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***TEACHING ARABIC AS A FOREIGN LANGUAGE  
Origins, Developments and Current Directions***

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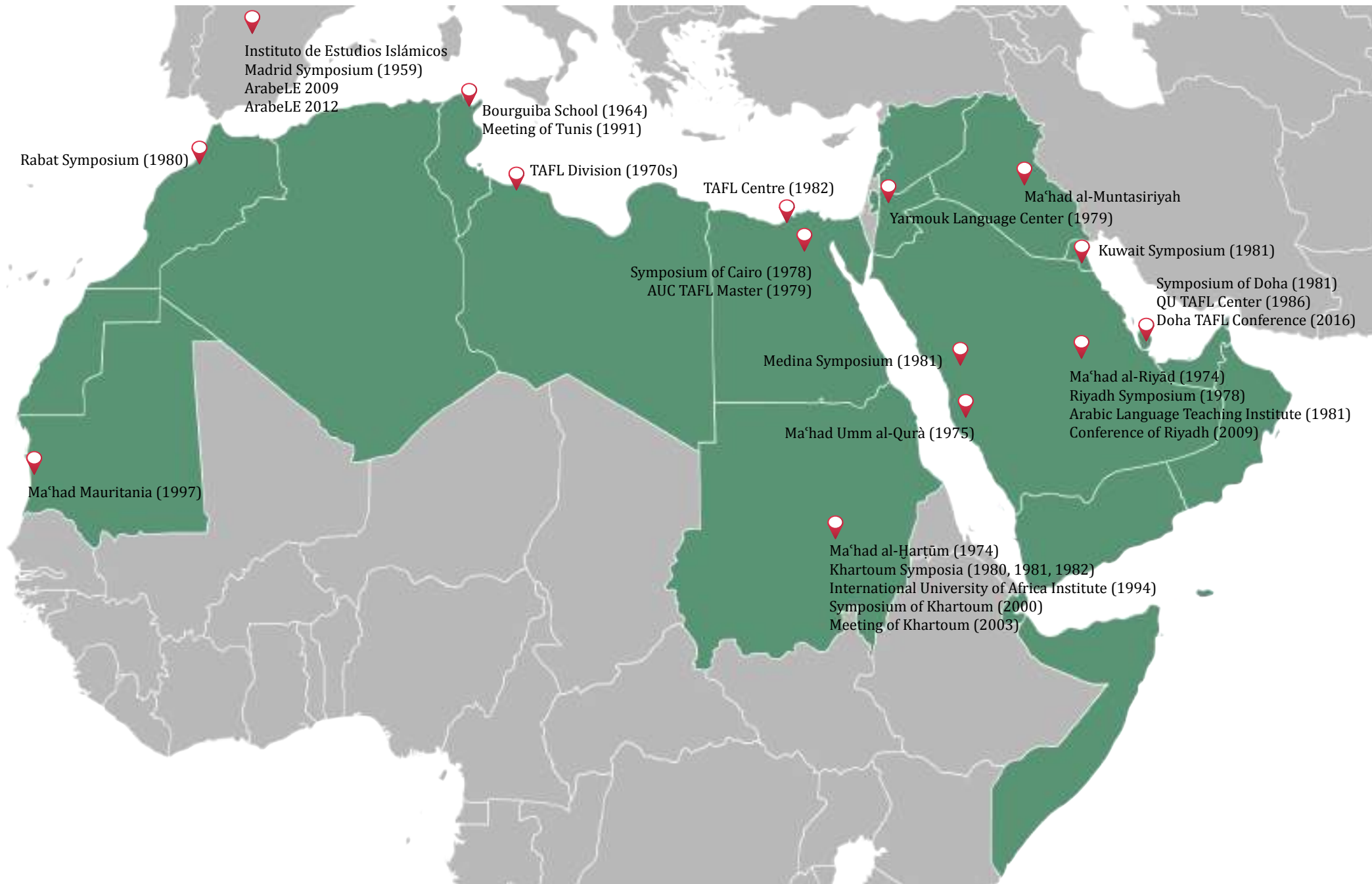
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## LIST OF ABBREVIATIONS

AATA	American Association of Teachers of Arabic
ABEGS	Arab Bureau of Education for the Gulf States
ACTFL	American Council on the Teaching of Foreign Languages
AFL	Arabic as a Foreign Language
ALECSO	Arab League Educational Cultural and Scientific Organization
ALLT	Arabic Language Learning and Teaching
APT	Arabic Proficiency Test
ASL	Arabic as a Second Language
AUC	American University in Cairo
CEFR	Common European Framework of Reference for languages
CoE	Council of Europe
FL	Foreign Language
FLT	Foreign Language Teaching
H	Anno Hegirae
HL	Heritage Language
IBLV	Institut Bourguiba des Langues Vivantes
ISESCO	Islamic Educational Scientific and Cultural Organization
IUA	International University of Africa
L1	First Language, mother tongue
L2	Second Language
MSA	Modern Standard Arabic
SL	Second Language
TAFLL	Teaching Arabic as a Foreign Language
TASL	Teaching Arabic as a Second Language
UNESCO	United Nations Educational, Scientific and Cultural Organization
WFAIIS	World Federation of Arab Islamic International School

Figure 1: Map of the Arab World with the most important Institutes and conferences in the field of Teaching Arabic as Foreign Language



## INTRODUCTION

The study concentrates on the genesis and developments of the discipline called Teaching Arabic as a Foreign Language (TAFL) within the Arab world between 1958 and 2015. As a consequence, the goal of the research is to outline a historical review of the development of the teaching of Arabic as a foreign language from its beginning until the present day. Even though the research is mostly focused on the investigation of the last four decades of the 20<sup>th</sup> century and the first fifteen years of the current one, a general overview of the previous period is given in order to allow the reader to understand the historical context of nowadays trends. The most influential scholars and significant works that contributed to the development of the discipline are taken into account. Furthermore, approaches, trends, methods and methodologies used in the field are analyzed, together with the narration of the main historical events that affected the Middle Eastern region.

Many scholars tried to describe the origins of TAFL (e.g. Mekki 1966; Nasr 1978; Souissi 1979; Altoma 1980; Muhammad Ahmad 1980; Badawi 1992; Alosaili 2002; Versteegh 2006; Ryding 2013, etc.). Generally, these scholars pointed out that the teaching of Arabic to foreigners was a matter of foreigners themselves, namely non-Arabs. For instance, Mekki (1966) began to narrate the birth of TAFL in Toledo, at the School of Translators, where Arabic was taught during the 12<sup>th</sup> century. However, after the 1960s onwards TAFL began to raise Arab scholars' research interests within the Arab world. For example, in 1978 the Lebanese scholar Raja Tawfiq Nasr decided to write a personal response to a felt need by teachers of Arabic as a foreign language that he sensed in the Middle East, East Africa, North Africa, Europe, the United Kingdom and the United States (cf. Nasr 1978). The work was preceded and followed by many other significant contributions; not only, the first institutes dedicated to this new born branch were created in various Arab countries like Tunisia, Sudan, Saudi Arabia, Egypt, Jordan.

As previously stated, the focus of the present research is therefore to describe the origins, developments and current directions of a subject that started as a branch of applied linguistics and then developed into a full-fledged discipline. As previously clarified, the time span considered goes between 1958 and 2015, even though a quick overview on the previous

period is provided. With respect to the geographical area taken into consideration, the study aims to examine debates, scholarly productions and activities on TAFL of the whole Arab world, with special attention to three strategic countries for the history of the discipline. These countries are: Tunisia, Egypt and Saudi Arabia. Nonetheless, the study does not exclude those significant contributions on TAFL that were produced outside this geographical area. In particular, the researches and debates on TAFL taken into account include also in this order: North America, Europe, South-East Asia and South America.

The development of Teaching Arabic as a Foreign Language is analyzed through various perspectives: geographical, historical and contextual. However, if the historical perspective is directly visible in the arrangement of the chapters, where the § Historical Background chapters are categorized and named according to a chronological division, the geographical and contextual perspectives have not such a textual visibility and are dealt with within the single chapter. For example, on the geographical scale, the debates that generated within the various Arab countries national boundaries (e.g. Tunisia, Egypt, Saudi Arabia, Sudan) and their differences are examined and considered across the text of every chapter. While in Tunisia and Saudi Arabia TAFL showed secular and religious orientations respectively, in Sudan the discussion on TAFL was characterized since its dawn by a mixture of subjects and was not pure as in other Arab states, though included reflections on the African country unique language panorama, arabization and linguistics.

TAFL is also analyzed from an historical point of view, underlining its developments through the works of famous scholars and arabists that contributed to enrich the discussions around it. Through scholars' words the main directions of the discipline are traced, together with its developments: from a simple branch, to an independent field, which experienced a phase of discovery, faced new challenges and then reached the status of a full-fledged discipline.

Not only, background details and contextual data are mentioned, so that to give a complete overview of the environment and the people that took part in the debate on TAFL and made it evolve into a wider subject. Emphasis on the scholars' proveniences, background studies, readings, ideas, influences is therefore put. As a matter of fact, many scholars, during the 1970s and 1980s, took inspiration from their North American and European colleagues, who dealt with Arabic and Foreign Language Teaching in general. TAFL Arab scholars took inspiration from great linguists like Fernand de Saussure, Leonard Bloomfield, Robert Lado, Noam Chomsky, to cite a few. For instance, Ridha Souissi reported theories and took particular stances in his work of 1979. The Tunisian scholar refused the traditional methods of language teaching (*turuq taqlīdiyya*) and embraced the structural ones (*ṭarīqa haykaliyya*).



The theories reported by Souissi to support his choice were derived from his readings and precisely those regarding the teaching of French abroad and the *méthodologie structuro-globale audio-visuelle* (SGAV) also called Zagreb-Saint-Cloud method (see § Historical Background; § Tables). Hence, this perspective aims to contextualize the information on TAFL and draw a clear picture of the subject influences and trends in the period analyzed in the research.

In general, the research considers the main themes developed by the debates on TAFL during the years, like: TAFL teachers' training, teaching methods, textbook writing, diglossia, language planning, syllabi, proficiency, testing, etc. For example, since the history of Teaching Arabic as a Foreign Language is plenty of notable examples of textbooks, workbooks and courses for foreign learners, an overview on the matter could not be avoided. Nonetheless, an in-depth study on the topic should be produced in a separate research. Some renowned examples of textbooks are therefore discussed (e.g. Abboud and McCarus 1968a, 1968b; al-Gafsi 1986; Badawi and Younis 1988 [1983]; IBLV 1990; Sieny 1991, 1994, 1995; Brustad, al-Batal, al-Tonsi 1995, 1997, 2001; al-Hamid 2004 [1986]; Taima and Al Naqa 2009 [1983]).

Some of the topics mentioned above are highlighted more than others. For example teaching methods are widely discussed. In this light a clarification should be done. The historical background on TAFL analyzes the theoretical implications of a general discussion: that of its scholars. Theoretical implications do not always correspond to its practical ones. For example, during the 1960s and 1970s the Bourguiba School of Tunis (IBLV) promoted the use of Arabic as the only vehicular language in the class of Arabic as a Foreign Language (AFL). This stance was confirmed by some of its scholars during the Symposium of Riyadh of 1978, who listed the main teaching principles on which the Tunisian School carried out its lessons. On the practical level, however, this did not always happen, since a certain use of French was witnessed (see § Historical Background). This situation was not unique of the Bourguiba School (IBLV) only though. On the contrary, the gap between theory and classroom practice was a trend witnessed in the field of TAFL in many institutes within the Arab world during the first decades after TAFL birth. Hence, the discussion raised in the following chapters on TAFL approaches and methods should be mainly considered on the theoretical level, since it is derived from the words, statements and declarations of its eminent scholars, who provided little evidence of practical applications or truthful records of TAFL in class (e.g. Ben Ismail 1983; Madkour 1985; Alosaili 2002). Only a specific study of the teaching and learning environments where these theories were applied could provide information on the practical

aspects of TAFL from the 1960s on. In this light, scholars and researchers should go in depth in this direction, in order to find this information, which is hard but not impossible to find (see § Rationale of the Study).

As a result, the criterion at the basis of the chronological division here proposed is to be found in the focus on the evolution of Teaching Arabic as a Foreign Language as a subject of enquiry. In this sense the practical side of the matter would have a different chronological subdivision, since the practical establishment of teaching orientations may not have coincided with their theorization.

Last but not least, attention is paid to language qualification systems, namely scales of levels, guidelines, placement tests, Arabic Proficiency Tests (APT) and certifications. These topics were selected in an early phase of my research as specific themes of the research itself. This is because they seemed particularly intriguing and interesting, by virtue of their scattered presence in general discussions on TAFL developed both by Arab and non-Arab scholars. The topics search therefore constituted a real challenge and for this reason special attention is paid in the § Historical Background, when considered necessary. For instance, in § Chapters 3 and 4 the incubation of the Arabic Proficiency Tests drafted in the United States between 1967 and 1974 is narrated, thus included in the general historical excursus on TAFL, so that to highlight the *status quaestionis* concerning language qualification systems. Not only, the aforementioned topics are further developed in the § Annexes so to give the fully dedicated attention they deserve. Even though the topics mentioned above represent an important component of my thesis, they must be considered in any case secondary if compared to the overall historical approach. Attention is also drawn to the creation of a TAFL glossary, which sums up more than 500 words from English to Arabic and more than 600 words from Arabic to English.

#### *How to Read the Research*

The research is structured in sections and chapters. The first section refers to the § Historical Background, while the second to specific § Annexes. In addition, a series of § Appendices follow the § Conclusions.

Before the general dissertation a series of figures and lists are provided. These are:

- List of Abbreviations
- Arab World Map

### *List of Abbreviations*

The list of abbreviations enumerates the most frequent acronyms found in the text. Customarily, the acronyms repeated few times in the work – especially within the same paragraph – are placed soon after the complete expression and are not inserted in the § List of Abbreviations at the beginning of the research. With respect to the most important acronyms and those frequently repeated in the text, they are placed soon after the complete expression and then repeated in their shortened form in the whole work. If one may experience difficulties in recognizing acronyms, readers should refer to the § List of Abbreviations.

### *Arab World Map*

The map of the Arab world aims at giving a quick visual insight into the main TAFL institutes that were established in the region and that contributed to the development of the discipline. In addition to these, the most significant conferences and meetings on TAFL are also indicated. The reader that wants to have a quick overview of the places and kind of historical excursus narrated before immersing in the dissertation may use this tool.

Soon after the figures and lists explained above there is the present introduction, which is followed by the § Rationale of the Study and the § Area Approach, then the untitled sections § Models of Language Education and Arabic and a brief overview on the § Analytical Categories for Teaching Arabic as a Foreign Language that TAFL Arab scholars promoted through their works. These sections are deemed necessary to offer readers an overview of the whole work before they tackle an in-depth reading of the historical excursus. Soon after, the first section entitled § Historical Background, reports the historical setting of the teaching of Arabic as a foreign language, underlining its origins, developments and current directions within the Arab world, and partially outside of it. As clarified before, the excursus mainly explores the time span that go from 1958 to 2015, even though the previous period is quickly outlined.

In this light, § Chapter 1 is entitled “The Early Period” and discusses Arabic language learning and teaching until the rise of colonialism in the Arab region. It analyzes the innovations witnessed in the same field and continues until “The Colonial Period”, when the language panorama of some Arab countries (i.e. Morocco, Algeria and Tunisia) radically changed and bilingualism inserted itself in a region mostly dominated by Arabic for centuries. § Chapter 2 is entitled “Open Doors” and testifies to the opening and the lively debate on Arabic language, instruction and language teaching witnessed in the Arab countries after the undoing of colonialism. This period represents the turning point of the whole historical excursus, since it

lays the foundation for the birth of TAFL during the 1960s in the Arab world. Therefore, § Chapter 3 “The Birth of a New Branch” illustrates this history by sketching the creation of the institutes that firstly promoted TAFL as a branch of the Arabic language studies in the Arab world and the theories formulated by the scholars that frequented these scientific poles. The following chapters are dedicated to the § “Growth (1970s)” and § “Development (1980s)” of this branch, which evolved into an independent subject. Thus, the sections highlight the main achievements in TAFL together with the proliferation of studies, researches, scientific treatises and a description of the increase of interest in the Arabic language. § Chapter 6 entitled “New Challenges (1990s)” analyzes the debates and scholarly publications produced during the Nineties within the Arab world. It also puts in the limelight brand new topics, which injected new life in the discussions on Arabic language, TAFL and paved the way to globalization. The last chapter of the historical background is entitled § “In the 21<sup>st</sup> Century (2000-2015)”, it examines the evolution of TAFL in conjunction with today’s historical happenings and describes its gradual specialization, which produced a multiplication of its research branches and made it a full-fledged discipline taught at university level, discussed in international forums and by a wide range of scholars and educators all over the world.

The section dedicated to the annexes is divided into three chapters, which discuss different types of language qualification systems. § Chapter 8 “Scales of Levels and Guidelines” is therefore presented. The chapter aims at giving a quick overview on the guidelines created by Arab scholars to measure language skills, competences and manage proficiency levels. Following, § Chapter 9 is dedicated to “Assessment, Evaluation and Testing”, as it examines the production issued on the topic by Arab scholars. The last chapter of the section is dedicated to § “Certification” and it sheds light on a tool that has become strategic in the field of Arabic and Foreign Language Teaching – in general – in the recent years. The section devoted to the § Annexes is followed by the § Conclusions. Soon after a series of appendices are provided. These are:

- List of Events
- Tables
- Glossary
- Arabic Proficiency Test
- References
- Index

### *List of Events*

The § List of Events presents the most important happenings on Teaching Arabic as a Foreign Language that occurred during the time span investigated in the research. The list enumerates the conferences and the most relevant publications in TAFL, together with the creation of dedicated institutes. Finally, some indisputably important historical events are listed, so to provide readers with historical setting while reading through the TAFL main happenings of the last five decades.

### *Tables*

Tables collect the most important trends concerning teaching methods of Arabic as a foreign language. They summarize the wider discussion reported in the chapters of the § Historical Background.

### *Glossary*

At the end of the research an English-Arabic-English glossary is provided. The § Glossary groups more than 500 terms from English to Arabic, then more than 600 words from Arabic to English, which were considered relevant in TAFL and were anticipated in transliteration in the whole dissertation. The alphabetical order both for English and Arabic is followed.

### *Arabic Proficiency Test*

The present research aims at providing a sample Arabic Proficiency Test for foreign students of Modern Standard Arabic that I created while I was carrying out an internship at Cito Netherlands. The texts and items proposed are oriented on a bottom-up scale and follow the progression of the *Common European Framework of Reference for languages* scale of levels, which starts with the elementary levels A1 and A2, goes through intermediate B1 and B2 and ends with advanced levels, namely C1 and C2.

In the Arabic Proficiency Test sample provided at the end of the research the levels A2, B1 and B2 are taken into consideration. Learners' reading comprehension is tested. In specific, Texts 1 and 2 test level A2 of reading comprehension in MSA, Texts 3 and 6 test level B1 and Texts 4, 5 and 7 level B2.

The test was not administered yet, since it still needs to be formally revised by a scientific committee and then distributed to the appropriate population. Its goal is to certify an intermediate knowledge of Modern Standard Arabic among testees. As a matter of fact, if the candidate manages to complete the whole test, this will ascertain a good knowledge of the

language from the point of view of written comprehension, correspondent to the intermediate level B2 of the CEFR.

### *References*

The study lays its foundations on works written both in Arabic and other languages. Thus, § References are organized in two sections: the first groups works § In Languages Other Than Arabic and the second is dedicated to § References in Arabic. With respect to the last section, works are reported directly in Arabic, not in transliteration. Moreover Arabic reference works are ordered according to the scholar's name(s) transliterated. This choice has been done to facilitate citations inside the dissertation.

### *Index*

At the end of the research the § Index will help the reader to quickly find topics of his interest. This section lists a series of topics, which have been selected according to their significance.

## RATIONALE OF THE STUDY

When I first came across the teaching of Arabic as a foreign language (TAFL) as a research field I was in Tunis, sitting in a library waiting for some books to be collected from their shelves. Since there was limited access to the catalog, the gentle librarian Mrs. Rim offered me to help in finding works on TAFL written in Tunisia. After half an hour, I found myself in front of a pile of books, a scene that repeated several times in the following years. However, it was in that moment that I realized that what seemed a niche field in Italy and generally in Europe was not that small. What I knew about TAFL from outside the Arab world was in fact only the tip of the iceberg. Only few books on the topic circulated in the universities outside the Arab countries and these works were often scattered in various libraries. What impressed me most was that by reading the original sources I could have the opportunity to gain access to what Arab scholars wrote and thought about this discipline. Moreover, the fact that these works were partially undiscovered or forgotten made the field of research even more interesting and attractive also on the scientific level.

The recent years saw the publication of some influential works in the field of TAFL (e.g. Wahba, Taha, England 2006; Aguilar, Pérez Cañada, Santillán Grimm 2010; Ryding 2013; Aguilar 2014). Even though these works have tried to highlight brand new studies and perspectives in the field, they remained attached to a vision of TAFL more linked to the European and North American contexts than the Arab one. This should not be interpreted as a negative aspect. On the contrary, as many TAFL Arab authors (e.g. Mekki 1966; Fahmy 1985; Badawi 1992; Alosaili 2002) pointed out in the past, TAFL is the fruit of the interplay between Arab and non-Arab scholars and this is the reason why such a prolific literature is witnessed also outside the Arab world. In a sense, the aforementioned works take into consideration an important part of the literature on TAFL itself.

Nonetheless, today there is little knowledge on the debates and discussions carried out within the Arab world during the second half of the 20<sup>th</sup> century and the first decade of the present one. Furthermore, no complete study on the topic has been published yet. In this light, the influential publications cited above together with other earlier examples (Abboud 1968; al-

Batal 1995) represent excellent contributions, though still lacking of the Arab perspective on the topic.

The aim of the present study is therefore to eliminate this gap in literature in the most satisfactory way possible; that is to say that the research intends to give a fresh perspective on the teaching of Arabic as a foreign language, taking into consideration the discussions and written production of TAFL Arab scholars that dedicated their attention to this field since its dawn, in the 1960s. The research therefore aims to give the Arab perspective on the topic by outlining a *status quaestionis*, so that what was and is written in the Arab world does not remain closed in the Arab states national boundaries. Not only, the study analyzes TAFL scholarly publications, trends, approaches, methods, methodologies and experiences that followed one another in the aforementioned time span in one complete and comprehensive study, enriched by an accurate historical framework. TAFL historical happenings and landmarks are narrated one after another firstly to connect them to a wide excursus of which they are integral part, secondly to highlight some practical aspects on the theme, from which AFL instructors can take advantage. In this sense, the research firstly takes into consideration the personalities, hence scholars, authors, educators, that enriched and developed the discussion on the field and gathered around the same table at conferences, meetings and forums. Secondly, the TAFL institutes are considered as epicenters of the activities, discussions and practical experiences that have been carried out in the field of TAFL within the Arab world.

The present study also sheds light on a multitude of topics related to TAFL like TAFL teachers' training, teaching methods, textbook writing, diglossia, language planning, syllabi, proficiency, scales of levels, testing, etc., thus highlighting their relevance. In this, the question of language qualification systems remains crucial since a much greater attention is paid for scales of levels, tests and certifications. Researchers and experts in the field may argue that in the present study little attention is paid to the relationship between MSA and colloquial varieties. In this light, it should be specified that the choice of putting MSA in the limelight, rather than colloquial varieties, was driven by the examples found in the TAFL literature itself, which place great emphasis on MSA and leave little – if not any – space to dialects for reasons linked to the ideology of language (see Ferguson 1959a; Kaye 1972; Badawi 1973; Ferguson 1990, 1996 [1991]; Bassiouney 2009). To this extent, one should mention the anecdote reported by Bassiouney (2009) and originally narrated by Ferguson (1990: 44), when the American linguist himself highlighted the discrepancy between Arabs' perceptions of their language use and their actual language use. A distinguished Iraqi scholar declared that he only Arabic he



spoke was MSA, which was moreover the only Arabic useful to teach – according to him –, though when answering the phone to his wife, he asked her *š-lōn-ki?*, “How are you?” in Baghdadi Arabic. The discrepancy showed by this brief story reflects itself also in the field of TAFL, where MSA is considered the only variety useful and worth teaching (i.e. Hassan 1983; Alqmati 1992), while colloquial ones are never or rarely mentioned and considered. Nevertheless, the present study does not intend to analyze these ideological aspects, which lie outside the main focus of the work, namely the historical excursus on TAFL. The implications of teaching colloquial Arabic to non-Arabs is therefore examined only when TAFL Arab scholars explicitly carried out analyses on the topic (see e.g. Younes 1990, 1995; Woidich and Heinen-Nasr 1995, 1998; Woidich 2007; Moscoso and Rodríguez 2014; Soliman 2014 in § New Challenges 1990s and § In the 21<sup>st</sup> Century 2000-2015).

Indirectly, the research also tackles a problem: the lack of in-depth knowledge on Teaching Arabic as a Foreign Language in general. In this light, the study tries to raise awareness on TAFL, which has often been considered a secondary issue and therefore set aside for long in favor of other more urgent questions of a different nature, such as diglossia. This and other themes have always taken the lion’s share in the debates that revolved around the Arabic language within and outside the Arab world.

The realization of a comprehensive study on TAFL aims at placing itself as a basis for further discussion. Not only, the current knowledge of TAFL and its branches may have produced misrepresentations of the subject itself. In fact, during the examination of the written sources, I realized that some matters had to be put in the limelight more than others, otherwise they would have remained unknown. A topic, in particular, represented quite a myth to dispel: as far as I know, no studies have stressed until now some unconventional orientations of TAFL trends and methods conceived within the Arab world. Some scholars, in fact, took into consideration the development of listening and speaking before reading and writing in the class of Arabic as a foreign language (Qura 1972 [1969]; al-Kassimi 1979; Sieny and al-Kassimi 1980; Sieny, Abdelaziz, Husayn 1985). This orientation demonstrates that TAFL was not always conceived in the traditional way, thus a mere exposition of grammar rules, but also as an opportunity to teach communicative material before dedicating attention to the paper.

With this in mind, I conclude by saying that the present research long-term achievement is to constitute a reference work for those scholars who intend to go in-depth in their studies especially concerning the teaching of Arabic as a foreign language and Arabic applied linguistics in general, both from theoretical and practical points of view. Hence, further

analyses and focuses on the historical developments of TAFL are welcomed, not avoiding those regarding the specific topics and branches that constitute the subject itself like the developments of TAFL textbook drafting, teachers' training sessions, Arabic Proficiency Tests, Arabic language syllabi, etc. In particular, I see the urgent need to widen the scope of the present study and this by means of other researches that provide functional tools for Arabic Language Learning and Teaching (ALLT) from a practical point of view.

Last but not least, the study is based on the theoretical speculations of TAFL Arab scholars and sometimes gives an insight on classroom practice, which however still remains to be fully investigated. A specific study of the teaching / learning environments where TAFL theories were applied would provide more detailed information on practical aspects of Arabic language teaching to foreigners. In this light, I encourage scholars and researchers to go in depth in this direction, in order to find this information, which would allow having a complete overview on the subject both from theoretical and practical points of view. This information could be found in reports, travel biographies of arabists and could give us an insight on the application of TAFL theories on classroom practice.

## AREA APPROACH

The analysis on Teaching Arabic as a Foreign Language carried out in this research focuses on the Arab region and especially on three Arab countries: Tunisia, Egypt and Saudi Arabia, which were considered strategic from the point of view of the developments of the subject itself. For this reason, the scholarly production published in these three areas has been favored over other examples, which however have been selected in order to provide a complete overview on the subject in the dissertation.

Among scholarly publications, a selection had to be operated otherwise the analysis that resulted would be too wide and disorienting. Beside the geographical discriminating factor, those publications that concerned language qualification systems (i.e. scales of levels, guidelines, tests, certifications) were favored over other themes. Nonetheless, wider debates on TAFL teachers' training, AFL learners' problems and difficulties, AFL curriculum design and syllabi, TAFL textbook writing were also taken into consideration, underlining their most important examples. For instance, the debate on the Basic Arabic course (*kitāb asāsī*), which kept TAFL scholars busy during the whole 1980s, was widely discussed for it represents a fundamental discussion that conditioned the development of TAFL itself.

The research is also based on a comparative approach, which considers the theories and methods that took root in the Arab world and every now and then puts them in connection with the general trends of foreign language teaching that followed one another outside the region. For this reason, methods like the aural-oral orientation, communicative approach, learner-centered approach, etc. exposed by TAFL Arab scholars are examined and then compared to the original theories from which they stem. As a matter of fact, some scholars showed different methodological visions, for they were influenced by likewise diverse discourses and theories debated within the Arab world.

Another aspect that needs clarifications is the question of terminology. High importance was given to Arabic terms, which are reported in the dissertation if considered significant, as well

as in the § Glossary at the end of the research. The terms collected in the research are not translations though; they were extracted from the sources object of study.

Terminology inserted in the text is cited in transliteration the first time that the word is encountered and repeated after only when needed. The choice of transliteration was made in order to draft a lighter text both from the point of view of editing and reading itself. To clarify the stylistic norm chosen, I resort to the following short passage:

Translations informed Arab readers on assessment techniques (*turuq al-taqwīm*), tests for the measurement of language skills such as listening (*'iṣṣā'*), speaking, writing, handwriting (*taqdīr al-ḥaṭṭ*), composition (*'intaġ maktūb*), grammar, expression and literary taste (*tadawwuq adabī*).

In this case, terms like “speaking”, “writing”, and so on are not reported in Arabic in brackets since they were already cited before. By contrast, “listening”, “handwriting”, “composition”, etc. either are mentioned for the first time or they represent a significant term. The transliterated terms found during the whole reading are then reported in the § Glossary, this time directly in Arabic.

## MODELS OF LANGUAGE EDUCATION AND ARABIC

The discussion on the various aspects of Teaching Arabic as a Foreign Language that is carried out in this study needs a prior clarification around the “contents” and the models of Language Education and Arabic mentioned in the discussion itself.

Models are conceptual structures that include all the possible realizations of a studied phenomenon and let us specify it. As Whorf affirms (1956: 213) «we cut nature up, organize it into concepts, and ascribe significances as we do, largely because we are parties to an agreement to organize it in this way – an agreement that holds throughout our speech community and is codified in the patterns of our language». This operation is due to the fact that we need to know through distinct and clear categories (Cardona 1990: 208), which are determined by the culture that bears them.

