use and Interpretation" Lawrence Erlbaum Associates, Publishers, Mahwah, New Jersey, London.

internal correlation and good reliability. The validity rate is the quadratic root of the reliability score.

| The questionnaire | Items | Reliability Alpha | Validity Alpha$^{\frac{1}{2}}$ |
|---|---|---|---|
| The students | 30 | 68.2% / 0.682 | 82.5% |
| The teachers | 55 | 86.4% / 0.864 | 92.9% |

**Table 4.6** The reliability and validity coefficients of the research questionnaires

Table 4.6 shows the reliability and validity coefficients of both students and teachers' questionnaires. The correlation coefficients were 0.682 for students and 0.864, which can be considered as a reasonable indication of the reliability of both questionnaires. The validity rates of both questionnaires are high which allows us to say that the results of the sample study could be generalized on the research community.

### ❖ Interviews

Interview is considered as an oriented verbal interaction between the researcher and another person(s) for the purpose of attaining reliable results. In this assignment, some of the sample population have been interviewed, particularly the teachers, for the purpose of getting information about the reasons of the use of the vernacular in the teaching and learning Arabic course process. The interviews with the teachers have been oriented to get answers for the questions;

- What sort of variety does the teacher (interviewed) use in teaching Arabic?
- Why does he/she use the vernacular in teaching Arabic?
- What reasons stand behind students' low linguistic proficiency?
- To what extent does the use of the vernacular affect the students' linguistic attainment?

The questions above have been also written in an open-ended questionnaire format and distributed to the group of teachers besides the close-ended questionnaires to cover the adequate information related to the study.

❖ **Inspectors' Reports**

It is said that the inspectors represent the eyes of the educational authority highlighted in the educational field. They are professionally aware about teachers and subjects settings in classrooms due to their frequent visits and observations on teachers' performances. Therefore, we have made use of the Arabic inspectors' reports about the Arabic course teachers and their performance inside classrooms to cover the area of attained information.

## 4.3. Data Processing

In this study, different statistical means have been used to process the collected data of the research. They could be summarized as follows:

- Cronbach's Alpha scale which measures the questionnaires' reliability and the sample's opinions validity. It ranges from $0 - 1$ and approaching from 1 means better internal correlation and good reliability and vice versa.
- The weighted means of the sample's attitudes (opinions), which are calculated by dividing the range by the numbers of the categories used, to recognize the mean of the sample's attitudes and the degree of their responses deviation from the mean.
- **Range**: 4-1= 3
- The weighted mean of the categories, the distance between items: The range divided by the numbers of categories; 3 divided by 4 = .75 (the length between categories)
- **The availability degree** = Mean divided by 4, the four respondents' opinions, (always, sometimes, rarely, never). It indicates the average of the four opinions' rates and measures the item's availability at the respondents.

| Mean Interpretation | |
| --- | --- |
| The Weighted Mean | Opinion |
| 1 – 1.75 | Never |
| 1.76 – 2.4 | Rarely |
| 2.5 – 3.24 | Sometimes |
| 3.25- 4 | Always |

| Availability Degree | |
| --- | --- |
| The Rate | Opinion |
| 43.7% and less | Never |
| 43.8% – 62.4% | Rarely |
| 62.5% – 81.2% | Sometimes |
| 81.3% - 100% | Always |

**Table 4.7** The Mean interpretation

**Table 4.8** Availability Degree interpretation

- The frequencies and rates to recognize the sample's frequent responses and rates.
- Person and Spearman's correlation coefficients to examine the availability of the relationship between the teachers' dialect use in Arabic teaching and students' low linguistic proficiency.
- Independent Samples T-Test which examines the differences in the responses of two groups of the sample such as their gender or professions e.g. students and teachers.

Generally, the data collected from the sample population have been processed and analyzed by the use of SPSS statistical programme and the results of the questionnaires' items have been interpreted accordingly.

In data analysis, we have adopted both quantitative and qualitative description of the sample population's responses in the different tools of the study; the close-ended questionnaires of both students and teachers, the open-ended questionnaire of teachers, interviews with Arabic Course teachers, and the Arabic course inspectors' reports. Then, the research questions will be answered accordingly.

## 4.4. Quantitative Data Analysis

The data analysis results revealed to a great extent a harmony in the sample's responses with a few of differences in some aspects of the questionnaires. For finding out the effect of variables such as gender, experience, and the types of respondents (students and teachers), T-Test was used to examine the differences in the responses of two groups of the sample such as their gender or professions e.g. students and teachers.

| Factors | Students | | Teachers | | T-Test | | |
|---|---|---|---|---|---|---|---|
| | Availability Degree | Opinion | Availability Degree | Opinion | T-Test | Significance at 0.05 | |
| Psychological factors | 72.1% | sometimes | 86.5% | always | -6.457 | 0.000 | * |
| Educational and Pedagogical factors | 70.4% | sometimes | 70.5% | sometimes | -0.058 | 0.954 | |
| Social factors | 48.8% | Rarely | 56.6% | Rarely | -2.547 | 0.015 | * |

**Table 4.9** The difference in the students and teachers responses

From Table 4.9, it is clear that the T-Test value was insignificant at score of 0.954 for the second axis of the questionnaire, educational and pedagogical factors, which means the non-existence of significant differences between the sample's responses of both students and teachers. The T-Test value in the psychological and social factors was significant at 0.000 and 0.015 scores, and availability degree of 48.8% for students and 56.6% for teachers as regards the social factors whereas 72.1% and 86.5% for the psychological factors. The significant differences in the responses of students and teachers in terms of the psychological and social factors might be attributed to the difference in language awareness and the perspectives of the two parties towards MSA. Language awareness implies a wide range of metalinguistic knowledge and attitudinal stances towards practices of variation (Train, 2003: 15). The teachers might be more aware of MSA significance and status than students due to their interest, cognition and background of Arabic. It means knowledge about language, status, significance and its role in cultural reconstruction. The results

indicate the psychological and social gap between the students and teachers' perspective of MSA. For example, only 46.8% of the teachers mentioned that they avoid the use of MSA in order not to feel artificiality and embarrassment whereas 51.4% of the students mentioned that they feel embarrassment when talking in MSA. This difference might be attributed to the competence factor since teachers are more competent, confident and thus linguistically more secured than students, and hence 67.7% of the students mentioned that their deficiency in MSA is the reason of their use of colloquial form of Arabic when discussing with their teachers. The responses of both male and female students revealed strong harmony in all axes of the questionnaires.

| Factors | Male Students | | Female Students | | T-Test | |
|---|---|---|---|---|---|---|
| | Availability Degree | Opinion | Availability Degree | Opinion | T-Test | Significance at 0.05 |
| Psychological factors | 72.5% | Sometimes | 71.3% | sometimes | 0.680 | 0.498 |
| Educational and Pedagogical factors | 70.5% | Sometimes | 70.3% | sometimes | 0.206 | 0.837 |
| Social factors | 48.4% | Rarely | 49.3% | Rarely | -0.366 | 0.715 |

**Table 4.10** The harmony of the students' responses

Table 4.10 shows that the T-Test value was insignificant in all factors of the students' questionnaires, which indicates the non-existence of significant difference in terms of gender. As regards the teachers respondents, no significant differences were noticed in the axis of the questionnaire except the qualification factors.

| Factors | Male Teachers | | Female Teachers | | T-Test | | |
|---|---|---|---|---|---|---|---|
| | Availability Degree | Opinion | Availability Degree | Opinion | T-Test | Significance at 0.05 | |
| Psychological factors | 85.7% | Always | 87.1% | Always | -0.570 | 0.573 | |
| Educational and Pedagogical factors | 70.6% | Sometimes | 70.4% | Sometimes | 0.069 | 0.945 | |
| Social factors | 59.6% | Rarely | 54.1% | Rarely | 0.971 | 0.340 | |
| Qualification factors | 71.4% | Sometimes | 51.5% | Rarely | 3.151 | 0.004 | * |
| Curriculum factors | 74.0% | Sometimes | 71.8% | Sometimes | 0.583 | 0.565 | |

**Table 4.11** The difference of the teachers' responses in terms of gender variable

The data in table 4.11 shows that there is a convergence in the teachers' responses in the psychological, educational, social, and curriculum factors, whereas their responses were incompatible concerning the qualification factor. T-Test value was significant with the score of 0.004 which means the existence of an essential difference between the teachers' perspective in terms of their gender. The qualification factors which include receiving the adequate amount of training courses, the qualification role in promoting the teachers' linguistic skills and applying what was studied during the courses in their professional life, were available with the male teachers with 71.4% of availability degree as opposed to 51.5% for females. This difference could be attributed to the emphasis on the male teachers' qualification than females, or it might also be attributed to the lack of the female teachers' reactions towards the training courses held by the educational authorities from time to time. Similarly, the teachers' respondents having different levels of experience showed compatible responses in all of the questionnaire except for the social and curriculum factors.

| Experience | Availability degree and Opinion | | | |
|---|---|---|---|---|
| | Social factors | Opinion | Curriculum factors | Opinion |
| A year | 48.1% | Rarely | 76.4% | Sometimes |
| 2- 5 years | 53.8% | Rarely | 69.7% | Sometimes |
| 5- 10 years | 51.3% | Rarely | 68.1% | Sometimes |
| 11 – 15 Years | 60.0% | Rarely | 63.4% | Sometimes |
| +15 Years | 72.1% | Sometimes | 81.3% | Always |

**Table 4.12** The difference of the teachers' responses in terms of their experience

The data analysis results also revealed a difference in the teachers' responses in accordance with their years of experience. Table 4.12 shows that the Arabic course teachers holding more than fifteen years of Arabic teaching experience recorded 72.1% of availability degree in their responses to the social factors and 81.3% in the curriculum ones as compared with 2-5 year-experience teachers whose responses to

these factors were low with 48.1% of availability degree in the social factors and 69.7% in curriculum ones.

It is a fact that the academic qualifications, competence, years of experience, and skills of teaching and the commitment of the Arabic course teachers have effective impact on the teaching/learning process and thus on the students' linguistic skills. It was said that the quality of education is directly related to the quality of instruction in the classrooms, and this task could not be done without a balance interest of qualification for both male and female teachers.

## 4.4.1. The Variety of Classroom Interaction

Purposely, the researcher basically oriented the question of the variety used in classroom interaction to the students in order to avoid the alignment expected from the teachers when asked such a question, and that does not mean the teachers were not asked about the variety used in teaching Arabic course. When students were asked about the variety used by their Arabic course teachers in explaining the lessons, they reported that 11.9% of their teachers never use MSA in presenting the lessons, whereas 88.1% of students' responses indicated the different degrees of the teachers' use of MSA use in classroom interaction.

| Response | Teacher's Use of MSA in Classroom Interaction | |
|---|---|---|
| | Freq. | Rate |
| Never | 24 | 11.9% |
| Rarely | 30 | 88.1% |
| Sometimes | 86 | |
| Always | 62 | |
| Total | 202 | 100.0% |

**Table 4.13** Teachers' use of MSA from Students' perspective
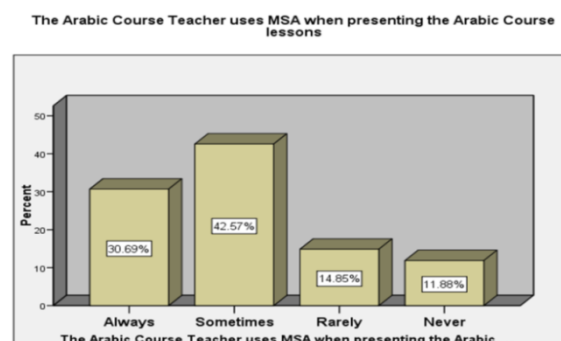


**Fig. 4.5** Teachers' use of MSA from Students' perspective

Table 4.13 shows the rates of the Arabic course teachers' use of MSA in classroom interaction when explaining their lessons. It shows that 30 respondents of 202 with a rate of 14.85% mentioned their Arabic course teachers rarely use MSA, 86

respondents with a rate of 42.57% reported that their teachers sometimes use MSA, and 62 respondents with a rate of 30.69% mentioned that their Arabic teachers always use MSA in explaining the Arabic course lessons. Table 4.14displays the mean of the teachers' use of MSA in introducing the Arabic lessons, from students' perspective, which is 2.921 and 73% of availability degree and that means the respondents' Arabic teachers sometimes use MSA in classroom interaction. In other words, they use what is called by some sociolinguists 'middle language' or 'alternative approach', which is a mixture of a standard variety and the vernacular Al-Batal (1992). The teachers themselves asserted that in the open-ended questionnaire when they were asked about the variety they use in teaching Arabic. Only 19.5% who mentioned they use MSA in classroom interaction, 3.1% reported that they use the dialect whereas the majority of them with a rate of 77.4% stated that they mix MSA with the dialect, in other words use 'the middle language'. It is worth mention that the Arabic course inspectors view that the teachers always use MSA in teaching Arabic and the rate sometimes reaches to 90% according their classroom observations. Such assertion is in contradiction on the one hand, with responses of students who are believed to be much closer to the teachers' situations in class than inspectors, and on the other with the teachers' responses which revealed that the dominant variety in the classroom situation is the middle language not MSA. In fact, teachers normally try to create an ideal situation during the inspectors' visit to their classrooms to prove that they do what should be done and teach according to the suggested plans and also to attain their regards.

| Rank | Item No. | Item | Mean | Standard deviation | Availability Degree | Opinion |
|------|----------|------|------|--------------------|--------------------|---------|
| 1 | 10 | The Arabic Course Teacher uses MSA when presenting the Arabic Course lessons. | 2.921 | 0.964 | 73.0% | Sometimes |
| 2 | 11 | My teacher encourages me for discussing in MSA. | 2.822 | 1.101 | 70.5% | Sometimes |
| 3 | 13 | I use MSA when asking my teachers. | 2.426 | 0.976 | 60.6% | Rarely |
| **Mean** | | | **2.723** | **1.013** | **68%** | **Sometimes** |

**Table 4.14** The students' responses as to MSA use in classroom interaction

Actually, some sociolinguists view that mixing of language patterns in the classrooms (Fusha and dialectal Arabic code-switching) is a cause of serious pedagogical problems, and sometimes leads to a lack of adequate language competence, low linguistic self-confidence, and even to feelings of linguistic insecurity (Maamouri, 1998), while others think that the classroom should be a place in which multiple registers co-exist, as they do in real life (Al-Batal & Benlap 2006). However, the student respondents to the survey reported that their teachers sometimes encourage them to discuss in MSA with availability degree of 70.5% and mean of 2.822. As a result of the teachers' neglect of MSA, and
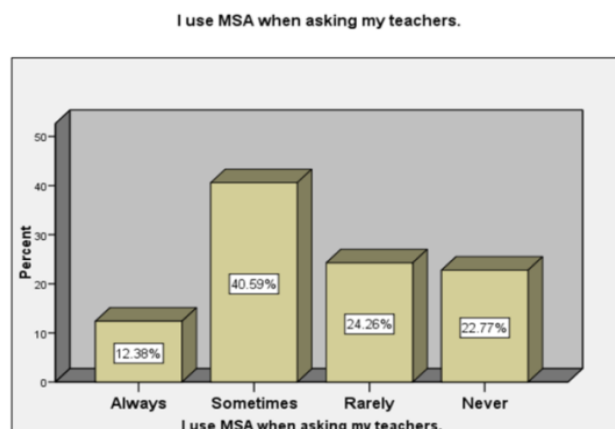


Fig. 4.6 The students use of MSA in classroom interaction

the lack of students' encouragement to use it in the classroom interaction, the students have recourse to their dialects when asking their teachers or interacting with them. Figure 4.6 shows that only 12.38% of the student respondents to the survey always use MSA when asking or interacting with their teachers in the different teaching situations, whereas 40.59% which represents a slim majority sometimes use it in the classroom interaction. Also, approximately 22.27% of the respondents maintained they never use MSA in their interaction with their teachers and this inclination might be attributed to their deficiency in the linguistic communicative skills of MSA and to the neglect of the Arabic teachers' use of this variety which turned to be something strange and unfamiliar for students.

| No. | Item No. | Item | Mean | Standard deviation | Availability Degree | Opinion |
|---|---|---|---|---|---|---|
| 1 | 5 | I urge my students to interact and communicate in MSA. | 3.516 | 0.677 | 87.9% | always |
| 2 | 10 | The inspector urges me to teach in MSA. | 2.742 | 1.064 | 68.5% | Sometimes |
| 3 | 11 | My teacher encourages me for discussing in MSA. | 2.822 | 1.101 | 70.5% | sometimes |

**Table 4.15** The stimulation of MSA use in classroom interaction

The data in table 4.15 shows the contradiction between the teachers' and students' responses about the encouragement of MSA use in the classroom. 87.9% of availability degree with a mean of 3.516 for this item means that the teachers always urge their students to interact and communicate in MSA throughout the classroom interaction whereas the students' responses are in contradiction with their teachers' arguments as 70.5% of availability degree with a mean of 2.822 for this item, as regards the students' questionnaire, means that their teachers sometimes encourage them to discuss in MSA. Table 4.15 also reveals the inspectors' role of urging teachers to use MSA in teaching. 68.5% of the availability degree and a mean of 1.064 indicate that the inspectors sometimes stimulate Arabic teachers to use MSA in their explanations of Arabic lessons.

## 4.4.2. MSA and Students' Attitudes

In their responses about their attitudes towards MSA, the student respondents revealed a high appreciation towards MSA. Table 4.16 shows that 83.8% of the respondents feel proud when they talk in MSA with a mean of 3.351, which means that students always have that feeling and this high rate reflects their positive attitudes towards this variety of Arabic.

| Rank | Item No. | Item | Mean | Standard deviation | Availability Degree | Opinion |
|------|----------|------|------|--------------------|--------------------|---------|
| 1 | 2 | I feel proud when I talk in MSA. | 3.351 | 0.760 | 83.8% | always |
| 2 | 7 | Receiving the lessons in MSA enhance comprehension. | 3.337 | 0.861 | 83.4% | always |
| 3 | 4 | I prefer receiving my lessons in MSA. | 3.322 | 0.887 | 83.0% | always |
| 4 | 8 | I comprehend well when my teacher uses MSA. | 3.302 | 0.794 | 82.5% | always |
| 5 | 6 | I use the colloquial form of Arabic when discussing with my teacher for being deficient in MSA. | 2.708 | 1.060 | 67.7% | sometimes |
| 6 | 9 | Receiving the lessons in dialect hinders comprehension. | 2.302 | 1.019 | 57.5% | rarely |
| 7 | 5 | I avoid using MSA not to be ridiculed. | 2.153 | 1.084 | 53.8% | rarely |
| 8 | 23 | MSA learning difficulty lies in the teacher's method. | 2.089 | 0.998 | 52.2% | rarely |
| 9 | 3 | I feel embarrassed when talking in MSA. | 2.054 | 1.018 | 51.4% | rarely |

**Table 4.16** The Students' Attitudes Towards MSA

In addition, 83.4% of the respondents reported that receiving the lessons in MSA always enhances comprehension. Similarly, 83% of them mentioned that they prefer receiving their lessons in MSA whereas 82.5% said they comprehend better when their teachers use MSA in explaining the Arabic course lessons. Figure 4.7 shows the students' high attitudinal stances towards and their satisfaction

to receive their lessons in MSA the **Fig. 4. 7** The Students' Attitudes Towards MSA fact which contradicts with their teachers' perspective, as we will see below, when they mentioned they have recourse to the dialect for the purpose of assimilation.
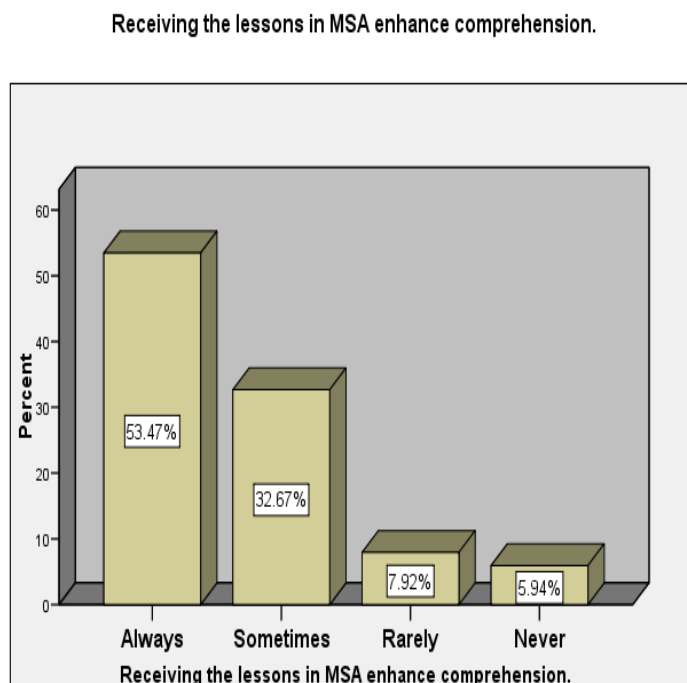
However, the reality reveals that students rarely use MSA in classroom interaction, as seen in section 4.4.1, due to their deficiency in its communicative skills. The students also reported the reasons which might prevent them from using of MSA in classroom interaction. 53.8% of the student respondents to the survey reported that they avoid using MSA not to be ridiculed from their peers, whereas 51.4% mentioned that they feel embarrassed when talking in MSA and according to the availability degree interpretation, these two rates mean that the students' avoidance of using MSA in classroom interaction rarely happens because of these two reasons. On the other hand, 67.7% mentioned that they use the colloquial form of Arabic when discussing with their teachers for their deficiency in MSA, which could be interpreted that the students sometimes use their dialects in the classroom interaction due to their disability in MSA communicative skills. In terms of the teaching method, 52.2% of the respondents reported that MSA learning difficulty lies in the teacher's method which could be said, according interpretation of the availability degree, that the teacher's method rarely contributes in hindering MSA learning. The students' responses also implied their desire of receiving their lessons in the 'middle language' or the dialect

since the 32.67% mentioned that receiving the lessons in dialect sometimes hinders the comprehension, 26.24% reported that it rarely hinders comprehension whereas 28.22% believe it never hinders the lessons' assimilation. Only 12.87% of students agree that the use of the dialect in teaching Arabic always hinders the comprehension. In fact, this contradiction in the students' attitudes towards MSA reflects, on the one hand, their awareness of the importance of MSA use in teaching Arabic and on the other, their satisfaction of receiving their lessons in the dialect which they find much easier to communicate with their teachers due to their linguistic weakness in MSA as mentioned before.

Indeed, there is a quasi-general consensus amongst the respondents (students and teachers) in revealing the high appreciation of MSA due to its sacred status and relation to Classical Arabic, the language of the Holy Qur'an. This feeling is emerged from the Arab society perspective to MSA and the conservative nature of the Yemeni society in which they live as well. Maamouri (1998: 37) comments on this cleavage by saying; "there is a prevailing feeling among Arabs that their language is imbued with a natural superiority". In spite of this high value of MSA, the respondents confess their neglect of the use of MSA in classroom interaction for different reasons; the reasons range from their fear of deficiency in MSA, and avoiding not to be ridiculed from their peers due to the previous reason, to their feeling with embarrassment and insecurity when talking in MSA as a result of their unfamiliarity with this variety and the wide gap between it and the spoken variety used in their daily life. This lack of security comes from a general feeling of low understanding of MSA and of low identification with its norms (Maamouri, ibid).

## 4.4.3. MSA and Teachers' Attitudes

The psychological items responses of the teachers' questionnaire have reflected the homogeneous attitudes of the Arabic Course teachers towards teaching MSA. Table 4.17 shows that 96.8% of the teacher respondents feel proud when they converse in MSA with a mean of 3.871 and standard deviation of 0.428 which means that

teachers always have that positive feeling towards MSA. It also shows that 96% of the respondents encourage the use of MSA in teaching the Arabic course with a mean of 3.839 and standard deviation of 0.374 which means that the teachers of the research community always support teaching Arabic in MSA regardless of the pedagogical reality which unfortunately contradicts with this perspective. The teachers realize the importance of using MSA in teaching Arabic and this is reflected in their responses, but many reasons, which will be discussed below, stand behind the gap between this perspective and the reality of MSA status in classroom interaction. One of these reasons, which seems to be very rare, is the feeling of artificiality when using MSA where 60.5% of availability degree with a mean of 2.419 and standard deviation of 0.886 means that the teachers of the research community rarely find it artificial to use MSA in classroom interaction or even in their talking with others.

| Rank | Item No. | Item | Mean | Standard deviation | Availability Degree | Opinion |
|------|----------|------|------|--------------------|--------------------|---------|
| 1 | 2 | I feel proud when I talk in MSA. | 3.871 | 0.428 | 96.8% | always |
| 2 | 4 | I encourage using MSA in Arabic Course teaching. | 3.839 | 0.374 | 96.0% | always |
| 3 | 1 | I like teaching MSA. | 3.806 | 0.402 | 95.2% | always |
| 4 | 3 | I feel artificiality when talking in MSA. | 2.419 | 0.886 | 60.5% | rarely |
| **Mean** | | | **3.460** | **0.275** | **86.5%** | **always** |

**Table 4.17** The Teachers' Attitudes Towards MSA

In comparison with the students' responses, the teacher respondents revealed higher appreciation towards MSA than students and that might contribute to several factors such as linguistic awareness, which will be discussed below, realization of MSA significance, etc. T-Test has been used to recognize the impact of the sample type (students/teachers) on the responses of the questionnaires factors.

| The Factor | Students | | Teachers | | T-Test | |
|---|---|---|---|---|---|---|
| | Availability Degree | opinion | Availability Degree | opinion | T-Test | Significance at 0.05 |
| Psychological Factor | 72.1% | sometimes | 86.5% | always | - 6.457 | *0.000 |

**Table 4.18** The Differences of the Sample's respondents in Psychological Factor

Table 4.18 shows the T-Test value which indicates to significant differences in the students and teachers' responses as regards the psychological items. The table displays 72.1% availability degree of students' responses whereas the teachers revealed a high awareness towards MSA with 86.5% availability degree and the T-Test value was significant at 0.000 which means the availability of essential differences in the sample's responses according their types. The high rate of the teachers' responses on the psychological factors of the questionnaire reflects the teachers' high awareness of MSA significance as a medium of instruction and their perception of its status amongst Arab and Muslim communities.

## 4.4.4. Students' Linguistic Performance

Undoubtedly, the classroom interaction variety has great effect on teaching quality and thus on the students' linguistic behaviour. To recognize the effect degree of the colloquial form use in teaching Arabic, the teacher respondents were asked, in both close-ended and open-ended questionnaires, some questions related to this issue.

| Item No. | Item | Mean | Standard deviation | Effect Degree | Opinion |
|---|---|---|---|---|---|
| 13 | The use of colloquial form of Arabic contributes in maximizing the students' deficiency. | 3.355 | 0.839 | 83.9% | always |

**Table 4.19** Teachers' responses about using colloquial Arabic in classroom interaction

From the data in table 4.19, it is clear that the Arabic course teachers view the use of colloquial form of Arabic always contributes in maximizing students' deficiency

with an effect degree of 83.9% and that is an indicator for their belief of the relationship between the use of the vernacular and students' low linguistic level. Figure 4.8 shows the teacher responses rates as to this issue. The majority of respondents with a rate of 54.84% view that the use of the vernacular in teaching Arabic always contributes in decreasing the students' linguistic attainment, 29.03% of them reported that it sometimes has



Fig. 4.8 Teachers' responses about colloquial Arabic

that effect, and 12.90% think it rarely affects the students' linguistic level. Only 3.23% of the respondents believe that the use of colloquial Arabic has never been considered as a cause of students' linguistic deficiency and this rate of respondents seems to be compatible with the rate 3.1% of the teacher respondents in section 4.4.1 who mentioned they use the dialect in teaching Arabic.

Trudgill (1995:185-188) identifies three possible approaches for dealing with the use of non-standard dialects (vernacular) in school:

1. **Elimination of non-standard speech**: Teachers at all times try to prevent students using their non-standard varieties, and correct every occurring instance of a non-standard feature. Some teachers even go as far as punishing students who refuse to conform with the use of the standard variety.

2. **Bidialectism**: Teachers accept that the non-standard variety will continue to be used in informal situations, but try to encourage the use of the standard variety for some situations in school, particularly for written work.

3. **Appreciation of dialect differences**: If children suffer because they use a non-standard variety, this is the fault of the society, not of students. It is the society's attitudes that should be changed, not the language of students.