The aim of the present section is therefore to illustrate the “contents” of Language Education and describe the categories that frame the complex language panorama of the Arab world, which is characterized by different sociolinguistic realities. Models are outlined further below from the terminological point of view, so that readers can easily grasp their exact meaning during the whole reading of this research. In this specific case, I take into consideration those models that are generally accepted today in the field of modern linguistics of Western background. In addition, the Arab perspective won't be omitted from the discussion.

### **LANGUAGE**

There is a widespread confusion on the proper use of the terminology that defines the “contents” of Language Education. This trend is witnessed both in the Arab world and outside of it, so that teachers and researchers tend either to confuse or to mix the different terminological models. To give a prime example, it happened quite often that one used Krashen's *Second Language Acquisition Theory* to describe phenomena pertaining to Foreign Language Teaching (Balboni 2008b: 10).

Furthermore, when the study purpose is either teaching or learning a foreign language, one should bear in mind that Language Education considers two elements for its theoretical conjectures and practical implementations. These elements are the Source Language – which

coincides with the learner's mother tongue – and the Target Language, namely the language studied. In this section the nature of the models employed in Language Education theory and practice is clarified. These models are:

- Foreign Language
- Second Language
- Mother Tongue
- Heritage Language

These models represent today's categorization of Language Education classes and are plenty of consequences on the practical level of language learning and teaching. However, it is well known that both target learners and language acquisition contexts vary and for this reason, the models discussed further below should not be considered as universal. I intentionally exclude from the present discussion pure linguistic speculations and other models such as *lingua franca* (*luġa tawāṣul muštarak*), dead language (*luġa mayyita*), mixed language (*luġa muħtalīta*), since they are peripheral matters in this study.

A particular attention is drawn to the Arab world, in which models are translated and used in different ways. Even though proper translations of Foreign (*luġa aġnabiyya*) and Second Language (*luġa t̄āniya*) exist and are discussed further below, Arab scholars tend to use the word *nāṭiq* to identify the speaker of a given language and the adverb *ġayr* followed by *nāṭiq* (i.e. plural *ġayr al-nāṭiqīn*) to designate the speaker of languages other than the given one. This aspect simplifies the distinction between Foreign and Second Language learners, but may cause confusion on the practical level, when scholars describe phenomena or teachers apply principles that pertain either to Foreign or to Second Language classes. For a complete idea on the topic I recommend to read the present section and the following one (§ Arabic Language Learning and Teaching).

### *Foreign Language*

In language education a language is considered “foreign” when it is taught and learned in a place where it is not present. Regardless of which variety one takes into consideration, Arabic can be considered a Foreign Language (FL) if studied outside the Arab world and the Arabic-speaking countries. In Arabic “foreign language” is translated with *luġa aġnabiyya*, which is a semantic calque from English.

The Foreign Language class distinguishes itself for the kind of learning environment, teaching inputs and learners' training needs. As a matter of fact, the student is in contact with the

foreign language only at school; the dialogue with the teacher is simulated since both agree upon the use of the target language even if they are not immersed in an environment where the language is present outside the classroom. Hence, the teacher is the only person who provides language inputs, choosing what to teach, when and how to use the teaching materials. It is therefore easy for the teacher to grasp and foresee what students know or lack of and how to bridge their gaps. On their side, students are motivated in so far as the learning environment provides them with inputs. Their training needs are connected with the learning context, thus their needs are more linked with the language itself than real communicative situations.

### *Second Language*

A “second” language is a language present outside the classroom. In this case the student is usually immersed in an environment speaking the target language. To give an example an Italian studying Arabic in Egypt is learning it as a Second Language (SL or L2). In Arabic “second language” is translated with *luġa t̄āniya*, which is a semantic calque from English.

The SL class differs from the other classes for its setting: Second Language students are in contact with the language in everyday life, since they learn the target language not only in the classroom but also outside the school. From a pedagogical point of view the SL class is more difficult to manage, because the language inputs do not come only from the teacher but also from the surrounding environment and its people. As a result, it is hard for the teacher to understand the level and the knowledge of his students. Beside that, the teacher has to answer the learners’ questions and satisfy their training needs, which are mainly represented by real life situations and issues.

### *Mother Tongue*

The mother tongue is a highly intelligible concept for it refers to the language learned and spoken by the child in the family context. In Arabic it is translated with either *al-luġa al-umm* “mother tongue” or *luġa ūlā* “first language”. The two expressions are often used interchangeably in Arabic and sometimes are replaced by “national language” (*luġa waṭaniyya* or *luġa qawmiyya*), which however refers to another domain. As Maamouri, Abid and Ghazali (1983) pointed out the concept of *luġa qawmiyya* represents the language of political, social and cultural identity. It is the people’s language in a given country, though not always the official one (*luġa rasmiyya*).

From a pedagogical point of view there are many differences between the Foreign/Second Language and the Mother Tongue (L1) class. These differences are mainly referred to the first

cycles of education, in which the student of L1 speaks and understands the target language, while SL and FL learners do not. The educational aims of the teacher are the systematization of the language in the first case and the acquisition in the second one. Because the student has already acquired the target language, the teacher of L1 concentrates on improvement and reflection.

### *Heritage Language*

A Heritage Language (HL) is considered the language used by a minority group, not as L1, being different from the language present outside the community context. To give an example it is the mother tongue (Iraqi colloquial) spoken by the sons of Iraqi migrants in Sweden.

In Arabic this concept can be translated with *luġa aṣliyya* “original language” or *luġa al-aṣl* “language of the origin”, even though it is infrequent and has scarcely taken root in the Arab world and among Arab scholars. It is instead more usual a particular formulation, which corresponds to “Arabic as a Heritage Language”, that is *al-‘arabiyya li-abnā’ al-‘arab* “Arabic for Arabs’ sons” and its slight variations *al-‘arabiyya li-abnā’ al-muhāġirīn al-‘arab* “Arabic for Arab migrants’ sons” or *al-‘arabiyya li-abnā’ al-ġāliya* “Arabic for the sons of the [migrant] community”. These three expressions owe their existence to a debated phenomenon: that of HL teaching and learning of Arab migrants’ sons especially outside the Arab world (see e.g. Canamas 1980; ALECSO 1992; Gandolfi 2006; Bale 2010; Grande, de Ruyter, Spotti 2012; Husseinali 2012).

From the educational point of view heritage learners differ from the other students because they are raised in homes where the HL is spoken and therefore they have been exposed to the target language (cf. Husseinali 2012: 99). As Ibrahim and Allam (2006: 437) put it, HL students would rather learn faster, need less explanation and prefer different topics of conversation. The teacher of HL must take into consideration both the kind of language inputs and the particular learning environment, which students are immersed in.

## **ARABIC**

The field of Arabic linguistics is not immune to categorizations like many other fields. In this sense, illustrating the categories that frame the complex language panorama of the Arab world has become a rite of passage for Arabic linguists and arabists in general. Hence, the topics discussed further below intend to briefly describe the sociolinguistic realities of the Arab world in order to provide the reader with a clear vision of the subject matters of this



study. These topics are diglossia and the Arabic language varieties, namely Classical, Modern Standard, Mixed and Spoken Arabic.

### *Diglossia*

Diglossia is a term used to describe a condition that characterizes the language panorama of the Arab world and other speech communities<sup>1</sup>. It distinguishes itself for the coexistence of two or more varieties of the same language, usually a High literary, formal variety and a Low spoken, informal one.

The term “diglossia” is formed by the Greek words *di-* “two” and *glôtta*, or *glôssa*, “language”, making it etymologically close to “bilingualism”. The concept was firstly discussed by the French orientalist William Marçais (1872-1956), then theorized and brought into linguistics by Charles A. Ferguson (1959a); after that the concept experienced a wide discussion among linguists and scholars in general. In the Arab world, diglossia is translated with *izdiwāġiyya al-luġa* “bilingualism”, – namely “language duplicity” – and is characterized by the presence of Modern Standard Arabic, the High variety and regional dialects (*‘āmmiyyāt*), the Low varieties. These are not intended as mere diaphasic variations, but as varieties that highly differ for their functions, grammatical structure, status, standardization and lexicon.

### *Classical Arabic*

Classical Arabic is the language variety of the pre-Islamic and early Islamic poetry, together with the Holy Qur’an and the medieval literary tradition. These varieties were subsumed by Western scholars under the label of Classical Arabic to differentiate it from the Arabic vernaculars (Fischer 2006). In the Arab world this language variety is referred as *al-luġa al-‘arabiyya al-turātīyya*, namely “the Arabic of the legacy”. Classical Arabic became the educated language of Islamic civilization and the written standard language of the Arab world. It evolved in the Modern Standard variety.

### *Modern Standard Arabic*

Modern Standard Arabic (henceforth MSA) represents the direct descendant of Classical Arabic and is also called Literary Arabic, in the Arab world *al-‘arabiyya al-mu‘āṣira* “contemporary Arabic” or *al-‘arabiyya al-fuṣḥā* “the most eloquent Arabic language”.

MSA is the language of mass media, formality and literature; it enjoys prestige among Arab speakers, who perceive it as “the most eloquent” among the other varieties. As a matter of fact

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<sup>1</sup> The classical examples discussed by Ferguson (1959a) included Arabic, Modern Greek, Swiss German and Haitian Creole.

MSA is the High variety as opposed to the Low ones represented by spoken colloquial (*‘āmmiyyāt*). It is a learned variety and does not represent the register of daily communication, even if its educated speakers, who hold a good level of instruction, use it in formal situations in everyday life.

Modern Standard Arabic is one of the United Nations six official languages, thus a globalized language, and also that of the 22 countries of the Arab League. For this reason, it covers a wide geographical area, stretching from Morocco to Oman on the longitudinal axis and from Syria to Sudan on the latitudinal one. Arabs usually glorify this territorial vastness with a popular saying that depicts Arabic as diffused *min al-muḥīṭ ilà al-ḥalīġ* “from the [Atlantic] Ocean to the [Persian] Gulf”.

### *Mixed Arabic*

Mixed Arabic is a written and spoken intermediate form of Arabic that has developed from the contact of the High and Low varieties, usually Modern Standard and colloquial Arabic. According to Mitchell (1986: 8) Mixed Arabic is «created and maintained by the constant interplay of written and vernacular Arabic», a condition found in the present as well in the past (den Heijer 2012: 2). Specialists in the field have labeled Mixed Arabic in many ways such as: Educated Spoken Arabic, Middle Arabic<sup>2</sup>, urban cultivated Arabic, interregional standard, elevated colloquial, *luġa wuṣṭà* “middle language” and *luġa al-muṭaqqafīn* “the language of the educated”.

### *Spoken Arabic (Dialects)*

Arabic dialects or colloquial varieties are the mother tongues of Arabic-speaking groups. They existed since the dawn of the Arabic language and have evolved in today’s New Arabic type. They represent the language of everyday life and informal situations; this is why they are often referred to as Spoken Arabic (SA), in Arabic: *‘āmmiyya*, *lahġa* or *dāriġa*, all meaning “spoken language”, “vernacular” or “dialect”. As Versteegh (1997: 130) puts it, they are «a different type of Arabic, rather than just a modified version of the Classical language». As a matter of fact, they highly differ from Modern Standard (MSA) for their functions, grammatical structure, status, standardization and lexicon.

Dialects are the Low varieties as opposed to MSA. For this reason they are often regarded by Arabs as erroneous and reported “not to exist” (Ferguson 1959a) or “not in use”. Even though

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<sup>2</sup> On the debate on the adequacy of using this term, den Heijer (2012: 6) affirms that scholars «no longer seem to adhere to the old habit of using the term “Middle Arabic” as an exclusively chronological device for describing a postulated intermediate phase between Old Arabic (...) and the modern Arabic dialects».

Arabs are aware of the variation in speech in the Arab world, it was the Western European linguistics that in the 19<sup>th</sup> century started dedicating much attention to Arabic dialects geography (Versteegh 1997: 130). Nowadays a general geographical classification is accepted. Dialects are divided into five macro-regions: (1) Arabian Peninsula, (2) Mesopotamia, (3) Syro-Lebanese region, (4) Egypt and (5) Maghreb, each differing from one another and owning their respective regional prestige varieties exercising centripetal forces.

Today colloquial varieties seem to have gained ground and extend to spheres that have always pertained to the High variety. Among them, there is the phenomenon of the new dialect literature and translations (see e.g. Balegh 1993; St. Exupéry 1997; Fazaa 2012).

### ***ARABIC LANGUAGE LEARNING AND TEACHING***

Arabic Language Learning and Teaching is a branch of applied linguistics related to the Arabic language, considered in all its varieties. As a whole, this branch deals with issues that are similar to those examined by Language Education, for instance: translation study, teaching methodologies, language strategies and activities (reading, writing, listening, speaking and interacting), language testing, etc. In this sense, Arabic Language Learning and Teaching (ALLT) highlights and dedicates much attention to both the learner's and the teacher's own points of view. This aspect is conveyed in Arabic with two different formulations, which are rather used separately than together and often refer to the Modern Standard variety. These formulations are: *ta'lim al-luġa al-'arabiyya* "Arabic Language Teaching" and *ta'allum al-luġa al-'arabiyya* "Arabic Language Learning".

Arabic Language Learning and Teaching represents an overall class and therefore embraces a wide range of subjects that stem from it. The subjects discussed further below are:

- Teaching Arabic as a Foreign Language
- Teaching Arabic as a Second Language
- Teaching Arabic to Non-Native-Speakers
- Arabic Language Education
- Teaching Arabic to Heritage Learners
- Teaching Arabic for specific purposes

Since titles themselves impose restrictions, I may clarify here that all subjects consider both the teaching and the learning sides, even though it is not specified. Furthermore, I would like

to make clear that all varieties of Arabic are contemplated at this point of the discussion, which otherwise would be sterile and too limited.

### *Teaching Arabic as a Foreign Language*

Teaching Arabic as a Foreign Language plays a central role among the subjects discussed in this section, for it has developed a rich scientific corpus of publications and practices all over the world for about fifty years now.

As a theoretical topic, it considers both the teacher's and the learner's points of view, pursuing improvement and efficacy in the Arabic language classroom. Teaching Arabic as a Foreign Language (TAFL) is addressed to students outside the Arab world and the Arabic-speaking countries by definition. Hence, it is the focus of *musta'ribūn* "arabists", who learn both Modern Standard Arabic and the colloquial varieties (*'āmmiyyāt*). Not least, it takes into account diglossia and develops solutions to learning Arabic in a diglossic context.

As a formulation, "Teaching Arabic as a Foreign Language" has been conceived and developed outside the Arab world from the perspective of the foreigner, who aims to learn the language. In Arabic it is translated with the expression *ta'līm al-'arabiyya ka-luġa aġnabiyya* or *ta'līm al-'arabiyya li-l-aġānib*. These formulations make their appearance from the late 1950s onwards (e.g. Majalla al-ma'had 1959; Mekki 1966; al-Hadidi 1967; Sieny 1980, etc.) and are taken into consideration again by a number of papers and works published in Arabic in the recent period (e.g. Al Naqa and Taima 2003; al-Mutawwi' 2007; Salih Hamid 2014). However, since the dawn of the new century, they were not frequently used. As a matter of fact, Arab scholars rather prefer another expression: *ta'līm al-'arabiyya li-ġayr al-nāṭiqīn bi-hā* "teaching Arabic to non-arabophones", which is far more used and broadly welcomed by field specialists.

From the pedagogical point of view the TAFL class represents a particular case for the kind and quantity of language inputs that the teacher must provide to its students. Depending on the source language of the learners, studying Arabic demands different quantities of hours to attain a certain level of proficiency (Stevens 2006). Moreover, the Arabic as a Foreign Language (AFL) class needs to be more exposed to the language than those classes who learn Arabic as a Second Language in the Arab world and are immersed in the learning environment also outside of the school. These facts make the hours of study question crucial in the Arabic language class and specifically in the AFL one.

### *Teaching Arabic as a Second Language*

Teaching Arabic as a Second Language is the subject devoted to the teaching and learning of Arabic within the Arabic-speaking countries.

The current debate on the subject has focused on the role of Teaching Arabic as a Second Language (TASL) in connection with both the target learners and the language varieties. From the one hand Arab scholars have been discussing whether Modern Standard Arabic (MSA) should be considered the mother tongue of Arabs (e.g. Bin al-Bara 1992), from the other hand scholars have been debating whether MSA should be regarded as a Second Language for those learners, whose mother tongue is other than Arabic. In the first case, Essaid (2014: 135) affirms that MSA is learned as a Second Language by Arabs, for their mother tongue is instead the colloquial variety they hear and speak in the family context since their childhood. In the second case, Arbi (2001: 19) analyses the learning of both MSA and dialect from the point of view of the learners, who study Arabic in the Arab world. She affirms that the colloquial variety can be learned as a Second Language since students are immersed in an environment characterized by the presence of the target language. On the contrary she states that Modern Standard Arabic cannot be learned as a Second Language as well, though as a Foreign Language “for specific purposes” (*dāt isti‘māl maḥṣūṣ*). It should be specified that this last formulation is also used in other contexts. For instance, Fouzan (2014) discusses the teaching of Arabic for specific purposes and links it precisely to medicine (*aḡrād ṭibbiyya*), diplomacy (*diblūmāsiyya*) and religion (*dīniyya*). Regardless of what scholars affirm, I take into consideration this subject as the teaching of Arabic in all its varieties addressed to foreign students.

In Arabic TASL is translated with the expression *al-‘arabiyya ka-luḡa t̄aniya*, which is a semantic calque from English. Even though one could count significant exceptions (Arifin 1994; Arbi 2001) the formulation has begun to appear more frequently in the scientific literature in Arabic only from a decade (e.g. al-Ardaoui 2004; al-Musa 2005; Salih Hamid 2010; Khaznakatibi 2012; al-Khawaldeh, al-Jarrah, al-Rabee, 2014; Essaid 2014; Dawud and Shamseddin 2015). As a matter of fact, Arab scholars still prefer another expression: *ta‘līm al-‘arabiyya li-ḡayr al-nāṭiqīn bi-hā*, “teaching Arabic to non-arabophones”, which covers both TASL and Teaching Arabic as a Foreign Language.

From the pedagogical point of view the class of Arabic as a Second Language (ASL) differs from the others, because more attention is drawn to the learner and the learning process (Alhawary 2009: 21). While the AFL class is concerned with approaches, methods and

techniques of how a foreign language should be taught, the ASL class puts learners and their interlanguage<sup>3</sup> in the limelight (cf. id.).

### *Teaching Arabic to Non-Native-Speakers*

Teaching Arabic to Non-Native-Speakers is a subject devoted to the teaching and learning of Arabic to non-arabophones, regardless of which learning environment they are inserted in.

The existence of this particular category is explained by the fact that Arab scholars usually do not distinguish between the study of Arabic as a Foreign or a Second Language and tend to use a wider expression to include both TAFL and TASL. This expression is *ta'lim al-'arabiyya li-ğayr al-nāṭiqīn bi-hā*, which is translated in English with “Teaching Arabic to Non-Native-Speakers” or “Non-Arabic Speakers”. Other diffused and slightly different expressions are *ta'lim al-'arabiyya li-l-nāṭiqīn bi-ğayri-hā*, *ta'lim al-'arabiyya li-ğayr al-'arab* and *ta'lim al-'arabiyya li-l-nāṭiqīn bi-luğāt uḥrā*, which are used interchangeably (see also § Growth 1970s). From the point of view of its formulation, “*al-'arabiyya li-ğayr al-nāṭiqīn bi-hā*” represents the Arab perspective on the matter, placing the Arabic language in a prominent position and focusing on non-Arabs (*ğayr al-nāṭiqīn*), where ethnic diversity and language coincide. This concept was expressed in the past by the word *'ağam*, «people qualified by *'udjma*, a confused and obscure way of speaking, as regards pronunciation and language» (Gabrieli 1986: 206), meaning “non-Arabs” by extension, which then became synonym of *Furs*, “Persians”. In the Qur'an the term *ağamī*<sup>4</sup> “foreign” appears opposed to *'arabī* (Q XVI, 103 and XLI, 44), underlining a distinction both on the linguistic and the ethnic level (cf. Azmoudeh 2007). Today “*ğayr al-nāṭiqīn*” concentrates on the linguistic side of the matter, highlighting the fact that non-Arabs are *not* able to *pronounce* Arabic.

On the derivation of “*al-'arabiyya li-ğayr al-nāṭiqīn bi-hā*”, one should add an important detail. The expression is itself a translation and an adaptation of the English “Teaching English to Speakers of Other Languages” (TESOL), which began to spread in the United States from the second half of the 20<sup>th</sup> century on (Taima 1986: 55; Arbi 2001: 18). The translations *ta'lim al-'arabiyya li-ğayr al-nāṭiqīn bi-hā*, *ta'lim al-'arabiyya li-l-nāṭiqīn bi-ğayri-hā* and *ta'lim al-'arabiyya li-l-nāṭiqīn bi-luğāt uḥrā* entered the Arab world around the 1970s and opposed themselves to *ta'lim al-luğa li-l-nāṭiqīn bi-l-'arabiyya* “Arabic to Arabic-Speakers”.

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<sup>3</sup> Namely, the language produced by a Second Language learner, who has not reached proficiency yet. Interlanguage usually shows structures of the L1 and L2 together.

<sup>4</sup> Both *ağamī* and *'ağam* stem from the root 'ĠM, from which the verb *ağama*, meaning “to speak and write like a foreigner” derives.

The first publications on the subject saw a slightly different use of the expressions that identified TAFL and TASL. In the late 1960s the authors that first published articles and books on the topic entitled their works in another way: *ta'lim al-'arabiyya li-ġayr al-'arab* or *ta'lim al-'arabiyya li-l-aġānib* “teaching Arabic for foreigners”, which both reflect a kind of denomination guided by practical experience and factual reasoning.

From the pedagogical point of view the subject matter merges both TAFL and TASL set of problems and issues, except from the fact that it is mainly devoted to the study of Modern Standard Arabic, although Arab field specialists may consider the teaching of colloquial varieties in their treatises in very different ways.

### *Arabic Language Education*

Arabic Language Education is a general category that mainly refers to Arabic language pedagogy. It plays a central role among the subjects discussed in this section for it enjoys a long teaching tradition.

In Arabic, Arabic Language Education (ALE) is often realized with *ta'lim al-luġa al-'arabiyya* “Arabic language teaching” or *ta'lim al-'arabiyya ka-luġa ūlā*, which is a translation of Teaching Arabic as a First Language. These expressions vary in their intrinsic nature for the context and the time in which they were generated. Not only, the different perspectives from which they analyze topics raise a series of issues that have different conceptual and theoretical implications. For argument’s sake, I chose to group them under the same title.

The first expression, *ta'lim al-luġa al-'arabiyya*, always existed in Arabic. It is neither a translation nor a calque, though it represents a subject devoted to Arabic language pedagogy and the Arabic language teaching and learning tradition. In the recent period, *ta'lim al-luġa al-'arabiyya* was also applied to the field of andragogy (*ta'lim al-kibār*), becoming a subject taught not only to Arab school pupils and young adults but also to adult illiterates (Khater 1956; ALECSO 1983). Still, it traditionally refers to the study of Modern Standard Arabic, which has been always regarded as an educational goal for Arabs. Diglossia and colloquial varieties are taken into consideration from a theoretical point of view, though hardly figure in the teaching curriculum.

The second expression, Teaching Arabic as a First Language, is a formulation recently elaborated that mainly refers to Arabic language pedagogy. Like the previous subject, it considers the study of Modern Standard, rather than colloquial Arabic. In fact, according to many Arab scholars, colloquial is commonly considered unworthy of study or teaching, even though today there are few exceptions to the rule. “Teaching Arabic as a First Language” is

translated in Arabic with *ta'lim al-'arabiyya ka-luġa ūlā*, which is an expression created in Arabic from the contact with modern linguistic terminology and the theoretical exchange between scholars coming from different international contexts. Hence, it shows the influence of a terminological approach, brought forth outside the Arab world.

From the theoretical point of view Teaching Arabic as a First Language represents a problematic issue, since it forces us to reflect on both the native speaker of Arabic and the language variety to consider. As previously clarified, Teaching Arabic as a First Language mainly refers to the study of MSA. In this sense, the subject cannot exist unless one takes into consideration the study of Spoken Arabic. As a matter of fact, the native speaker of Arabic is dialectophone and therefore cannot learn MSA as a First Language, though as a Second one (Essaid 2014). Regardless of the theoretical debate, Teaching Arabic as a First Language is used today to refer to the study of MSA by native speakers. From this point of view, "Teaching Arabic as a First Language" – as a formulation – does not face the issue in a correct way, since it is inconsistent with the sociolinguistic realities of the Arab world and it frames the matter unnaturally. Thus, using the Arabic formulation *ta'lim al-luġa al-'arabiyya* would be preferable, since it considers the study of MSA independently from the mother tongues of its learners (*muta'allimūn*).

From a pedagogical point of view, learning Arabic language (*ta'allum al-luġa al-'arabiyya*) – within the Arab world – has always been functional in order to master other disciplines, such as theology and jurisprudence. Arabic language was learned by heart with the purpose of gaining access to the religious knowledge brought by the reading and perusal of the Holy Qur'an. From a methodological perspective, studying Arabic has always been a question of listening, reciting and memorizing the lesson. In this sense, the teaching of Arabic to Arabs has not witnessed many changes through the ages, even though Arab scholars attempted to modernize the Arabic language in an effort to cope with modern civilization in the 19<sup>th</sup> and early 20<sup>th</sup> century (cf. Wahba 2007). The abilities developed in the class were and are reading and writing rather than listening and speaking, even though significant exceptions occurred (e.g. Qura 1972; al-Kassimi 1979; Donitsa-Schmidt, Inbar, Shohamy 2004, etc.). Last but not least, the teacher's role in the Arabic language class was that of the knowledge giver, an authority figure that has changed in the recent years towards the "language facilitator" (Wahba 2007), in compliance with the communicative approach.



### *Teaching Arabic to Heritage Learners*

Teaching Arabic to Heritage Learners is the subject dedicated to the teaching and learning of Arabic to heritage learners both in the Arab world (Ibrahim and Allam 2006) and outside of it. Arabic heritage learners are often students of Arab background or Muslims, who have «prior knowledge of Arabic, be it in the colloquial of their parents or in the form of reading skills for religious purposes» (Nielsen 2009: 154).

This subject owes its existence to a phenomenon that saw an important influx of Arab heritage learners entering university programs and choosing to study Arabic both in the United States and in Europe from the 1990s on. However, it has been a research focus since the 1980s (see i.e. Canamas 1980), when Arabic language was taught to high school pupils of Arab origin in countries like France.

Teaching Arabic to Heritage Learners is translated in Arabic with *ta'lim al-'arabiyya li-abnā' al-'arab*, “teaching Arabic for Arabs’ sons” (see e.g. Malkawi 1990), *ta'lim al-'arabiyya li-abnā' al-muhāğirīn al-'arab* “Arabic for Arab migrants’ sons” or *ta'lim al-'arabiyya li-abnā' al-ğālya*, “teaching Arabic for the sons of the [migrant] community”. In the recent period, the subject has gained particular attention from the governments of some Arab countries such as Morocco, which aim at the conservation of the Heritage Language among its citizens abroad. From the educational point of view, heritage learners represent a *pedagogical challenge* (Nielsen 2009: 154), since they differ from the other students because they are raised in homes where the Heritage Language is spoken and therefore they have been exposed to it. An incomplete list of references on the subject is contained in the § bibliography (see e.g. Canamas 1980; Malkawi 1990; Gandolfi 2006; Ibrahim and Allam 2006; Nielsen 2009; Bale 2010; Grande, de Ruitter, Spotti 2012; Husseinali 2012).

### *Teaching Arabic for specific purposes*

Teaching Arabic for specific purposes is the last subject analyzed in this session. It refers to the study of Arabic in a wide range of situations and a likewise typology of target learners. For example, it may refer to Arabic language teaching for medical professionals, diplomats, but also Muslim learners, etc.

To give some examples, one could cite the teaching of Arabic for religious purposes (*ta'lim al-luğā al-'arabiyya li-ağrād dīniyya*) that is carried out by many Arab religious institutions around the Arab world and exemplified by dedicated textbooks (e.g. Sieny 1991, 1994, 1995; al-Hamid 2004 [1986]; Abbas Nadwi 2006). In this particular case, the teaching is directed to Muslim learners, who often aim to practice Muslim life (*mumārāsa al-ḥayā al-'islāmiyya*),

(Bahjat 1980). For this reason, classical Islamic themes are usually integrated in the curriculum of study, e.g. Holy Qur'an, *ḥadīth*, Islamic history, culture, etc.

To some extents, the teaching of Arabic for specific purposes may also include the classes of (Gulf Spoken) Arabic for prospective workers, which have been organized in Karachi since the 1980s for those who wanted to work in the Gulf states (Badawi 1992: 55). To these examples, one should add the teaching of Arabic for diplomatic purposes (*ta'lim al-luġa al-'arabiyya li-aġrāḍ dīblūmāsiyya*) and medical purposes (*tibbiyya*), which are reported by Fouzan (2014) and are nowadays part of the training provided at the TAFL Institute of King Saud University of Riyadh.

"Teaching Arabic for specific purposes" is generally translated in Arabic with *ta'lim al-luġa al-'arabiyya li-aġrāḍ ḥāṣṣa*, literally "specific purposes" (al-Kassimi 1979; Badawi 1992: 55; Fouzan 2014) or *dāt isti'māl maḥṣūṣ* "special use" (Arbi 2001: 19). From the pedagogical point of view, "Teaching Arabic for specific purposes" may differ from TAFL in general. In particular, the teaching of Arabic for religious purposes is usually directed to Muslim learners, who have been exposed to Arabic before, especially for what concerns written texts like the Holy Qur'an and its recitation. In this light, the classes of AFL Muslim learners differ from simple AFL ones, and can be partially associated with ASL students' learning process and the dynamics of TASL in general.

As already exposed above, it is well known that both target learners and language acquisition contexts vary and so does the purpose of language teaching and learning. All these factors, together with the particular diglossic nature of Arabic, have an effect on the language course typology. Even though the list proposed is far from being complete, the subjects examined above form a rich group of pedagogical records in which Arabic language learning and teaching is involved.

# ANALYTICAL CATEGORIES FOR TEACHING ARABIC AS A FOREIGN LANGUAGE

The present section aims to give an overview on the analytical categories used by Arab scholars from 1970s on in order to define and discuss both the Arabic language and the field of Arabic Language Learning and Teaching (hereafter ALLT). Furthermore, we would like to clarify the fact that with the term “Arabic language” we take into consideration in this chapter the Modern Standard variety (*al-‘arabiyya al-fuṣḥà*).