The first of these approaches is somewhat common in schools, not just in Yemeni schools, but in all Arab schools as well. Some sociolinguists and educationists view that it is unlikely to be successful in some cases, because it is very hard to change the way people speak in their daily life. Figure 4.9 of the teacher respondents to the questionnaire revealed that 96.77%, (which is the massive majority of the teacher respondents) always correct the students' verbal errors during the reading skill.
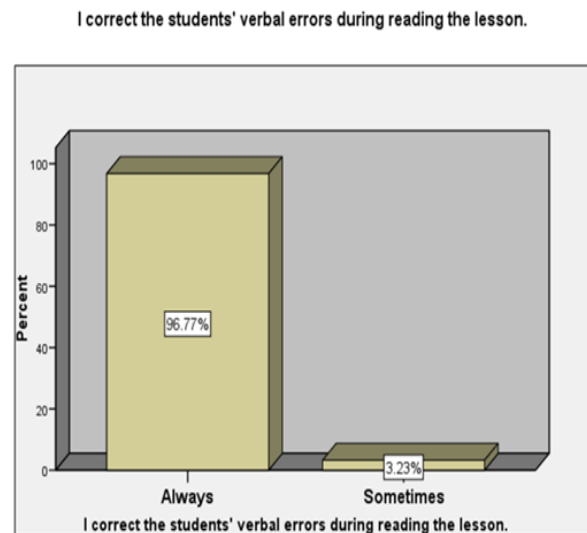


Fig. 4.9 Teachers' correction of the students' errors

For the second approach, the co-existence of the standard and non-standard in classroom interaction, the data analysis revealed that 68.5% of teacher respondents believe that the mix of MSA and dialect helps in students' assimilation. It is perfectly plausible for teachers to integrate a certain amount of dialect for structures' simplification.

The third approach, trying to change society, is exceptionally idealistic. While many people believe that society should indeed be changed, we have to recognize that this is not going to happen in the short term and seems to be impossible in some communities.

## 4.4.5. Reasons for Teachers' Dialect Use

In terms of the use of the 'middle language'; mixing MSA and the vernacular, 68.5% of the teacher respondents to the questionnaire support, to some extent, this procedure and believe that mixing MSA and the vernacular in teaching the Arabic course sometimes enhances the students' comprehension. The students in section 4.3.2 implicitly hinted to that matter when they reported that the use of the dialect in teaching Arabic rarely hinders comprehension, the matter in fact which reflects their

desire to receive their lessons in dialect due to the convergence they find between their linguistic ability and this variety in spite their high rate (83%) mentioning openly that they prefer receiving their lessons in MSA.

| Rank | Item No. | Item | Mean | Standard deviation | Availability Degree | Opinion |
|------|----------|------|------|--------------------|---------------------|---------|
| 1 | 14 | Switching between MSA and the colloquial form of Arabic enhances the students' comprehension. | 2.742 | 0.855 | 68.5% | Sometimes |
| 2 | 12 | The use of colloquial form of Arabic enhances the students' assimilation. | 2.419 | 0.958 | 60.5% | Rarely |
| 3 | 17 | I avoid the use of MSA when teaching not to commit verbal mistakes. | 1.935 | 0.964 | 48.4% | Rarely |
| 4 | 16 | I avoid using MSA not to feel artificiality and embarrassment. | 1.871 | 1.024 | 46.8% | Rarely |
| 5 | 18 | I find it difficult to use MSA when teaching. | 1.742 | 0.855 | 43.5% | Never |

**Table 4.20** Teachers' justifications of the colloquial Arabic use

The rates get lower when talking about the colloquial Arabic benefits in students' assimilation. 60.5% of availability degree for this item reflects the respondents' belief that the exclusive use of colloquial form of Arabic (without mixing with MSA) rarely enhances the students' assimilation. In relation to the teachers' turning away from the use of MSA in classroom interaction, 48.4% of availability degree was given for the teacher respondents' avoidance of MSA use when teaching due to their fear of committing verbal errors, and that means it is rare that teachers turn away from the use of MSA because of that factor. The inspectors' repots asserts that the teachers use for the dialect refers to their neglect of MSA use in spite of their ability to use it in the teaching process. The different reasons of the teachers' non-use of MSA; the fear of committing errors, feeling of artificiality and embarrassment, and MSA complexity, had very low rates which indicate that teachers have recourse to colloquial Arabic for other reasons such as neglect, as mentioned by the inspectors' reports or students' assimilation, as they argued in the open-ended questionnaire, despite their awareness of such a procedure defects.

In the open-ended questionnaire, the teacher respondents enumerated some reasons of their use of the dialect in classroom interaction;

1. Students' assimilation: 19 respondents of 31 with a rate of 61.2% reported that they use their dialects alongside MSA to help students to understand the Arabic lessons much better.

2. The students' familiarity: 12.5% of the respondents mentioned that students are more familiar with dialect than MSA.

3. Teachers' familiarity and the predominance of the dialect on all life aspects: 9.3% of the respondents mentioned that they find themselves compelled to use dialect due to its perpetual use in their daily life.

4. Consideration of the students' linguistic level: 9.3% reported that they have recourse to the dialect due to the weak linguistic settings of the students and the weak preparation in the previous grades.

5. The dialect simplicity and its diffusion in the society: 6.2% mentioned that both teachers and students find it easy to teach and learn in the dialect due to the dialect easiness and its widespread use in the society.

6. Consideration of students' individual differences: 3.1% mentioned that they have linguistically mixed-level students; some are linguistically qualified while others are not. Therefore, this difference should be taken into account and teaching should be in such a way that allows all students to understand.

7. The use of MSA only frustrates students due to their weak linguistic settings: 3.1% of the respondents reported that the students feel bored when they receive their lessons only in MSA without a slight use of dialect for simplification.

8. The teachers' feeling of artificiality when using MSA: 3.1% reported that they find it embarrassing when they teach in MSA because they believe it is a sort of artificiality since none of the other courses' teachers use it in teaching.

9. Attracting the students' attention and keeping them motivated: 3.1% mentioned that they use the dialect when they want to inspire students' motivation and keep the class active. Certainly, people enjoy more when listening to the speaker delivering formal speech, religious sermons, or even school lessons in their dialects.

10. Compatibility with the other courses: 3.1%[64] of the respondents mentioned that they use the dialect to keep a sort of linguistic balance since the other subjects, as mentioned before, are taught in the dialect.

## 4.4.6. MSA and Arabic Course Teachers' Qualification

Undoubtedly, quality improvement in education depends upon proper training of teachers. Teachers cannot play any of the roles unless they are properly trained. The availability of competent teachers is central in the process of reconstruction of the educational system. It is noted that all students, whether in schools or in the universities, experience critical linguistic lack to the extent that they hardly write correct sentences or read well. All educationists agree unanimously on the most prominent reason standing behind that: teachers' disqualification. The issue becomes more complicated when the initial grades are taught by inefficient teachers because their knowledge about the subject to be taught certainly affects their teaching attitudes and thus the students' linguistic behaviour.

| Rank | Item No. | Item | Mean | Standard deviation | Availability Degree | Opinion |
|---|---|---|---|---|---|---|
| 1 | 35 | I apply what was studied during the courses in my professional life. | 2.903 | 1.012 | 72.6% | Sometimes |
| 2 | 34 | A qualified team of inspectors and interested educationists introduce the courses. | 2.871 | 1.147 | 71.8% | Sometimes |
| 3 | 32 | The courses promote the teachers' linguistic skills. | 2.774 | 1.230 | 69.4% | Sometimes |
| 4 | 31 | The training courses syllabuses meet the qualification needs of the teachers. | 2.677 | 1.077 | 66.9% | Sometimes |
| 5 | 33 | I interact with the trainers during the course. | 2.387 | 1.054 | 59.7% | Rarely |
| 6 | 30 | I get the adequate amount of training courses. | 1.935 | 1.093 | 48.4% | Rarely |
| **Mean** | | | **2.591** | **1.102** | **64.8%** | **Sometimes** |

**Table 4.21** Teachers' qualification and their attitudes

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[64] The rates were calculated according to the number of the item's repetition in the teachers' responses. So, there are similarities in most of the items' rates, because they have the same number of repetition in the teachers' responses.

The data in table 4.21 shows the rate of qualification interest and the teachers' interaction with the courses held for that purpose. Only 48.4% of the teacher respondents to the survey, which is a very low rate, access the training course and make use of the qualification programmes, which indicates the paucity of these qualification programmes and also means that the Arabic course teachers rarely get the adequate amount of qualification. The data also revealed the teachers' low interaction with the trainers throughout the courses. 59.7% of availability degree of the trainees interaction with their trainers implicitly indicates the negative teachers' attitudinal situations towards the qualification courses. The reason might be elicited from item number 31as the training courses syllabuses do not meet the qualification needs of the teachers the matter makes them negatively perceive the training courses. 71.8% of the respondents view that the training courses are conducted by a qualified team of inspectors and educationists. Finally, when asked about how much they apply the knowledge received in the courses in their professional life, 72.6% of the respondents assured that matter, which means they sometimes reflect what is studied in the Arabic teaching process.

## 4.5. Findings and Qualitative Analysis

The findings of this assignment basically lead to tackling the research questions. In addition, they lead to several pedagogical and educational implications which should be taken into account throughout the teaching of Arabic course in our schools to help in developing the linguistic attainment of the students and create a pure linguistic environment in secondary schools in particular and in all school grades in general. These findings could be summarized as follows:

## 4.5.1. The Average Use of MSA in Classroom Interaction

The results of this empirical study unveiled the diglossic situation of the Arabic course classroom in Sana'a secondary schools. It revealed the language used by both

teachers and students, as two partner parties in the teaching/learning process, in classroom interaction during the Arabic course. The study results reveal that the Arabic course teachers' average use of MSA in classroom interaction, from the students' point of view, was 73% which means they sometimes use MSA in teaching the Arabic lessons and other times the 'middle language'. Accordingly, they shift back and forth between MSA and the middle language and occasionally to their dialects as asserted in the study analysis. On the other hand, the situation with the students is different and the rate is lower, since the results reveal that the students' average use of MSA when interacting with their teachers is 60.6%, which means they rarely use MSA in classroom interaction. Unlike their teachers, they shift back and forth between their dialects and the middle language and occasionally to MSA. Thus, great efforts are made to use MSA for different reasons such as their deficiency in MSA, their fear of being ridiculed by their peers, and MSA structure complexity. When they find it difficult to express some idea in MSA they directly switch to their dialects which they find much easier to interact with their teachers. Indeed, the scarce use of MSA in classroom interaction from some teachers makes students feel when talking in MSA as if they were speaking a foreign and unfamiliar language, and consequently they feel embarrassment and insecurity. This behaviour definitely supports the diglossic situation in the classrooms and hinders the achievement of the desired objectives of Arabic teaching in schools. The study also reveals that the teachers' positive response as to the use of MSA and to urging students to use it contradicts in many instances the reality observed in the students' responses.

On the other hand, the Arabic course teachers view the students' rate of MSA use in learning the Arabic course as plausible and somewhat acceptable as opposed to the massive use of dialect and its predominance on all life aspects, even in the fields in which MSA should be used such as the media, poetry and dramas. Some experienced and educationists believe that the use of a familiar language to teach facilitates understanding the lessons and might help in better knowledge acquisition. Al-Batal (1992) writes that "a colloquial and MSA should be taught in the classroom to reflect the linguistic reality in the Arab world today". Palmer (2008) comments on Al-Batal's proposal by saying that "his approach calls for lower levels of proficiency to be

exposed to a more colloquial component with higher levels focusing more on MSA."
In summary, the findings in terms of the average use of MSA in classroom interaction
are as follows:

- The teachers' average use of MSA in classroom interaction approximates
  73%. In other words, the Arabic course teachers always shift back and forth
  between MSA and the 'middle language' and rarely to their own dialects.
- The students' average use of MSA is 60.6% which means they rarely use
  MSA when interacting with their teachers. In other words, they always shift
  back and forth between their dialects and the middle language and rarely to
  MSA.
- The Arabic course teachers of Sana'a secondary schools use MSA alongside
  the middle language with some slight use of the dialect in the classroom
  interaction.

## 4.5.2. The Students and Teachers' Views of MSA

The study work results unveiled the teachers' and students' attitudes towards
MSA regardless of the complexity declared by them in some of the questionnaires
items.  The psychological factors in both teachers' and students' questionnaires were
intended to provide information about the respondents' attitudes towards MSA as a
variety and as a language of instruction.

Actually, the results revealed that both groups of respondents highly appreciate
MSA and regard it as prestigious as they feel proud of it. This is a clear indicator of
their positive attitudes towards MSA. In addition, the study work findings revealed
significant differences between the the two groups' attitudes in terms of the
psychological and social factors since they are more available with teachers than
students. In other words, the teachers are more aware of MSA significance and its
positive role whether in education as a language of instruction or in the society as a
tool of keeping the identity. This gap might be attributed to the so-called 'language
awareness' (Train, 2003), due to the difference in knowledge and cognition between

the teachers and the students. Therefore, language awareness plays a major role in giving the language its proper status.

Significantly, the research results also reveal that 87.1% of the students feel with advantage when they receive their lessons in MSA and 85.3% understand when their teachers use MSA in explaining the lessons. They also believe that receiving Arabic course lessons in MSA leads to good comprehension. Regrettably, these positive attitudes contradict with the teachers' justifications of their use of dialect for purpose of assimilation and their arguments about the students' disability of MSA comprehension. The results reveal that student comprehend well and prefer receiving their lessons in MSA, but they cannot communicate or express their ideas in MSA due to their deficiency in linguistic skills. In other words, the students' deficiency is not in comprehension but in communication. Arabic course teachers concentrate on giving students knowledge about the language without teaching them the functions of the language; teaching language functionally. Hence, the students find it much easier and feel security when they use their own dialects to interact with their teachers inattentive of the long-range linguistic disability of MSA which may be created as a result of the recurring use of the dialect. On the other hand, the teachers always feel proud when they talk in MSA and the massive majority of them always support the use of MSA regardless of their justification of dialect use in classroom interaction. In addition, the results reveal that they rarely feel artificiality when talking in MSA, the thing which harmonizes with their high feeling of pride when using it. In summary, the findings in terms of the students' and teachers' views of MSA are as follows:

- Both teachers and students highly appreciate MSA, and feel proud of it.
- There are significant differences between the students and teachers' attitudes towards MSA in terms of psychological and social factors, which means that teachers have higher awareness of MSA significance in both educational and social contexts than students.
- The students understand well when receiving their lessons in MSA, but they cannot communicate or express their ideas in it due to their functional linguistic deficiency.

- Arabic course teachers rarely feel of artificiality when they converse in MSA.