## *Purpose and focus of the chapter*

The purpose of the present chapter is to shed light on the richness of analytical categories chosen by scholars, especially TAFL Arab ones, to describe their language either from a pedagogical or a scientific point of view.

Even though the focus of this study revolves around specific questions and concepts, the reader should bear in mind that the research efforts that brought us to write and add this chapter before the main dissertation are bound to the teaching of Arabic as a foreign language (TAFL). Potential consideration and usability of the categories and teaching techniques listed hereunder in the field of TAFL constitutes a final goal and that of the scholars who created them.

## *A terminological clarification*

In this section, we take into consideration four terms that are used in Modern Standard Arabic (MSA) to express the concepts of ability, skill and competence, respectively *qudra*, *mahāra* and *kafā’a* or *kifāya*. Since a general confusion in the terminological use of these words has been witnessed and confirmed by scholars (Taima 2004b: 26), it was decided to follow the distinction proposed by the Arabic translation of the *Common European Framework of Reference for languages* (hereafter CEFR) published in Egypt by Goethe Institut Ägypten and Elyas in 2008 (CoE 2008).

### *Ability*

The terms “ability” or “capability” are expressed in Arabic by the word *qudra* (plural *qudrāt*), which stems from the root QDR meaning “can, to be able, be capable” or “to possess the ability”. Since Arabic derivational morphology lets us intuitively understand the meaning of a word to a large extent, the term *qudra* is statistically less confused with the other concepts, even though some scholars maintain the contrary (Taima 2004b). According to Rushdi Ahmed Taima, *qudra* is a man’s performance at the current moment whether it be an intellectual or a motor activity (id. 27). In this regard, the CEFR does not give a proper definition of abilities, although one can easily find them by reading through the descriptors contained in language activities grids and scales.

### *Skill*

The term “skill” is translated in Arabic by the word *mahāra* (plural *mahārāt*) and it is presented in the CEFR as the know-how, «whether it be a matter of driving a car, playing the violin or chairing a meeting» (CoE 2001: 11). In general, one can also say that skills are the proficiencies developed through training or experience.

### *Competence*

The word “competence” is conveyed in Arabic either through the term *kafā’a* (plural *kafā’āt*) or through *kifāya* (plural *kifāyāt*). According to the CEFR, competences are «the sum of knowledge, skills and characteristics that allow a person to perform actions» (CoE 2001: 9).

Rushdi Ahmed Taima (2004a: 67) refers to the term “competence” by citing a study published in the United States. He writes: “academic competences [*kifāyāt akādīmiyya*] are a series of basic skills that allow [one] to successfully carry out a task at university level”. Then the scholar adds in a very Arab way: “they are the *hamza al-waṣl* [link] between different academic specializations” since they are applicable to all subjects despite the fact that they do not originate from the same field.

Nonetheless, *kafā’a* can also refer to “proficiency”. As a matter of fact Essaid M. Badawi (1992) used the term with a different purpose from the one revealed above. He stated that *kafā’a* is the final level of mastery in Arabic related to the four different skills (*mahārāt*), which he lists soon after: speaking (*al-ḥadīṭ*), listening, reading and writing (see § New Challenges 1990s).

### *A question of maharat*

Theoretical handbooks of ALLT published in the Arab world between the 1960s and the current decade have often analyzed the discipline starting from reading, writing, listening and speaking, which have been recognized as the “four classical language skills” by modern language teaching theories. This trend can be witnessed in the academic and scientific panorama in the Arab world and among Arab scholars for whom discussing ALLT has often been a question of *mahārāt*, namely “skills” (Ben Ismail 1983; Badawi 1992; Taima 2004a, 2004b; al-Jaafreh 2014).

In the case of Ben Ismail (1983), the author dedicated a section of his book to language skills training (*tadrīb ‘ala al-mahārāt al-luġawiyya*), which he declared being artificial (*iṣṭinā’ī; ifti‘ālī*) and functional to the theoretical discussion since the attainment (*‘idrāk*) is achieved only through the cooperation of various senses such as sight, sound and smell (Ben Ismail 1983: 24) and for the intrinsic nature of skills, which are continuously connected and interlaced with one another (id. 27). Ben Ismail’s work was then organized in chapter dedicated to the four language skills: listening, speaking, reading and writing.

Listening (*istimā’*) was described by Ben Ismail as fundamental to the early stage of language acquisition, in which the teacher must focus on similarities and differences of sound between the mother tongue and the language studied, including the role of long and short vowels for what concerns Arabic. Throughout the chapter the Tunisian scholar provided the reader with information on new theories and technologies applied to language teaching that originated in France and were specifically linked to phoniatician Alfred Tomatis, pedagogist Gaston Mialaret and Jean-Yvon Lanchec. The author reported those theories dealing with the course of the perceptual process and modern technologies in phoniatrics (e.g. oscillograph, spectrograph).

With respect to speaking (*kalām*), Ben Ismail (1983) highlighted the social (*iġtimā’ī*) and affective (*infī‘ālī*) nature of this language activity, underlining also the fact that learners are always more interested in speaking than in writing. This affirmation, together with what he discussed later on, relates him to the Structural Global Audio-Visual method (SGAV), which he called “direct approach” (*tārīqa mubāšira*), (see § Developments 1980s). In this light Ben Ismail stated that the teacher should boost oral activities through SGAV method and specifically through acting (*tamtīl*), event chain presentation and different audio-visual tools. Moreover, other teaching techniques were proposed, such as storytelling and *fann al-su’āl* “the art of asking”, which consists in posing questions to the teacher and to classmates

creating an environment favorable to discussion. In this, Ben Ismail agrees with Husayn Sulayman Qura, who pointed out that it is not good to interrupt learners while they are speaking or trying to express themselves on the lesson's topic (Qura 1972 [1969]). According to Ben Ismail language objectives related to speaking consist of: (1) good pronunciation and proper intonation; (2) ability of articulating similar sounds; (3) ability of distinguishing long and short vowels; (4) ability of thinking in Arabic correctly and associating the language to the discourse.

Reading (*qirā'a*) is then presented. The scholar described it as the most powerful tool created by man that allows one to communicate despite place and time limits, preserving cultural heritage and philosophical output. Reading was also described as the most important skill (*mahāra*) and it was divided by Ben Ismail into: silent (*ṣāmit; sirrī*) and loud (*ḡahrī*), even though Qura (1972 [1969]: 122) spoke about *qirā'a sam'iyya*, namely "listening to texts read aloud". According to Ben Ismail, language objectives related to reading consist of: (1) correct pronunciation; (2) clear representation of meaning; (3) fluency and independence in reading together with proper comprehension of meaning; (4) acquisition of new vocabulary and expressions. The author, then, pointed out that reading is not only a question of pronunciation and spelling, but it is also a matter of orthoepy, which involves a series of abilities (*qudrāt*) in the decoding process from the written text to its oral representation. In Arabic, like in other languages, this process is complicated by slight graphic variations such as in the words *naḥla* and *naḥla* (cf. Ben Ismail 1983: 28). The danger is not only mispronouncing or misreading but also misunderstanding for the two terms have completely different meanings, namely "bee" and "palm". This obstacle can be overcome by beginners through an accurate study of pronunciation rules and an equal knowledge of the written form of words and their meaning (id.).

Last but not least, Ben Ismail discussed writing (*kitāba*) as strongly connected to reading and listening. To give an example, the author mentioned the study of letters, which involved both manual ability (*mahāra ḥarakiyya 'adliyya*) and phonological competence (*mahāra ṣawtiyya*). According to the scholar, the skill of writing consists of spelling, orthography and composition and it is often based on personal talent (*mawhiba ṣaḥṣiyya*) and creativity (*qudra 'ibdā'iyya*), (cf. Ben Ismail 1983: 30).

The other authors' positions on the topic are not distant from what Ben Ismail wrote in 1983. In Abdessalam Yusuf al-Jaafreh's (al-Ḡa'āfara) work: "Teaching Arabic in the light of modern directions" (*Ta'līm al-lu ḡ a al-'arabiyya fī ḍaw' al-ittiḡāhāt al-ḥadīta*), one can observe that

analytical categories are the same as those given by Ben Ismail. Nonetheless, some slight differences occur if we analyze the two contributions in detail. As a matter of fact, al-Jaafreh starts discussing language skills in a singular way. He affirms: “[nowadays] the trend in language teaching is considering the language a skill itself”, a statement that he expresses with the word *tamhīr*, namely “making something a skill” (al-Jaafreh 2014: 78). This extreme example is clarified by the fact that a language cannot be learned as a skill, which is defined by the author as an “accurate performance carried out with the minimum effort in the shortest possible time”. Furthermore, the author tends to consider listening more important than the other skills, which must be taught and learned in the following order: speaking (*al-ḥadīṭ*), reading and writing (id. 78) for the modern approach (*ṭarīqa ḥadīṭa*) has reversed past teaching habits that began with writing and then shifted backwards to the other skills.

Listening is therefore considered an art (*fann al-istimā*), which plays an important role in daily life and is connected to the other *mahārāt*; an aspect that reinforces Ben Ismail’s views on the intrinsic nature of skills. After the theoretical introduction, al-Jaafreh moves on to discuss the types of listening skills, which he divides into two main categories: general and specific skills. Since it is not the purpose of the present study to analyze each of these skills in detail, it was decided to defer the discussion for another moment. However, what is worth mentioning is that those sub-skills listed by the author seem either descriptors or application cases of the communicative language activities and strategies reported in the CEFR. To clarify this point, we examine Al-Jaafreh’s “reading skills”. In the paragraph dedicated to reading, the author refers to a series of *mahārāt*, then shifts to a wider distinction: (1) “ability of using and understanding meanings” (*mahāra tafsīr al-mufradāt*); (2) “comprehension ability” (*mahāra al-fahm*) and (3) “ability of reading for study purposes” (*mahāra al-qirā’a li-d-dirāsa*). This threefold partition of reading skill recalls CEFR visual reception activities and descriptors, respectively “picking up familiar words”; “reading for gist” and “for implications”; “reading for information, e.g. using reference works” (cf. CoE 2001: 69).

Another chapter of the book by al-Jaafreh is then dedicated to writing. The scholar gives great importance to its constituents, which he lists after the theoretical discussion: expression (*ta’bīr kitābī*); dictation (*imlā’*) and calligraphy (*ḥaṭṭ*). To make an example, al-Jaafreh gives ample space to calligraphy, which he describes as being an essential element of civilization, an advanced representation of fine arts and the written form of man’s language, which he crystalizes through the Arab saying “pen is one of [man’s] two tongues” (*al-qalam aḥad al-lisānayni*).

From his point of view, Essaid Mohammed Badawi (1992: 50-4) contributed to the discussion. In his lecture at the Meeting of Tunis (see § New Challenges 1990s) the scholar firstly mentioned the four classical language skills, which he named *al-mahārāt al-arbaʿ*, then reported the ACTFL descriptors for the distinguished level (*mutamayyiz*), which he translated from English into Arabic. Again, the classification was speaking (*takallum*), listening, reading and writing and it was considered “functional” by the author since it contained those significant objectives that the learner should achieve in order both to communicate with people speaking the target language and have access to its cultural heritage (cf. Badawi 1992: 53). Moreover, he added that descriptors simplified language skills measurement (*qiyās*), which had been cause of disagreement among teachers for a long period of time.

Among the other aforementioned scholars, Badawi represents a singular example since he applied modern Northern American theories of language teaching to the field of TAFL. His work dates back to 1992, three years after ACTFL published the revised version of its Guidelines for Arabic in 1989. This phenomenon can be explained by the fact that in the last three decades Arab scholars gradually came into contact with either Northern American or European Language Qualification Systems (e.g. ACTFL Proficiency Guidelines and CEFR). By contrast, general contaminations of linguistic theories cannot be investigated since they have always occurred, even though the second half of the 20th century witnessed an osmotic increase in influences. In the recent period this contact brought about a boost in the debate, as it will be explained further below.

### *Some significant exceptions*

The paragraph on *mahārāt* represents the standard rule that scholars have chosen to carry out their discussions concerning Arabic Language Learning and Teaching (ALLT) disciplines from the 1960s until today. Nonetheless, significant exceptions have occurred (e.g. Qura 1972 [1969]; Hannura A.H., 1989; Ben Ismail, 1980; Halioui in Maʿhad al-qawmi 1981). The aim of the chapter is to discuss them in the present section.

In particular, we will examine the theoretical implications of those manuals which are distinguished either for taking into consideration the categories of analysis from an Arab perspective or for radically reshaping analytical criteria, which has done justice to the Arabic language, its traditions and its main peculiarities such as *diglossia*, literary heritage, rhetoric, prosody<sup>1</sup>, etc.

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<sup>1</sup> For prosody (*ʿarūḍ*) see Qura (1972 [1969]: 51) and Hiliaoui (in Maʿhad al-qawmi 1981: 62).



In the first case that we take into consideration Husayn Sulayman Qura (1972 [1969]) chooses different analytical categories in order to examine ALLT. As a matter of fact, he splits his work into nine chapters, among which it is worth mentioning those dedicated to: storytelling (*qiṣṣa*), reading (*qirā'a*), written and oral expression (*kitāba wa-ta'bīr*), literature, criticism and rhetoric (*adab wa-naqd wa-balāġa*) and grammar rules (*qawā'id naḥwiyya*). It is evident at a first glance that the scholar from Asyut does not choose the standard way of describing the Arabic language, though he examines the topic from a different perspective. In the first chapter, he lists the elements in which the Arabic language is subdivided in his advice (Qura 1972 [1969]: 61). Among them, one can find those mentioned above, but also morphology (*qawā'id ṣarfiyya*), dictation, calligraphy, mnemonic exercises (*maḥfūzāt*) and history of literature (*tariḥ al-adab*). Such different analytical categories can be explained by the fact that the author bases himself on primary school programs issued in Egypt in the 1970s (Qura 1972 [1969]: 37), in which recitation (*anāšīd*), mnemonic exercises and the other aforementioned elements played a key role in the teaching and learning of Arabic. However, the relative importance that al-Jaafreh also gives to recitation and mnemonic exercises in his work of 2014 confirms the fact that after four decades these categories are not conceived only for a specific target of learners such as Egyptian or Arab school pupils, but they can also be considered for the present theoretical discussion, which revolves around Teaching Arabic as a Foreign Language.

To give another example of the peculiarity of Qura's reasoning, listening is not directly analyzed as a language skill in the author's work, but it is often mentioned in other chapters, namely those dealing with skills. In these sections, the author frequently refers to various teaching techniques, e.g. "listening to texts read aloud" (*qirā'a sam'iyya*), recitation (*anāšīd*) and class discussion technique (*munāqaša*), which he describes both from the point of view of production (speaking) and reception (listening) activities. Among these techniques, the *munāqaša* plays a crucial role in the whole essay. As a matter of fact, Qura suggests that the teacher should foster class discussion and create a favorable environment to harbor it, starting with other activities such as storytelling, written composition, etc. (Qura 1972 [1969]: 87, 193). This aspect, together with acute attention to trainees' needs and the teacher's leading role, make us think that the author inclines towards a communicative approach, although he never declares any philosophical affinity with language teaching approaches.

Taking into consideration the categories listed above, we reflect on what seems to be most noteworthy in reporting Qura's point of view on ALLT. Hence, the discussion focuses on literary criticism (*naqd*), rhetoric (*balāġa*) and literary taste (*taḍawwuq adabī*). These three elements constitute the final aim of the Arabic language learner, or as Badawi would say: the "language ceiling" (*saqf luġawī*). Since literature (*adab*) has been analyzed as a teaching tool by many authors in very different ways (e.g. Qura 1972 [1969]; Ben Ismail 1980; etc.), we choose not to expatiate on this topic because of time and space limits.

Therefore, the first term that we examine is "criticism" or "literary criticism", which is translated into Arabic with the word *naqd*. Qura (1972 [1969]: 239) describes it as the literary analysis of texts from the expressive, stylistic and intellectual points of view and their consequent judgment.

"Rhetoric" is realized by the Arabic term *balāġa*. It deals with expression, meaning and style and it is described by Qura as the most important basic element of literature itself, so much so that the latter could not exist without it (cf. Qura 1972 [1969]). According to the author, *balāġa* can be pursued only through the revelation and disclosure of literature, its hidden meanings and the secret of its beauty.

The author also clarifies the concept of inseparability of literature, criticism and rhetoric. Indeed, although they differ in meaning, they are interlaced with one another through an intimate bond. Their constant cooperation generates the "literary taste", which is translated into Arabic with the expression *taḍawwuq adabī* and represents the final knowledge and study objective of the three elements themselves. To clarify this interaction, Qura reports the "metaphor of the tree":

The tree with ripe fruits owes the reason of its beauty to the roots, which bring nourishment and supply water through the trunk and the leaves. When the harvest season approaches, men select the seeds from the best fruits and plant a new tree, which will grow better than the former and make better fruits (Qura 1972 [1969]).

Thus, literary taste is neither an ability nor a skill, but an aptitude (*iqtidār*) that must be cultivated through the study of rhetoric and literary criticism. It deals with seeking and

understanding strength and weakness, the beauty and ugliness of a text, whether it be poetry or prose.

Husayn Sulayman Qura is not the only author that writes about literary taste. As a matter of fact, the author of “Arabic language acquisition” (*Iktisāb al-luġa al-‘arabiyya*) Tamam Hassan also dealt with the topic. Hassan (1983) in fact discusses the level of enjoyment and pleasure in language learning (*marḥala al-istimtā*). According to the famous Egyptian linguist, this level is composed of *tadawwuq adabī* and the comprehension of beauty in a text.

Another author that we take into consideration is Ahmed Husayn Hannura, who was a Professor at Tanta University (Egypt) when he wrote *Al-Mahārāt al-luġawiyya* “Language skills” in 1989. The work issued by this author can be placed among the exceptions to the rule, since he generated concepts such as *qudra al-ṣiḥḥa* “grammatical correctness” and *qudra al-ġawda* “stylistic accuracy”. Before examining the two concepts in detail, it is important to clarify that *Al-Mahārāt al-luġawiyya* is a work containing both theoretical and practical chapters. In fact, Hannura’s book is dedicated to a placement test for higher education candidates and the explanation to its sections.

The first concept that we take into consideration is “grammatical correctness”, which is translated with the Arabic expression *qudra al-ṣiḥḥa*. Hannura describes it as the learners’ command (*sayṭara*) of grammatical and morphological rules, beside a good use of language (*mumārasa ṣaḥīḥa*). In turn, the grammatical correctness is divided into five sublevels: (1) rules identification (*ta‘arruf*), (2) rules disambiguation (*tamyīz*), (3) application stage (*taṭbīq*), (4) cloze or rephrasing exercises (*takwīn*) and (5) language know-how (*ḍabt*).

Secondly, stylistic accuracy is realized with the Arabic expression *qudra al-ġawda* and it tests learners’ skills with respect to rhetorical rules, literary taste and criticism and asks them to compare (*mufāḍala; muqārana*) between different language styles. Stylistic accuracy is also divided into sublevels. These are similar to those in grammatical correctness but vary in number and concept as the fourth and last level is called “taste” (*tadawwuq*) and asks the candidates to express their judgment on the literary text.

With this in mind we would like to conclude by highlighting an aspect that we consider of utmost importance. Despite the fact that the target of learners here analyzed changes again,

the classification presented by Hannura should be considered as another example of those analytical categories proposed by Arab scholars in order to either describe or classify their language and the teaching, learning and testing of it as this specific case suggests. It is clear that this variety in perspectives and interpretations of the same topic originates from different readings of the linguistic realities that these scholars have faced or still face today in everyday life and in their jobs.

Therefore, we firmly believe that these last categories together with those cited above can be considered both for the present theoretical discussion and for direct application in the field of Teaching Arabic as a Foreign Language, which is the central theme of this paper. What categories the level of language learning and teaching should refer to is the question that we hope a future debate will deal with.

### *The Current Debate*

Finally, this chapter is an effort to further develop the current debate, which has recently been focused on either adapting or integrating the Arabic language to the European and Northern American models of language learning and teaching (Alosh 2010; Aguilar 2014), such as the *Common European Framework of Reference for languages* (CEFR) and the *Proficiency Guidelines* by the American Council on the Teaching of Foreign Languages (ACTFL).

As previously outlined, this phenomenon can be explained by the fact that the contact between scholars of different proveniences lately has brought about an accentuated interest in the debate on Language Qualification Systems (LQS) for Arabic (e.g. scales of level, placement tests, proficiency tests, certifications, etc.).

Before giving some examples on the topic, we would like to clarify an aspect of paramount importance, which has revolutionized the field of language learning and teaching in the last few years. More specifically, in 2001 the publication of the CEFR by the Council of Europe introduced the “fifth language skill”, namely “oral interaction”. In Arabic, this expression can be translated with *tafā‘ul šafawī*.

With this in mind, we may take into consideration the first example that has fostered the debate on LQS for ALLT in our opinion. Hence, we would like to draw readers’ attention to what Victoria Aguilar has theorized in her article issued in 2014 (Aguilar 2014: 36) and

included in the proceedings of ArabeLE 2012, an international conference on ALLT held in Madrid the same year. The Spanish Professor advocates the simultaneous teaching of Arabic (MSA) and Moroccan Arabic dialect (hereafter MA). With this in mind, she takes the CEFR's "5 language skills" and applies them to the language testing of the two varieties: MSA and MA. According to Professor Aguilar, not all *mahārāt* can be tested in each of the two varieties. Thus, listening (*fahm šafawī*) and reading (*fahm kitābī*) should be tested both in MSA and MA, while writing (*ta'bīr kitābī*) only in MSA and speaking (*ta'bīr šafawī*) and interacting (*tafā'ul šafawī*) only in MA.

Aguilar's theoretical application is not the only example in this field. As a matter of fact, we could mention numerous attempts occurring in the last decades. Among them, we choose to cite Badawi M. (1992) and Alesh M. (2010), knowing that this specification is not complete and needs to be deferred to another moment.

## THE HISTORICAL BACKGROUND

After the Second World War the field of Foreign Language Teaching witnessed an incredible development, together with the proliferation of new teaching methods. Peoples entered the globalization era and felt the necessity to communicate between each other on the international level. The pendulum of teaching that swung for centuries between the grammar-translation and the natural methods in Europe, now started moving faster, as a series of approaches were being created, all supported by scientific investigations, researches and scholars, who dedicated their attention to linguistics and its practical applications.

Teaching Arabic as a Foreign Language, as we know it today, is a product of these times; it is a subject that sprung from the contact between the reflections made by Arab scholars after national independences and those made by the rest of the world, especially by those scholars who operated in the nerve centers of Arabic language studies and applied linguistics outside the Arab world. Teaching Arabic as a Foreign Language (hereafter TAFL), known in Arabic as *al-‘arabiyya li-ġayr al-nāṭiqīn bi-hā*, grew in the Arab world in the 1960s and particularly developed during the following decade. It then swung, transformed and took different directions until the present day. Nonetheless, this subject is rooted in the historical grounds of the past, a condition also shared by today’s issues in education (Reble 2004: 14). Therefore, the aim of this section is to provide a wide historical background, so to explain the milestones that led to the birth of the subject. Not only, we will also consider its main historical landmarks, the institutes and scientific poles that promoted theories, approaches, methods and methodologies and the scholars that generated them, gathered around these institutes and crowded the scientific scenes. To a functional extent, innovation in the field of education and Foreign Language Teaching in the Arab world will be also considered, so that the reader can have a complete overview of the topic, infer the influences that the debate around these disciplines had on the development of TAFL and make comparisons with the trends in language learning and teaching that originated outside the Arab world. In the frame of a comparative approach, the reader will be able to understand theoretical and practical aspects of the aforementioned disciplines and subjects, distinguish between them, their traditions and

their origins, with special consideration for the Arab world and areas such as Europe, South-Eastern Asia, North and South America.

Historical happenings and geographical regions of the Arab world are analyzed and described from a global perspective, which shifts to micro-history and local areas when needed. For this reason, the Arab world is presented as a whole territory and then examined in detail with special attention to three countries that are particularly significant from the point of view of TAFL and critical for its history. These countries are Tunisia, Egypt and Saudi Arabia (see § Purpose of the Study). Until the 19<sup>th</sup> century, even though there were separate regional developments, the Arab territories held together. This fact favored connections between them and therefore circulation of information, exchange of theories and practices. To give an example, the reforms started by the Egyptian *khedive* Muḥammad ‘Alī had a strong appeal on other Arab territories, such as Tunisia, whose sovereigns took inspiration from Europe but also the Egyptian reform experience and the Ottoman *tanzimat*, in order to modernize their regency. The evidence lies for instance in the 19<sup>th</sup>-century-school missions to Europe, which were a diffused trend witnessed in Egypt from 1826 on, as well as in other parts of the Arab world such as Tunisia and the Syro-Lebanese region. However, at the beginning of the colonial period and more than ever after national independences, the Arab states started to close themselves in their national boundaries. This situation fostered national or local debates, besides unique developments in every country. Hence, in the Egypt of the “Liberal Experiment”, during the 1930s there was a flowering of a lively scientific debate that revolved around the Arabic language, the reform of its script and continued to involve the country and other Arab states (e.g. Syria, Lebanon, Iraq, Saudi Arabia, Algeria) until the 1970s. A remarkable number of scholars moved to Egypt from Syria and Lebanon to participate in this debate and enriched it with their own views. Not only, the presence of foreign institutes in the countries – e.g. the American University at Cairo from 1919 – boosted the opening to new theories in the field of language teaching and learning and therefore affected the Arabic language itself. This scientific contamination was carried out through scholarly discussions and scientific journals, to cite one the *Mağalla al-tarbiya al-ḥadīta* “The Journal of Modern Education”, printed from 1928 by the American University at Cairo, which dealt with education and psychology, included translations from original American materials and infused Egyptian scholars with new ideas and theories on education that originated outside Egypt, such as the principles by famous American educators like John Dewey, Paul Monroe and William Chandler Bagley. This syncretism was not present though in countries like Tunisia and Algeria during the colonial period. In the 1930s these territories still lived under

the French control and developed much diverse debates on language. Moreover, after national independences the Arab countries once characterized by unity, began to proceed on separate paths, which produced likewise different arabization policies and debates on language learning and teaching. The succession of such different historical happenings is the reason that justifies the peculiar chronological division of the historical background.

The criterion at the basis of the chronological division here proposed is neither historical nor geographical, though it is to be found in the evolution of Teaching Arabic as a Foreign Language as a subject. The historical excursus begins with the chapter entitled “The Early Period”, which discusses Arabic language learning and teaching until the rise of colonialism in the Arab region. It analyses the innovations witnessed in the same field and carried out by the Arab reformers of the 19<sup>th</sup> century, for instance the foundation of brand new institutes that provided Arab students with up-to-date and modern teaching methodologies. This section continues until “The Colonial Period”, when the language panorama of some Arab countries (i.e. Morocco, Algeria and Tunisia) radically changed and bilingualism inserted itself in a region mostly dominated by Arabic for centuries. The end of the colonization and the independence of the Arab nations are described in the chapter entitled “Open Doors”, which testifies to the opening and the lively debate on Arabic language, instruction and language teaching witnessed in the Arab countries after the undoing of colonialism. This period represents the turning point of the whole historical excursus, since it lays the foundation for the birth of TAFL during the 1960s in the Arab world. Therefore, the chapter “The Birth of a New Branch” illustrates this history by sketching the creation of the institutes that first promoted the Teaching of Arabic as a Foreign Language as a branch of the Arabic language studies in the Arab world and the theories formulated by the scholars that frequented these scientific poles. The following chapters are dedicated to the “Growth (1970s)” and “Development (1980s)” of this branch, which evolved into a subject taught today at university level. Thus, the sections highlight the main achievements in TAFL together with the proliferation of studies, researches, scientific treatises and a description of the increase of interest in the Arabic language, which «developed from being a scholarly language studied for religious and, at times, commercial reasons in the 16<sup>th</sup> and 17<sup>th</sup> centuries to serving as one of the main foreign and second languages in the 21<sup>st</sup> century» (Nielsen 2009: 147). Another chapter entitled “New Challenges 1990s” analyzes the debates and scholarly publications produced during the Nineties within the Arab world. It also puts in the limelight brand new topics, which injected new life in the discussions on Arabic language, TAFL and paved the way to globalization. The last chapter of the historical background is dedicated to “The Present



Period (2000-2015)", it examines the evolution of the subject in conjunction with today's historical happenings and describes its gradual specialization fostered by scholars, who have explored more subfields and applications in depth, multiplying the research branches of a subject that has become nowadays a full-fledged matter discussed in international conferences and by a wide range of scholars and educators all over the world.

## CHAPTER 1

### THE EARLY PERIOD

The chronological limit of the early period is set between the end of the 18<sup>th</sup> and the beginning of the 19<sup>th</sup> century, when the so-called period of decadence (*inḥiṭāṭ*) drew to a close and the Arab world saw the rise of renewal movements. This convention allows us to consider an extended time span in which the learning and teaching of Arabic as a Foreign Language (AFL) presented some common features. Pre-modern and modern language teaching orientations and methodologies are analyzed in general so that the reader can understand the trends during the centuries that preceded the birth of Teaching Arabic as a Foreign Language. During the early period, the learning of Arabic as a Foreign Language (AFL) was characterized by some common aspects: it was often fostered by contacts between speakers of different languages. These situations happened regularly and implied translation, interpreting and, to some extent, language teaching. Translation was provided in two ways: either by an interpreter who had learned the Arabic in its natural environment and could speak it, or by means of a lingua franca. The language was learned and taught on the field by simple communication and language exchange, as it happened almost everywhere during the early period. The teaching approach was mainly practical and aimed at training students for real communicative situations.

This paragraph aims to clarify the dynamics of language contact in the Arab world, the contextual learning of Arabic and to a lesser extent the attitudes towards foreign languages and teaching methodologies, these last being functional aspects for the general discussion.

Contact between people speaking different languages always existed and history is plenty of these examples. The purposes of this contact are to be found in commerce, politics and not least the desire to know the “Other” and its culture.

From the very beginning of their journey of conquest and expansion, Arabs came into contact with foreign speaking people, naming them *‘aḡam*, a collective term meaning “barbarians”, also “non-Arabic speakers”. As a matter of fact, the most characteristic sign of these people’s barbarousness was the *‘uḡma*, an “incomprehensible and obscure way of speaking” (cf. Gabrieli 1986: 206), which contrasted with what is reported in the Qur’an as *lisān ‘arabī mubīn* “clear Arabic language” (Q XVI, 103). These people were primarily identified by Arabs

with their neighbors, the Persians, also called *a‘āġim* (plural of *a‘ġam* “stranger; barbarian; non-Arab”). Similarly, the Muslims of al-Andalus called *al-‘aġamiyya*<sup>1</sup> “non-Arabic” the Romance dialects of their neighbours, who lived in the north of the Iberian Peninsula (Lévi-Provençal 1986: 404). However *‘aġam* and *al-‘aġamiyya* were not the only terms used to identify the “Other”. On a different setting in place and time, Arabs used another appellation to name the non-Arab indigenous populations of North Africa. This term was *barbar* (singular *barbarī*, plural *barābir* or *barābira*), a *contemptuous epithet* (Pellat 1986) meaning “barbarian; savage; uncivilized”. Later, during the Middle Ages, Arab authors recognized these people with the more specific name of *(A)maziġ*<sup>2</sup>, which probably represents a rationalisation of records from a previous era (cf. Chaker 1986).

Conquest was not the only opportunity of contact for Arabs. As a matter of fact, commerce was another very important purpose to meet the “Other” and his language. To give a prime example, the ports of Maghreb were visited by the ships of the maritime republic of Amalfi since 850 AD (Balard 2002: 11). The Mediterranean basin and its trade routes fostered cooperation and exchange between Arabs and traders of different proveniences. After Amalfi, others took the route of North Africa and the Middle East. Among them one could find merchants from Venice, Genoa, Pisa, Barcelona and Marseille, who started sailing in this direction from the 11<sup>th</sup> century on (cf. id.).

On the language contact between Arabs and these foreigners we know that translations and interpreters served for communications and trade agreements between the parties. These skills were mainly provided by non-Arabs such as slaves, refugees and renegades coming from outside the Arab world (Lewis 2004). These people were, in a sense, early learners of Arabic as a Foreign or Second Language, for they not only mastered their mother tongue, but also could provide translation from and into Arabic, because they learned the local dialect on the field by natural contact with its speakers.

However, languages and language contact have always been subject to social changes and the resulting political decisions; sometimes language contact was drastically reduced by historical conjunctures. It is the case of the Fatimids in Egypt, who limited the free movement of foreigners in the country and imposed on them residential segregation in temporary homes

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<sup>1</sup> During the Middle Ages this word acquired a different meaning (Lévi-Provençal 1986: 404), which is summarized today by the Spanish word and expression *aljamía* and *literatura aljamiada*. Both terms come from the Arabic *al-‘aġamiyya* and today they indicate the Romance languages (i.e. Mozarabic, Judeo-Spanish, Portuguese and Spanish) that were written with the Arabic characters during the Muslim occupation of the Iberian Peninsula.

<sup>2</sup> The term *(A)maziġ* is presented among Arab authors (e.g. *Maziġ* in Ibn Khaldun) as the mythical common ancestor of all Berbers tribes (Chaker 1986).

(Balard 2002). This policy forced foreign merchants to stay inside the residential areas, so that there were limited opportunities for language contact.

Soon the situation changed. As a matter of fact, the Ayyubid sultans allowed foreign merchants to lodge, store and sell in *funduqs* “hostelries” and have more favorable residential conditions in comparison with their predecessors (id.). This fact promoted the birth of permanent colonies in Egypt, ideally allowing foreigners to interact with Arabic speakers and their mother tongue. During the Middle Ages, these hostelries were widespread around the Mediterranean sea and concentrated in towns open to international trade: Venetians had two in Alexandria and Cairo, as well as Pisans in Alexandria and Damietta, etc. (see Mack 2002; Balard 2002). This condition persisted until the Early modern period, since in the 17<sup>th</sup>-century-Tunis one could still find the *funduqs* of French, English and Jews (see Sebag 1989: 24). The relative proximity of foreigners to Arabs meant not only exchange of goods, but also language contact and cultural contaminations to which foreigners were irretrievably exposed, being hosts in the Arab world.

History provides abundant evidence of language contacts and interactions between cultures. One can suppose that, during these contacts, Arabic languages was learned and taught to some extent in the places and at the times mentioned. As Titone (1980) points out, the need of teaching a foreign language can be dated back to the beginning of time, when men started communicating between groups speaking different languages. However, it would sound anachronistic to speak about Teaching Arabic as a Foreign Language (TAFL) as subjects with respect to the time span analyzed above. In this period, the AFL acquisition process remained restricted to real necessity and true cases of interaction (e.g. refugees, renegades or slaves learning the language of their hosts through direct contact), so that there was no methodological awareness for the teaching and learning of foreign languages. The language was learned by whom was in need to learn it and it was often the case of non-Arabs who came to the Muslim lands for different purposes (Lewis 2004).

On the contrary, from its point of view, Arabic pedagogy displayed a rich range of theories and philosophies, since Arab medieval scholars and educators such as Ibn Saḥnūn, al-Ġāḥiẓ, Ibn Sinā and al-Ġazālī brought significant contributions to this field. For Arabs, learning Arabic language properly often meant being able to read, write, develop a good handwriting, know grammar, poetry, aesthetic style and elegant speech. It was often a question of learning by heart and memorization, even though some scholars preferred deductive reasoning (e.g. al-Ġāḥiẓ) and insisted on the enjoyable side of learning (cf. Günther 2006). Teaching took place verbally (*al-ta’līm al-masmū’*) or through providing an example (cf. *ibid.* 375), while didactic

techniques often regarded reading and writing, e.g. pupils used to dictate to each other; advanced pupils used to write letters to adults or copy them from the board, in order to get familiar with them (cf. *ibid.* 379). This situation persisted for centuries and kept the study of Arabic framed in a precise context: that of religious studies.

The pictures above outlined clarify that there was little room for the teaching of Arabic as a foreign or second language in the Arab world at the beginning of the Early modern period. Even though contacts with foreign speakers happened frequently and language learning occurred every time a foreigner took on the study of Arabic on the place, the political and socio-historical conjuncture did not favor the development of a discipline that remained scarcely considered in the Arab context until the second half of the 20<sup>th</sup> century.

With respect to interpreting, the 19<sup>th</sup> century was characterized by the decline of Levantines and dragomans (Lewis 2004: 27), who were employed respectively by embassies and the Sublime Porte for translations. Two new phenomena were soon ready to substitute these classical figures. From one side European powers such as France, the United Kingdom, the Austrian Empire and Russia began to send their students to the Arab world, so that they could learn Arabic on the field and then come back with thorough knowledge of the target language, from the other side the Ottoman Turks – together with the governors of their regencies – felt the necessity to learn foreign languages. This was a historical landmark. For the first time one could speak about Arabic Language Learning not only as a subject learned by whom happened to learn it through direct contact, though also by foreigners and people who generally planned its study for diverse purposes. Arabists began to systematically set off for the Arab world in order to learn the language of its speakers. It was not only a question of politics: e.g. the embassies needed to substitute the untrustworthy figures of the Levantines; it was also the desire to know the “Other”, its language and its culture. In this period the language learning and teaching already underwent a long history in Europe, for the continent had passed through many language-teaching phases and knew various celebrated scholars and thinkers. Among the teaching approaches that were diffused in Europe one could find the practical approach, then called “direct” or “natural method” and the grammar-translation method. These approaches were later translated in Arabic respectively *ṭarīqa mubāšira* and *ṭarīqa al-tarǧama* or *ṭarīqa naḥwiyya*.

The first was rooted in history, widely diffused and characterized by an extremely practical kind of teaching that favored the oral ability and penalized grammar and literature. The teacher was often a native speaker who fostered communication pertaining to real life

situations with his student. A typical lesson would start with the teacher talking in the target language and the disciple listening to him. To this, brief explanations would follow and then the teacher expected from the student to repeat the contents of the lesson also resorting to mnemonic acquisition (Titone 1980: 24). Of particular concern are those scholars who endorsed this method and enriched its principles with thoughts and lessons learned, which mainly derived from personal theoretical speculations and their own teaching experience. Among them we find for instance: the French philosopher and writer Michel de Montaigne, Jan Amos Komensky, also known as Comenius and less known names such as Luneaud de Boisgermain and the Abbé Pluche (id.). All these scholars and thinkers were against grammarism, thus favoured a practical kind of teaching based on oral activities, use of language rather than application of rules, repetition, copying and then inductive reflection. As regards the grammar-translation method, it was an approach widely diffused during the first half of the 19<sup>th</sup> century in Europe, to such an extent that the Egyptian writer and teacher Rifā'a Rāfi' al-Ṭaḥṭāwī (1801-1873) left trace of it in his famous autobiography and travel account. Rifā'a al-Ṭaḥṭāwī had – in fact – the opportunity to learn French in Paris during the first school mission sent to France by the Egyptian *khedive* Muḥammad 'Alī in 1826. During his visit, al-Ṭaḥṭāwī observed, read and translated, beside leaving an account on how foreign languages were taught to him and precisely French: firstly the alphabet is presented, then it is followed by words and verbs, through which one learns to write; secondly words are kept in mind and then they are pronounced (cf. al-Ṭaḥṭāwī 2011: 199). In his account and autobiography *Taḥlīṣ al-ibrīz fī talḥīṣ Bārīz* (The Quintessence of Paris), al-Ṭaḥṭāwī declares that he studied also conversation (*muḥāṭabāt wa-muḥāwarāt*) and after finishing a handbook of simple sentences he took on a more important topic, namely grammar (*naḥw*), which he considers of paramount importance and pursues its study by examining many books (id. 200, 219). Thanks to al-Ṭaḥṭāwī's accurate description, we clearly infer that he learned both through the natural and the grammar method. Some years later, when the scholar came back to Egypt in 1831, he was appointed translator from French at the School of Medicine<sup>3</sup> (*al-madrassa al-ṭibbiyya bi-Miṣr*), then founded the School of Translators (*Madrassa al-mutarḡimīn*) in Cairo in 1835. The first cycle of graduate students ended in 1839, but only ten years after the school closed down and re-opened a century later<sup>4</sup>. In this, he took inspiration from his treasured discoveries made in France. The grammar-translation method was mainly an

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<sup>3</sup> The School of Medicine was created in Abu Za'bal, in the outskirts of Cairo, then moved to downtown in 1837 at Qaṣr al-'Aynī. In 1925 the Qaṣr al-'Aynī Hospital joined Cairo University.

<sup>4</sup> Cf. [http://alsun.asu.edu.eg/article.php?action=show&id=1#.Vv-Iyz\\_tjnw](http://alsun.asu.edu.eg/article.php?action=show&id=1#.Vv-Iyz_tjnw)

artificial approach. It aimed at the systematic study of grammar, while language was codified and arranged into fixed rules learned by heart. Among its exponents we find Johann Franz Ahn, Heinrich Ollendorff and the influent German scholar Karl Plötz (see Titone 1980 for a complete discussion on the topic).

The two approaches coexisted together in the same period and scholars endorsed one or the other thinking, sometimes opposing either the natural method or “unnatural” grammarism. This last was the case of the American scholar George Ticknor (1791-1871), who expressed his innovative positions in the *Lecture on the Best Method of Teaching the Living Languages*, which was delivered before the American Institute in 1832. So, while the Arab world was awakening, Europe and North America were passing through a change in the methodologies of language learning and teaching. On the one hand, Language Teaching was entering the recently-established institutes of higher education in Tunisia and Egypt, mainly influenced by European (i.e. French, English and Italian) experience, theories and experts, who were called to serve the new type of instruction. The teaching methods employed were both traditional and innovative, for the use of blackboards and free class discussion (*ḥurriyya al-niqāš*) are attested (cf. Ben Youssef 2007). On the other hand the West was preparing itself for a transformation brought by brand new ideas in disciplines such as linguistics and psychology, which revolutionized the field of Language Teaching during the 19<sup>th</sup> century and the Colonial era.

### *The Colonial Period*

While the first schools of foreign languages and secular instruction were founded in Cairo in 1835 and in Tunis<sup>5</sup> in 1837, other parts of the Arab world were being subjected by European powers. The very first military and political subjugation was that of the French expedition to Algeria in 1830, which officially opened to the colonization of the Arab territories. After the occupation of Algeria, one had to wait until the end of the 19<sup>th</sup> century to see other Arab territories fall into the hands of foreign powers. On May 12<sup>th</sup> 1881 it was the turn of Tunisia, when the bey Muḥammad al-Šādiq bin Ḥusayn surrendered to the French and signed the Treaty of Bardo (*mu‘āhada Bardū*), also called Treaty of “Ksar Said” (*mu‘āhada qaṣr al-sa‘īd*). After only one year, in 1882, the British entered in Egypt and established their control on the country. In the meanwhile other Arab countries were enjoying freedom, a condition that did not last for a long time though. Between 1911 and the end of the 1<sup>st</sup> World War the Middle

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<sup>5</sup> *École Polytechnique du Bardo (madrasa al-šanā’i‘ wa al-‘ulūm al-ḥarbiyya bi-Bardū)* was founded in Tunis in 1837. The school provided students with the teaching of Arabic and foreign languages such as Turkish, Italian, French and English, besides training them in the military discipline.

Eastern region was split between the main European powers. However, there were some Arab states that resisted the colonial conquest: Saudi Arabia was one of them. In 1902 King ‘Abd al-‘Aziz ibn Sa‘ud proclaimed himself emir of Riyadh. A period of internal conflict followed and after the unification of Hijaz and Najd, in 1932 the Kingdom of Saudi Arabia was founded.

The colonization of North Africa and the Middle East was a period marked by great turmoil and transformation. Radical changes affected the language panorama of the Arab world, which entered a new phase. In the time span that goes from 1880 to late 1950s, the European colonial powers enacted very different policies, in which language issues were also included. These policies produced likewise sociolinguistic phenomena in the territories under the control of colonizers. Arab countries passed from the purity of a language panorama dominated by Arabic and quasi-untouched by other languages to the intrusion of foreigners and their languages both in politics and in peoples’ everyday lives. The main events that led to this situation should be traced and clarified, in order to contextualize a more urgent matter: that of innovation in teaching.

The French hold on colonies brought asymmetrical relations between languages (Tullon 2009: 39), but also real competition between Arabic and French and their cultures dividing countries like Tunisia into two factions, pro and con this influence (see Maamouri 1983; Perkins 2004). Even though the *politique d’assimilation* in Tunisia was different from the one perpetrated on Algeria, French direct rule aimed at spreading the language in the country. French became therefore the language of education both in schools and at university level. Louis Macheul, the Director of Public Instruction from 1883 to 1908, encouraged the assimilation of French attitudes by Tunisians (Perkins 2004: 62, 64). Franco-Arab schools were created and after the first decade of French control on Tunisia, thousands of Tunisians were exposed «to an array of new ideas [that] brought them into direct contact with the French population» (id.).

On the Egyptian stage, British indirect rule did not eradicate *kuttābs*, as the French attempted to do in North Africa. On the contrary, they used them as quasi-state schools, introducing non-religious subjects (Heyworth-Dunn 1968). This does not mean that they did not start an education policy in the country. Lord Cromer, the British consul-general in Egypt between 1883 and 1907, started his own, especially in 1888 and 1892. He aimed at substituting Arabic with English in instruction, Anglicising the educational system and raising the general level of education in village schools (see Williamson 1987; Abugideiri 2010). However, the education matter represented only a little part of his policy. His main objective was to keep Egyptian



graduates with a low profile, so to avoid the creation of a group of people whose education “unfits them for manual labour” (Marlowe 1970; Williamson 1987).

Despite the fact that French and British rules differed in their intrinsic nature, the effect on the Arabic speaking communities was somewhat similar, since they both aimed at imposing their superiority on their subjects. As Versteegh (2006: 8) points out «both colonial powers [the British and the French] (...) felt the responsibility to introduce European language and culture to the regions under their administration». In essence, Europeans’ alleged superiority was a pretext to impose their language.

However, inside the language conflict, one should specify that Arabic language had a decisive symbolic role in the fight against the oppressor. As a matter of fact, Tunisians gathered around Islam and its language, Arabic, which became the most important means for identity claims and aggregation during the French occupation. Tunisians opposed to colonisers as well as to the Franco-Arab schools. During the Protectorate people did not stop the protest, which spread all over the country soon after the beginning and the whole course of the Protectorate (Perkins 2004; Facchin and Pacifici 2010).

The situation in Egypt was slightly different. British indirect rule fostered community alienation and despite Lord Cromer’s language policy and efforts of anglicising the school system, English did not permeate the Egyptian society in the way that French did in the Maghreb region. Thereof, British and French rules produced two different language scenarios in the countries they subjected: from one side the presence of bilingualism in the Maghreb, from the other side Arabic with no other fierce competitors in Egypt. This aspect is at the basis of the different kinds of arabization (*ta’rīb*) policies that were carried out by Arab countries after they gained independence.

During colonisation language teaching remained a discipline connected to the political events and historical happenings described above. In the Maghreb region, for instance, French imposed itself as the language of domination, leaving Arabic to the cultural and vernacular spheres. As Tullon (2009) states the two languages developed asymmetrically. While French was taught as the language of modernisation and occupied a privileged place in education, Arabic – in all its varieties – was often illegitimately considered the language of tradition and therefore downgraded. In Tunisia the *Lycée Carnot*, current *Lycée pilote Bourguiba*, embodied the best example of French public education, while *kuttābs* still attracted those families who opposed to the foreign domination. From a pedagogical point of view, French was taught as a Foreign Language to both Tunisians and the other language minorities, above all Italians, who

entered in the French assimilation policy scheme just like Tunisians. Arabic, instead, continued to be taught to Tunisians in the traditional way, while non-Arab communities in the country started to learn it as a Foreign/Second Language. During the colonial period, interpreting from and into Arabic was a necessity and this led not only Tunisians to learn the language of their rulers, though also French to study Arabic. Its knowledge was perceived as a rare skill that not many people could master in Europe (Bendana 2008). However, Europeans did not limit themselves to the study of Classical Arabic, though they started to learn Arabic colloquial varieties, namely Arabs' L1. The first researches on the topic were carried out by foreign dialectologists and as a result «dialectology became associated with the divisive policy of the colonial authorities, and the dialectologist was regarded as a tool of imperialism» (Versteegh 1997: 132; see also Maamouri 1983; Haeri 2000). Arabs, from their point of view, did not show particular interest in their mother tongues, which they considered a “degraded form” of the Arabic language. With respect to Tunisia during the colonial period, Maamouri (1983: 13) affirms that they were often not even aware that a duality existed. In general, the study of dialects was felt to threaten Classical Arabic and therefore the uniting factor of the Arab world together with religion. Colonisers were perceived as oppressors with different grades of intolerance depending on the rule in question, namely British, French, Spanish or Italian. Nonetheless in the previous period some Arab intellectuals such as Rifā‘a al-Ṭaḥṭāwī still judged Europe as an advantage rather than a danger, a position totally contrasting with the one of the Algerian emir Abdel Kader (1808-1883), who was an obstinate opponent of the French rule in his country. It was only with the occupation of Tunisia and then Egypt that the political thought of the Muslim communities changed (Hourani 1983: 103) and with it the relationship of Arabs with their language.

Colonisation was a peculiar period for the history of the Arab countries since it forced Arabs to face those issues that had begun to renovate during the previous period, but were still work in progress. Since the rise of the *nahḍa* Arabs searched for a way to cope with advanced and modernised Europe. However modernisation often did not mean embracing westernisation and setting tradition apart. Innovation in teaching inserted itself in the intellectual debate of that period despite the colonial domination and the difficulties that Arab peoples passed through. It affected and influenced subjects such as Teaching Arabic as a Foreign Language, Arabic Language Education and Foreign Language Teaching in general. More than ever, this historical conjuncture was characterised by open debate on modernisation among the Arab society, which compared itself with the European occupying forces. To give an example, the

existence of a national higher education institute in Egypt was a topic discussed by famous intellectuals such as Jurji Zaydan, Mustafa Kamil, Muhammad ‘Abduh and Sa‘ad Zaghloul.

At the end of the 19<sup>th</sup> and the beginning of the 20<sup>th</sup> century innovation in teaching influenced many fields: other institutes were established and Arab authors published some relevant works and translations. These institutes showed a renewed interest in the Arabic Language Education and at the same time the Teaching of Foreign Languages. Both in Tunisia and in Egypt, the creation of new institutes corresponded to an update in the field of instruction and teaching methodologies. In Tunis, schools were built over the two centuries. In 1896 the Khaldounia (*madrassa al-ḥaldūniyya*) was established by the Tunisian reformer Béchir Sfar and aimed at providing a curriculum totally in Arabic, in which sciences and modern subjects were included. After this foundation, other schools followed: in 1911 the *École supérieure de langue et littérature Arabes*, in 1922 the *Centre d’études de droits de Tunis* introduced the study of foreign languages. In the same period a renewed interest in learning Arabic as a Foreign Language is attested. This interest involved both foreign scholars and foreign communities in the Arab countries, who sometimes fostered it in function of the colonising mission and expansion of the West (see i.e. Kalati 2003). Therefore, the *Haut Comité Méditerranéen et de l’Afrique du Nord* and the *Centre des Hautes Études d’Administration Musulmane* were created in France, respectively in 1935 and 1936. Moreover, from 1935 on, an examination in Arabic language was established in order to recruit the civil inspectors of the French colonial administration (Bendana 2008). In this period, scholars of non-Arab origins contributed to enrich the panorama of the publications in Arabic language. To give an example, one can mention the famous German linguist and orientalist Gotthelf Bergsträsser, who wrote *al-Taṭawwur al-naḥwī li-l-luġa al-‘arabiyya* in 1929.

The colonial period was also a fertile moment for the exchange of teaching methodologies. In the year 1908, Cairo University (*ġāmi‘a al-Qāhira*) was officially inaugurated under the name of “Egyptian University” (*al-ġāmi‘a al-miṣriyya*), which remained until 1940, when the institute was renamed “King Fu‘ad I University of Cairo” (*ġāmi‘a Fu‘ād al-awwal*) for a short period of time after taking today’s current denomination. For the first official lectures of the Egyptian University, King Fu‘ad availed himself of foreign professors, especially Italians, since he had a strong predilection for Italy. Among these professors we find famous arabists such as Ignazio Guidi and Carlo Alfonso Nallino or other well known names like Gerardo Meloni and David Santillana. These professors held various courses in the Egyptian institute from its very first days. It is peculiar to stress that the language used by these professors in their lessons was Arabic, but what is really striking is that they brought a new kind of teaching to Egypt, of

which students were enthusiast. As Baldinetti (2002) points out, Egyptian students were struck not only by the good language knowledge of those professors, but also by their preparation, completeness of their researches and teaching methods. Despite this fact, around 1910 Egyptian students began to protest for two reasons, which are interesting from a pedagogical point of view. Students lamented the absence of exams and at the same time the kind of teaching methods that obliged them to merely take down notes and learn by heart the concepts transcribed. The students' protests were soon contained, though this event shows maturity among Egyptian students, who claimed a better instruction and quality in teaching.

The creation of institutions of secular education and the foreign control on the Arab homeland injected new life into the debate around modernisation in the Arab society. In this period, Arabic language coexisted with the study of other foreign languages in the curricula of the institutes and schools of recent creation. This coincided with the update not only of teaching methodologies, but also of Arabic Language Education and language teaching in general. As a matter of fact, these subjects took part in the debate on modernisation and by the end of the 19<sup>th</sup> and the beginning of the 20<sup>th</sup> century underwent a significant transformation within the Arab world; Arabic Language Education (*ta'lim al-luġa al-'arabiyya*) developed as a modern subject, characterised by a more practical approach.

The debut of *ta'lim al-luġa al-'arabiyya* as a modern subject was modest and the first three decades of the 20<sup>th</sup> century registered a likewise interest in Arabic Language Education and Arabic language teaching in general. A group of scholars that gathered around the table of the Arab League Educational Cultural and Scientific Organization (ALECSO) at the beginning of the 1980s tried to describe this start (see ALECSO 1983). According to this group, hereafter called "ALECSO Board of Scholars", the researches on the topic remained confined to the Arab regional boundaries (id.) and this situation may have led to a paucity of publications. Furthermore, according to Muhyi al-Din Sabir, the ALECSO director-general between 1976 and 1988, Arab scholars' attention to education and teaching came with a certain delay if compared with other foreign countries (cf. id.).

The ALECSO Board of Scholars identified the first trace of this renewed subject (*ta'lim al-luġa al-'arabiyya*) with the publication of *al-Durūs al-naḥwiyya* "Grammar lessons" in 1903 by Hifni Nasif and other authors such as Muhammad Diab, Mustafa Tamuh and Mahmud 'Omar (see Nasif 1903a). The book can be considered both a grammar reference and a workbook; it shows a new practice in drafting and an innovative presentation order of topics, together with a variety of exercises at the end of every chapter, which are mainly devoted to the acquisition of morphological rules and syntactic structures. Despite the innovative nature of this and

other works by Nasif (e.g. Nasif 1903b), the books were targeted at Arabic language speakers – not foreigners – who pursued an in-depth knowledge of their language. Even though the Board itself admits the difficulty of circumscribing the birth of the literature on Arabic language teaching methods (*turuq tadrīs al-luġa al-‘arabiyya*) and despite the fact that there may have been other significant works on the topic before the publication of *al-Durūs al-naḥwiyya*, the book represents a good example of a subject characterized by a renewed and more practical approach, which is explanatory of the change of times. The works by Nasif (i.e. Nasif 1903a and 1903b) are not the only fruits of the first decades of the 20<sup>th</sup> century though. In general, until the 1930s authors wrote their essays by deriving information from their practical experiences (ALECSO 1983: 13), presenting a wide range of scientific themes that went from Arabic language teaching methods to education, from school system to children psychology (see Tawfiq 1924).

## Chapter 2

### OPEN DOORS

The first half of the 20<sup>th</sup> century was a period of opening for the Arab world. Researches, studies, theories and approaches on modern language teaching started to circulate within the Arab nations that gained independence from colonial powers and partially in those countries that were still subjected. The debate and the desire of renewal that generated among scholars and educators in this period prepared the ground for the birth of Teaching Arabic as a Foreign Language, which grew on the scientific bases and from the theoretical contaminations that took place in the region between the two world wars. During the 1920s and the 1930s some Arab states gained independence from colonial powers and were soon ready to face social issues and host scientific debates within their new boundaries. Their status of newborn-national entities allowed them to reunite people under the symbols of traditions like the Arabic language and Islam and at the same time explore modernity through the opening to contaminations of theories and philosophies that originated outside the Arab world.

In particular, Egypt lived a radical change in this period. As a matter of fact, in 1922 the country gained independence from Britain and only two years after the Wafd Party, which won the elections, started the well-known “Liberal Experiment” (see i.e. al-Sayyid Marsot 2007). Furthermore, many intellectuals came back to Egypt after a period of study in Europe. Among them one could find for instance Muhammad Husayn Haykal, Taha Husayn, Ahmad Lutfi al-Sayyid, etc. (cf. Camera D’Afflitto 2006: 156). The country was at the center stage of a lively scientific debate, which revolved around Arabic language in general and specifically language reform, the relationship between MSA and *‘āmmiyya* and their development (e.g. Abbas 1934; Aysa 1934; Wafi n.d.).

In this period there was an increase in the number of books and articles published in various regions of the Arab world such as Egypt, Iraq and Syria. These publications focused on the teaching of writing (*ta’līm al-kitāba*), reading (*ta’līm al-qirā’a*), dictation, language reform (*‘iṣlāḥ al-luġa*), teaching styles (*asālib al-ta’līm*) and Arabic language teaching (*tadrīs al-‘arabiyya*), beside secondary school instruction, children literature and pedagogy (cf. ALECSO 1983: 13).

The debate that animated Egypt in that period was initially fostered in 1934 by a group of intellectuals, who wrote an article entitled *Hal al-luġa al-‘arabiyya fī ḥāġa ilà ’iṣlāḥ* “Does the Arabic language need a reform?” (Majalla al-Hilal 1934). In the article the authors analyzed a series of topics related to the reform of the Arabic script. The group was formed by famous names such as Taha Husayn, Mansour Fahmi, Muhammad Kurd Ali and Ali Abdel Raziq, who conveyed their ideas through a famous Egyptian journal: *al-Hilāl* “The Crescent”, founded in 1892 by Jurji Zaydan. After a few years, the debate was still felt as an important issue, so that Bahi al-Din Barakat (1889-1972), an Egyptian intellectual and Minister of Education, formed an intellectual circle (*Nādī Barakāt*), which concentrated again on the reform of Arabic script and published a relevant number of articles on the Journal of Modern Education (*Maġalla al-tarbiya al-ḥadīta*) in February 1938. Soon, in the month of May of the same year, other intellectuals came up with some articles on the topic, which were published on *al-Hilāl*, in a sort of debate that went back and forth from one journal to the other. This debate continued to involve Egypt and other Arab states such as Syria, Lebanon, Iraq, Saudi Arabia and Algeria until the 1970s. To this, one should add the “language question”, a transversal dispute that has kept scholars and literates busy for a long time until today (e.g. Boussofara-Omar 2006; den Heijer 2012). The dispute revolves around the question of diglossia (*izdiwāġiyya al-luġa*) and asks whether Modern Standard Arabic or its colloquial varieties should be the official language of Arabs. This *age-old and ceaseless debate* (Ryding 1991) together with that on language reform left little room for other research issues such as applied linguistics. The questions “what to teach?” and “which variety?” preceded “how to teach?” and therefore the discussions on approaches and methods for Arabic language learning and teaching. This fact postponed the birth of new research focuses like Teaching Arabic as a Foreign Language, which appeared in the 1960s when the world order was changing and with it the teaching and learning of languages, despite the fact that the debates cited above were still left open. These last did not limit Arab scholars in their discovery of modernity though. Doors were left open and the 1930s were therefore decisive years for teaching innovation and scientific contamination of methods, approaches and theories. Egypt was for another time the stage of this process and the aforementioned Egyptian Journal of Modern Education played a key role in it.

The first copy of *Maġalla al-tarbiya al-ḥadīta* was printed in 1928 by the American University at Cairo, established in 1919. The journal dealt with education and psychology, it was the first of its kind in Egypt. In the first numbers it included mostly translations from original American materials, while from the 1950s it published researches by Egyptian psychologists

(cf. Abou-Hatab 1992) and educators. The journal was a vehicle for the transmission of new ideas and theories on education that originated outside Egypt. Principles by famous American educators like John Dewey (1859-1952), Paul Monroe (1869-1947) and William Chandler Bagley (1874-1946) were presented. To give two examples, we firstly cite the article written by Muhammad al-Tayyib Hasan in 1934 entitled *Kayfa tuṭabbaqu naẓariyyāt al-duktūr Ğūn Dyūī ‘alà al-ta’līm fī Miṣr* “Dewey’s principles applied to Egyptian schools” (al-Tayyib Hasan 1934); secondly, during the reign of King Faysal I of Iraq (1921-1933) the American educators Monroe and Bagley took part in the commission for the study of Iraqi instruction conditions and the result of their experience was reported in the journal. However, theories and approaches from the United States such as Dewey’s experiential education or the “lecture method”<sup>1</sup> (see Boktor and Galt 1933) were not the only sources of knowledge, which Egyptian scholars were learning about in that period. The Journal of Modern Education exposed the Egyptian readers to an array of new ideas and practical experiences coming from other teaching contexts, to cite a few: Mexico, Turkey and Italy<sup>2</sup>. Information did not proceed only on a one-way route, though it came to Egypt from all over the world. Scientific contamination became therefore inevitable, so that new theories inserted themselves in the Egypt of the “Liberal Experiment” and forced Egyptians to face modernity.