## 4.5.3. Vernacular Use and Students' Linguistic Performance

Although the teachers use the dialect alongside MSA in teaching Arabic, they openly admit that the dialect in teaching Arabic course maximizes the students' linguistic deficiency. Therefore, the use of the dialect in teaching Arabic, from their point of view, negatively affects the students' linguistic attainment. On the contrary, they advocate the notion of mixing the dialect and MSA as a means of getting students comprehend much better since 68.5% mentioned that this mixture helps in lessons assimilation. The students share this view with their teachers and think that the use of the dialect rarely hinders the lessons assimilation. As seen above that the students' deficiency in MSA communicative skills is a result of the paucity use of this variety in classroom interaction, and the recurring use of the dialect from both teachers and students get students' tongues more familiar with the dialect than MSA. Such a procedure certainly affects the students' linguistic performance. In summary, the findings of the use of the vernacular and students' linguistic performance are as follows:

- The use of the dialect in teaching Arabic course lessons negatively affects the students' linguistic attainment, and it represents the main cause of the students' deficiency in MSA communicative skills.
- The use of a mixture between the dialect and MSA, from teachers' perspective, enhances the students' assimilation of the lessons.
- The use of the dialect, from students' perspective, rarely hinders the lessons assimilation.

## 4.5.4. Reasons for Vernacular Use in Classroom Interaction

According to the results obtained in this work, the dialect occupies an obvious place alongside MSA in teaching Arabic. In other words, the situation of the Arabic

course classrooms in Sana'a secondary schools is diglossic because the teachers always use mixed patterns of Arabic, (MSA and their dialects), as a medium of Arabic lessons presentation. The findings unveil that some teachers have recourse to this pattern to explain the difficult words and expressions which students have not heard before to make them 'linguistically closer' and easier to understand by all the less linguistically proficient students in the class while others, as seen in section 4.4.5, believe that the use of the vernacular enhances the students' assimilation. This belief seems to be compatible with our hypothesis that some teachers use the vernacular in a spontaneous manner and others believing the dialect may enhance students' assimilation.

Similarly, the students use the dialect in classroom interaction, as asserted in the results, because they are not qualified enough to communicate in MSA and they find it disconnected from the reality of the verbal expressions used in their daily life. The study reveals that 67.7% of the students, as discussed in section 4.4, have recourse to their own dialects throughout the classroom interaction due to their deficiency in MSA communicative skills.

In summary, the teachers enumerated several reasons of their use of the mixed patterns of Arabic which could be ordered according to the rates of availability and summarized as follows:

- Students' assimilation: 59.37%
- The familiarity and the predominance of the dialect on life aspects: 9.37%
- Consideration of the students' linguistic level: 9.37%
- The dialect's simplicity and its diffusion in the society: 6.25%
- The teachers' feeling of artificiality when using MSA: 3.12%
- Attracting the students' attention and keeping them motivated: 3.12%
- Compatibility with the other subjects: 3.12%

## 4.6. Pedagogical Implications and Recommendations

The present study suggests that there is more concentration on giving the students knowledge about the language than developing their linguistic skills, and accordingly they cannot communicate with their teachers in MSA. The students have recourse to their dialects due to their weaknesses in practicing the functions of the language.. Therefore, the Arabic course teachers should focus on teaching the students the language skills instead of knowledge about the language system.

In addition, the study reveals that there exist significant differences between male and female teachers of the Arabic course as regards the qualification courses conducted by Ministry of Education at secondary level which aim at enhancing Arabic course teachers' competence and knowledge. The study implicates that teachers' knowledge about the subject to be taught and the sort of language used in classroom interaction certainly affect their teaching attitudes and eventually the performance of the students. The teacher is an essential element in determining the students' achievement and he/she is regarded as the corner stone in the teaching/learning process. In addition, it implicates that the Arabic inspectors should bear their professional role in supporting teachers to overcome the barriers which represent as a stumbling block in front of the students' linguistic progress. The study also suggests the interest of MSA use in basic education and the students' exposition to MSA starting from the first basic grade to the ninth, with regard to linguistic abilities. The interest of MSA use in basic education is a good step towards the improvement of the quality of the Arabic course teaching at secondary level.

On the basis of our findings in this assignment, some recommendations can be suggested to contribute in enhancing the role of Arabic course teachers to overcome or bridge the gap between MSA and the vernacular in teaching Arabic. These recommendations are as follows:

- Interest in teachers' qualification and and giving chances of qualification courses to all teachers, both male and female, in a balanced manner.

- Review of Arabic course teachers' appointment and making the Arabic written and oral fluency as a condition of acceptance.

- Encouraging teachers to use MSA through making its commitment as a factor of attaining the inspectors' regard and thus a cause of rewarding.

- Providing Arabic course teachers with audio-visual materials which might help in enhancing students' linguistic skills.

- Interest in teaching Arabic functionally; in other words, in making students acquire the linguistic skills rather than teaching them grammar; or getting them know the language instead of knowing about the language.

-  Giving students adequate and equal opportunities of practicing reading aloud which certainly enhances their fluency with paying attention to correcting their verbal errors through their reading. Alrabaa (1986: 75) mentions that "reading has an important place for the Arabic-speaking child's early learning", and this is one of the best ways of developing students' fluency in MSA.

- Interest in periodical oral tests which measure students' linguistic performance.

- Using the middle language in necessary situations, but not as a permanent variety of teaching Arabic.

- Widening the use of MSA range in all education institutions, schools, institutes, and universities through making it a teacher's duty.

- Enhancing positive students' attitudes towards MSA and encouraging them to be much closer to this variety in classroom interaction.

- Interest in the quality of teaching Arabic course in basic education as it constitutes the threshold of a good linguistic level at secondary education.

- Review of the Arabic inspectors' reports which contradicts with the real situations of the teaching/learning process.

Finally, it will be beneficial if all courses' teachers abandon the use of the dialect in teaching their lessons and adopt MSA as a medium of instruction.

## 4.7. Conclusion

Actually, diglossia, whether at education or society levels, is an undeniable fact which cannot be avoided inside the Arabic course classrooms regardless of the degree of its existence and the situations which cause its occurrence such as students' assimilation and simplifying some difficult expressions which seem to be strange and unfamiliar for students. There are many factors which make this sociolinguistic phenomenon inevitable issue such as the linguistic context in which students live, whether at home since MSA is no one's mother tongue, or in school as all teachers of the different courses explain their lessons in the colloquial. In addition, the wide gap between MSA and the dialect expands continuously due to the dialect sweeping to the fields in which MSA is expected to be available such as the media and the official speeches of the politicians. This setting contributed in preparing the situation for dialect to be the predominant variety of all life aspects.

Diglossia, in teachers' perspective, has eventually positive effects as it helps teachers to transfer the lessons' ideas to the students' minds in an easy way the matter of fact which enable students to comprehend their lessons. Finally, Arabic course teachers should make the slight use of dialect as a means of developing the students' linguistic skills of MSA instead of being a destruction tool for what they had acquired of these skills before.

# GENERAL CONCLUSION

# General Conclusion

Diglossia in the Arab World is manifested in the existence of the two varieties, MSA as a high variety and used in all formal settings such as media, literary works and as a medium of instruction, and the different forms of Spoken Arabic as low varities and used in people's daily communication. Diglossia has been regarded as one of the most important challenges which confront the educational institutions in the Arab World and some go beyond to regard it as a hindrance to development in diglossic communities and a destruction tool of linguistic proficiency. Many educationists attribute the students' low proficiency in Arabic to diglossia where the Arabic course teachers tend to use the vernacular in teaching Arabic in place of MSA inattentive of the long-range linguistic disability of MSA which may befall students as a result of the recurring use of the dialect. Some of them use the vernacular spontaneously whereas others argue that they use it for the purpose of assimilation. Undoubtedly, teaching Arabic in such a way has its impact on learning the Arabic course and quality of education as a whole. The different studies related to this issue confirm that vernacular use by Arabic course teachers in the process helps the spread of this variety in schools.

Therefore, exploring the variety used in Arabic course classrooms and the reasons stimulating the Arabic teachers to have recourse to the dialect in the teaching process has been the concern of the present study. In addition, this assignment is significant as it investigates the impact of diglossia on students' linguistic achievement. A random sample of Sana'a secondary schools was selected to investigate this phenomenon. To achieve the objectives of the study and attain answers to the research questions, three sets of questionnaires were administrated to the sample consisting of 202 students and 31 teachers from both males and females. The study has also been based on the Arabic teachers' interview as well as the inspectors' reports to cover the study area and obtain the required data for the research. The data collected from the sample population have been processed and analyzed by the use of SPSS statistical programme and the results of the data have been discussed accordingly.

The results created by the data analysis revealed that the Arabic course teachers sometimes use MSA and occasionally have recourse to their dialects arguing that teaching in such a way helps in assimilation. The study has also proved that the so-called 'middle language'; a mixture of MSA and the vernacular, is the prevailing variety in the Arabic course classrooms of Sana'a secondary schools. The Arabic course teachers shift back and forth between MSA and the middle language and sometimes to their dialects, whereas the students rarely use MSA when interacting with their teachers. Unlike their teachers, they shift back and forth between the middle language and their dialects and great efforts are made to use MSA due to their deficiency in linguistic communicative skills in the standard variety. As we have seen in the students' responses as regards their attitudes towards receiving their lessons in MSA, they showed highly positive attitudes towards this variety and revealed awareness of MSA significance to be used in the teaching/learning process. This is an indicator of the students' capability to learn in MSA with no mentioned complexity. The study has also examined the students' weakness points as to MSA use in classroom interactions and proved that the students' problem with MSA is not in assimilation as their teachers claim, but rather in their disability to express their ideas in this variety during the classroom interaction, in other words, their deficiency is in communication skills and linguistic productivity. It has been noted that when students are asked to read written texts, they show an acceptable degree of fluency; but when they shift to asking their teachers without relying on the written texts, they have recourse to their dialects. In fact, the students' communicative deficiency is a natural outcome of the teachers' recurring use of the dialect in teaching the Arabic course and that emphasizes our hypothesis of the impact of the vernacular on the students' linguistic performance. Unfortunately, the Arabic course teachers concentrate on giving students knowledge about the language without teaching them the functions of the language; teaching language functionally. The students know well about the language and its norms but they cannot use these norms in producing expressions in MSA to communicate with their teachers.

In addition, the study revealed significant differences between the teachers and students' attitudes in terms of the psychological and social factors since they are more available with teachers than students. In other words, the teachers are more aware of MSA significance and its positive role whether in education as a language of instruction or in the society as a tool of keeping the identity. As mentioned in chapter four, this gap might be attributed to the so-called 'language awareness' (Train, 2003), due to the difference in knowledge and cognition between the teachers and the students. Therefore, language awareness plays a major role in giving the language its proper status.

On the other hand, the study has argued that the Arabic course teachers in Sana'a secondary schools do not receive an adequate qualification (training courses). Undoubtedly, the academic qualification, competence and years of experience of Arabic course teachers have effective impact on the quality of the teaching/learning process and thus on students' linguistic proficiency. The study has also revealed that the novice teachers of Arabic course showed lower attitudinal stances as regards the social and curriculum factors than those holding more experience. The same is true of teachers who have adequate opportunities of qualification. The teachers who receive an adequate degree of pedagogical and academic qualification tend to be more effective than those with less records of qualification.

In terms of inspection role, the study unveiled a discrepancy between the inspectors' reports and the real situation as to MSA use in classroom interaction. The inspectors think that the Arabic course teachers always use MSA in teaching Arabic whereas the teachers confess that they sometimes use it, the matter in fact which indicates that the inspectors' reports sometimes do not reflect the real situations of the teaching/learning process in the classroom due to the artificial situations made by teachers during the inspectors' observation for their performance in the classroom.

Generally speaking, the study suggest intensifying the interest in teaching the Arabic course functionally; in other words, making students acquire the linguistic skills rather than teaching them grammar; or getting them to know the language instead of knowing about the language. In addition, the Arabic course teachers should

give adequate interest to MSA in classroom interaction. Further research is expected to investigate this phenomenon on the students' achievement in all courses. The study also suggests that there should be further researches investigating this phenomenon on the linguistic proficiency in the first three grades of basic education and determining which variety should be used with children in this stage of schooling.

In conclusion, teaching students a pure form of Arabic and developing their linguistic behaviour is a shared responsibility between all parties involved in education starting from the Ministry of Education which represents the top of the education pyramid to the students' social context, home, mosque, and media, and it should be mentioned again that the wide-range interest of the quality of teaching the Arabic course in basic education remains the key of a good linguistic level in secondary education.

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# APPENDICES

# **Appendix I:** The Students' Close-Ended Questionnaire

Name: ……………………………. (optional)          Gender: male (     ) Female   (     )

School: ……………………………. Grade:……………………     Section: …………..

| The Field | No. | The Item | The Opinion | | | |
|---|---|---|---|---|---|---|
| | | | Always | Sometimes | Rarely | Never |
| **Psychological factors** | 1 | I like Modern Standard Arabic. | | | | |
| | 2 | I feel proud when I talk in MSA. | | | | |
| | 3 | I feel embarrassed when talking in MSA. | | | | |
| | 4 | I prefer receiving my lessons in MSA. | | | | |
| | 5 | I avoid using MSA not to be ridiculed. | | | | |
| **Educational and pedagogical factors** | 6 | I use the colloquial form of Arabic when discussing with my teacher for being disqualified in MSA. | | | | |
| | 7 | Receiving the lessons in MSA enhance comprehension. | | | | |
| | 8 | I comprehend well when my teacher uses MSA. | | | | |
| | 9 | Receiving the lessons in MSA hinders comprehension. | | | | |
| | 10 | The Arabic Course teacher uses MSA when presenting the Arabic Course lessons | | | | |
| | 11 | My teacher encourages me to discuss in MSA. | | | | |
| | 12 | I face difficulty in learning Arabic Course lessons. | | | | |
| | 13 | I use MSA when asking my teachers. | | | | |
| | 14 | I avoid using MSA during discussing for its complexity. | | | | |
| | 15 | My teacher encourages me to read much to promote my reading skill. | | | | |
| | 16 | I use the colloquial form of Arabic when discussing with my teacher for being disqualified in MSA. | | | | |
| | 17 | The teacher gives me the adequate opportunity to practice reading. | | | | |

| The Field | No. | The Item | The Opinion | | | |
|---|---|---|---|---|---|---|
| | | | Always | Sometimes | Rarely | Never |
| Educational and pedagogical factors | 18 | I practice reading in the books other than the curriculum. | | | | |
| | 19 | I listen to the administration instructions in MSA. | | | | |
| | 20 | The teacher corrects my errors in reading. | | | | |
| | 21 | Reading lessons are read by the student. | | | | |
| | 22 | MSA learning difficulty lies in the curriculum. | | | | |
| | 23 | MSA learning difficulty lies in the teacher's method. | | | | |
| | 24 | I feel the advantage when the teacher uses MSA. | | | | |
| Social Factors | 25 | My family members talk to each other in MSA. | | | | |
| | 26 | My family encourages me to talk in MSA. | | | | |
| | 27 | I prefer contacting my friends using MSA. | | | | |
| | 28 | I talk in MSA when I am outside school and in other courses. | | | | |
| | 29 | The society encourages me to use MSA. | | | | |
| | 30 | I receive respect from the society when talking in MSA. | | | | |

## Appendix II: The Teachers' Close-Ended Questionnaire

Name: ……………………………. (optional)　　　　Gender: Male (　　) Female　(　　)

School: …………………………………. Experience:………………… Classes: …………..

| The Field | No. | The Item | The Opinion | | | |
|---|---|---|---|---|---|---|
| | | | Always | Sometimes | Rarely | Never |
| **Psychological factors** | 1 | I like teaching MSA. | | | | |
| | 2 | I feel proud when I talk in MSA. | | | | |
| | 3 | I feel artificiality when talking in MSA. | | | | |
| | 4 | I encourage using MSA in Arabic Course teaching. | | | | |
| **Educational and pedagogical factors** | 5 | I urge my students to interact and communicate in MSA. | | | | |
| | 6 | I give students the adequate opportunity to develop their reading skills. | | | | |
| | 7 | I correct the students' verbal errors during the reading lesson. | | | | |
| | 8 | I follow up the students' written expressions. | | | | |
| | 9 | I focus on the students' dictation and grammar errors when checking their homework particularly the expressions. | | | | |
| | 10 | The inspector urges me to teach in MSA. | | | | |
| | 11 | The school administration urges me to teach in MSA. | | | | |
| | 12 | The use of colloquial form of Arabic enhances the students' assimilation. | | | | |
| | 13 | The use of colloquial form of Arabic contributes in maximizing the students' deficiency. | | | | |
| | 14 | Switching between MSA and the colloquial form of Arabic enhances the students' comprehension. | | | | |
| | 15 | MSA is just valid for written expression. | | | | |
| | 16 | I avoid using MSA not to feel artificiality and embarrassment. | | | | |

| The Field | No. | The Item | The Opinion | | | |
|---|---|---|---|---|---|---|
| | | | Always | Sometimes | Rarely | Never |
| Educational and pedagogical factors | 17 | I avoid the use of MSA when teaching not to commit verbal mistakes. | | | | |
| | 18 | I find it difficult to use MSA when teaching. | | | | |
| | 19 | I recognize the students' interests and their different hopes. | | | | |
| | 20 | I focus on promoting the students' verbal communicative skills. | | | | |
| | 21 | I verify my styles in developing the linguistic performance of the students. (Picture description … etc.) | | | | |
| | 22 | I avoid blaming students when hearing verbal errors. | | | | |
| | 23 | I use the audio-visual aids that help in developing the students' linguistic skills. | | | | |
| | 24 | I pay attention to the periodic spoken tests to assess the students' linguistics performance. | | | | |
| Social Factors | 25 | I use MSA when talking with colleagues or the school administration. | | | | |
| | 26 | I encourage my family to talk in MSA. | | | | |
| | 27 | I use MSA outside school. | | | | |
| | 28 | The society supports the use of MSA. | | | | |
| | 29 | I receive respect from the society when I talk in MSA. | | | | |
| Qualification Factors | 30 | I get the adequate amount of training courses. | | | | |
| | 31 | The training courses syllabuses meet the qualification needs of the teachers. | | | | |
| | 32 | The courses promote the teachers' linguistic skills. | | | | |
| | 33 | I interact with the trainers during the course. | | | | |

| The Field | No. | The Item | The Opinion | | | |
|---|---|---|---|---|---|---|
| | | | Always | Sometimes | Rarely | Never |
| **Qualification Factors** | 34 | A qualified team of inspectors and interested educationists introduce the courses. | | | | |
| | 35 | I apply what was studied during the courses in my professional life. | | | | |
| **The curriculum Factors** | 36 | The curriculum focuses on linguistics not language skills. | | | | |
| | 37 | The curriculum focuses on the theoretical aspects than the language skills. | | | | |
| | 38 | The curriculum aims at promoting the learners' language functionally. | | | | |
| | 39 | The grammar topics focus on promoting the learners' competence in sentence production and assimilation | | | | |
| | 40 | The Arabic curriculum contains incomprehensible expressions. | | | | |
| | 41 | The Arabic class hours are inadequate. | | | | |
| | 42 | The curriculum is poor of the values that enhance MSA status amongst society. | | | | |
| | 43 | The textbook topics reinforce the learners' ability to use MSA functionally. | | | | |
| | 44 | The textbook topics provide the learners a linguistic cognition than verbal skills. | | | | |
| | 45 | The textbook topics focus on linguistic knowledge. | | | | |
| | 46 | The Arabic class hours do not match with getting learners practice the grammar exercises. | | | | |

| The Field | No. | The Item | The Opinion | | | |
|---|---|---|---|---|---|---|
| | | | Always | Sometimes | Rarely | Never |
| **The curriculum Factors** | 47 | I find syntactic errors in the textbooks topics. | | | | |
| | 48 | The Arabic curriculum promotes the learners' elocutionary and written skills. | | | | |
| | 49 | The curriculum is relevant to the learners' needs and reality. | | | | |
| | 50 | The textbook topics suit the intellectual and linguistic levels of the learners. | | | | |
| | 51 | The textbook topics are well graded. | | | | |
| | 52 | The curriculum contributes in bringing out learners who are able to write and comprehend MSA. | | | | |
| | 53 | The curriculum contributes in promoting the learners' creative skills. | | | | |
| | 54 | Grammar topics contribute in promoting the learners' ability to write and communicate. | | | | |
| | 55 | The learners have the opportunity to practice grammar exercises. | | | | |

## **Appendix III:** The Teachers' Open-Ended Questionnaire

Name: ……………………………. (optional)          Gender: Male (     ) Female   (     )

School: …………………………… Experience:………………… Classes: …………..


1- **Do you use MSA or the vernacular during teaching the Arabic course?**
   **MSA (        )**                  **The vernacular (          )**                  **Both (         )**


2- **Why do you use the vernacular when teaching the Arabic course?**
   ....................................................................................................................................................
   ....................................................................................................................................................
   ....................................................................................................................................................
   ....................................................................................................................................................
   ....................................................................................................................................................
   ....................................................................................................................................................
   ....................................................................................................................................................
   ....................................................................................................................................................
   ....................................................................................................................................................

3- **To what extent does the vernacular affect the student's linguistic performance?**
   ....................................................................................................................................................
   ....................................................................................................................................................
   ....................................................................................................................................................
   ....................................................................................................................................................
   ....................................................................................................................................................
   ....................................................................................................................................................
   ....................................................................................................................................................
   ....................................................................................................................................................

4- **What reasons stand behind the students' linguistic deficiency?**
   ....................................................................................................................................................
   ....................................................................................................................................................
   ....................................................................................................................................................
   ....................................................................................................................................................
   ....................................................................................................................................................
   ....................................................................................................................................................
   ....................................................................................................................................................
   ....................................................................................................................................................

## Appendix V: The Rates of the Sample on the Basis of Schools



| Teachers | | Students | | جدول رقم ( ) يوضح نسب العينة حسب المدرسة: |
|---|---|---|---|---|
| Rate | Freq. | Rate | Freq. | School |
| 19.4% | 6 | 15.3% | 31 | Asma'a |
| 6.5% | 2 | 18.8% | 38 | Al-Hasan Bin Ali |
| 3.2% | 1 | 10.4% | 21 | Al-Rasheed Schools |
| 16.1% | 5 | 14.9% | 30 | Assalam |
| 0.0% | 0 | 9.9% | 20 | Al-Qarda'ai |
| 9.7% | 3 | 16.8% | 34 | Al-Nahdhah |
| 19.4% | 6 | 13.9% | 28 | Ruqayyah |
| 6.5% | 2 | 0.0% | 0 | Al-Ghashmi |
| 3.2% | 1 | 0.0% | 0 | Al-Meqdad |
| 6.5% | 2 | 0.0% | 0 | Al-Wahda Schools |
| 9.7% | 3 | 0.0% | 0 | Ali Bin Abi Talib |
| ##### | 31 | ##### | 202 | Total |
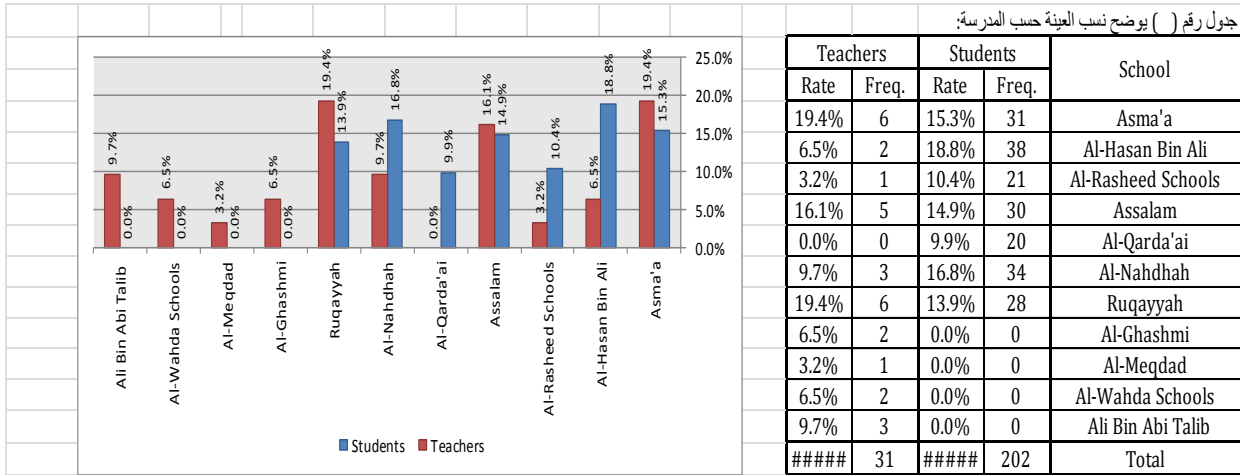
## Appendix VI: The Rates of the Sample on the Basis of Experience
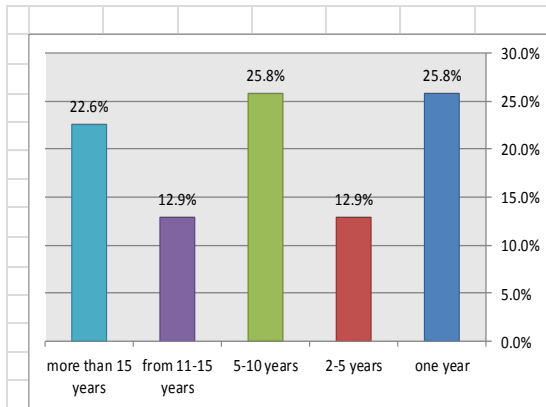


| Rate | Freq. | Experince |
|---|---|---|
| 25.8% | 8 | one year |
| 12.9% | 4 | from 2-5 years |
| 25.8% | 8 | from 5-10 years |
| 12.9% | 4 | from 11-15 years |
| 22.6% | 7 | more than 15 years |
| ##### | 31 | Total |

## Appendix VII: The Data of the Students' Responses on the Questionnaire

| Factor | No. | Item | Always | | Sometimes | | Rarely | | Never | | Total | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | Freq. | Rate | Freq. | Rate | Freq. | Rate | Freq. | Rate | Freq. | Rate |
| **Psychological factors** | 1 | I like Modern Standard Arabic. | 126 | 62.4% | 59 | 29.2% | 15 | 7.4% | 2 | 1.0% | 202 | 100% |
| | 2 | I feel proud when I talk in MSA. | 103 | 51.0% | 70 | 34.7% | 26 | 12.9% | 3 | 1.5% | 202 | 100% |
| | 3 | I feel embarrassed when talking in MSA. | 19 | 9.4% | 53 | 26.2% | 50 | 24.8% | 80 | 39.6% | 202 | 100% |
| | 4 | I prefer receiving my lessons in MSA. | 109 | 54.0% | 62 | 30.7% | 18 | 8.9% | 13 | 6.4% | 202 | 100% |
| | 5 | I avoid using MSA not to be ridiculed. | 29 | 14.4% | 49 | 24.3% | 48 | 23.8% | 76 | 37.6% | 202 | 100% |

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| | # | Statement | | | | | | | | | Total | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| **Educational and pedagogical factors** | 6 | I use the colloquial form of Arabic when discussing with my teacher for being disqualified in MSA. | 57 | 28.2% | 64 | 31.7% | 46 | 22.8% | 35 | 17.3% | 202 | 100% |
| | 7 | Receiving the lessons in MSA enhance comprehension. | 108 | 53.5% | 66 | 32.7% | 16 | 7.9% | 12 | 5.9% | 202 | 100% |
| | 8 | I comprehend well when my teacher uses MSA. | 95 | 47.0% | 81 | 40.1% | 18 | 8.9% | 8 | 4.0% | 202 | 100% |
| | 9 | Receiving the lessons in MSA hinders comprehension. | 26 | 12.9% | 66 | 32.7% | 53 | 26.2% | 57 | 28.2% | 202 | 100% |
| | 10 | The Arabic Course Teacher uses MSA when presenting the Arabic Course lessons | 62 | 30.7% | 86 | 42.6% | 30 | 14.9% | 24 | 11.9% | 202 | 100% |
| | 11 | My teacher encourages me for discussing in MSA. | 73 | 36.1% | 54 | 26.7% | 41 | 20.3% | 34 | 16.8% | 202 | 100% |
| | 12 | I face difficulty in learning Arabic Course lessons. | 18 | 8.9% | 69 | 34.2% | 48 | 23.8% | 67 | 33.2% | 202 | 100% |
| | 13 | I use MSA when asking my teachers. | 25 | 12.4% | 82 | 40.6% | 49 | 24.3% | 46 | 22.8% | 202 | 100% |
| | 14 | I avoid using MSA during discussing for its complexity. | 21 | 10.4% | 62 | 30.7% | 65 | 32.2% | 54 | 26.7% | 202 | 100% |
| | 15 | My teacher encourages me to read much to promote my reading skill. | 111 | 55.0% | 48 | 23.8% | 21 | 10.4% | 22 | 10.9% | 202 | 100% |
| | 17 | I use the colloquial form of Arabic when discussing with my teacher for being disqualified in MSA. | 105 | 52.0% | 52 | 25.7% | 32 | 15.8% | 13 | 6.4% | 202 | 100% |
| | 18 | I practice reading in the books other than the curriculum. | 66 | 32.7% | 81 | 40.1% | 43 | 21.3% | 12 | 5.9% | 202 | 100% |
| | 19 | I listened to the administration instructions in MSA. | 52 | 25.7% | 67 | 33.2% | 44 | 21.8% | 39 | 19.3% | 202 | 100% |
| | 20 | The teacher modifies my errors in reading. | 152 | 75.2% | 31 | 15.3% | 12 | 5.9% | 7 | 3.5% | 202 | 100% |
| | 21 | Reading lessons are read by the student. | 109 | 54.0% | 50 | 24.8% | 19 | 9.4% | 24 | 11.9% | 202 | 100% |
| | 22 | MSA learning difficulty lies in the curriculum. | 13 | 6.4% | 54 | 26.7% | 45 | 22.3% | 90 | 44.6% | 202 | 100% |
| | 23 | MSA learning difficulty lies in the teacher's method. | 17 | 8.4% | 59 | 29.2% | 51 | 25.2% | 75 | 37.1% | 202 | 100% |
| | 24 | I feel the advantage when the teacher uses MSA. | 133 | 65.8% | 44 | 21.8% | 15 | 7.4% | 10 | 5.0% | 202 | 100% |
| **Social Factors** | 25 | My family members talk to each other in MSA. | 7 | 3.5% | 23 | 11.4% | 42 | 20.8% | 130 | 64.4% | 202 | 100% |
| | 26 | My family encourages me to talk in MSA. | 28 | 13.9% | 45 | 22.3% | 47 | 23.3% | 82 | 40.6% | 202 | 100% |
| | 27 | I prefer contacting with my friends by MSA. | 18 | 8.9% | 36 | 17.8% | 62 | 30.7% | 86 | 42.6% | 202 | 100% |
| | 28 | I talk in MSA when I am outside school and in other courses. | 6 | 3.0% | 33 | 16.3% | 71 | 35.1% | 92 | 45.5% | 202 | 100% |
| | 29 | The society encourages me to use MSA. | 19 | 9.4% | 36 | 17.8% | 48 | 23.8% | 99 | 49.0% | 202 | 100% |
| | 30 | I receive respect from the society when talking in MSA. | 50 | 24.8% | 39 | 19.3% | 75 | 37.1% | 38 | 18.8% | 202 | 100% |