The doors that opened during the twenty years that go from the 1920s until the end of the 1930s could not be shut down later. The process was already started, so that the following decade (1940-49) witnessed an increase of scientific contaminations, brought by translations, open debates and foreign influence in the update of teaching methods. Egypt and Iraq were again at the center stage of these phenomena. The debate insisted on some themes that were already discussed in the previous decade and as the ALECSO Board of Scholars later reported (1983: 16), the publications of this period focused on the relationship between MSA and the colloquial varieties, but also the simplification of the Arabic language, its advancement with respect to the requirements of the time, the teaching of reading and writing, literature, grammar (*naḥw*) and Arabic language teaching methodologies. Nonetheless, other topics such as language vocabulary lists (*qā’ima li-l-mufradāt al-luġawiyya*) captured the interest of scholars. In Iraq, in particular, authors dedicated their attention to Arabic language teaching

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<sup>1</sup> The lecture method is a teaching method, where the teacher usually gives an oral presentation and the learners listen to him.

<sup>2</sup> Ahmad Attia Allah (1906-1983), an Egyptian scholar from Aswan, wrote for instance an article entitled *Maṣīf al-talāmīd fī Īṭālyā* “Italian children and summer resorts”, which was published in 1933 on *al-Tarbiya al-ḥadīṭa* (see Attia Allah 1933). In his article the author informs the reader of a summer camp (namely the *Colonia marina “Edoardo Agnelli”* of Marina di Massa near Florence) in which the workmen’s sons spent their holidays.



methodologies for Arab pupils (i.e. al-Husri 1940; al-Najjar 1940). These authors published their own works, but also regularly contributed to enrich the debate on the periodical *Mağalla al-mu‘allim al-ğadīd* “The New Teacher”, directed by Matta Akrawi (1901-1983) and printed in Baghdad from 1935. Beside the Iraqi journal, other periodicals fostered the debate during the 1940s: *Şahīfa dār al-‘ulūm*, *Mağalla al-tarbiya al-ħadīta* and *Şahīfa al-tarbiya*, all published in Cairo.

Scientific contaminations began to spread in the Arab world by means of translations of Western scholarly books, contact between scholars of different proveniences, open debate and the expertise acquired by Arab scholars who travelled abroad. In particular in 1946 Muhammad Khalfallah Ahmad translated “How the Mind Works” (Burt 1934) written by the British educational psychologist Cyril Burt (1883-1971). After two years, in 1948 the book *al-Ṭifl fī al-madrasa al-ibtidā’iyya* “The children we teach: seven to eleven years” (Isaacs 1932) by the famous British psychologist Susan Isaacs (1885-1948) was translated in Egypt. Isaacs was influenced by Melanie Klein and from the pedagogical point of view she was convinced that independence was very important in children’s acquisition process and that knowledge could be acquired through playing. These and other theories were made available to Arabic language scholars and psychologists who read them and took part in the scientific and cultural opening that Egypt and other Arab countries passed through in that moment.

Methods of teaching and learning Arabic were also brought into question in this time span. The scholars of this period left the link with the past, which bound them to a kind of teaching that favored the talented (ALECSO 1983: 16). They started to draw their attention to those scientific methods that allowed them to discover and unveil the nature of things (cf. id.). This is the reason why the 1940s saw a commitment for experimental researches and many authors dedicated their attention to the study of psychological questions, pupils’ cognitive development (*numū al-tilmīd*), students’ learning interests (*muyūl al-ṭullāb*) and educational psychology in general (ALECSO 1983). Another focus was then modern teaching approaches (*ṭuruq al-tadrīs*). For instance, the work by al-Disuqi (1940) reflected the preference for teaching (*talqīn*) and in-depth study (*muṭāla‘a*) over the abundance of grammatical explanations (*katra al-qawā‘id*). Thereupon, the language teaching methods that could be found in the Arab world during this period were – to cite a few – the “indirect method”, the “whole-word method” and the “phonetic method”. The first is translated in Arabic with *al-ṭarīqa al-ğayr mubāšira* and it is a method proposed by Hamza in 1949, who explained it being the use of Arabic in the study of other subjects. It would correspond to today’s “Content and Language Integrated Learning” (CLIL), a learning methodology recently created that

fosters language inputs through the teaching of subjects that are directly presented to students in the Second Language. The whole-word method is translated in Arabic with *al-ṭarīqa al-kulliyya* “the global method” and is attested in the work by al-Qawsi (1948), where the co-authors Sumaya Fahmi and Muhammad Sa‘id Qadri left a report concerning the use of the method according to their direct experience on school pupils, which was carried out in the early 1940s. This method consisted of a global reading that put emphasis on the word as the smallest chunk of meaning in the language acquisition process rather than isolated sounds or letters, as it happened with the phonetic method. This last is translated in Arabic either literally with *al-ṭarīqa al-ṣawtiyya* or with *al-ṭarīqa al-ḡuz’iyya* “the partial method”. It originated in the late 19<sup>th</sup> century, when the newborn science of phonetics was considered indispensable for the teaching and learning of languages. It focused on the spoken word rather than the printed page and on the sound rather than the letter (Gideon 1909). It was at first exclusively oral and gave paramount importance to pronunciation. It relates to names such as Henry Sweet, Sievers, Trautmann, Helmholtz, Passy, Rambeau and Klinghardt (Titone 1980: 74). The phonetic method was diffused in Iraq until the late 1930s, when educators involved in Iraqi instruction – such as Muhammad Fadhil al-Jamali (1903-1997) and Matta Akrawi – took over the previous generation of educators<sup>3</sup>, argued the teaching methods used at school and discarded the phonetic method in favor of «the “progressive” ideas of John Dewey; namely, reading using the whole-word method» (Simon 2004: 194).

Although the target students of the debate on Arabic language teaching methods were mainly Arab pupils, the discussion outlined above represents an insight on the approaches and theories that influenced the field of Arabic language learning and teaching during the first half of the 20<sup>th</sup> century. Moreover, it prepares the ground for another discussion, the one on Teaching Arabic as a Foreign Language, which grew on these scientific bases and from the theoretical contaminations that took place in the Arab world during the period that preceded its birth.

Another particular trend was witnessed in this period: a special interest for the applied dimension of Arabic language teaching, as it happened in the work by al-Murshidi (1948). The scholar wrote a book on elementary school examinations entitled *Imtiḥānāt al-ṣahāda al-ibtidā’iyya fī al-luġa al-‘arabiyya* “Tests for primary school certificate of Arabic”. The book is particularly explanatory of the change of times, since it represents a movement towards a

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<sup>3</sup> Sati‘ al-Husri (1882-1968) represented this generation. Al-Husri was a Syrian writer, educator and influential Arab politician of the 20<sup>th</sup> century. He introduced the primary school curriculum in Iraq for the first time in 1923. The curriculum was based on Arabic instead of Turkish; it did not give importance to local dialects and it used the standard phonetic method for reading (cf. Simon 2004: 73).

thematic specialization of the issues discussed by scholars, a trend frequently witnessed in the following decades.

The 1950s were peculiar years for the Arab world as some of its nations that had been striving to gain independence from the foreign occupying forces, now obtained it. This was the case of Libya in 1951, Tunisia, Morocco and Sudan in 1956. The former colonies were left with a particular sociolinguistic panorama and in the period soon after their independence, they started arabization (*taʿrīb*) policies that mainly aimed to eradicate the language of the colonizers, especially in the Maghreb region, where arabization presented a special challenge (Altoma 1974: 286) and took the shape of a *status planning* rather than a *corpus planning* (cf. Maamouri 1983: 27).

Other Arab states were facing internal political reorganizations. For instance, in the 1950s Egypt was living a radical change for another time. In 1952 the Revolution led by the Free Officers Movement (*ḥaraka al-ḡubbāt al-aḥrār*) led to the overthrow and abolishment of the Egyptian monarchism. In the following years, and above all with the Suez Crisis of 1956 and during the government of Gamal Abdel Nasser (1956-1970) Egypt took on a leader role in the history of contemporary Middle East, which put it at the center stage of politics and economy in the region. Furthermore, in the 1950s Egypt saw the re-opening of a famous institute: the School of Translators founded by Rifāʿa al-Ṭaḥṭāwī, which was destined to play a strategic role in the very early phase of Teaching Arabic as a Foreign Language birth (see § The Birth of a New Branch). After a long silence, in the year 1951 the School opened its doors again, when Taha Husayn – Minister of Education in that period – encouraged Professor of Semitic languages Murad Kamil to re-open the “School of Languages” (*Madrasa al-alsun*), which was later integrated into Ain Shams University as Faculty of Languages (*Kulliyya al-alsun*) in 1973. In the same period, another part of the Arab world was experiencing the end of an era. In 1953, the first King of Saudi Arabia ʿAbd al-ʿAziz ibn Saʿud died, leaving the Kingdom to his two sons, Saʿud and Feisal. The brothers entered in a period of open dispute that lasted until the accession of Feisal to the throne in 1964. During the 1950s many ministries were created, above all the Ministry of Education in 1953. Moreover, in the year 1957 the first Saudi Arabian university was founded under the name of King Saʿud University (*ḡāmiʿa al-malik Saʿūd*). Later, the university would be the stage of the First International Symposium on Teaching Arabic to Non-Native Speakers (*al-nadwa al-ʿālamīyya al-ūlā li-taʿlīm al-ʿarabiyya li-ḡayr al-nāṭiqīn bi-hā*), which was held in 1978.

From the point of view of the scholarly production, the 1950s saw both a quantitative and a qualitative increase of publications regarding Arabic language learning and teaching (ALECSO 1983). As Khater (1963: 13) affirmed: after the Revolution of July 1952, Egypt saw a great deal of attention to research work and the teaching of Arabic was one of the areas in which this research was being conducted. The same situation should be traced for other Arab states. Authors concentrated on reading, grammar, Arabic teaching styles, beside some new themes such as teachers training (*'i'dād al-mu'allim*), adult education (*ta'līm al-kibār*), reading skills (*mahārāt al-qirā'a*), the role of libraries in education and pronunciation problems like communication disorders (*amrād al-kalām*). Not only, experimental and applied researches began to proliferate in this period (ALECSO 1983). Such researches were dedicated to topics like examinations (*iḥtibārāt*), vocabulary lists (Aqil 1953; Bailey 1953) and spelling mistakes (*al-aḥṭā' al-'imlā'iyya*), (ALECSO 1983: 39).

Theories and approaches continued to arrive in the Arab world and cross its doors, which were left open. For instance, works by French linguist Joseph Vendryes and the famous psychologist Jean Piaget permeated Egypt through translations. The American educator William Gray (1885-1960) came to Egypt in the early 1950s in order to give some lessons on reading methodologies at the Institute of Education in Cairo (*ma'had al-tarbiya bi-l-Qāhira*). In the same period, the United Nations Educational, Scientific and Cultural Organization (UNESCO) dedicated its attention to Egypt, requesting a study that aimed at drafting a report of the existing methodologies for reading and writing in the country. The study was carried out by Mahmoud Rushdi Khater (1954), a prolific Egyptian scholar, who dedicated his career to literacy (*maḥw al-ummiyya*), adult education and language testing. Khater started to analyze the textbooks available in Egypt in that period; he categorized them according to the target of learners (children or adults) and the methodologies employed in the books, namely the phonetic and the whole-word method<sup>4</sup> (cf. ALECSO 1983: 32), which were the most diffused in that period. In this regard, it is important to mention a scholar that stands out from the other authors: Ibrahim Imam, who published an article on *Ṣaḥīfa al-tarbiya* "The Journal of Education" in 1953 where he encouraged the use of the language through speaking and repetition. This example represents a change of trend in the language teaching approach, which shifted from a reading/writing-oriented philosophy to the communicative one on the theoretical level. Nonetheless, the methods identified by Khater were still subject of

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<sup>4</sup> These methods are called by Khater itself respectively the "analytical" or the "alphabet method" and the "global" or the "sentence method" (Khater 1963: 3).

discussion among scholars (Abdelmajid 1956; al-Tunisi 1958; Barakat 1959) and one had to wait the following decades to see a renewal in the field of teaching methodologies.

In the meanwhile Europe and North America were passing through a revolution in the field of language teaching. The Second World War favored the birth of new teaching methods, which tried to cope with the changes produced by the new world order. Among the new methods that emerged in this period one can find the Army Specialized Training Program (ASTP), which was a military program of the United States Army that aimed to provide officers with communicative language skills during wartime and precisely from 1943 on. The ASTP provided a more marked focus on real communication and three teachers, who took care of different aspects of the language: oral production, grammar and cultural knowledge, namely area studies.

To conclude, the first half of the 20<sup>th</sup> century was particularly interesting with respect to the field of language teaching, since it was marked by scientific contamination, and opening to new theories in the Arab world and by transformation and innovation, especially in North America. Hence, the excursus outlined above aims to help readers to understand the cultural atmosphere witnessed in the Arab world before the birth of Teaching Arabic as Foreign Language as a modern branch of applied linguistics, so that they can have a clearer context when approaching the following paragraphs.

## Chapter 3

### THE BIRTH OF A NEW BRANCH

Between the end of the 1950s and the beginning of the following decade, colonizers definitively left the territories under their control in the Arab world. The last Arab state to obtain independence was Algeria in 1962 after a period of great tension and severe internal conflict with France. As a result the new independent Arab nations acquired a renewed centrality on international scale and their political leaders became to be known as in the case of Gamal Abdel Nasser or Habib Bourguiba.

The Arab world was living a radical change. The Free Officers Movement fomented revolutions in the region and took over Arab monarchies in Iraq (1958), Yemen (1962) and Libya (1969). Nasser represented the Arab world's *center of political gravity* (Osman 2013 [2010]) and a reference point of these claims. This fact brought Egypt to assume a leading role in the whole region. In 1958 Egypt and Syria merged in one state, which was called United Arab Republic (*al-ǧumhuriyya al-ʿarabiyya al-muttaḥida*), abbreviated UAR. The United Arab Republic had a short life since it existed until 1961, though it represented a first step towards a larger unitary pan-Arab socialist state. With the Conference of Belgrade of 1961, Egypt and other Arab countries<sup>5</sup> adopted non-aligned positions, which detached both from NATO and the Warsaw Pact. However pan-Arab and socialist sentiments were very strong in many Arab countries and this could not avoid generating tensions on international level. The United States and the Soviet Union had already entered the Cold War era and the Arab world did not remain untouched by the emergence of two power blocks. Egypt had tense relations with Saudi Arabia, which opposed to pan-Arabism with pan-Islamism. In 1964 the accession to the throne of Feisal in the Kingdom of Saʿud marked the beginning of a new era, which was characterized by economic growth, projects of vital importance and reforms such as the one concerning education. Feisal was a modernist leader and at the same time pan-Islamist since he feared the diffusion of pan-Arabism in his country, a trend that spread rapidly in the Arab world at that time. In this period Saudi Arabia saw an exceptional development, which was possible thanks to oil revenues and the raise of its prices. Oil had become a strategic resource

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<sup>5</sup> Algeria, Iraq, Lebanon, Morocco, Saudi Arabia, Somalia, Sudan, Tunisia and Yemen.

for the reconstruction of European economies after the Second World War and its revenues allowed the Kingdom to consolidate the state of 1932 (cf. al-Rasheed). In the same period the United States began to strengthen their role in the Middle Eastern region. According to the Eisenhower Doctrine in fact the defeat of France and Britain in the Suez Crisis of 1956 created a vacuum in the Middle East (cf. al-Rasheed 2004: 158).

The proliferation of ideologies such as Feisal's pan-Islamism, Arab nationalism, Nasserite pan-Arabism and socialism influenced those authors, who wrote on Arabic language learning and teaching during the 1960s. Husayn Sulayman Qura's positions (see § 2) are a prime example since they reflected the civic nature of the Nasserite project, which was mainly a non-Islamic political and developmental program that emphasized civic notions such as social equality and identification with the poor (cf. Osman 2013 [2010]: 60).

From the point of view of scholarly publications, authors focused on the teaching of writing, reading, grammar, teaching styles, adult education, literature teaching, children literature and the role of libraries in education (ALECSO 1983). In addition the 1960s saw the birth of new themes such as the Teaching of Arabic as a Foreign Language (*ta'lim al-'arabiyya li-ġayr al-nāṭiqīn bi-hā*) and Arabic language assessment (*taqwīm al-luġa al-'arabiyya*). Scholars began to draw their attention to specific themes such as language skills (*mahārāt*), especially those involving reading and the development of literary taste (*taḍawwuq adabī*) in the student (see § The Idea of Language), a topic bound to literature teaching.

An important phenomenon was the debate on the language reform and its simplification, which continued to interest the Arab world during this decade and now involved traditional centers of higher education such as al-Azhar (*ġāmi'a al-azhar*). As a matter of fact its journal, the *Mağalla al-azhar*, got involved in the debate and the scholars that wrote for it expressed the university point of view on the topic. In this debate took part also Tamam Hassan (1918-2011), an eminent Egyptian linguist, who wrote an article entitled *al-Naḥw wa-l-mantiq* "grammar and logic". The debate continued not only on al-Azhar Journal, but also on the other journals active in that period: for instance *Mağalla mağma' al-luġa al-'arabiyya* "Journal of the Arabic Language Academy", *Mağalla al-mağalla* "The Journal of Journals", *Mağalla mağma' Dimašq* "Journal of the Damascus Language Academy" and the Iraqi *Mağalla al-ustād* "The Professor's Journal" (ALECSO 1983). In a sense, the debate influenced also the first scholarly productions on Teaching Arabic as a Foreign Language (i.e. Mekki 1966), which aimed to analyze Arabic language teaching from a new perspective, though were still linked to this age-old discussion.

The 1960s were also a period in which Arab scholars inquired about modern language approaches and practical achievements carried out outside the Arab world. For instance Hijazi (1966) wrote about famous educators such as Pestalozzi, Fröbel, Rousseau, Montessori, Parkhurst and reported a series of methods that were used in the teaching of reading. Other scholars presented the Gestalt theories that originated in Germany in the first decades of the 20<sup>th</sup> century (Abdelmajid 1961) or some applications of the structural and communicative methods. The traditional teaching approaches like the whole-word and the phonetic method were placed side by side with new ones. The use of radio and television in the teaching of languages was introduced and some scholars (e.g. Mekki 1966) wished it were employed for Arabic language learning and teaching or maintained what Khater (1963: 13) pointed out: «the teaching of language (...) should not be confined to the book, it should extend its arms so as to embrace [the] new media as well», such as the press, the radio and television. In the same period the School of Languages of Cairo proposed a solution to avoid heterogeneity in the class of Arabic as a Foreign Language, which is and was a diffused trend (Muhammad Ahmad 1980; Elfiky 1980). The solution was called “the movable classes” system (*al-fuṣūl al-mutaḥarrrika*) and aimed to place students at the most appropriate level, by upgrading or downgrading them with a certain flexibility according to their knowledge of language (Muhammad Ahmad 1980: 56). Even though this solution may seem quite obvious today, it represented a “best practice” in the field of teaching at that time.

For what concerns Arabic language testing in the Arab world, it remained bound to the field of literacy development and therefore it was targeted to native speakers. However, from the second half of the 1960s on, Arab scholars began to dedicate much attention to the matter of *taqwīm* “assessment” (Mujawer 1966; ALECSO 1983: 82), which acquired a new terminological significance. As a result, other tests were published in the Egyptian city of Sers el-Layyan and Saudi Arabia in this period (Khater n.d.), while western translations on the topic entered the Arab world and started a change in it. Translations informed Arab readers on assessment techniques (*ṭuruq al-taqwīm*), tests for the measurement of language skills such as listening (*ʿiṣṣā*), speaking, writing, handwriting (*taqdīr al-ḥaṭṭ*), composition (*ʿintaḡ maktūb*), grammar, expression and literary taste (*taḍawwuq adabī*), (cf. ALECSO 1983: 87). In the meanwhile in the United States, the first Arabic Proficiency Test was produced under the direction of Peter Abboud and other four contributors: Raji Rammuny, Salman al-Ani, Sami Hanna and Bill Cowan (cf. Rammuny and May 1974). Peter Abboud was a scholar born in Palestine in 1931, who studied in London, Cairo, Austin and then started teaching Arabic at the University of Texas from 1961 on. In 1966, he headed a workshop at Columbia University



dedicated to Arabic instructional and testing materials in which it was recommended the preparation of an Arabic proficiency test (cf. McCarus 2012), which was realized as early as 1967.

Between the end of the 1950s and the mid 1960s, there were the first discussions on a new branch of applied linguistics: the Teaching of Arabic as a Foreign Language, together with the appearance of books and articles dedicated to it. This phenomenon can be explained with the convergence of various factors, both historical and social. The increase of importance of some Arab nations, their economic centrality during the 1960s and the following decades, brought many people to the study of Arabic. Not only, mass media began to give great attention to the Middle Eastern political scenario, especially to themes such as the Arab-Israeli conflict, together with the migration phenomenon, which affected North Africa and made Arabic one of the major migrant languages in Europe. After the decolonization the world order changed and the Arab region entered the international panorama enjoying temporary stability. In this period, globalization «has given Arabic a far more prominent position in Western societies than was the case earlier» (Nielsen 2009: 147).

In the same time span Foreign Language Teaching lived a general development, together with the proliferation of new teaching methods. Peoples entered the globalization era and felt the necessity to communicate between each other on the international level. As a result, a series of language teaching approaches were created, all supported by scientific researches and scholars, who dedicated their attention to linguistics and its practical applications. Teaching Arabic as a Foreign Language (TAFL), as we know it today, is a product of these times; it is a subject that sprung from the contact between the reflections made by Arab scholars after national independences and those made by the rest of the world, especially by those scholars who operated in the nerve centers of Arabic language studies and applied linguistics outside the Arab world.

A first conference on the teaching of Modern Standard Arabic was organized in August 1958 at Harvard University by Charles Ferguson (Muhammad Ahmad 1980; Belnap and Haeri 1997), which was followed the year after by the “Symposium on teaching Arabic to non-Arabs” (*nadwa ta’līm al-luġa al-‘arabiyya li-ġayr al-‘arab*) held at the *Instituto de Estudios Islámicos en Madrid* under the direction of the Egyptian Ministry of Education. The Symposium gathered arabists from the Arab world, the United States and above all Europe<sup>6</sup>. It

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<sup>6</sup> Among the lecturers we cite a few: Laura Veccia Vaglieri from Italy, Charles Pellat from France, Robert B. Serjeant from the United Kingdom, Bertold Spuler and Hans Wehr from Germany, Fernando de la Granja Santamaría and Elías Terés from Spain (cf. Majalla al-ma’had 1959: 439).

placed great attention to the works started the previous year at Harvard, so that Ferguson was invited and took part to the debate that generated, which revolved around themes such as for instance the variety of Arabic to be taught, the creation of a vocabulary list for Arabic, the identification of a method for Basic Arabic (*al-‘arabiyya al-asāsiyya*), a simplified version of the language that would serve for teaching to non-native speakers. The end of the Symposium marked the creation of a permanent committee *Comité d’Enseignement de l’Arabe aux Non-arabes* (*lağna tadrīs al-luġa al-‘arabiyya li-ġayr al-‘arab*), composed of the meeting lecturers (cf. Majalla al-ma‘had 1959). The Arab nations did not defer their commitment on the issue though and in May 1960 the School of Languages of Cairo (*Madrasa al-alsun*) started a project that aimed to group various experiences in the field, included that of Madrid Symposium. The report that was issued by the School described a series of problems linked to TAFL and a particular emphasis on the importance of textbooks was put (cf. Muhammad Ahmad 1980: 43). For this reason a commission for the drafting of textbooks was arranged with the participation of the School Dean Muhammad Mursi Rashid and Helmi Nasr, a scholar destined to be known later as the founder of TAFL in Brazil. In a short period of time, the School of Languages found itself at the center stage of the debate on TAFL and this was not a case. First of all the School was the first institute that started the study of foreign languages with a modern approach both in Egypt and in the Arab world and at the same time it was a pole of Arab studies (cf. *ibid.*). Secondly it could count on a commission of experts that drafted textbooks for TAFL with the help of the facilities and the teaching tools owned by the School (cf. *ibid.*).

The discourse on publications – which were few in number – is firstly interesting from a terminological point of view. Teaching Arabic as a Foreign Language can be translated in Arabic with different expressions (see § Models for Language Education and Arabic), among which *ta‘līm al-luġa al-‘arabiyya li-ġayr al-nāṭiqīn bi-hā* “teaching of Arabic to non-arabophones” seems to be nowadays the most common. However, this early phase witnessed different terminological choices for the classification and denomination of the subject. The authors that wrote in the 1960s named the newborn branch either *al-luġa al-‘arabiyya li-l-aġānib* “Arabic for foreigners” (Mekki 1966; Rashid 1967) or *ta‘līm al-luġa al-‘arabiyya li-ġayr al-‘arab* “Arabic language teaching to non-Arabs” (Shalaby 1966; al-Hadidi 1967). The two formulations originated from different contexts, although they aimed to convey the same concept. On the one hand, the first is expression of the political changes that took place after the Second World War, which established the new world order. In this new era, the nation states were closed sets that had relations and interacted with other state entities, which

distinguished themselves by politics and language. In addition, the choice of the first formulation seems to reflect the contemporary use of the term *ağānib* “foreigners” (sing. *ağnabī*), which represents the “otherness” in the new world order. For instance, Mekki (1966: 80) uses the term in connection with foreign institutes, organizations and students, who started to visit Egypt for study purposes. In a sense, these students represent the outsider group as opposed to Egyptians. On the other hand, the second formulation may have different origins. However, it recalls the classic opposition between *‘ağam* “non-Arabic speakers” and *‘arab*, where the former term is a synonym of *ğayr al-‘arab* “non-Arabs” and contrasts with the latter.

The first publications on TAFL tried to analyze methods (*kayfiyya*), problems (*muškilāt*) and proposed a simplification (*taysīr*) of Arabic language teaching to “non-native speakers” (cf. ALECSO 1983: 86). In a sense, these publications were influenced by the debate on the Arabic language reform during the previous decades within the Arab world. According to the ALECSO Board of Scholars the first work dedicated to TAFL appeared in Cairo in 1964 and may be identified with Salah Abdelmajid al-Arabi’s book “Language laboratories” (*ma‘āmil al-luğāt*). Two years before, Sati‘ al-Husri published “Fundamentals of teaching” (*durūs fī uṣūl al-tadrīs*) in Beirut, in which he debated many topics, included the Teaching of Arabic as a Foreign Language (cf. ALECSO 1983: 89). However, the first publications entitled to TAFL appeared two years after, for another time in the Egyptian capital, which was the center stage of the new trends in the Arab world. In 1966, Ahmed Shalaby, an estimated Egyptian scholar who obtained his Ph.D. at the University of Cambridge, published “Arabic language teaching to non-Arabs” (*ta‘līm al-luğa al-‘arabiyya li-ğayr al-‘arab*). In June of the same year *Mağalla al-mağalla* “The Journal of Journals” published an article entitled “Arabic language simplification for foreigners” (*taysīr al-luğa al-‘arabiyya li-l-ağānib*), written by al-Tahir Ahmad Mekki, a famous Egyptian scholar born near Esna in the Luxor Governorate in 1924.

Mekki was not a TAFL specialist, he was prevalently involved in the field of Arabic literature, especially the literature of al-Andalus. As a consequence, his article was influenced by his main field of expertise and interest, as he identified three historical phases for the TAFL and the first begins in Toledo, at the *Escuela de Traductores*, when Arabic was studied during the 12<sup>th</sup> century. The history of TAFL continues with the colonial period and then quickly goes to the third phase that coincided with the end of the Second World War. After citing a series of efforts made by foreigners (*hay‘āt ağnabiyya*) in the field of Arabic language learning and teaching in which he mentions Harvard University and the University of Michigan, Mekki states that the Arab nations have made little efforts in this direction (cf. Mekki 1966: 80),

despite the increase in the number of students learning Arabic. In a sense, the article can be considered a manifesto of the new branch to which it is dedicated, not because its diffusion or success, but for the principles and aims that it contains, which represent Mekki's line of thought and ideological objectives (see § 2). According to the author, in fact, the study of Arabic is functional for the knowledge of culture (cf. Mekki 1966: 81). This knowledge can be inferred through authentic readings, well-structured textbooks and can be imparted by teachers, whose training represents the most important step for the future of education and TAFL. Mekki describes how the teaching of Arabic to foreigners should be and as a consequence he proposes a method divided into two levels, which seems to follow the principles theorized by phoneticians (see § 3). The article is written with an enlightened approach since the author discusses Arabic language learning and teaching from a brand new perspective, putting the stress on themes such as the unbreakable bond between language and culture and the way of thinking (*ṭarīqa al-tafkīr*), which – he says – varies from language to language (cf. Mekki 1966: 85).

After one year, in 1967, TAFL obtained the attention of other scholars for another time. Ahmed Shalaby published a second book entitled “Arabic language teaching according to the most modern methods” (*ta'lim al-luġa al-'arabiyya wiḥḍan li-aḥḍat al-ṭuruq*). In the same year, Ali al-Hadidi published his scientific guide for TAFL teachers “The problem of Arabic language teaching to non-Arabs” (*muškila ta'lim al-luġa al-'arabiyya li-ġayr al-'arab*), in which he spoke about the newborn branch, the importance of Arabic on the international level and other didactical issues such as grammar terminology and the different skills involved in the Arabic language acquisition process. In the work there is also a general attention to the best practices carried out in Western Europe and the United States. The author reported new teaching approaches like the language study through the radio in Australia, to which one should add the others described by Muhammad Mursi Rashid in the book preface. In this part Rashid speaks about some methods in connection with Foreign Language Teaching in general. These are: the grammar-translation method (*ṭarīqa al-tarġama*), the direct method (*al-ṭarīqa al-mubāšira*) and the aural-oral approach – called also audio-lingual method – (in Arabic *al-ṭarīqa al-sam'iyya al-šafawiyya* or *al-sam'iyya al-nuṭqiyya*), which is a method developed around the Second World War that starts from the sounds and then shifts to reading and writing (cf. Rashid 1967). In essence, the approach is founded on the notion that language is basically a matter of listening and speaking. It favors the aural acquisition and production activities in the target language.

To conclude, one can affirm that TAFL was started by scholars that were specialized in very different disciplines such as history, literature and dedicated partial attention to this new branch. However, Mekki, Shalaby and al-Hadidi had a common feature, which brought them to explore the field of Arabic language learning and teaching from a new perspective: they all experienced otherness and had a relation with it in a moment in which the world was changing and the Arab region appeared on the international scene in the form of independent nation states. Al-Hadidi obtained his Ph.D. in the United Kingdom, he had experience in teaching Arabic to foreigners in Egypt at Ain Shams University and abroad; Shalaby studied at the University of London and then obtained his Ph.D. at the University of Cambridge. Mekki was specialized in the literature of al-Andalus; he could be considered an expert of the Spanish world<sup>7</sup> since he studied and taught Arabic abroad and precisely at the University of Madrid and the Pontifical Xavierian University of Bogotá, Colombia.

The motivations that brought these scholars to start their teaching experiences abroad are expression of the positive opening that Arabic and Teaching Arabic as a Foreign Language lived in that period. The new branch began to spread outside the Arab world and this allowed Arabs to realize a twofold objective that represented one of their strongest desire in that historical moment. According to Badawi (1980: 22) the diffusion of Arabic language teaching on international scale allowed Arabs to claim their identity, independent status and start cooperation with the former oppressors, who had been controlling their territories. Not only, it allowed building more solid bridges with those Muslim countries already reached by Islam but not yet by Arabic. Thus TAFL landed in Europe, North America and other places where Arabic was taught from a considerable time, but a new methodological awareness was reawakening scholars who started to carry out new applied researches on the field (Abboud 1968; Kalati 2003 and 2004). At the same time Arabic and TAFL reached remoter places where the need of Arabic language learning was relatively recent: Arabic began to spread for instance in Asia and South America, TAFL in the Muslim states of Africa. As a matter of fact there is a multitude of similar stories that saw the birth of TAFL in various countries, such as Brazil, Chile, Korea or Nigeria (see i.e. Hunwick 1965; Hakim 1966; Hee-Man and el-Khazindar 2006; Gomes de Araújo 2008). For instance, in 1962 Helmi Nasr, from the School of Languages of Cairo, arrived in Brazil and officially started the teaching of Arabic at the University of São Paulo one year after. In 1965 the Korean Ministry of Education agreed to the opening of a department of Arabic language and literature at Hankuk University of Foreign Studies. In the

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<sup>7</sup> In his article Mekki (1966) cites a series of Spanish scholars, such as the Majorcan philosopher Ramon Llull (d. 1315), the arabist Miguel Asín Palacios (1871-1944) and Federico Corriente Córdoba.

same year, the Nigerian university of Ibadan organized a Seminar on the teaching of Arabic. Even though Arabic teaching as a foreign language was a matter of non-Arab institutes before the 1960s, I would like to conclude by saying that the branch of TAFL, as we know it today, was born both inside and outside the Arab world at the same time. The new branch sprung from the exchange and dialogue between the new independent Arab countries and the rest of the world in a peculiar historical landmark, characterized by the reorganization of the world's economical and political equilibrium. The mid 1960s saw the appearance of the first stronghold of TAFL in the Arab world: the *Institut Bourguiba des Langues Vivantes* (*ma'had Būrqība li-l-luġāt al-ḥayya*) of Tunis<sup>8</sup>. In 1964, the Bourguiba School – often mentioned with the acronym of its French name “IBLV” – was officially established for the diffusion of Arabic and with the practical aim of teaching it to foreign students, so that they could discover the Arab-Islamic culture (*ḥaḍāra ‘arabiyya ‘islāmiyya*) and its human values (*qiyam insāniyya*), (cf. Sieny and al-Kassimi 1980).

The 1960s were decisive years for TAFL, for they represent a landmark that signals the dawning of a new branch both within the Arab world and outside of it. This situation can be summarized by what the French arabist Charles Pellat said at the Madrid Symposium in 1959: “we are starting a revolution in the field of Arabic language teaching and – as we know – every revolution has its own philosophy and action program. Our duty is to take care of its future directions” (Majalla al-ma'had 1959).

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<sup>8</sup> Another story can be mentioned in this instance. In 1955 Professor Khalil Mahmoud Asakir (‘Asākir) was sent from Cairo University to South Sudan and precisely to the “Marīdī Institute” (*ma'had Marīdī*), where he was asked to teach Arabic to non-Arab speakers. As a matter of fact, the teaching of Arabic was directed to local language speakers other than Arabic and was included by Yusuf el Khalifa Abu Bakr (1980) in the examples of early TAFL experiences carried out in Sudan and the Arab world in general. However, this experience places itself between TAFL and arabization (*ta'rib*) and for this reason it was decided to dedicate less space to it within this research.

## Chapter 4

### GROWTH (1970s)

The death of Gamal Abdel Nasser on September 28<sup>th</sup> 1970 left the Arab world with no political leader and at the same time it marked the end of an era. After years of a highly liberal intellectual atmosphere, Egypt entered a new phase: the president Anwar Sadat – who succeeded Nasser – steered the country away from the Nasserite project and replaced the civic nature of the Egyptian state of the 1950s and 1960s with a quasi-Islamic one (cf. Osman 2013 [2010]: 90). Not only, his foreign policy marked the end of Egypt's leader role in the Arab world. The political vacuum that created was firstly filled by King Feisal of Saudi Arabia, then by Saddam Hussein in Iraq, who both tried – in vain – to replace Nasser (Campanini 2006: 174).

Teaching Arabic as a Foreign Language, the new branch of applied linguistics that flourished during the 1960s in Egypt now suffered a setback in the country. As a result it crossed the Suez Canal eastward and Cyrenaica westward to spread across other corners of the Arab world. Hence, during the 1970s Saudi Arabia, Sudan, Tunisia, Libya and Lebanon saw the rise of TAFL, which lived a considerable development as the number of publications increased and conferences were organized within the Arab world. The undisputed Arab capitals of the new branch were Riyadh and Khartoum, together with the Syro-Lebanese region and Cairo, which stayed in the background though. Tunisia – from its point of view – saw the appearance of the first work on TAFL only in 1979, even though the Bourguiba School published dedicated textbooks (Ben Ismail, Ben Saleh, Alayed 1966; Ben Ismail 1974) and continued to train foreign learners of Arabic during the summer sessions for the whole decade. In all these places Arab scholars debated TAFL, started new projects, experimental studies and had the opportunity to create institutes, which dedicated their attention to this specific research field both from theoretical and practical points of view.

Except from Bourguiba School – which mainly pursued practical objectives –, the first institute dealing with TAFL theory within the Arab world was established in Sudan. The reason why such a decision was taken in a remote country of the Arab world is to be found both in historical and linguistic factors. From the one hand, Sudan was passing through a

fertile moment at the beginning of the 1970s. As a matter of fact, after the military coup of 1969 and throughout the first half of the following decade, the country lived a period of secular government, which was brought by Gaafar Nimeiry, a Free Officer, who initially pursued socialist and pan-Arabist policies. From the other hand, the country displayed a peculiar linguistic situation, characterized by the coexistence of Arabic with a multitude of other local languages, which produced linguistic phenomena such as language transfer<sup>9</sup>. The concurrence of these two factors favored the birth of an institute dedicated to Teaching Arabic as a Foreign Language. In 1974 the Khartoum International Institute for Arabic Language (*maʿhad al-Ḥarṭūm al-duwalī li-l-luġa al-ʿarabiyya*) was founded by ALECSO, after the petition of the Sudanese Government that asked to build a TAFL center in order to cure the problem of language transfer (*tadāḥul luġawī*) in the country<sup>10</sup>. The Institute (hereafter referred to as Maʿhad al-Ḥarṭūm) aimed at training learners of Arabic as a Foreign Language, made available a dedicated library and provided a diploma in this specific field. Between its foundation and 1976 Maʿhad al-Ḥarṭūm played a key role in TAFL, training the first TAFL *ambassadors* (Al Naqa 1985a), who graduated in 1976 (Qasim 1992: 115) and attracting Arab scholars from Egypt and Tunisia, who were employed as teaching experts. Among them for instance Mahmoud Kamel Al Naqa, Rushdi Ahmed Taima and Mohamed Ben Ismail, later known for their contributions to the field and for animating the debate during the following decade (see § Development 1980s).

In the same year there was the foundation of the Arabic Language Institute of King Saʿūd University, which was renamed during the reign of Feisal “University of Riyadh” (*ġāmiʿa al-Riyāḍ*), until 1981 when it went back to the original name. King Feisal reigned until 1975, when he was murdered by his nephew Feisal bin Musaʿid. During his tenure, the Organization of Arab Petroleum Exporting Countries (OAPEC) – of which Saudi Arabia was a member – declared an oil embargo against the United States and other industrialized countries that supported Israel in the Yom Kippur War. These events, later remembered as “1973 oil crisis”, put Saudi Arabia and other Arab states in the limelight on international level. Not only, they increased the world’s attention towards the Arab emerging economies and raised the interest for Arabs’ culture and their language, which was added to the official languages of the United

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<sup>9</sup> Language interference, or language transfer, reflects the influence or the action of a given language system on another. It often deals with linguistic item borrowings (words, rules, categories, meanings, etc.), which are imported from one language into the other (cf. Berruto 2011: 289). In Sudan, language transfer regards Arabic and other local languages like Nubian, Beja and Fur, as in the case of Khartoum Arabic (Dickins 2007). The Khartoum International Institute for Arabic Language was founded in order to cure this situation.

<sup>10</sup> Cf. <http://alecsolugha.org/>



Nations in 1973. As a consequence of the political turmoil of the early Seventies, Teaching Arabic as a Foreign Language witnessed a boost, which was followed by a debate felt necessary for the creation of simplified, modern and up-to-date methods for Arabic language teaching (Souissi 1979: 7). In this historical conjuncture, the Arabic Language Institute (*maʿhad al-luġa al-ʿarabiyya bi-ġāmiʿa al-Riyāḍ*) – today called Arabic Linguistics Institute (*maʿhad al-luġawiyyāt al-ʿarabiyya*) – was created with the intention to be an internationally and scientifically pioneering institute for the diffusion of the Arabic language, the teaching of Arabic and Islamic culture (*taqāfa ʿislāmiyya*) to non-native speakers. As a matter of fact the Institute – hereafter abbreviated Maʿhad al-Riyāḍ – provided two programs for AFL learners, the first intensive during the day and the second extensive through night classes. Moreover, the Institute aimed at training teachers in the newborn branch of TAFL and fostering researches, studies and textbooks in this specific field by following an *objective method* (Abduh 1979a). At its opening, Maʿhad al-Riyāḍ started with more than hundred enrolments from various countries (Fouzan 2014). Its first Director was Mahmoud Esmail Sieny, a Saudi scholar born in Medina in 1942, who obtained his Ph.D. at Georgetown University (Washington) in 1972 and later became an influential scholar in the field of applied linguistics and Teaching Arabic as a Foreign Language, for he animated the debate in Saudi Arabia since the 1970s.

One year after, in 1975 (1395 H), another TAFL center was established in Saudi Arabia. The Institute of Arabic Language (*maʿhad al-luġa al-ʿarabiyya li-ġayr al-nāṭiqīn bi-hā*) was founded in Mecca as an offshoot of the College of Shariʿa and Islamic Studies<sup>11</sup>, which represented the very first nucleus of Umm al-Qura University, established in 1981. The Institute (hereafter Maʿhad Umm al-Qurà) displayed the same objectives as Maʿhad al-Riyāḍ, although its mission today leans towards the teaching of Arabic and Islamic law, an aspect that has characterized the nature of Teaching Arabic as a Foreign Language in Saudi Arabia since its birth. Courses of Arabic for religious purposes have been organized in the Kingdom (Fouzan 2014) since the dawn of TAFL and dedicated textbooks were issued. Not only, TAFL Saudi scholars, for instance, have usually stressed the eternal link of Arabic with Islam (al-Kassimi 1979; Sieny and al-Kassimi 1980; Bahjat 1980), a question that did not concern authors from other Arab countries (e.g. Qura 1972 [1969]; Souissi 1979). As a matter of fact, the TAFL orientations produced in Saudi Arabia differed from those of other Arab countries such as Egypt and Tunisia, where there was a more diffused secular approach to this branch. At the end of the

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<sup>11</sup> Cf. <https://uqu.edu.sa/en/instarab/AboutUs>

1970s Egypt managed to overcome the deadlock and new life was injected to the debate on TAFL. In 1979, the American University in Cairo established the Master of Arts in Teaching Arabic as a Foreign Language and the influential Arab scholar Essaid Mohammed Badawi was appointed its director. By the end of the decade also Jordan and Libya built their own research institutes. From one hand, in Jordan, the Language Center (*markaz al-luġāt*) was established at Yarmouk University (*ġāmi'a al-Yarmūk*) in Irbid in 1979. Later, the Center became famous for its Arabic-language program for foreigners (see § Development 1980s). From the other hand, the North African country of Muammar Gaddafi did not remain untouched by Teaching Arabic as a Foreign Language. Since the 1970s Libya showed a notable interest for applied linguistics and specifically for TAFL. Ridha Souissi (1979: 153) reported that in 1973 Libyan scholars published the work entitled "Towards expression" (*naḥwa al-ta'bīr*), which followed the structural principles in language teaching (Souissi 1976 [1973]). As for TAFL, three institutes were particularly active in the Libyan panorama and started to organize Arabic language teaching sessions for foreigners. These were the International Relations Center<sup>12</sup>, the Islamic Call Society<sup>13</sup> (*ġam'iyya al-da'wa al-'islāmiyya*) and above all Al Fateh University (*ġāmi'a al-fātiḥ*), currently University of Tripoli (*ġāmi'a Ṭarābulus*) founded in 1957 as a branch of University of Libya (*al-ġāmi'a al-lībiyya*), which fostered AFL courses through a dedicated Division (*šū'ba ta'līm al-luġa al-'arabiyya li-l-aġānib*), (Alqmati 1992).

These institutes were created with the scope of carrying out researches on TAFL, training teachers in the new branch (Badawi 1992: 47) and above all for the diffusion of Arabic and its cultural values. As the Tunisian Minister of Education Mohammed Mzali affirmed at the end of the 1970s: the diffusion (*našr*) of Arabic had a twofold objective: firstly to affirm Arab identity, secondly to legitimate Arabic and place it side by side with the other foreign languages in class. In this sense, the teaching of Arabic to foreigners pursued the objectives outlined by the Tunisian Minister, as it represented the key that opened the doors to the world, which – in that period – was asking the Arab nations for a civil dialogue based on give-and-take interplay (cf. Souissi 1979: 7). This was particularly true for some Arab countries. For example, during the tenure of King Khaled (1975-1982), Saudi Arabia became the point of reference for the United States foreign policy. In 1979, the Islamic Revolution in Iran and the Soviet intervention in Afghanistan started to worry King Khaled who feared the growth of Shiite unrest in his Kingdom. These political events lead the King to strengthen his strategic alliance with the United States and catapulted him to the atmosphere of the following decade,

<sup>12</sup> Cf. <http://www.foreign.gov.ly/ar/diplomat institute.php>

<sup>13</sup> Currently World Islamic Call Society, website: <http://www.wicsociety.ly/>

when the subterranean tensions created by Feisal emerged and the region started to lose again its stability.

Institutes set themselves as leading centers of TAFL and fostered the diffusion of the Arabic language, which became study object of an increasing number of foreign learners. From their point of view, Arab scholars called for teaching methods renewal, which should bring simplification in the field of Arabic language teaching and boost the production of up-to-date teaching materials. TAFL remained in fact underdeveloped until 1978 and needed implementation. Scholarly production focused on the problems related to Arabic language teaching in Europe and North America, recent methodological trends, teaching styles and their psychological implications, writing, reading skills, grammar, vocabulary lists (*al-kalimāt al-šāʿiʿa*) (Borg 1976), the role of libraries, teachers' training, teaching Arabic through radio (Bakr 1975) and new technologies (*al-tiknūlūǧyā al-ḥadīta*). Some works displayed also the Basic Arabic project (Farukh 1973), which echoed those experiences conducted in other languages (i.e. Basic English and *français fondamental*). Not only, the Basic Arabic project (*al-ʿarabiyya al-asāsiyya*) reflected the aims of the Madrid Symposium, which were reiterated in the Arab world in 1973 at the Conference of Brummana (Lebanon), where scholars from the Arab world and above all Europe gathered to discuss the problems linked to Arabic language learning and proposed solutions to them. As its English and French brothers, Basic Arabic was a *simplification method* (Cochran 1958) and aimed to limit and select lexical material, so that to ensure a quick and thorough knowledge of the language (cf. Titone 1980: 170). Of note in this field, the frequency list by Dawud Abduh, a Palestinian scholar that put together the 3,000 most diffused words in Arabic and published them in Riyadh in 1979. The work was directed to both foreign and first language users (cf. Abduh 1979a). It was not the first of its kind though, as the author himself mentioned the other lists from which he derived his own. These lists were all issued between 1940s and 1950s (Brill 1940; Aqil 1953; Bailey 1953; Landau 1959), aimed to lexical material selection and therefore simplification. Similarly, other TAFL works (Esmail [Sieny] 1975; al-Kassimi 1979) dealt with this matter as they continued to be still influenced by the traditional debate on Arabic language reform previously described in this chapter. In this light, theoretical discussions, the Basic Arabic project and frequency lists represented together the wide general objective of making Arabic easier to foreign learners. Therefore, during the early 1970s TAFL was boosted by a few publications. Of note also, the 9<sup>th</sup> Conference of the Arab Teachers Syndicate (*ittiḥād al-muʿallimīn al-ʿarab*), which dealt with TAFL and was held in Khartoum in 1976, in a country that played a pioneering role in the

field of TAFL in this early phase and especially after the creation of Ma'had al-Ḥartūm. The conference hosted scholars that spoke about TAFL and its practical applications, for instance: the lectures by Mahmoud Kamel Al Naqa, Ali al-Hadidi on grammar in the AFL class, Ali Mahmoud Farid on TAFL teachers' training and Youssef al-Khalifa on Arabic as language of culture and communication (cf. ALECSO 1983: 134). The Conference of Khartoum, however, dealt with many other themes such as teachers' training, Arabic language teaching in general and was not focused on Arabic as a Foreign Language only.

In 1978 a revolution was ready to upset the new branch. As a matter of fact this year was crucial for the growth of Teaching Arabic as a Foreign Language, as a series of dedicated meetings were organized and researches on the issue were published. The cities in which the new branch flourished were Riyadh and Cairo, even though other works were issued in Tunis, Beirut and Rabat by the end of the decade. In this period, the scholars' interest in TAFL increased, but the most important event was the First International Symposium on TAFL, held in Riyadh in March 1978 (see under). Books, articles and colloquia followed this meeting, which was a watershed in the history of Arabic language teaching. In addition, it witnessed the growth of thematic specialization of researches, which already started in the 1950s and now became notable, since scholars began not only to produce applied or experimental researches, but also carried out in-depth studies dedicated to specific fields, e.g. teaching of stories (*tadrīs al-qīṣṣa*), literary taste, etc. The interest in Arabic language testing considerably increased: scholars aimed to measure various language skills, above all reading. Among these scholars, one could find again Mahmoud Rushdi Khater, who remained the main protagonist of this research area. Tests were developed in the field of literacy (Khater 1971; Taima 1971), pedagogy (Barada 1974; Mujawer 1974a) and Arabic language teaching in general. Experimental researches such as the "Curriculum design for TAFL" (*Taṣmīm manhağ li-ta'lim al-luğa al-ʿarabiyya li-l-ağānib*) by Fathi Younis were published in Cairo in 1978. Of note also two publications dedicated to Arabic language testing: the first, "Arabic foreign language test design" (*Taṣmīm iḥtbārāt al-luğa al-ʿarabiyya bi-waṣfi-hā luğa ağnābiyya*) published by Sieny in Riyadh in 1977; the second, the "Arabic language test for non-Arabs" (*Iḥtibār al-luğa al-ʿarabiyya li-ğayr al-ʿarab*) published by the Arabic Language Center of the University of Riyadh the year after (Ma'had al-Riyāḍ 1978). The work published by Sieny was based on scientific parameters for test construction, such as clear objectives planning (*qā'ida taḥdīd al-hadaḥ*), validity (*ṣidq*), reliability (*ṭabāt*), etc., (see § Chapter 10). It contained a wide range of items, which were constructed for all four language skills and displayed the use of visual material, in compliance with the structural approaches. The scholar was mainly

influenced by foreign studies on English language testing (i.e. Robert Lado, Paul Pimsleur, David Payne Harris, J.B. Heaton), but also by Mohammed Mujawer's experience on objective tests (*iḥtibār mawḍūʿī*) published in Kuwait in the mid 1970s (Mujawer 1974b). At this point in time, it is important to highlight the fact that Sieny's commitment for the testing of Arabic as a foreign language came after two notable experiences carried out by the Arab scholars Peter Abboud and Raji Rammuny in the United States in 1967 and 1974 respectively. The first experience saw the creation of the first Arabic Proficiency Test (APT) for foreign learners ever written, previously discussed (see § The Birth of a New Branch). The second experience was started after 1973, when the American Association of Teachers of Arabic (AATA) appointed a Test Committee to re-evaluate the 1967 APT in the light of the Arabic language teaching profession trends of that period (cf. Rammuny and May 1974). The Committee directed by Raji Rammuny decided to build a new APT rather than revising the old one. The new APT was realized in 1974 and aimed to assess students' levels of proficiency in both Medieval (Classical) and Modern Standard Arabic, in order to place learners in the classes appropriate to their level (Rammuny and May 1974). As McCarus (2012: 191) pointed out «the test was remarkable in that it included not only the taped aural comprehension component but also a written component—both translation and free composition in Arabic». As a matter of fact the APT aimed to assess listening, writing and reading skills, together with other aspects such as grammar and vocabulary. With respect to lexicon, the Committee used two famous vocabulary lists to check the frequency of lexical items. These were: McCarus and Rammuny's *Word Count of Elementary Modern Literary Arabic textbooks* of 1968 and Landau's renown *A Word Count of Modern Arabic Prose* (1959)<sup>14</sup>. The test was then adopted by the CASA (Center for Arabic Study Abroad) program and – by the end of the 1970s – distributed to a wide range of testees representing 48 different Arabic programs (cf. Rammuny 1980a). In 1977 the AATA decided to re-examine the APT and put equal emphasis on all language skills, in compliance with the recent trends in foreign language teaching, which focused more on oral comprehension and communication. The test was revised in 1979 and other times in the following decades (see Rammuny's report on APT in al-Batal 1995).

### *Terminology*

The flourishing of TAFL in the Arab world by the end of the Seventies also brought the terminological proliferation of TAFL formulations. These were limited to a little number until the previous decade, but witnessed an increase in this period. For instance, among the

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<sup>14</sup> Also consulted by Dawud Abduh (1979a).

expressions used by scholars during the 1970s one could find numerous slight variations of the same concept (see also § Arabic Language Learning and Teaching). The most used ones were “teaching Arabic to non-native speakers” (*talīm al-‘arabiyya li-ġayr al-nāṭiqīn bi-hā; talīm al-‘arabiyya li-l-nāṭiqīn bi-ġayri-hā*) or its slight variations like “teaching Arabic to non-Arabs” (*talīm al-‘arabiyya li-ġayr al-‘arab; talīm al-‘arabiyya li-ġayr abnā’i-hā; talīm al-‘arabiyya li-ġayr ahli-hā*). In this case the expressions distinguished between Arabic speakers and the rest, who were called *ġayr al-‘arab*, literally “non-Arabs”, *ġayr abnā’i-hā* “not its sons” or *ġayr ahli-hā* “not belonging to its family”. Other expressions were a calque from European languages such as “teaching Arabic as a foreign language” (*tadrīs al-‘arabiyya ka-luġa aġnabiyya; talīm al-‘arabiyya li-l-aġānib*), where the focus was either on the foreign language or foreigners. The last formulation used was “teaching Arabic to speakers of other languages” (*talīm al-‘arabiyya li-l-nāṭiqīn bi-l-luġāt uḥrā*), probably an adaptation of the English “Teaching English to Speakers of Other Languages” (TESOL), which began to spread in the United States from the second half of the 20<sup>th</sup> century on (cf. Arbi 2001: 18).

### *Methods*

As regards teaching methods, the traditional ones resisted together with brand new approaches as it happened in the previous decade. However, some scholars like Bazergan and Erwin (in Bakalla 1980) put in the limelight the damages that traditional methods such as the grammar-translation one produced in the Arabic language class. It was maintained that this method put too much emphasis on grammar and did not leave room for the development of other language skills like listening and speaking. Scholars, from their side, did not want to ferry problems and inefficient teaching techniques to the new branch of TAFL and therefore they started to discuss the matter both in conferences and in their publications. For example, it was proposed to learn grammar through exercises and not theoretical explanations. Structural methods (i.e. aural-oral and audio-visual) were inserted in the curricula of the TAFL institutes established in the Arab world (cf. Alosaili 2002: 338); they became popular and captured the attention of many Arab scholars, who began to write on language teaching through radio, television, drama and theater. The technological progress introduced new devices, which – in a short period of time – entered the class of foreign languages and forced teachers to learn how to use them. Among them for example: the beamer, overhead projector, radio, cassette player (*musaġġil*), language laboratory, television and computer. From 1966 on, for example, the Egyptian Broadcasting Corporation (*hay’a al-‘idā’a*) decided to start a program for the diffusion of the Arabic language and Islamic culture on air, which was

directed to foreign language learners and continued to be broadcasted throughout the 1970s. The project was written by a commission of experts composed by known scholars like Mahmoud Rushdi Khater and Muhammad Qadri Lutfi. The program was in MSA, it presented the language of everyday life and was organized in three levels (beginners, intermediate and advanced). Readings were presented through the whole-word method and with the help of a printed booklet initially distributed in the Arab world and later shipped to West African and South East Asian countries, where the program was broadcasted. In the year 1977, another radio project entitled “Arabic through radio in Gambia” (*al-‘arabiyya bi-l-rādyū li-Ġāmbiyā*) was started by the Gambian government in cooperation with King Sa‘ud University, the WFAIIS – World Federation of Arab Islamic International Schools (*al-ittiḥād al-‘ālamī li-l-madāris al-‘arabiyya al-‘islāmiyya al-duwaliyya*) and the TAFL experts Ali al-Kassimi and Mohammed Hasan Bakalla, later known for their contributions to the field. The project was organized into programs directed to non-Arabic speakers who wanted to learn Arabic and was conceived to serve other West African countries like Senegal, Mali, Guinea and Nigeria (al-Kassimi 1979). Some years later, in 1979, the Joint Program Production Institution of the Gulf Cooperation Council (*mu‘assasa al-intāġ al-barāmiġī al-muštarak*) produced the children’s television series “Open Sesame” (*iftaḥ yā simsim*), which had educational purposes and later became popular in the field of Teaching Arabic as a Foreign Language (e.g. Alesh 1984; Stansfield and Galloway 1993; Mahomed 1998).

Among TAFL structural methods produced within the Arab world, the most famous was that of the textbook “From the Gulf to the Ocean” (*Min al-ḥaliġ ilà al-muḥīt*) written by Hardan in 1979. However, another method was destined to become popular for the following decades. It is the case of the teaching method used at Bourguiba School in Tunis, which came to be known by generations of learners of Arabic and was put on paper and explained in a programmatic article issued at the end of the 1970s. The article published in Sieny and al-Kassimi (1980) was a declaration of the method used in the class of Arabic as a foreign language; it examined the “what” (*mādā nudarrisu*) and “how” (*kayfa nudarrisu*) of Arabic language teaching. The contents were therefore in Modern Standard Arabic and concerned the language of everyday communication and mass media. Later, this choice became a distinctive feature of the “Bourguiba School method” (*ṭarīqa ma‘had Būrġība*) and was exemplified by the Bourguiba textbook series “Contemporary Arabic” (*al-‘arabiyya al-mu‘āšira*), published and re-edited various times from the Seventies onwards. With respect to the method, it was made clear that this should follow neither the translation method nor the traditional one. Grammar would be practiced in a natural way (*ṭarīqa ṭabī‘iyya*) with exercises, not explained through theory.

Hence, a concrete approach was presented, where the Arab proverb *lā ḥayr fī ‘ilm bi-lā ‘amal* “theory without practice is empty” was taken as a motto. The Bourguiba School method favored good pronunciation (*nuṭq salīm*), the use of language laboratory, audio-visual tools and Arabic as the only vehicular language, so that students could think in the language they studied. Moreover, the method put listening and speaking skills first, and then developed reading and writing. This choice was inspired by both the natural approach in language learning witnessed through history and by a new scientific awareness in the children’s language acquisition process (cf. Sieny and al-Kassimi 1980: 225). Last but not least, another important feature of the method was flexibility, which allowed it to develop according to political and societal changes, in compliance with the pendulum swings of foreign language teaching discipline. Nonetheless, the declared method sometimes did not correspond to the reality of the situation, since a certain use of French as vehicular language was witnessed<sup>15</sup>.

In the late Seventies, another approach was implemented to the teaching of Arabic as a foreign language. This was the case of the Community Language Learning (CLL), a teaching philosophy experimented by the psychologist Charles A. Curran (1913-1978) at Loyola University of Chicago at the end of the Fifties (cf. Curran 1976). CLL originated from the broad concept of *Counseling*, namely the “client centered therapy” by Carl Rogers (1902-1987), of whom Curran was a disciple (Rogers 1951). In the United States, CLL was implemented to Arabic during the late Seventies and this experience was reported in an article by Karin Ryding, which was issued on *Al-‘Arabiyya Journal* in 1978 (Ryding Letzner 1978). Ryding is an American arabist, later known for her influential contributions in the field of Arabic language and linguistics (e.g. Ryding 1991, 1993, 2006, 2010, 2013). In 1978, she affirmed that the focus of CLL was to make the learning process meaningful, where the teacher was a *knower* and developed a sense of self-responsibility among learners (cf. Ryding Letzner 1978). Furthermore she reported that CLL lowered AFL learners’ anxiety towards the language and increased their security. Ryding’s students, in fact, declared that after CLL classroom activities they felt relaxed and reassured (cf. id. 14). Nevertheless, the Community Language Learning approach was rarely taken into consideration in the Arab context and by TAFL Arab scholars, who rather concentrated in this period on the structural philosophies.