# **Appendix VIII:** The Data of the Teachers' Responses on the Questionnaire

| Factor | No. | Item | Always | | Sometimes | | Rarely | | Never | | Total | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | Freq. | Rate | Freq. | Rate | Freq. | Rate | Freq. | Rate | Freq. | Rate |
| **Psychological factors** | 1 | I like teaching MSA. | 25 | 80.6% | 6 | 19.4% | 0 | 0.0% | 0 | 0.0% | 31 | 100% |
| | 2 | I feel proud when I talk in MSA. | 28 | 90.3% | 2 | 6.5% | 1 | 3.2% | 0 | 0.0% | 31 | 100% |
| | 3 | I feel affectation when talking in MSA. | 1 | 3.2% | 18 | 58.1% | 5 | 16.1% | 7 | 22.6% | 31 | 100% |
| | 4 | I encourage using MSA in Arabic Course teaching. | 26 | 83.9% | 5 | 16.1% | 0 | 0.0% | 0 | 0.0% | 31 | 100% |
| **Educational and pedagogical factors** | 5 | I urge my students to interact and communicate in MSA. | 18 | 58.1% | 12 | 38.7% | 0 | 0.0% | 1 | 3.2% | 31 | 100% |
| | 6 | I give students the adequate opportunity to develop their reading skills. | 22 | 71.0% | 8 | 25.8% | 1 | 3.2% | 0 | 0.0% | 31 | 100% |
| | 7 | I correct the students' verbal errors during reading the lesson. | 30 | 96.8% | 1 | 3.2% | 0 | 0.0% | 0 | 0.0% | 31 | 100% |
| | 8 | I follow up the students' written expressions. | 14 | 45.2% | 13 | 41.9% | 3 | 9.7% | 1 | 3.2% | 31 | 100% |
| | 9 | I focus on the students' dictation and grammar errors when checking their homework particularly the expression. | 15 | 48.4% | 11 | 35.5% | 5 | 16.1% | 0 | 0.0% | 31 | 100% |
| | 10 | The inspector urges me to teach in MSA. | 10 | 32.3% | 7 | 22.6% | 10 | 32.3% | 4 | 12.9% | 31 | 100% |
| | 11 | The school administration urges me to teach in MSA. | 5 | 16.1% | 4 | 12.9% | 10 | 32.3% | 12 | 38.7% | 31 | 100% |
| | 12 | The use of colloquial form of Arabic enhances the students' assimilation. | 2 | 6.5% | 17 | 54.8% | 4 | 12.9% | 8 | 25.8% | 31 | 100% |
| | 13 | The use of colloquial form of Arabic contributes the maximizing of the students' deficiency. | 17 | 54.8% | 9 | 29.0% | 4 | 12.9% | 1 | 3.2% | 31 | 100% |
| | 14 | Switching between MSA and the colloquial form of Arabic enhances the students' comprehension. | 5 | 16.1% | 16 | 51.6% | 7 | 22.6% | 3 | 9.7% | 31 | 100% |
| | 15 | MSA is just valid for the written expressions. | 4 | 12.9% | 4 | 12.9% | 4 | 12.9% | 19 | 61.3% | 31 | 100% |
| | 16 | I avoid using MSA not to feel affectation and embarrassment. | 1 | 3.2% | 11 | 35.5% | 2 | 6.5% | 17 | 54.8% | 31 | 100% |
| | 17 | I avoid the use of MSA when teaching not to commit verbal mistakes. | 1 | 3.2% | 10 | 32.3% | 6 | 19.4% | 14 | 45.2% | 31 | 100% |
| | 18 | I find it difficult to use MSA when teaching. | 0 | 0.0% | 8 | 25.8% | 7 | 22.6% | 16 | 51.6% | 31 | 100% |
| | 19 | I recognize the students' interests and their different hopes. | 13 | 41.9% | 12 | 38.7% | 5 | 16.1% | 1 | 3.2% | 31 | 100% |
| | 20 | I focus on promoting the students' verbal communicative skills. | 15 | 48.4% | 13 | 41.9% | 2 | 6.5% | 1 | 3.2% | 31 | 100% |

| | # | Statement | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | 21 | I verify my styles in developing the linguistic performance of the students. (Picture description … etc.) | 11 | 35.5% | 10 | 32.3% | 1 | 3.2% | 9 | 29.0% | 31 | 100% |
| | 22 | I avoid blaming the students when hearing verbal errors. | 11 | 35.5% | 11 | 35.5% | 4 | 12.9% | 5 | 16.1% | 31 | 100% |
| | 23 | I use the audio-visual aids that help in developing the students' linguistic skills. | 4 | 12.9% | 15 | 48.4% | 7 | 22.6% | 5 | 16.1% | 31 | 100% |
| | 24 | I pay attention to the periodic spoken tests to assess the students' linguistics performance. | 10 | 32.3% | 16 | 51.6% | 4 | 12.9% | 1 | 3.2% | 31 | 100% |
| **Social Factors** | 25 | I use MSA when talking with colleagues or the school administration. | 3 | 9.7% | 14 | 45.2% | 9 | 29.0% | 5 | 16.1% | 31 | 100% |
| | 26 | I encourage my family to talk in MSA. | 2 | 6.5% | 12 | 38.7% | 11 | 35.5% | 6 | 19.4% | 31 | 100% |
| | 27 | I use MSA outside school. | 0 | 0.0% | 15 | 48.4% | 10 | 32.3% | 6 | 19.4% | 31 | 100% |
| | 28 | The society supports the use of MSA. | 1 | 3.2% | 13 | 41.9% | 7 | 22.6% | 10 | 32.3% | 31 | 100% |
| | 29 | I receive respect from the society when I talk in MSA. | 3 | 9.7% | 9 | 29.0% | 6 | 19.4% | 13 | 41.9% | 31 | 100% |
| **Qualification Factors** | 30 | I get the adequate amount of training courses. | 2 | 6.5% | 7 | 22.6% | 7 | 22.6% | 15 | 48.4% | 31 | 100% |
| | 31 | The training courses syllabuses meet the qualification needs of the teachers. | 4 | 12.9% | 5 | 16.1% | 7 | 22.6% | 15 | 48.4% | 31 | 100% |
| | 32 | The courses promote the teachers' linguistic skills. | 8 | 25.8% | 11 | 35.5% | 6 | 19.4% | 6 | 19.4% | 31 | 100% |
| | 33 | I interplay with the trainers during the course. | 12 | 38.7% | 8 | 25.8% | 3 | 9.7% | 8 | 25.8% | 31 | 100% |
| | 34 | A qualified team of inspectors and interested educationists introduces the courses. | 4 | 12.9% | 13 | 41.9% | 5 | 16.1% | 9 | 29.0% | 31 | 100% |
| | 35 | I apply what was studied during the courses in my professional life. | 12 | 38.7% | 9 | 29.0% | 4 | 12.9% | 6 | 19.4% | 31 | 100% |
| **The curriculum Factors** | 36 | The curriculum focuses on linguistics not language skills. | 10 | 32.3% | 12 | 38.7% | 5 | 16.1% | 4 | 12.9% | 31 | 100% |
| | 37 | The curriculum focuses on the theoretical aspects than the language skills. | 12 | 38.7% | 14 | 45.2% | 2 | 6.5% | 3 | 9.7% | 31 | 100% |
| | 38 | The curriculum aims at promoting the learners' language functionally. | 8 | 25.8% | 15 | 48.4% | 5 | 16.1% | 3 | 9.7% | 31 | 100% |

| | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| **The curriculum Factors** | 39 | The grammar topics focus on promoting the learners' competence in sentences' production and assimilation | 11 | 35.5% | 15 | 48.4% | 4 | 12.9% | 1 | 3.2% | 31 | 100% |
| | 40 | The Arabic curriculum contains incomprehensible expressions. | 7 | 22.6% | 16 | 51.6% | 7 | 22.6% | 1 | 3.2% | 31 | 100% |
| | 41 | The Arabic class hours are inadequate. | 16 | 51.6% | 4 | 12.9% | 7 | 22.6% | 4 | 12.9% | 31 | 100% |
| | 42 | The curriculum is poor of the values that enhance MSA status amongst society. | 16 | 51.6% | 10 | 32.3% | 4 | 12.9% | 1 | 3.2% | 31 | 100% |
| | 43 | The textbooks topics reinforce the learners' ability to use MSA functionally. | 9 | 29.0% | 15 | 48.4% | 4 | 12.9% | 3 | 9.7% | 31 | 100% |
| | 44 | The textbooks topics provide the learners a linguistic cognition than verbal skills. | 6 | 19.4% | 16 | 51.6% | 8 | 25.8% | 1 | 3.2% | 31 | 100% |
| | 45 | The textbooks topics focus on the linguistic knowledge. | 8 | 25.8% | 17 | 54.8% | 5 | 16.1% | 1 | 3.2% | 31 | 100% |
| | 46 | The Arabic class hours do not match with getting learners practice the grammar exercises. | 7 | 22.6% | 11 | 35.5% | 8 | 25.8% | 5 | 16.1% | 31 | 100% |
| | 47 | I find syntactic errors in the textbooks topics. | 6 | 19.4% | 13 | 41.9% | 9 | 29.0% | 3 | 9.7% | 31 | 100% |
| | 48 | The Arabic curriculum promotes the learners' elocutionary and written skills. | 5 | 16.1% | 16 | 51.6% | 7 | 22.6% | 3 | 9.7% | 31 | 100% |
| | 49 | The curriculum is relevant to the learners' needs and reality. | 3 | 9.7% | 13 | 41.9% | 12 | 38.7% | 3 | 9.7% | 31 | 100% |
| | 50 | The textbooks topics suit the intellectual and linguistic levels of the learners. | 5 | 16.1% | 18 | 58.1% | 7 | 22.6% | 1 | 3.2% | 31 | 100% |
| | 51 | The textbooks topics are well graded. | 7 | 22.6% | 21 | 67.7% | 2 | 6.5% | 1 | 3.2% | 31 | 100% |
| | 52 | The curriculum contributes in bringing out learners who are able to write and comprehend MSA. | 8 | 25.8% | 16 | 51.6% | 7 | 22.6% | 0 | 0.0% | 31 | 100% |
| | 53 | The curriculum contributes in promoting the learners' creative skills. | 3 | 9.7% | 13 | 41.9% | 9 | 29.0% | 6 | 19.4% | 31 | 100% |
| | 54 | The grammar topics contribute in promoting the learners' ability to write and communicate. | 10 | 32.3% | 14 | 45.2% | 7 | 22.6% | 0 | 0.0% | 31 | 100% |
| | 55 | The learners have the opportunity to practice the grammar exercises. | 8 | 25.8% | 14 | 45.2% | 6 | 19.4% | 3 | 9.7% | 31 | 100% |

# نتائـج الدراسـة وتوصياتها

## أولاً: النتائج

تعتبر الازدواجية اللغوية من الظواهر التي لها الأثر البالغ على التعليم عموما وعلى وجه الخصوص تعليم مادة اللغة العربية، وبالتأكيد فإن استخدام العامية في تدريس هذه المادة يؤثر سلباً على مستوى الأداء اللغوي للطلاب وإلى ضعف كفاءتهم اللغوية. تتناول هذه الدراسة أثر ازدواجية اللغة على تعليم مادة اللغة العربية وتعلمها في مدارس صنعاء الثانوية، وتهدف إلى معرفة الأسباب التي تدفع كلًا من المعلمين والطلاب لاستخدام اللغة العاميّة في تعليم دروس اللغة العربية . ثم تحاول الدراسة أيضاً تسليط الضوء على العلاقة المباشرة لاستخدام اللغة العاميّة بتدني مستوى المهارات اللغوية للطلاب في الفصحى.

لقد أظهرت الدراسة الحالية المبنية على دراسة ميدانية لأثر الازدواجية اللغوية في تعليم مادة اللغة العربية وتعلمها في مدارس صنعاء الثانوية أن معدل استخدام معلمي مادة اللغة العربية للفصحى في أثناء تدريسهم للمادة لا يتجاوز 73%، بمعنى أن المعلمين أحياناً يستخدمون هذا النمط اللغوي في التفاعل الصفي وأحياناً أخرى يلجؤون إلى استخدام العامية لغرض التوضيح وتبسيط المفاهيم حسب إفادتهم، في حين أن استخدام الفصحى من قبل الطلاب لا يتجاوز 61% وحسب معايير درجة التوفر المتبعة في تحليل الدراسة[65] فإن هذه النسبة المتدنية تشير إلى أن الطلاب نادراً ما يستخدمون النمط الفصيح في أثناء الحوار والمناقشة مع معلميهم خلال تلقي دروس مادة اللغة العربية.