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<sup>15</sup> In the travel journal “Orientaleggiando”, Baldissera (2007: 22) reported his experience at the Bourguiba School as young student: «E mi ritrovai (...) a seguire lezioni molto più leggere, dove si faceva un certo uso anche del francese». My translation: “And I found myself following lighter lessons, where there was a certain use of French [as vehicular language]”.



### *Wider Debates*

As previously anticipated, until the late 1970s no conferences entirely devoted to the field of TAFL had been organized in the Arab world. It was only in March 1978 that the First International Symposium on Teaching Arabic to Non-Arabic Speakers (*al-nadwa al-‘ālamīyya al-ūlā li-ta‘līm al-‘arabiyya li-ġayr al-nāṭiqīn bi-hā*) was held at the University of Riyadh – former University of Sa‘ud (see § Open Doors). The Symposium gathered arabists from the United States, Europe<sup>16</sup>, Turkey, Kenya and above all Arab countries such as Saudi Arabia, Egypt, Sudan, Tunisia, Kuwait and Lebanon. Moreover, it gave them the opportunity to meet and discuss the new branch in a fully-dedicated event within the Arab world. For this reason, the Symposium of Riyadh can be considered a watershed in the field of Teaching Arabic as a Foreign Language and even though the Harvard Conference of 1958 and the Madrid Symposium of 1959 were the first of their kind in the field of TAFL, they were organized outside the Arab world and gathered arabists that mainly came from Europe and North America. The Symposium of Riyadh dealt with many topics such as Arabic language teaching methods and materials, reading, writing, grammar, lexicon, culture and the actors of the teaching and learning process: the teacher and his students. The lectures presented were published two years later in the “Proceedings of the First International Symposium on Teaching Arabic to Non-Arabic Speakers” (*al-Siġill al-‘ilmī li-l-nadwa al-‘ālamīyya al-ūlā li-ta‘līm al-‘arabiyya li-ġayr al-nāṭiqīn bi-hā*) in three volumes (Bakalla 1980; Sieny and al-Kassimi 1980; Shalaqani 1980). The editors were four scholars, who later became eminent personalities in the field of TAFL, and Arabic language and linguistics in general: the Director of Ma‘had al-Riyāḍ Mahmoud Esmail Sieny, the Deputy Director Mohammad Hasan Bakalla, and the professors of applied linguistics Ali Muhammad al-Kassimi and philology Abdelhamid Shalaqani at the University of Riyadh (currently King Saud University). These scholars were also lecturers and – beside them – one could find other names, later known for their contribution to the field of Arabic language teaching: Essaid M. Badawi, Wallace M. Erwin, Salih J. Altoma, Raji Rammuny, Hüsein Atay, Raja Tawfiq Nasr, Mohammed El Khouly, Bruce Ingham, Peter and Victorine Abboud.

In general, the majority of these scholars highlighted that at the end of the 1970s Teaching Arabic as a Foreign Language was still a field under development, needing implementation (see e.g. Sieny and al-Kassimi 1980; Elfiky; Saleh; Abdelaziz in Shalaqani 1980). Researches, studies, experimental projects, teachers’ training and textbooks on TAFL were scarce or lacking and combined efforts were needed. Nonetheless, these milestones were not set for the

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<sup>16</sup> Scholars from Europe came from the United Kingdom and Netherlands.

sake of TAFL only, though – to a larger extent – their achievement could allow Arabs to spread (*našr*) their language and their culture outside their homeland. Therefore, scholars called for proper teachers' training and the renewal of Arabic language teaching methods. Many of them pointed out that until that moment Arabic language educators had been teaching in the traditional way, without carrying out any thorough examination of their method or bringing changes to it (Sieny and al-Kassimi 1980: 155). During the first years of opening, TAFL centers recruited AFL educators, who were not specialized, although they could count on a good field experience. Basically, they were university professors, instructors of Arabic as L1 or foreign languages like English (Alosaili 2002: 264) or French. In a sense, they had no scientific language teaching philosophy (*manhağ*), and this fact made the call for renewal of the teaching methods even more urgent and impelling. In particular, scholars were concerned by a phenomenon, which saw teachers use L1 textbooks in classes of Arabic as a foreign language. Many Arab scholars took stances against this practice and thanks to the debate that generated in Riyadh they demonstrated a general raising of awareness on the fact that teaching methods and techniques devoted to first language learners distinguished themselves from those used in the foreign language class (e.g. al-Kassimi 1979; Souissi 1979; Bakalla 1980; al-Hardallo and Altoma in Sieny and al-Kassimi 1980; Hiliaoui 1980). To this extent, the need for specific training in TAFL was felt and for this reason instructors were sent abroad, in order to gain expertise in foreign language teaching in the United Kingdom, the United States, etc. (Alosaili 2002).

Dedicated studies on TAFL methods, researches and practical experiences began to proliferate only at the end of the decade and the Riyadh Symposium was an excellent opportunity for the discussion of new practices and exchange of ideas. For instance, Peter Abboud presented a new orientation in his contribution entitled "Some preliminary remarks on teaching Arabic as a foreign Language" (Abboud 1980). The scholar, who had been teaching Arabic language and linguistics at the University of Texas since 1961, was part of an interesting phenomenon witnessed among the Symposium lecturers. A considerable part of them (e.g. Raji Rammuny; Victorine Abboud; Salih J. Altoma) were in fact Arab scholars who settled abroad, especially in the United States, and started their careers there. For this reason, they were inevitably influenced by the debate on TAFL that existed in North America in that period; thus, their lectures brought new ideas to the discussion that created in Riyadh. Different perspectives and views were presented. In particular, Peter Abboud proposed a method (*tarīqa*) that placed great emphasis on reading and writing skills, inclining towards the former. Language skills were ideally placed in a pyramid and reading was on its top. In

this method, however, the focus of teaching was completely different from that of the traditional method, which also based on reading and writing, though aimed at translation and grammar rules memorization. The method proposed by Abboud – instead – encouraged students to express their ideas through language and this through reading and learning written texts. Not only, it gave importance to examinations (*iḥtibār*), which – in the scholar’s opinion – should come after the teaching phase and should define the level achieved (*mustawà taḥṣīlī*) by the student (cf. Abboud 1980). The method was clearly exemplified by a famous textbook that was published ten years before in 1968 and came to be known as “the orange book” among generations of learners of Arabic because of the color of its cover (cf. Nielsen 2009: 153). “Elementary Modern Standard Arabic” by Abboud and McCarus (1968a, 1968b) followed in fact the audio-lingual method (also called aural-oral approach) and according to Nielsen (2009) it illustrated «the transition from the grammar-translation method toward the audiolingual approach». As Akar stated, the textbook paid more attention to listening and speaking skills, but concentrated on the literary language. It signaled a shift in the philosophy of teaching (cf. Akar 2013: 563), which carried TAFL *from philology to communication* (Nielsen 2009).

Another brand new point of view was discussed by Raji Rammuny, a scholar of Arab origin, later known for his significant contributions to Arabic language teaching and testing (see e.g. Rammuny 1979, 1980b, 1994). Rammuny moved to the United States, began to teach Arabic at the University of Michigan in 1966 and contributed to the publication of “Elementary Modern Standard Arabic”. Thus, in the context of the Symposium, he drew the attention to a brand new orientation: the communicative practice (*tadrībāt ittiṣāliyya*), which was used in the United States in that period and consisted in promoting both written and oral production in order to allow students to master the language *properly* (*isti‘māl ṣaḥīḥ*) (Rammuny 1980c: 174) and know the Arab-Islamic culture. According to the scholar, there are many ways to boost this process: for instance, through the use of audio-visual tools, language games or simple exercises, which he classified in mechanic, abstract or communicative. While the first two categories are pattern drills, communicative exercises implied the use of free activities, which linked language study to real life situations and left room for invention and creation. These positions show that the scholar was influenced by the new trends in language teaching saw in the United States in that period and precisely by the communicative approach and the theories by famous scholars such as Noam Chomsky and J.P. Guilford. The communicative approach was developed from the 1970s on and it showed a general deconstruction of the previous theories on language learning and teaching. For example, while during the 1960s

mastering a language meant accuracy and grammar knowledge, the communicative approach shifted the focus of language study to social conventions and the appropriate use of language in a given socio-cultural context. It concentrated on the language acquisition process rather than the language itself. This renewed approach favored a transformation inside the classroom walls: the student became an active protagonist of the acquisition process and the teacher a *facilitator* rather than a leader, as it happened in the structural approaches, e.g. the aural-oral method. The theories that supported this change of trend in language teaching were – indirectly – those formulated by Noam Chomsky and above all the American linguist and anthropologist Dell Hymes, who theorized the concept of communicative competence in 1972. The scholar identified the communicative competence as the ability to choose the appropriate linguistic form in a way that it results consistent with social norms affecting behavior in specific situations (cf. Hymes 1972; Serra Borneto 2005 [1998]). Except from Raji Rammuny, Arab scholars that gathered at the Symposium of Riyadh did not seem touched by the communicative approach, for they rather concentrated on structural methods. Even though a series of teaching methods were reported by Abdelaziz (1980) in translation<sup>17</sup> (see § Glossary) and relevant theories by psychologists and linguists from North America or Europe were presented (i.e. John B. Carrol, William F. MacKey), the branch of TAFL was too young to absorb new concepts quickly and the world still remained a semi-closed system. One had to wait the internationalization of TAFL to see contamination of theories and free exchange of thoughts between Arab scholars and the rest of the world.

Nonetheless, two noteworthy methods on Arabic language teaching were proposed at the Symposium. The first was presented by Tunisian scholars of the Bourguiba School, while the second by Mujahid Mustafa Bahjat, from the Ma'had Umm al-Qurà of Mecca. Both methods represented the Arab response to the change of times and – as a consequence – the transformation of language teaching methods. In particular, the scholars from Tunis presented the Bourguiba School method (already discussed above), which promoted the use of Modern Standard Arabic in real life situations. The method refused translation, theoretical analysis of grammar, encouraged the use of language laboratory, audio-visual tools, Arabic as the only vehicular language, and put listening and speaking skills first leaving reading and writing to a later stage. The second method presented by Bahjat distinguished itself for the Islamic leanings, which confirmed the typical inclination of TAFL theories produced in Saudi Arabia and contrasted with the secular orientation of the Bourguiba School method. In “The

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<sup>17</sup> The list of language teaching method provided by Abdelaziz (1980) was taken from the works of the Canadian linguist William Francis Mackey (1918-2015).

Islamic spirit in teaching Arabic to non-native speakers" (*Al-rūḥ al-'islāmiyya fī ta'līm al-'arabiyya li-ġayr al-nāṭiqīn bi-hā*), the author wrote down the teachers' guidelines for non-Arab Muslim learners in which not only language was taught. According to Bahjat (1980) Islam should be included both in the curriculum and in the teaching method (*manḥaġ al-ta'līm*), an aspect upon which many other Arab scholars agreed, as they highlighted the eternal link of their language with religion.

Another scholar who lectured during the Symposium was Essaid Mohammed Badawi, who became Director of the TAFL Program at the American University in Cairo by the time when the Proceedings were published. In his article Badawi debated many topics<sup>18</sup>, and outlined the birth of Teaching Arabic as a Foreign Language affirming that the top priority of the institutes recently established in Khartoum, Riyadh and Cairo was to define the linguistic realities of Arab societies of those days, besides investigating the training needs of AFL learners<sup>19</sup> (Badawi 1980: 30). Badawi's point of view partially summarizes the Riyadh Symposium recommendations, which were pronounced during the meeting and issued two years later in its Proceedings (Bakalla 1980). The recommendations reflected the lines of thought, choices, linguistic and ideological orientations that the Riyadh group of scholars wanted to follow. For instance, Modern Standard Arabic (*al-fuṣṣḥà al-ḥadīta*) was preferred as the official language of teaching and textbooks instead of colloquial varieties. An Islamic orientation (*rūḥ 'islāmiyya*) was established as teaching objective for Arabic to non-Arab Muslim learners, so that they could gain access to the sacred scripture and to an in-depth knowledge of Islamic culture (cf. Bakalla 1980: 334). With respect to networks, the recommendations wished a more effective cooperation between the TAFL institutes recently established, so that scholars could take part in conferences, seminars, periodic meetings, where practical problems could be sorted out, information and data exchanged. From the point of view of teaching methods, the Riyadh group of scholars encouraged teachers to train in the new branch of TAFL, concentrate on the functional aspect of grammar rather than the theoretical one and use audio-visual tools in the Arabic language class. Last but not least, in the recommendations it was highlighted the need for more researches, in order to produce new radio programs, frequency lists and investigate training needs, language and cultural problems of AFL learners.

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<sup>18</sup> Besides TAFL, the author debated also the diglossic issue together with the matter of Mixed Arabic, which he called "common Arabic" (*'arabiyya muštarka*). In this sense, Badawi was influenced by different perspectives since he cited T.F. Mitchell (1919-2007), an important British linguist, who left an enduring mark in the debate on diglossia and Mixed Arabic or Educated Spoken Arabic (see e.g. Mitchell 1986).

<sup>19</sup> With respect to the typology of Arabic language learners, Saleh (in Shalaqani 1980) informed about the their heterogeneous provenance during the 1970s. In particular, the places of origin reported by Saleh were North America, Europe, the Soviet Union, Far East and other countries such as Pakistan, Iran, Somalia and Eritrea.

In the same year, only a few months later, Arab scholars proved to be reactive, as they put into practice the Symposium recommendations by participating in a follow-up interview published on Feisal Journal (*Mağalla al-Fayṣal*). The Journal was printed for the first time in Riyadh in 1977 and was dedicated to the defunct King Feisal. In this particular occasion, it showed its commitment for the matters outlined in the Symposium recommendations, by publishing two articles in September and December 1978. The first was a colloquium with different experts, who explained the principles of TAFL textbook drafting. Among them one could find Fawzan Ahmad Tuqan, TAFL Program supervisor at the University of Jordan, besides some participants of the Riyadh Symposium such as: Ahmed Ouali Alami from Morocco, Raja Tawfiq Nasr from Beyrut University College – now Lebanese American University – and the Director of Ma‘had al-Riyāḍ Mahmoud Esmail Sieny. In the article, scholars highlighted that TAFL textbooks existing at that time were inappropriate<sup>20</sup>, besides few in number, an aspect also confirmed by al-Kassimi (1979: 100). In particular, Sieny (1978) affirmed that many bodies and researchers tried to face the problem in the Arab world until then, though their efforts were individual and needed to be integrated. Of note, Ouali Alami (in Sieny 1978: 77) affirmed that grammar should not be considered as a single subject, a point of view also shared by Saleh (1980: 133), who considered grammar a means (*wasīla*) not a language objective itself. According to Ouali, grammar should be learned in context and deducted from sentences and texts. As a matter of fact, language is mastered through listening (*sam‘*). In this sense, it seems that Ouali Alami inclined towards the aural-oral approach refusing the grammar-translation one.

The second article was written by Muhammad Mubarak and was dedicated to the training of TAFL teachers, which was a topic that particularly concerned Arab scholars at that time. In the article Mubarak posed a series of preliminary questions, which were answered again by some of the organizers and lecturers of Riyadh Symposium. The scholars consulted were Mahmoud Esmail Sieny, the Deputy Director of Ma‘had al-Riyāḍ Mohammed Hasan Bakalla, Hüsein Atay from Ankara University and the Gambian scholar Hatab Bojang. According to these scholars the TAFL teacher should have a wide knowledge of the Arabic language,

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<sup>20</sup> During the 1970s both Tuqan (in Sieny 1978) and al-Kassimi (1979) attested a widespread phenomenon that saw the use of Arabic L1 textbooks for the teaching of Arabic to non-native speakers. In particular, al-Kassimi reported that the Ministries of Education of certain Arab countries used to ship Arabic L1 textbooks to African countries (i.e. Gambia). These books – which were conceived for Arabic-speakers (*kutub li-abnā’ al-‘arabiyya*) – resulted to be useless for Foreign Language (FL) learners, since the training needs of L1 learners are radically different from those of FL ones. This aspect is clarified by al-Kassimi himself (1979: 99), who points out that while L1 textbooks should provide a contrastive analysis between Modern Standard and colloquial Arabic, TAFL textbooks should carry out a type of analysis that highlights the differences between Modern Standard Arabic and the foreign language itself.

together with an insight on modern linguistics (*‘ilm al-luġa al-ḥadīṭ*), applied linguistics (*‘ilm al-luġa al-taṭbīqī*), and educational and psychological studies linked to teaching (Mubarak 1978: 70). In addition, Bakalla reiterated in the interview that it was necessary for the teacher to use the new audio-visual tools (*aġhiza sam‘iyya baṣariyya*) for teaching. This affirmation linked him to the structural methods that were used in that period and that were discussed above.

By the end of the 1970s Arab scholars managed to create a lively scientific debate around the branch of Teaching Arabic as a Foreign Language. Their main point of reference was represented by the work “The problem of Arabic language teaching to non-Arabs” written by Ali al-Hadidi and issued in Cairo in 1967. The book paved the way for the following discussion on TAFL and it became influential during the 1970s, since it was considered an essential reference for whom wanted to carry out in-depth studies on the teaching of Arabic to foreigners. Nonetheless, the work by al-Hadidi represented one of the rare TAFL references that scholars could find in bookshops. Theoretical essays written in Arabic on either foreign language teaching or TAFL were in fact few in number. This situation brought Arab scholars to turn west to the publications issued by their North American and European colleagues, from whom they took large inspiration for their research activities. To give an example, in 1978 two other conferences on TAFL were organized in cooperation with foreign (non-Arab) institutes. The first was held in Cairo and was entitled “Arab-German Symposium on Teaching Arabic to Non-Native Speakers” (*al-nadwa al-‘arabiyya al-almāniyya fī ta‘līm al-‘arabiyya li-ġayr al-nāṭiqīn bi-hā*). The second was organized by the universities of the Socialist People’s Republic of Libya and the University of Michigan. The Seminar was held at Ann Arbor (Michigan) in July of that year and was entitled “The Present and Future of Arabic and Islamic Studies”. During these meetings, scholars had the opportunity to reiterate what was said in Riyadh a few months earlier. They discussed for example TAFL research projects, studies on teaching tools such as Muhammad Awny’s one (cf. ALECSO 1983: 139) and generally inclined towards the use of audio-visual materials (cf. Rammuny 1977), which literally captured Arab scholars’ interests.

#### *Scholarly Production*

At the end of the 1970s, some important publications were issued in three different countries of the Arab world: Lebanon, Saudi Arabia and Tunisia. Their authors were Raja Tawfik Nasr, Mahmoud Esmail Sieny, Ali al-Kassimi, who participated in the Riyadh Symposium and Ridha

Souissi, a Tunisian scholar who studied in France. All these books promoted the structural approaches.

The first work was published in Lebanon in 1978 by Raja Tawfiq Nasr. *The Teaching of Arabic as a Foreign Language: Linguistic Elements* was a programmatic book that provided instructions on Arabic language teaching through a marked scientific approach. According to the author, the work is his personal response «to a felt need by teachers of Arabic as a foreign language (...) [that he] sensed in the Middle East, East Africa, North Africa, Europe, the U.K. and the U.S.» (Nasr 1978: xii). In addition, the scholar took official stance on Arabic language learning and teaching methods, since he inclined towards the aural-oral approach, a trend also witnessed among other scholars (Souissi 1979; al-Kassimi 1979; Rammuny 1980c). As a matter of fact, Nasr favored oral mastery, practical learning of grammar, pairwise language comparisons<sup>21</sup>, pattern practice exercises aimed to develop basic automatic habits, and the teaching of lexicon through the use of images, which recalls the method used at *Université Saint-Joseph* (Lebanon) and that of one of the most famous “TAFL method”, the textbook “From the Gulf to the Ocean” previously mentioned.

In that year other two books were issued by Ma‘had al-Riyāḍ, one written by its Director Mahmoud Esmail Sieny and the other by Ali Muhammad al-Kassimi, a complete scholar born in Iraq in 1942, who has published many works on different topics, i.e. applied linguistics, education, translation studies, human rights, literature and literary criticism. The first work represented an applied research in the field of TAFL and was entitled “On methods of teaching Arabic to non-native speakers” (*fī ṭarā’iq tadrīs al-‘arabiyya li-ġayr al-nāṭiqīn bi-hā*), while the second further developed the Saudi debate on TAFL that came after the creation of Ma‘had al-Riyāḍ and the organization of Riyadh Symposium. The work by al-Kassimi was entitled “New directions in teaching Arabic to speakers of other languages” (*Ittiġāhāt ḥadīṭa fī ta’līm al-‘arabiyya li-l-nāṭiqīn bi-l-luġāt al-uḥrā*) and displayed a wide range of topics: from epistemological issues (e.g. arbitrariness, polysemy of languages, etc.) to Arabic applied linguistics, experimental researches, teaching tools (i.e. textbooks, maps, etc.) and innovation (e.g. computer-aided instruction) in the field of TAFL. The author’s dissertation on Teaching Arabic as a Foreign Language was then enriched by his numerous readings of Arab, European and North American works, like those by Burrhus Skinner, John B. Carrol, Robert Lado, Dawud Abduh, Husayn Qura, Mohammed Bakalla, Wilga Rivers, William Francis Mackey, Charles Key

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<sup>21</sup> With “pairwise language comparison” I refer to those exercises that highlight significant sound features in a given language such as in the case of Modern Standard Arabic: *ṣayf* and *sayf* “summer” and “sword”; *ḥāl* and *ḥāl* “time being” and “maternal uncle”, etc.



Ogden and I.A. Richards. In his work, al-Kassimi dissociated from literal translation (*tarğama ḥarfīyya*) and to a certain extent those approaches that did not favor speaking and comprehension. In particular, he reported the approaches used in TAFL until that time such as the grammar-translation method, which concentrated on grammar and asked learners to merely memorize rules (1980: 56). In this way, no possibility was left either for communication (*ittiṣāl*) or skill progress (*tanmiya al-mahārāt*). He did not refuse grammar explanations a priori though and he embraced the audio-visual orientation (*ittiğāh samī baṣarī*), namely the audio-visual method, which – he affirmed – is not linked to any language teaching approach, a perspective derived from his readings<sup>22</sup>. The audio-visual method was in fact a *teaching aid* that played a method (Titone 1980), which reversed the traditional way of teaching and put listening and speaking skills first, followed by reading and writing (al-Kassimi 1979: 194). The audio-visual method saw a phase of growth after the Second World War, when old posters and illustrations were substituted in classrooms by new technological tools like the radio cassette player and television. As a result, al-Kassimi and other scholars (Souissi 1979; Bakalla 1980; Rushdi 1980) encouraged the use of both the language laboratory (*muḥtabar al-luğa*) and audio-visual tools in the AFL class (1979: 106), for instance audiocassettes (*ṣarīṭ musağğal*), movies, videotapes or simple pictures. Not only, the author reported technological innovation in the field of TAFL such as the use of radio in language teaching and Computer-aided Instruction (CAI), which was specifically inspired by the experiences of eminent scholars like Victor Bunderson and Victorine Abboud. This last, in particular, taught Arabic at the University of Texas at Austin since 1966 and can be considered a pioneer of CAI for Arabic (see e.g. Abboud 1971 and 1978), as she produced «sophisticated Arabic computer-assisted instruction programs (...) [since] the late sixties and early seventies, long before the word computer became a household term» (Abboud 1995). For what concerns Tunisia, the country saw an increasing interest in Arabic linguistics between 1976 and 1979. Summer sessions on this subject were organized at the Bourguiba School and gathered experts from the Middle East, North Africa, Europe and North America. However it was only in 1979 that “Structural teaching of Arabic as a living language” (*al-ta’līm al-haykalī li-l-‘arabiyya al-ḥayya*) by Ridha Souissi was printed. The book was considered by the author himself the first Tunisian example of theoretical and applied research on Teaching Arabic as a Foreign Language (cf. Souissi 1979: 14). Specifically, the work was an adaptation

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<sup>22</sup> In this particular case, al-Kassimi derived this perspective from Wilga Rivers’ *Teaching Foreign Language Skills*, a comprehensive text that provided a complete overview on language teaching thinking and methods through history.

to Arabic of the French version *Enseignement structural des langues vivantes* by the same author, which was published three years before in Tunis, in 1976. In this light, the French version represented the fruit of the author's ten-years experience in the field of education, applied linguistics, and teaching Arabic and French as foreign languages, both in Tunisia and abroad. Ridha Souissi, in fact, obtained his Ph.D. at Sorbonne in 1970; this allowed him to have access to modern language teaching theories and linguistic facts (*muṭayāt alsuniyya*), especially those of French background, e.g. *français fondamental*, the *Bonjour Line* method for children<sup>23</sup>, the theories by Ferdinand de Saussure, Jean Piaget, Gaston Mialaret, Bernard Quemada, etc. When his colleagues encouraged him to translate his work of 1976 into Arabic, Souissi decided to pursue a twofold objective: from the one hand to ferry linguistic theories to Arabic and inform its readers on the most up-to-date language teaching trends and methods; from the other hand to adapt the work on Arabic language peculiarities, and therefore face new issues that put Arabic in connection with those theories coming from Europe and North America.

In his work, Souissi reported theories and took stances. For instance, the scholar affirmed that it is the vision that we have on language that influences the way we study it (Souissi 1979: 80). Therefore, if a teacher considers the language a set of words and rules, he will be led to teach it through traditional methods (*ṭuruq taqlīdiyya*), which foster translation, and the memorization of grammar rules and vocabulary lists. In this sense, the scholar dissociated himself from these methods, to fully embrace the structural approach (*ṭarīqa haykaliyya*), which based on the concepts of lexical sets (*mağmū'āt mu'ğamiyya*) and language structures (*hayākil*). According to the structural approach, in fact, language consists of structures, organized in lexical sets. These theories, were derived by Souissi from its readings and precisely those regarding the teaching of French abroad and the *méthodologie structuro-globale audio-visuelle* (SGAV) also called Zagreb-Saint-Cloud method from the name of the institutions where it was theorized: the University of Zagreb and the *École normale supérieure de Saint-Cloud* of Paris. The method was in fact developed by the Croatian scholar Petar Guberina (1913-2005) together with Paul Rivenc of the *Centre de recherche et d'étude pour la diffusion du français* (CREDIF), an organization for the diffusion of the French language, established in 1959 and integrated into the *École de Saint-Cloud*. The SGAV method distinguished itself from the aural-oral approach firstly for the fact that the former was of European origin, while the latter was developed in the United States between 1940s and

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<sup>23</sup> The *Bonjour Line* was a method for the teaching of French as a foreign language to children. It was realized in France by the *Centre de recherche et d'étude pour la diffusion du français* (CREDIF) during the 1960s.

1960s. Secondly, SGAV put great emphasis on comprehension, while the aural-oral approach was content with providing learners with auditory patterns, leaving comprehension to a later stage. Despite their differences, both methods are considered today part of structural approaches. In this, Ridha Souissi seemed to incline towards a structural approach that preferred comprehension and placed great importance on oral expression. As the scholar stated: the purpose of Arabic language teaching should allow learners to communicate and use Arabic as a living language, free from registers, styles, socio-linguistic variations, “unaffected by colors or perfume” (cf. Souissi 1979).

The scholar’s positions on the structural approach pervade his whole work, to such an extent that he can be considered a proponent. In this sense, Souissi distinguished the structural approach from the audio-visual method (*ṭarīqa sam‘iyya baṣariyya*)<sup>24</sup>, which – he affirmed – represents the tools and aids that the teacher can use to carry out the lesson in compliance with the teaching method. Audio-visual tools, in fact, are not the aim of the teaching process, though they support it (Souissi 1979: 89). These affirmations link the Tunisian scholar to Ali al-Kassimi, who made similar utterances in the same period (see al-Kassimi 1979). However if the former favored the structural method, the latter inclined towards the eclectic method (*ṭarīqa intiqā’iyya*) – which combines various teaching approaches according to training needs – aided by the use of audio-visual tools. Therefore, according to Souissi, the aim of structural teaching is to enable students to freely communicate in real situations. This aim is pursued through lessons, exercises, pattern drills (*tamārīn haykaliyya*) like pairwise language comparisons (*tamyīz sam‘ī*) and audio-visual tools. In this process, speaking and listening skills are given more importance and thereof developed before reading and writing, which are considered on a second stage. As regards teaching tools: books, class posters (*lawḥa al-muḥādaṭa*) and images are placed side by side with modern audio-visual tools, such as the radio cassette player, flannel board (*lawḥa wabariyya*), movies and the language laboratory (*maḥbar*). The purpose of this last is to immerse students in an authentic auditory environment (*bī’a sam‘iyya ṭabī’iyya*), which is clarified by Souissi through a historical recollection. The author recalls the situation in which Tunisian students found themselves at the time of the early Tunisian school missions to the European capitals, where they learned the language on the field. However, in absence of an authentic auditory environment, Souissi affirmed that it is necessary to recreate an artificial one (*bī’a sam‘iyya iṣṭinā’iyya*), which can

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<sup>24</sup> Unlike al-Kassimi (1979), who preferred to use the term “orientation” (*ittiḡāh*) in connection with the audio-visual method, Souissi chose to call it “method” (*ṭarīqa*). Even though it is known that aural-oral and audio-visual methods are *teaching aids* that play a method (Titone 1980), today there is a wide consensus on the use of the term “method” in connection with these aids. This fact would legitimate Souissi’s use of the term.

be represented by the laboratory itself, where students are trained in good pronunciation, and accurate listening and the teacher corrects their mistakes (cf. Souissi 1979). In this light the teacher is essential to the learning process; he is defined by the scholar an “emitter” [sic] (*bātt*), while the student as a receiver (*mutaqabbil*). In this process, both cooperate to pursue the development of language automaticity (*āliyya alsuniyya*), by acquiring basic speech habits (*‘ādāt kalāmiyya*). Teacher is therefore committed to motivate (*tašwīq*) students, encourage their free expression (*ta‘bīr al-ḥurr*), so that they can use language automatically (*isti‘māl tilqā’ī*). Again, this discussion links Souissi to another scholar: Raja Nasr, who spoke about basic automatic habits in his work of 1978. This connection clarifies that both Souissi and Nasr read similar publications, but – at the best of my knowledge – there is no evidence of any exchange between the two scholars. Even though the TAFL scene in the Arab world was not particularly crowded during the 1970s and most of the scholars knew each other thanks to co-authoring and participation to conferences and meetings, the course of TAFL in Tunisia seemed to be partially separated from the rest of the region, influenced more by the French debate on foreign language teaching. For example, in the 1970s, an experimental project concerning French language teaching was started in Tunis. The positive results achieved encouraged the Tunisian National Institute of Education Sciences (*al-ma‘had al-qawmī li-‘ulūm al-tarbiya*) to adapt the project to Arabic. In 1976, the dialogic method (*ṭarīqa ḥiwāriyya*) entered the Arabic language class in schools for the period of two years (cf. Souissi 1979). The dialogic method aimed to emphasize the function of the dialogue in the learning process, for it represented the cornerstone of the lesson fostering not only oral communication, but also written production. The adaptation example mentioned above shows an exchange between the fields of foreign and first language teaching. In this sense, the debut of Teaching Arabic as a Foreign Language had to take inspiration from other experiences – somehow, included those carried out in cognate or even specular fields such as the teaching of foreign languages to Arabs. In the meantime, however, Arab Scholars demonstrated a general raising of awareness on the fact that teaching methods and techniques devoted to first language learners distinguished themselves from those used in the foreign language class (e.g. al-Kassimi 1979; Souissi 1979; Bakalla 1980; Sieny and al-Kassimi 1980). Thus, TAFL was not only a mere copy of foreign theories on language teaching, but it also started to develop together with them, bringing its own contribution.