كما أظهرت الدراسة أيضاً تباينا ملحوظاً بين آراء المعلمين والطلاب بخصوص استخدام العامية من بعض معلمي مادة اللغة العربية لغرض الفهم والاستيعاب، ففي حين يفيد 61.2% من المعلمين أنهم يلجؤون إلى استخدام اللغة الوسطى أو ما يسمى بعامية المثقفين كما أطلق عليها بدوي (1973)، تقرر نسبة 83.4% من الطلاب أن تلقي دروس اللغة العربية بالفصحى يساعد على الفهم والاستيعاب، كما أن 83% منهم يفضلون تلقي دروسهم بهذا النمط اللغوي. وأوضحت الدراسة أن النسبة المتدنية لاستخدام الفصحى من قبل الطلاب واستخدامهم للعامية بدلا عن ذلك سببها ضعف قدراتهم اللغوية التواصلية التي تمكنهم من التعبير عن أفكارهم بالفصحى، وهذا الضعف يعتبر نتاجاً طبيعيا واضحاً للاستخدام المتكرر للعامية في أثناء تدريس مادة اللغة العربية مما جعل من استخدام الفصحى داخل الصف الدراسي أمرا غريباً وغير مألوفاً بالنسبة إلى الطلاب، كما أن ندرة استخدامها من بعض معلمي مادة اللغة العربية جعلها تبدو وكأنها لغة أجنبية الأمر الذي يولد الشعور لدى الطلاب بالتصنع والإرباك والخوف من ارتكاب الأخطاء اللفظية عند استخدامها. فلقد أشارت الدراسة إلى قصور معلمي مادة اللغة العربية

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[65] الصفحة 104 من الفصل الرابع توضح آلية تفسير النسب.

في إكساب الطلاب مهارات الاتصال اللفظية السليمة، فالمعلومات النظرية التي يتلقاها الطلاب تطغى على المهارات اللغوية والتي من شأنها رفع مستوى أداؤهم اللغوي، فمن الواضح أن هناك تركيزاً على إعطاء الطلاب المعارف اللغوية فضلاً عن تطوير مهاراتهم اللفظية، الحقيقة التي ظهرت من خلال نتائج الدراسة التي أشارت إلى ضعف القدرات اللغوية التواصلية للطلاب، فالطلاب لديهم معرفة لغوية جيدة لكنهم يفتقرون إلى الأداء اللغوي الذي يمكنهم من القدرة على الحوار والمناقشة وإنتاج الجمل والتعابير السليمة بمعنى أن الطلاب لديهم معرفة عن اللغة لكنهم لا يعرفون اللغة نفسها، فالمعرفة اللغوية تقتضي الالمام بقواعد اللغة بينما الأداء اللغوي يستلزم إتقان مهاراتها وتوظيف قواعدها لإنتاج التراكيب اللغوية السليمة.

كما أظهرت الدراسة أن هناك فروقاً ذات دلالات إحصائية بن استجابات كلا من المعلمين والطلاب فيما يتعلق بمحوري الجوانب النفسية والاجتماعية، وهذا التباين يعود إلى، كما ذكر في سياق البحث، الفرق في الإدراك اللغوي بين العينتين، فالمعلمون يدركون أهمية اللغة ومكانتها سواءاً كأداة وسيطة للتعليم أو وسيلة من وسائل الحفاظ على ثقافة المجتمع وهويته أكثر من الطلاب.

وكشفت الدراسة أيضاً فروقاً ذات دلالات إحصائية بين استجابات معلمي مادة اللغة العربية حسب متغير الجنس، فالمعلمون يتلقون تدريباً أكثر من المعلمات رغم ضعف الاهتمام بجوانب التدريب والتأهيل للمعلمين إجمالاً، فلقد أوضحت الدراسة أن نسبة من يتلقون التدريب الكافي كمّاً و نوعاً لا تتجاوز 60% بمعنى أن معلمي مادة اللغة العربية نادرا ما يتلقون التدريب الكافي للارتقاء بمستواهم العلمي و التعليمي. كما أن هناك ضعفاً في التفاعل مع مواضيع الدورات التدريبية نظراً لقصور تلبية هذه البرامج التدريبية للاحتياجات التدريبية للمعلمين.

وأخيراً كشفت الدراسة أن هناك هوة بين تقارير الموجهين و الواقع التعليمي الذي يعايشه الطالب داخل الصف الدراسي. ففي حين تشير تقارير الموجهين إلى أن معلمي مادة اللغة العربية دائماً يستخدمون الفصحى وبنسبة تصل في كثير من الأحيان إلى 90% تفيد الدراسة إلى أن استخدام معلمي اللغة العربية للفصحى في أثناء تدريسهم للمادة لا يتجاوز 73% بمعنى أنهم أحياناً يستخدمون هذا النمط اللغوي وغالبا ما يستخدمون اللغة الوسطى أو كما يطلق عليها البعض، كما ذكر آنفاً، عامية المثقفين، الأمر الذي يشير إلى أن تقارير التوجيه المرفوعة من الميدان التربوي لا تعكس الواقع التعليمي الحقيقي لا لقصور الموجهين في أداء أدوارهم المنوطة بهم ولكن نتيجة للمواقف التعليمية المصطنعة من بعض المعلمين أثناء زيارات الموجهين لهم في فصولهم الدراسية، فالمعلم يحاول جاهداً أن يبرز كل ما لديه من قدرات ومهارات لغوية في أثناء زيارة الموجه بغرض نيل إعجابه وتقديره، فإذا انتهت الزيارة الصفية وغادر الموجه عاد المعلم لاستخدام العامية أو على الأقل اللغة الوسطى كما هو معتاد عليها مع طلابه.

# ثانياً: التوصيات

توصي الدراسة بضرورة إلزام معلمي مادة اللغة العربية وحثهم على استخدام الفصحى في أثناء عرض دروس اللغة العربية وبالتالي بقية المواد الدراسية وجعل استخدامها بنداً مهماً من بنود التقويم أثناء زيارة الموجهين لهم في فصولهم الدراسية. كما توصي الدراسة بضرورة التأكيد على تعليم اللغة العربية وظيفياً، بمعنى التركيز على وظائف اللغة فضلاً عن معارفها لما في ذلك من الأثر البالغ في رفع مستوى الأداء اللغوي للطلاب.

وتوصي الدراسة أيضاً بتغليب المهارات اللغوية سواءاً عند تصميم المناهج أو في أثناء تدريسها للطلاب على المعارف النظرية، فتعليم اللغة العربية ينبغي أن يتضمن اكتساب اللغة لا مجرد تعليمها وينبغي على معلم اللغة العربية خلال إلقائه للدروس مد جسور الحوار والمناقشة مع طلابه حتى يكونوا عنصراً فاعلاً في عملية التعليم والتعلم وأن يبتعد عن طريقة السرد والالقاء التي تجعل من الطالب مجرد متلقي سلبي صامت لا يشارك أو يحاور أو يتفاعل مع معلمه خلال عرض الدرس. و ينبغي على معلم اللغة العربية أيضاً التركيز على رفع القدرات اللفظية للطلاب وتعويدهم على الحوار والمناقشة بالفصحى وجعلها نمطاً لغوياً سائداً في أثناء التفاعل الصفي. كما توصي الدراسة بإعادة النظر في برامج التدريب والتأهيل لمعلمي مادة اللغة العربية ووضع البرامج التدريبية المناسبة الي تلبي احتياجات المعلمين التدريبية إضافة إلى توزيع فرص المشاركة بين جميع المعلمين بالتساوي ذكوراً وإناثاً.

وأخيراً توصي الدراسة بضرورة التأكيد على استخدام الفصحى في المراحل الأولى من التعليم الأساسي مع مراعاة القدرات اللغوية للتلاميذ وتعويدهم على سماع مفرداتها وعباراتها وتراكيبها من خلال القصص الهادفة والوسائل السمعية والبصرية كنوع من أنواع الأنشطة اللاصفية المعززة لمادة اللغة العربية والتي من شأنها تطوير المهارات اللغوية للتلاميذ.

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**ملخص**

تعتبر الازدواجية اللغوية من الظواهر التي لها الأثر البالغ على التعليم عموما وعلى وجه الخصوص تعليم مادة اللغة العربية، وبالتأكيد فإن استخدام العامية في تدريس هذه المادة يؤثر سلباً على مستوى الأداء اللغوي للطلاب وإلى ضعف كفاءتهم اللغوية. تتناول هذه الدراسة أثر ازدواجية اللغة على تعليم مادة اللغة العربية وتعلمها في مدارس صنعاء الثانوية، وتهدف إلى معرفة الأسباب التي تدفع كلًا من المعلمين والطلاب لاستخدام اللغة العامّية في تعليم دروس اللغة العربية . ثم تحاول الدراسة أيضاً تسليط الضوء على العلاقة المباشرة لاستخدام اللغة العامّية بتدني مستوى المهارات اللغوية للطلاب في الفصحى.

**الكلمات المفتاحية**: الازدواجية اللغوية ـ العملية التعليمية ـ مادة اللغة العربية ـ اللغة العامّية/ الفصحى ـ الكفاءة اللغوية.

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**Abstract**

Arabic diglossia has great impact on the field of education in general and teaching the Arabic course in particular. The use of the vernacular in teaching the Arabic course certainly affects students' linguistic performance and leads to poor proficiency. This study mainly investigates the impact of diglossia in the teaching and learning process in Sana'a secondary schools. It attempts to explore the reasons that stimulate both the Arabic course teachers and the students to have recourse to the vernacular in the process. It also attempts to investigate the relation of vernacular use in classroom interaction to the students' low linguistic level.

**Keywords**: Diglossia – Teaching/Learning process – Arabic Course - Vernacular /Standard - Linguistic Proficiency.

**Résumé:** L'impact de la diglossie arabe est évident dans l'éducation en général et dans l'enseignement du cours d'arabe en particulier. L'utilisation de la langue vernaculaire dans l'enseignement du cours d'arabe a certainement des effets négatifs sur la compétence linguistique des élèves et mène à une mauvaise maîtrise de la langue. Cette étude examine principalement l'impact de la diglossie sur le processus d'enseignement/apprentissage dans les écoles secondaires de Sanaa. Elle essaie d'explorer les raisons pour lesquelles les enseignants du cours d'arabe et les étudiants ont recours à la langue vernaculaire dans le processus. Il tente aussi d'examiner la relation entre l'utilisation du vernaculaire dans l'interaction en classe et le niveau de compétence linguistique faible des élèves.

**Mots-clés**: diglossie – enseignement/apprentissage – le cours d'Arabe – le vernaculaire/l'arabe standard - compétence linguistique.

# SUMMARY

# The Impact of Diglossia in Teaching/Learning the Arabic Course in Sana'a Secondary Schools

Dissertation submitted as a partial fulfillment in candidacy for the degree of
MAGISTER in Sociolinguistics

*Presented by*                                          *Under the Supervision of*

Ibrahim Hashim Al-Huri                          Dr. Zoubir Dendane

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**2011-2012**

# Abstract

The present study attempts to investigate the impact of diglossia in teaching and learning the Arabic course in Sana'a Secondary Schools. It highlights the sociolinguistic phenomenon 'diglossia' with relation to education and its effect on education in general and teaching the Arabic course in particular. Recently, clear shortcomings and deficiencies have been noted in the students' linguistic skills in all Arab schools, particularly at the secondary level. Some educationists attribute that lack of students' linguistic performance to the language variety used by teachers in classroom, particularly those who are teaching the Arabic course. The study significance lies in investigating the variety used in classroom interaction of Sana'a secondary schools and determining the students' weakness points as regards the use of Modern Standard Arabic (MSA) when interacting with their teachers. It also investigates the reasons that stand behind the Arabic course teachers' use of the vernacular in teaching Arabic and highlights the impact of such a procedure on the students' linguistic proficiency.

For the purpose of achieving the objectives mentioned above, three sets of questionnaires were administered on a sample consisting of students and teachers from both genders in Sana'a secondary schools. The data collection was also based on the Arabic teachers' interview as well as the Arabic course inspectors' reports. The data collected from the sample population were processed and analyzed by the use of SPSS statistical programme and the results of the questionnaires items were interpreted accordingly.

The data analysis shows that the Arabic course teachers in Sana'a secondary schools sometimes use MSA in teaching Arabic whereas students rarely use it when interacting with their teachers. It also argues that the students' linguistic deficiency lies in their lack of capacity to communicate with their teachers in MSA, not in comprehension as their teachers claim when they have recourse to the vernacular. In addition, the study unveils the importance of teachers' qualification since it has been asserted through the data analysis that the more experienced teachers showed higher attitudinal stances towards MSA than those holding less experience.

## Introduction

Diglossia is a common phenomenon that characterizes the Arabic-speaking World. The term diglossia has generally been used to describe a situation in which the spoken language, which is regarded by Ferguson (1959) as a Low variety (L) in a community, differs significantly from its written form, which is regarded as a High variety (H). Ferguson (1959) introduced the term 'diglossia' to refer to a situation "where two varieties of a language exist side by side throughout the community, with each having a definite role to play" (Ferguson, 1972: 232).

In Arabic, Modern Standard Arabic (MSA) functions as a High variety as it is used in the media, religious sermons, literary works and as a medium of instruction, whereas colloquial Arabic functions as a Low variety, the real mother tongue used in family talk, shopping, talking with friends and generally for people's day-to-day communication.

Diglossia has great impact on the field of education since colloquial forms of Arabic seem to be the predominant variety used in instruction and interaction inside classrooms and a medium of communication between teachers and students in the various classroom situations. In fact, using colloquial forms of Arabic expands the gap between Standard Arabic and the dialect in favour of the latter, and leads to serious linguistic deficiency of students.

Indeed, students' poor proficiency in MSA might be attributed to several reasons such as:

❖ the spread of dialects in the Arab world,

❖ the diglossic situations in both school and society,

❖ the curricula irrelevance and teachers' incompetence.

Some sociolinguists attribute the low quality results of education in the Arab schools to the diglossic situations in classrooms and the linguistic distance between MSA and the different forms of spoken Arabic.

MSA is regarded and used in all Arab states as a medium of instruction. However, the vernacular, and at least a 'middle language' (Al-Batal, 2006), which is believed to exist between MSA and the vernacular, are the varieties predominantly used by teachers in most Arab schools. Arabic course teachers are among those who have recourse to the dialect in teaching Arabic under several reasons: assimilation, MSA complexity, and students' unfamiliarity with the H variety.

This procedure certainly complicates the teachers' duties of developing students' linguistic skills and widens the gap between MSA and the vernacular which is supposed to be bridged by the massive use of MSA in all courses. Unfortunately, Arabic course teachers occasionally have recourse to the dialect to teach Arabic lessons. Some of them use it spontaneously, while others believe that teaching in colloquial forms facilitates students' assimilation.

The study significance lies in investigating the variety used in classroom interaction of Sana'a secondary schools and determining the students' weakness points as regards the use of Modern Standard Arabic when interacting with their teachers.

## The research Questions:

The study mainly tries to answer the following questions:

1. To what extent do the Arabic course teachers use MSA in Sana'a Secondary Schools, and what are the reasons behind their use of colloquial Arabic in classroom interaction?

2. In what way does the use of colloquial forms of Arabic impact learners' linguistic proficiency and their academic achievement as a whole?

3. What are the students' attitudes towards MSA and colloquial Arabic in classroom interaction?

## The research hypothesis

In an attempt to answer these research questions, the following hypotheses were put forward:

1. A considerable number of teachers use a colloquial form of Arabic, some in a spontaneous manner and others believing the dialect may enhance students' assimilation.

2. There is a strong relationship between the use of colloquial Arabic in the teaching process and students' poor proficiency, which seriously affects their coverage of MSA grammar in a functional manner.

3. Students are aware of the importance of learning in MSA, and thus display negative attitudes towards the use of colloquial Arabic in classroom interaction.

The research work is divided into four chapters. The first chapter exposes some literature review related to our research. It introduces sociolinguistics and its relation to language in general and to education in particular. In addition, the chapter discusses the sociolinguistic phenomenon 'diglossia' and the status of MSA in Arab World.

The second chapter shows a linguistic review about the Yemeni society and summarizes the sociolinguistic situation in Yemen and its impact on education. Furthermore, it introduces the linguistic features of Sana'ani Arabic.

The third chapter introduces some details about the educational situation in Yemen. It discusses the low linguistic attainment in Sana'a secondary schools and the reasons that stand behind that. Moreover, it highlights the illiteracy dilemma and its high rate in the Yemeni society as well as the Arabic language teaching (ALT) profile in education.

The fourth chapter elucidates the methodology and procedures of data collection and presents them quantitatively and qualitatively. It also displays the results of the research data analysis and discusses the findings accordingly.

## Study Methodology

To achieve the objectives of the study and attain answers to the research questions, three sets of questionnaires, designed to include the important factors that affect students' progress in MSA, were administered to the study sample. They include psychological, pedagogical, social and educational factors. The study is also based on the Arabic teachers' interview as well as the inspectors' reports to cover the study area and obtain the required data for the research.



**Figure 1**. The student respondents' rates as regards their grades

The sample for this study consists of 202 students including males and females from all grades of secondary education, first, second and third, and 31 teachers from both genders. They were selected randomly from eleven secondary schools in Sana'a city.

Figure 1 shows the rates of the student respondents as regards their grades and figure 2 displays the teachers respondents' rate in comparison with the students' rate.



**Figure 2**. The teachers respondents' rates to the students'

Sana'a was selected as an area of study because of the dialectal variations available in this city since it is the capital of Yemen and includes inhabitants from different regions of the country. Indeed, both teachers and students in Sana'a schools are from different areas of Yemen and speak different dialects, the matter in fact which helps in achieving the objectives of the research.

## Data Processing

In this study, different statistical means have been used to process the collected data of the research. It was mainly based on SPSS statistical programme in analyzing data.
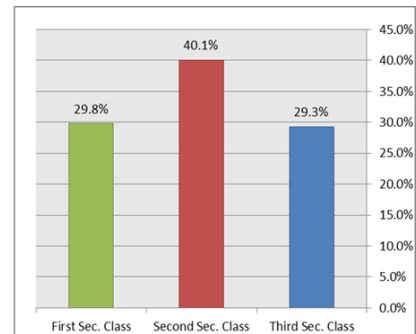
**Range**: 4-1= **3**

The weighted mean = the length between the categories.

**The weighted mean** = range (3) ÷ the number of categories (4) = **.75**

The availability degree = The average of the four opinions' rates.

**The availability degree** = Mean ÷ 4 (the four categories).

| Availability Degree | |
|---|---|
| **The Rate** | **Opinion** |
| 43.7% and less | Never |
| 43.8% – 62.4% | Rarely |
| 62.5% – 81.2% | Sometimes |
| 81.3% - 100% | Always |

Table 1. The availability degree interpretation

| Mean Interpretation | |
|---|---|
| **The Weighted Mean** | **Opinion** |
| 1 – 1.75 | Never |
| 1.76 – 2.4 | Rarely |
| 2.5 – 3.24 | Sometimes |
| 3.25 - 4 | Always |

Table 2. The Mean interpretation

Table 1 shows the mechanism of interpreting the availability degree of the questionnaires' items and table 2. shows the mean interpretation.

## Data Analysis

In analysing the data, we have adopted quantitative and qualitative approaches to the description of the sample population's responses in the different research tools, then, the research questions have been answered accordingly.

**Question No. 1**: **To what extent do the Arabic course teachers use MSA in Sana'a Secondary Schools, and what are the reasons behind their use of colloquial Arabic in classroom interaction?**

The study results revealed that the Arabic course teachers' average use of MSA in classroom interaction, from the students' point of view, was 73% (a percentage that includes the different degrees of MSA use 'always', 'sometimes' and 'rarely'), with a mean of 2.921 which means they sometimes use
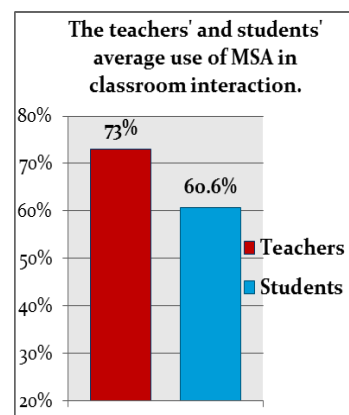


Fig. 3. The teachers' and students' average use of MSA

MSA in teaching the Arabic lessons and other times use what so-called 'middle language'. Accordingly, they shift back and forth between MSA and the middle language and occasionally to their dialects as asserted in the study analysis.



Fig. 3. The teachers' switch between MSA, Mid. Language and dialect

Figure 4. shows the different degrees of MSA use in classroom interaction. 12% of teachers never use MSA and use instead their dialects; only 31% of them use MSA, whereas 57% of them mix MSA with dialect or use the middle language.
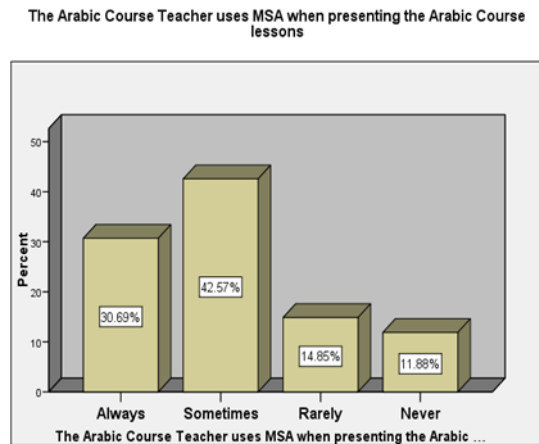


Fig. 4. The teachers' use of MSA

On the other hand, the students' average use of MSA when interacting with their teachers is about 61% (including the different degrees of MSA use 'always', 'sometimes', and 'rarely'), with a mean of 2.426 which indicates their high degree of dialect use in classroom interaction. Figure 5 shows that only 12% of the students use MSA when interacting with their teachers, 23% of them never use MSA in classroom interaction, whereas 65% of them mix MSA with their dialects or use the middle language.
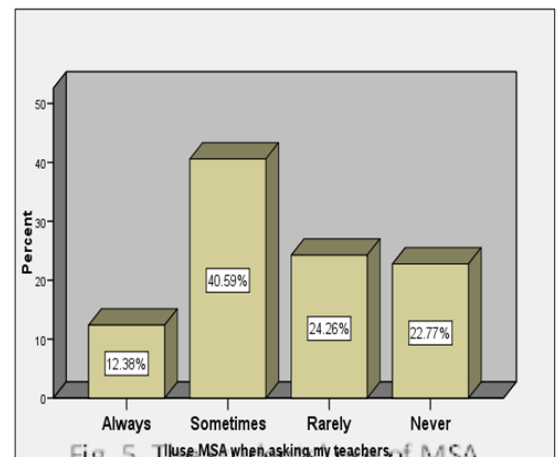


Fig. 5. The students' use of MSA

Unlike their teachers, they shift back and forth between their dialects and the middle language and some efforts are made to use MSA due to their deficiency in the functions of Arabic as a whole.
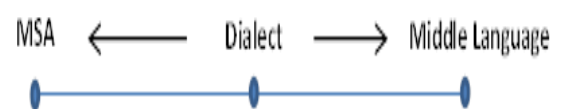


Fig. 6. The students' switch between MSA. Mid. Language and dialect

In terms of the reasons of vernacular use in classroom interaction, the findings unveiled that some teachers have recourse to the dialect to explain the difficult words and expressions which students have not heard before to make them 'linguistically closer' and easier to understand by all the less linguistically proficient students in the class, while others believe that the use of the vernacular enhances the students' assimilation.

On the other hand, the students use the dialect in classroom interaction because they are not qualified enough to communicate in MSA and they find it difficult to converse in this variety. The study reveals that 68% of the students have recourse to their own dialects throughout the classroom interaction due to their deficiency in MSA communicative skills.

As regards assimilation, the study revealed a contradiction between the teachers' and the students' responses since 61% of the Arabic course teachers believe that the use of the vernacular in teaching the Arabic lessons helps in assimilation while, on the contrary, 83% of the students think that receiving their lessons in MSA enhances their comprehension of the lessons.

**The difference in the students' and teachers' responses in terms of MSA use.**

■ The use of the vernacular helps in assimilation.
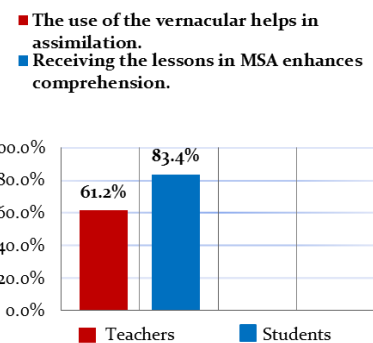■ Receiving the lessons in MSA enhances comprehension.



Fig. 7 The difference in the sample's responses in terms of MSA use

Thus, the study proved that the students' problem with MSA is not in assimilation as their teachers claim, but rather in their disability to express their ideas in this variety during the classroom interaction. In other words, their deficiency is in communicative skills and linguistic productivity. So, the students have recourse to their dialects due to their disability to use MSA in expressing their ideas.

**Question 2. In what way does the use of colloquial forms of Arabic impact learners' linguistic proficiency and their academic achievement as a whole?**

The majority of teacher respondents with a rate of 55% view that the use of the vernacular in teaching Arabic always contributes in decreasing the students' linguistic attainment.

In addition, table 3 below shows that the use of colloquial forms of Arabic impact learners' linguistic proficiency and their academic achievement with a degree of 84%.

In fact, the teachers' recurring use of the dialect in teaching the Arabic course affects the students' linguistic attainment and that is clear in the students' deficiency in the communicative skills as they cannot express their ideas in MSA during the classroom interaction.



The use of colloquial form of Arabic contributes the maximizing of the students' deficiency.
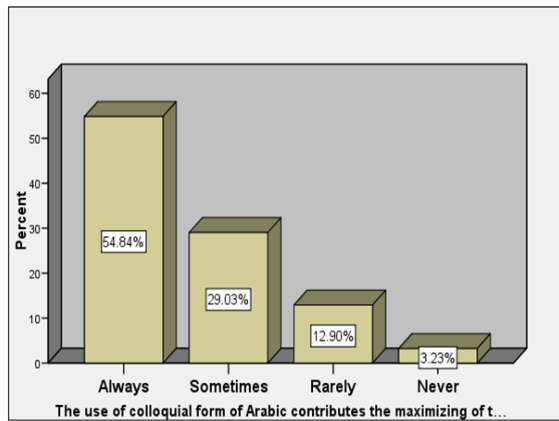
Fig. 8. The vernacular effect on students' proficiency

| Item No. | Item | Mean | Standard deviation | Effect Degree | Opinion |
|---|---|---|---|---|---|
| 13 | The use of colloquial form of Arabic contributes in maximizing the students' deficiency. | 3.355 | 0.839 | 83.9% | always |

Table 3. The vernacular effect on students' proficiency

Therefore, the use of the dialect in teaching Arabic, from the teachers'point of view, negatively affects the students' linguistic attainment. On the contrary, they advocate the notion of mixing the dialect and MSA as a means of getting students comprehend much better since 68.5% mentioned that this mixture helps in lessons assimilation.

**Question 3. What are the students' attitudes towards MSA and colloquial Arabic in classroom interaction?**

Actually, the results revealed that both groups of respondents highly appreciate MSA and regard it as prestigious as they feel proud of it. This is a clear indicator of their positive attitudes towards MSA. In addition, our findings revealed significant differences between the two groups' attitudes in terms of psychological and social factors since they are more available with teachers than students.

In other words, the teachers are more aware of MSA significance and its positive role whether in education as a language of instruction or in the society as a tool of keeping the identity and this gap might be attributed to the so-called 'language awareness' (Train, 2003), due to the difference in knowledge and cognition between the teachers and the students.

The teachers' and students' attitudes towards MSA in terms of the social and psychological Factors

Fig. 9 The difference in the sample's view of MSA
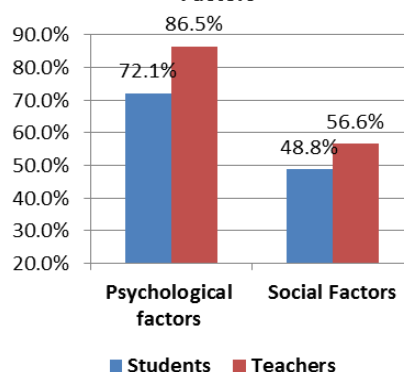
In fact, the students showed highly positive attitudes towards learning their lessons in MSA and thus revealed the high awareness of the importance of MSA to be used in the teaching/learning process. Unfortunately, their weaknesses in MSA communicative skills, as mentioned, lead them to be satisfied to learn their lessons in the dialect which they find much closer to their language level.

## Conclusion

In fact, there is a clear neglect of MSA use in the teaching and learning process of the Arabic course lessons in Sana'a secondary schools. In spite of their high appreciation of MSA, both teachers and students occasionally have recourse to the dialect in classroom interaction for different reasons. The teachers maintain that they sometimes use the dialect to help students' lesson assimilation, whereas the students report that they understand better when receiving the lessons in MSA but they cannot communicate in this variety. This clearly shows the gap between their perception and production.

The students' low linguistic level and deficiency in MSA communicative skills is a natural output of the teachers' recurring use of the dialect in classroom interaction.

Therefore, the study suggests more concentration on developing the students' linguistic performance than giving them abstract knowledge of the language system