Nonetheless, during Seventies TAFL still remained a branch under development. In this time span, many of its scholars denounced the scarcity or lack of dedicated publications, articles, textbooks and practical experiences, which began to proliferate only at the end of the decade.

Still, while this scarcity was reported, scholars produced the first significant works on TAFL, which today are considered its essential bases. Scholars expressed their views at symposia and meetings; they called for proper teachers' training, the renewal of Arabic language teaching methods, their support with organic didactical material and their simplification (*taysīr*), which remained a critical theme in the whole debate (see e.g. Esmail [Sieny] 1975). In this period the branch of Teaching Arabic as a Foreign Language elevated to the status of a subject, or as Bakalla (in Mubarak 1978: 70) put it "an independent field" (*maydān mustaqill*), which started to proceed on its own path.

## Chapter 5

### DEVELOPMENT (1980s)

The talks on Teaching Arabic as a Foreign Language organized in the Arab world at the end of the 1970s represented a great impulse for the subject. These had a positive effect on the following decade, which was characterized by a proliferation of activities. In this light Saudi Arabia kept a leader role in the field of TAFL: Mecca, Riyadh and Medina became the center stages for brand new projects, research units, publications and talks.

This trend was also confirmed from the political point of view. As a matter of fact, two historical landmarks opened a window for Saudi Arabia's leadership ambitions in the region. The first was the exclusion of Egypt from the Arab League after the Egyptian president Anwar Sadat and the Israeli Prime Minister Menachem Begin signed the Camp David Accords in 1978 and the Egypt-Israel Peace Treaty the year after. The second event was the collapse of the Pahlavi regime in Iran, which was considered the most suitable ruling power in the region by the United States.

The dream of leadership kept Saudi Arabia busy during the whole decade or at least until Egypt re-entered the Arab League in 1989 with a new president, Hosni Mubarak, elected in 1981. Nonetheless, right from the beginning of the Eighties the region started to lose again its stability. In 1980 the war between Iran and Iraq was put in the limelight by the mass media, to such an extent that less attention was paid to the Arab-Israeli conflict and the question of peace in the Middle East. In 1982 King Khaled died and the Crown Prince Fahd accessed to the throne. In the first years of his tenure (1982-2005), Saudi Arabia saw an increasing number of foreigners entering the country both for work and study purposes. In 1985 the population of foreign origin was esteemed around 4 millions, mainly coming from other Arab states (i.e. Egypt, Lebanon, Palestine, Syria, Jordan) and South East Asia (cf. al-Rasheed 2004). The number of students entering university also increased and a considerable flow of non-Arab Muslims from Asia and Africa started to ask for Arabic language training.

In this time span, the Arabic language gradually crossed its traditional boundaries, since it became the official language of organizations like the United Nations, African Union, UNESCO,

World Health Organization (WHO), Food and Agriculture Organization (FAO). For this reason, in this period, some scholars inquired whether Arabic would become an international language. Of note the article by Turki Rabih (Rābiḥ) issued on Feisal Journal in 1981 and entitled *Hal tuṣbiḥ al-luġa al-‘arabiyya fī al-qarn al-ḥāmis ‘aṣar al-ḥiġrī luġa ‘ālamīyya min ġadīd?* “Will Arabic become again an international language in the 15<sup>th</sup> Hegira century?”. This article, together with other scholars’ contributions summarized the atmosphere that the Arabic language was passing through during the 1980s. For example, Al Naqa (1985a) highlighted how Arabic left the Arab region, to spread over other countries in such different and unusual contexts like industry, airports (e.g. London, Paris and Zürich), etc. In these places, MSA was prevalently the choice, even though colloquial varieties were sometimes preferred, as in the case of the Gulf Spoken Arabic classes that were organized in Karachi in the 1980s for prospective Pakistani workers, who wanted to settle in the Gulf (Badawi 1992: 55). The worldwide raising of interest in Arabic put the language on the path of globalization and internationalization. New centers were created abroad, e.g. Argentina. These dynamics then led Arabic to what we know as being today: *one of the main foreign and second languages in the 21<sup>st</sup> century* (Nielsen 2009: 147), as already stated before.

With respect to Teaching Arabic as a Foreign Language, the cities of the Arab world that saw its flourishing during the 1970s, now witnessed the birth of research units and the creation of Master’s Degrees dedicated to TAFL at university level. In this time span, Khartoum, Riyadh and Cairo saw the growth of some institutes and the birth of brand new ones. In particular, the interest in TAFL expanded in Saudi Arabia, where dedicated researches, theoretical and practical studies and textbooks were published. The country received a flow of experts from the other Arab countries, who started to write on TAFL asking their colleagues for more participation and update. This trend was witnessed already at the end of the Seventies, when the Symposium of Riyadh and the correlated debates put Saudi Arabia at the center stage of the newborn branch. In the 1980s, the country also saw many Institutes grew in size and fame. For instance, in the holy city of Islam, Mecca, the Ma‘had Umm al-Qurà gained a new centrality. The Umm al-Qura University (*ġāmi‘at umm al-qurà*) was officially founded in 1981 during the tenure of King Khaled and the Institute dedicated to Arabic language diffusion now displayed a new research unit (*waḥda al-buḥūṭ*) and a numerous series of publications dedicated to TAFL, which were inserted in a book series (*silsila dirāsāt fī ta‘līm al-‘arabiyya li-ġayr al-nāṭiqīn bi-hā*). Among the scholars that published in Mecca one could find the famous Egyptian linguist Tamam Hassan, Mahmoud Esmail Sieny, Rushdi Ahmed Taima (also written

Toeimah, in Arabic Ṭa'īma) and Mahmoud Kamel Al Naqa (al-Nāqa), later known for their contributions to the field of TAFL.

Two other noteworthy personalities linked to Ma'had Umm al-Qurà were its Directors: Abdallah al-Jarboa (al-Ġarbū') and 'Abdallāh al-Abadi (al-'Abādī). At the beginning of the 1980s al-Jarboa promoted the drafting of the Basic textbook for TAFL, which was an objective pursued since the early Sixties in Egypt (see Muhammad Ahmad 1980). In order to achieve this milestone, the Institute Director appointed two commissions: one chaired by Tamam Hassan for the analysis of the existing Arabic language vocabulary lists and the other for the close examination of the TAFL textbooks printed until that moment. The results obtained by the two commissions were then analyzed and implemented by a third commission composed by Taima and Al Naqa, who worked on the realization of the Basic textbook for TAFL, finished in 1983.

In Saudi Arabia, the Ma'had Umm al-Qurà was not the only Institute that gained new centrality during the 1980s. The Ma'had al-Riyāḍ kept a considerable role in the TAFL panorama especially in connection with textbooks, workbooks and practical handbooks publication (e.g. Abdelaziz and Sulayman 1982, 1988; Sieny, Abdelaziz, Salih 1982; Sieny 1983; Sieny and Shaaban 1985; Sieny, Abdelaziz, Sulayman 1989, 1995 [n.d.]; Sieny, Abdelaziz, Husayn 1985, 2012 [1988]). However, in the meanwhile other centers were founded and started to publish on Teaching Arabic as a Foreign Language in Mecca, Riyadh and Medina. For example, it was the case of the Center of Islamic Education (*al-markaz al-'ālī li-l-ta'lim al-'islāmī*) of Umm al-Qura University and the Arabic Language Teaching Institute (*ma'had ta'lim al-luġa al-'arabiyya*) of Al-Imam Muhammad Ibn Saud Islamic University in Riyadh (*ġāmi'a al-'imām Muḥammad bin Sa'ūd al-'islāmiyya*). In 1985 the first Institute published a complete study on the history of TAFL in some Muslim countries of Asia such as: Turkey, Iran, Afghanistan and India. The book was edited by the Center's Director Mahmud Hassan Zaini and written by Abdessalam Fahmy ('Abd al-salām Fahmī), who taught at Umm al-Qura University. In the same year (1405 H), Abdelfattah Ibrahim<sup>1</sup> wrote "Writing Arabic for AFL learners" (*al-Kitāba al-'arabiyya wa-ṣalāḥu-hā li-ta'lim al-luġa li-ġayr al-nāṭiqīn bi-hā*). The book was published by the Center of Islamic Education and represented a complete work that explored the writing skill in all its aspects, problems and simplification included (Ibrahim 1985). In Mecca, also the Constituent Council of the Muslim World League (*rābiṭa al-'ālam al-'islāmī*) showed interest in TAFL during this time span. The second Institute was

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<sup>1</sup> The complete name of the scholar is 'Abd al-Fattāḥ Maḥġūb Muḥammad 'Ibrāhīm.



affiliated to Al-Imam Muhammad Ibn Saud Islamic University, which was founded in Riyadh in 1974 and aimed at the diffusion of Arab-Islamic studies. At the beginning of the year 1981 (1401 H) the Supreme Council of the University decided to create a center dedicated to TAFL, which was called “Teaching Arabic to non-Arabs Institute” (*ma‘had ta‘līm al-luġa al-‘arabiyya li-ġayr al-‘arab*)<sup>2</sup>. The first name of the Institute was then modified to the current one in 1985; it aimed at training foreign students in Arabic, applied linguistics and teachers in TAFL. Originally the Arabic Language Teaching Institute was established to sort out an urgent problem: foreign students enrolled at the University often had difficulties in following the lessons (al-Dukhayl 1992). In this sense, the Institute tried to help them, so that they could gain access to specific subjects through Arabic and continue their studies. This purpose was completely different from those at the basis of Ma‘had al-Riyāḍ and Umm al-Qurà constitution. Furthermore, in a time when an increasing number of foreigners were entering Saudi Arabia for work, the Institute aimed at training workers in the language of their hosting country. Night classes were therefore arranged for this type of learners, who were taught everyday language through the four language skills and were organized in six levels (see § Chapter 9). For non-Arab Muslims information on the Islamic culture was provided, while for non-Arab non-Muslim learners the focus was both on culture and literature (ibid.). In 1982 (1402 H), experts started to work on a textbook series for foreign learners of Arabic at the TAFL Institute of Riyadh. In this they took inspiration from various experiences, namely those of Ma‘had al-Riyāḍ, al-Ḥarṭūm and Umm al-Qurà (al-Hamid 2004 [1986]). The series was published in 1986 (1407 H) after nearly four years of discussions and became famous in the following decades, during which it was reprinted and the number of its volumes increased. To these institutes one should add the Arab Bureau of Education for the Gulf States (ABEGS) (*maktab al-tarbiya al-‘arabī li-duwal al-ḥalīġ*), which was founded in Riyadh in 1975. The Bureau’s mission was partially related to TAFL though; it aimed to support cooperation between its member states, develop educational policies, beside fostering the diffusion of Arabic and its learning<sup>3</sup>. In particular, in the field of pedagogy, ABEGS published a series of 12 books entitled “I love Arabic” (*Uḥibbu al-‘arabiyya*), which were directed to young AFL learners. The series was prepared by Mahmoud Esmail Sieny, Nasif Mustafa Abdelaziz<sup>4</sup> and Mukhtar Taher Husayn (Muḥtār al-Ṭāhir Ḥusayn) and it saw frequent republications until

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<sup>2</sup> Cf. <https://units.imamu.edu.sa/colleges/TeachingArabicLanguageInstitute/profile/Pages/default.aspx>

<sup>3</sup> Cf. <http://www.abegs.org/eportal/about/index>

<sup>4</sup> Here I refer to Nāṣif Muṣṭafā ‘abd al-‘Azīz. This scholar should not be confused with Muhammad Hasan Abdelaziz (Muḥammad Ḥasan ‘abd al-‘Azīz), who is a Kenyan scholar that lectured during the Riyadh Symposium.

today, confirming itself a successful series (see Sieny, Abdelaziz, Husayn 2012 [1988]). In addition, some Arab universities like al-Azhar or the Islamic University of Medina (*al-ǧāmiʿa al-ʾislāmiyya bi-Madīna al-munawwara*) started to receive more and more students, especially non-Arab Muslims, asking for Arabic language training (al-Khatib in ALECSO 1992). This phenomenon brought the universities to start debates on TAFL, like the one on lexicon and teachers' training held in Medina in 1981.

The great demand of Arabic language teaching and learning all over the world and now in some Arab countries in particular led to the specialization of the TAFL institutes founded in the Seventies, the commitment of other stakeholders and the birth of new dedicated institutes. This phenomenon characterized the Eighties, when more foreign learners started to study the language at various education levels. Arabic now entered high schools in Europe, e.g. France, Netherlands, Germany (Reid and Reich 1992; Gandolfi 2006) and the migration flows from the Arab world got Western societies more willing to know the newcomers' cultures. As a consequence teachers needed to be trained and professionally prepared in this specific field. The scope of TAFL scholars still remained the same, namely to spread their language and culture, in line with the principles that moved the TAFL institutes founded in the previous decade. Furthermore, besides the classic debates on Arabic language simplification, TAFL problems and teachers' training, the 1980s saw the raising of new issues and discussions, which were partially outlined or touched in the previous decade and were now placed side by side with the classic ones. Throughout the decade and in particular from the mid 1980s on, the TAFL focus shifted to brand new themes like curriculum development, Arabic language teaching methods, listening comprehension, etc. Some works (Taima 1982, 1986; Sieny, Abdelaziz, Husayn 1985; Al Naqa 1985a, 1985b; Abdelaziz and Sulayman 1988) were particularly representative of this new phase of TAFL, for they examined the field from a new perspective.

Besides Saudi Arabia, other TAFL Institutes, Master's Degrees, programs and research units were created in this time span in Arab countries such as: Egypt, Sudan, Tunisia, Mauritania, Iraq, Kuwait, Morocco, Jordan, Algeria, Oman and Qatar (cf. Al Naqa 1985a: 27). From its point of view, Egypt enriched its panorama with the foundation of the TAFL Centre of Alexandria, in 1984. The Centre was established at Alexandria University to meet the increasing demand of training in Arabic language that came from foreign universities<sup>5</sup>. It focused on teaching Arabic and its culture, especially the Egyptian one to foreign students.

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<sup>5</sup> Cf. [http://arts.alexu.edu.eg/tafl/?page\\_id=43](http://arts.alexu.edu.eg/tafl/?page_id=43)

During the early Eighties the Ma'had al-Ḥartūm kept a key role in the field of TAFL, as it improved its activities, which revolved around TAFL, but also general linguistic issues, language interference in South Sudan, arabization, etc. In the early Eighties the Ma'had introduced a TAFL Master's Degree and scholarships from 1989 on. It also started to print a scientific journal dedicated to TAFL from 1982, which was named "Arab journal of language studies" (*Mağalla al-'arabiyya li-l-dirāsāt al-luğawiyya*).

In Tunisia, the research unit led by Ridha Souissi was particularly active in this time span, to such an extent that in 1980 it organized the "North African Forum on Arabic language teaching" (*al-multaqà al-mağribī li-ṭuruq tadrīs al-luğa al-'arabiyya*). The Forum was held in Tunis and gathered many scholars from Tunisia, Algeria and Morocco, who partially discussed the theme of TAFL. Always in Tunisia, the Bourguiba School kept a leader role in TAFL, as it published a new textbook series (*silsila ġadīda*) (al-Gafsi 1986), which substituted the elder one (*silsila qadīma*). Moreover, in 1981, ALECSO organized a meeting in order to find common measures on the Arabic language and Arab-Islamic culture diffusion abroad. During the meeting, the creation of the International Cooperation Board for Arab-Islamic culture development (*ġihāz al-ta'āwun al-duwalī li-tanmya al-ṭaqāfa al-'arabiyya al-'islāmiyya*) was advanced. The Board was then established in 1983 and was placed side by side with Ma'had al-Ḥartūm, as the ALECSO's operating arms in the field of TAFL. The International Cooperation Board aimed to spread the study of Arabic in Europe and the Americas, besides creating TAFL centers abroad and supporting those countries that presented peculiar phenomena such as language interference and asked for Arabic language training mainly for religious purposes, i.e. Sudan, Somalia, Djibouti and Mauritania. The diffusion of Arabic in these countries was planned firstly in the instruction system, then through mass media (television, radio, newspapers), but also cinema, theater and the publication of books, magazines and translations from Arabic (ALECSO 1992: 130).

In Mauritania for example, the demand of Arabic language training was urgent, so that in 1988 the Management School (*al-madrassa al-'idāriyya*) in Nouakchott (Nuwākšūt) tried to cope with this request by introducing a TAFL program<sup>6</sup>, which started from listening, speaking, good pronunciation and gradually introduced more complex tasks (Bin al-Bara 1992).

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<sup>6</sup> For the sake of precision, Mauritania was not untouched by Arabic language teaching to non-Arab communities in the past, like many other African countries. For a long period, Arabic was mainly learned for religious purposes and teaching methods encouraged the study of grammar and the memorization of the Holy Qur'an. In 1941 Arabic was systematically introduced in instruction as El Hadj Mahmoud Bâ founded the Salvation School (*madrassa al-falāḥ*) in Southern Mauritania, which later expanded to other African countries: Mali, Senegal, Guinea, Cameroun and Congo (Bin al-Bara 1992: 107). These schools aimed at spreading Islam and Arab culture,

Since the early 1980s the Yarmouk University Language Center located in Irbid started its Yarmuk-Virginia Arabic-language program for foreigners, which served international students, especially from the United States (al-Makhzumi 1992). In 1986, Qatar University (*ġāmi'a Qaṭar*) founded the Arabic for Non-Native Speakers Center as an academic unit of the Arabic Language Department of the University<sup>7</sup>. In the same period other universities of the Arab world decided to specialize in the field of TAFL teachers' training. These were Al-Mustansiriyah University in Iraq and Mansoura University in Egypt (cf. Taima 1986: 7).

From the point of view of scholars' knowledge of TAFL problems and issues, the 1980s registered a general raising of awareness, since authors provided terminological clarifications<sup>8</sup>, brought language teaching theories mainly referred to English and French that originated outside the Arab world and summarized the most relevant positions in the field (e.g. Ben Ismail 1983; Al Naqa 1985a; Taima 1986). While in the 1970s scholars denounced that many educators used first language textbooks in the class of Arabic as L2, during the following decade these problems could be partially sorted out thanks to the increase in number of dedicated TAFL teaching tools and the proliferation of debates. These aspects gave the opportunity to scholars to discuss the challenges that Arabic presented with foreign language learners.

For example, teacher's training was discussed by scholars during the 1980s. Taima(1986), Sieny, Abdelaziz and Husayn (1985) published works that aimed at helping TAFL teachers in the Arabic language classroom. These publications were explanatory of the time, since they aimed at bridging the gaps on teachers' training that were highlighted by experts and debates in the previous decade. Shortage of highly qualified instructors, small number of suitable methodological books and few field researches still characterized the TAFL teachers' training panorama by the mid 1980s. Experience showed that institutes did not manage to satisfy the pressing training demand of this particular type of teachers (cf. Madkour 1985). In 1983 Tamam Hassan turned to ALECSO to organize a TAFL teachers' training session in the Arab world. According to him, this session should instruct the cream of teachers on problems and solutions in the class of Arabic as a foreign language, for the sake of the Holy Qur'an, Arab identity and learners (cf. Hassan 1983: 71). Only two years after ISESCO published a research

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though did not focus on pure TAFL. For this reason it was decided to dedicate less space to them within this research.

<sup>7</sup> Cf. <http://www.qu.edu.qa/artsscience/anns/>

<sup>8</sup> For instance, Rushdi Ahmed Taima (1986) distinguished between the terms of second and foreign language, which were used interchangeably by scholars.

on teachers' training entitled "Evaluation of training programs for teachers of Arabic to non-Arabic speakers" (*Taqwīm barāmiġ 'i'dād mu'allimī al-luġa al-'arabiyya li-ġayr al-nāṭiqīn bi-hā*). The book was written by Ali Ahmed Madkour and aimed to examine the programs for TASL teachers' training and precisely those offered by six TAFL institutes<sup>9</sup>, namely Ma'had al-Ḥartūm, Ma'had al-Riyāḍ, Ma'had Umm al-Qurā, the American University in Cairo, the Arabic Language Teaching Institute of Al-Imam Muhammad Ibn Saud Islamic University and the University of Minnesota, which was taken as a basis for comparison. Special attention was also given to the in-service training summer institutes organized by ISESCO in Sierra Leone and Malaysia in 1984 (cf. Madkour 1985: 12). As an output, the study established the profile of the AFL teacher, who had to be prepared from the linguistic, professional and cultural points of view. Furthermore, he judged the quality of the aforementioned training programs. To this extent Madkour highlighted a diffused asymmetry in the programs that he analyzed, for they displayed different durations and admission requirements. Not only, he pointed out that these programs put the emphasis on language structural details rather than developing the four language skills. This observation underlines the fact that in 1985 TAFL showed a renewal from the theoretical point of view, while classroom practice was still far from putting into effect the recommendations proposed by scholars during the debates and symposia held at the end of the 1970s and the beginning of the following decade. This dichotomy was highlighted also by Ridha Souissi's research unit at the Forum of Tunis, five years before in 1980. In specific, Abdelrazzak Hiliaoui (al-Ḥilyawī) affirmed that although the Bourguiba School method was based on precise instructions, trainers followed the method they considered most suitable (cf. Hiliaoui 1980: 109). For another time theory did not go hand in hand with practice and this because at the beginning of the 1980s TAFL was still in its period of adjustment.

### *Wider Debates*

At the beginning of 1980s the growth of TAFL previously witnessed did not stop and scholars had the opportunity to further discuss TAFL problems and issues in symposia and meetings within the Arab world and outside of it (e.g. Jakarta, Paris, Islamabad). In particular, 1981 was a strategic year for TAFL, as 1978 was during the Seventies. In this sense, one can affirm that the four years that went from 1978 to 1981 were the most prolific, fertile and important period for the growth and the consequent development of this field. As a matter of fact in

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<sup>9</sup> The original English summary of the work by Madkour specifies "TASL teacher training institutes". However I prefer using the expression "TAFL institutes" in order not to generate confusion.

1980 and 1981 a series of meetings were organized around the Arab world. In these debates, scholars further analyzed the themes that were currently debated in the field of foreign language teaching, those that closely concerned the Teaching of Arabic as a Foreign Language and their development as independent branches of what became now a full-fledged field.

Matters such as the Arabic language simplification or the TAFL Arabic textbook design still represented research focuses. In the year 1980, the cities of Riyadh, Khartoum and Rabat were theater of debates, update and development. For example, a Symposium on the simplification of TAFL was organized in Riyadh between 9<sup>th</sup> and 10<sup>th</sup> February 1980 (Al Naqa 1985a: 25). In October of the same year ALECSO organized a first Symposium on the topic of TAFL basic textbook (*kitāb asāsī*) in Khartoum, which was followed by other two of the same kind in January 1981 and August 1982. The theme of TAFL textbooks had already been analyzed during the Seventies by Arab scholars (i.e. Sieny 1978; Muhammad Ahmad 1980; Sieny and al-Kassimi 1980), though it was now brought to a further stage. As a matter of fact, the meetings in Khartoum, together with discussions and experiences on the field gave birth to TAFL basic textbooks during the 1980s, proposed by Taima and Al Naqa in 1983, then by Badawi and Younis in the same year.

The Symposia of Khartoum were not the only occasions where to discuss the matter of TAFL textbooks though. In 1980, in fact, a Symposium entitled "TAFL textbooks writing" (*nadwa ta'lif kutub li-ta'lim al-ʿarabiyya li-l-nāṭiqīn bi-l-luġāt al-uḥrā*) was held in Rabat, Morocco. The meeting was organized by ALECSO and focused on the issue of TAFL textbooks, which was a theme frequently debated in the previous decade by many authors (Sieny 1978; al-Kassimi 1979; Muhammad Ahmad 1980). Among lecturers one could find international scholars from Europe, South East Asia and renowned names in the field of TAFL from the Arab world, such as Mahmoud Ismail Sieny, Ibrahim al-Hardallo, Yusuf el Khalifa Abu Bakr, Ahmed Ouali Alami and Ali al-Kassimi, who participated in the Riyadh Symposium two years before. Of note, the contribution by Dawud Salam on the role of frequency (*takrār*) in the word selection process for vocabulary list construction (ALECSO 1983: 140). In general, scholars spoke about principles of TAFL textbook drafting, methods, lexical choices and frequency, textbooks readability (*inqirāʿiyya*) (e.g. Taima 1980), the preparation of teaching materials, exercises and the use of visual aids in books. In this instance, the Tunisian scholar Mohammed Moadā (Muwāʿada) debated the use of audio-visual tools in the AFL class and Ali al-Kassimi promoted the use of images in the TAFL textbook (ALECSO 1983: 140). Both contributions highlight the structural orientation of some scholars at the beginning of 1980s, at a time in which foreign language teaching trends were moving towards the communicative approach.

The recommendations of the Rabat Symposium wished that scholars produced and studied vocabulary lists for Modern Standard Arabic. At the same time they encouraged to present a functional-notional syllabus that contained themes connected to the Arab-Islamic culture and contemporary times (cf. Taima 1982). These were soon applied two years later by one of the Symposium lecturers: Rushid Ahmed Taima, who denounced the insufficiency of teaching materials and added that both the word selection and the choice of cultural contents for TAFL textbooks often did not lay on scientific foundations, though on chance (Taima 1982: 19). Therefore the scholar prepared a useful tool for TAFL textbook creation and test construction, which contained a list of the most diffused words in MSA, beside the most important themes and cultural aspects. On this topic also Al Naqa expressed his point of view: he affirmed that neither TAFL courses nor textbooks took into consideration the students' real training needs. In 1985 the scholar analyzed the training interests of Muslim learners of Arabic through a survey and then proposed a sample program for them. According to Al Naqa, the work would serve for the planning of Arabic language programs, which have to satisfy the learners' training needs and interests.

The topic of learners' training needs was also debated at the TAFL Symposium of Doha, Qatar (*nadwa manāhiġ ta'lim al-luġa al-‘arabiyya li-ġayr al-nāṭiqīn bi-hā*) in May 1981. In particular Sulayman al-Wasiti (al-Wāsiṭī) presented a paper on the training needs of foreign learners of Arabic (al-Wasiti 1981), which connected him to the experiences carried out in Saudi Arabia and Kuwait by Elfiky and Saleh respectively (cf. Shalaqani 1980). The Doha Symposium was organized by ABEGS and was part of a series of meetings, which were held in Kuwait City<sup>10</sup> and Medina in the same year. The lecturers' speeches were then inserted in the proceedings of the meetings, which were issued by ABEGS itself and presented in three volumes entitled "TAFL symposia facts" (*Waqā’i‘ nadwāt ta'lim al-luġa al-‘arabiyya li-ġayr al-nāṭiqīn bi-hā*). The Symposia of Kuwait City and Medina were dedicated to TAFL teachers' training, but also to other topics. Of note the lectures presented by Ali al-Kassimi, Tamam Hassan on Arabic language peculiarities, Mahmoud Esmail Sieny on foreign language teaching methods, Mohiaddin Alwaye on TAFL problems, Hamdi Qafisheh (Qafīša), Tawfiq Shawashi (al-Šāwāšī) on frequent mistakes among AFL learners, Ali Muhammad Elfiky on the textbooks and methods used at Ma‘had Umm al-Qurà, Abdelrahman Husayn (‘Abd al-Raḥmān Ḥusayn) on his teaching experience at the TAFL Institute of Al-Imam Muhammad Ibn Saud Islamic University in Riyadh and Ali Ahmed Ali Al-Khatib (al-Ḥaṭīb), an Egyptian scholar born in 1928, who

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<sup>10</sup> In Kuwait ABEGS cooperated with the Language Center of Kuwait University (*ġāmi‘a al-Kuwayt*).

taught in TAFL training sessions in Kano (Nigeria) during the 1980s. Of note also the lecture by Al Naqa on the Arabic language basic textbook<sup>11</sup> (cf. ABEGS 1986). In particular this last lecture entitled “Proposed plan for TAFL basic textbook writing” was a paper that later evolved into the Basic course of Arabic co-authored with Rushdi Ahmed Taima (see Taima and Al Naqa 2009 [1983]).

In 1981 it was also the turn of Mecca and Jakarta, where other talks were organized. In particular, in Jakarta scholars spoke on the teaching of Arabic as a foreign language, the Arab-Islamic culture and the creation of TAFL Institutes in Asia that could foster this field and Arabic language learning. In Mecca the Constituent Council of the Muslim World League (*rābiṭa al-‘ālam al-‘islāmī*) discussed the diffusion of Arabic and issued a series of recommendations on the topic (cf. Al Naqa 1985a: 26). Other meetings were organized during the decade. Among them those worth mentioning are: the “Founding conference of the World Council for WFAIIS examinations” (*al-mu’tamar al-ta’sīsī li-l-mağlis al-‘ālamī li-imtiḥānāt al-madāris al-‘arabiyya al-‘islāmiyya*) held in Riyadh in 1986 and the “International conference on Arabic language teaching development in Pakistan” (*al-mu’tamar al-duwalī li-taṭwīr ta’līm al-luġa al-‘arabiyya fī Bākistān*), held in Islamabad in 1988 (ALECSO 1994).

1981 was a crucial year for TAFL, for it inaugurated the beginning of the Eighties as a decade of renewal and development. If in the previous period TAFL scholars had the opportunity to gather in the first TAFL symposium of the Arab world held in Riyadh, in the 1980s they could take part in various meetings around the region: Saudi Arabia, Qatar, Kuwait and Sudan. There they were able to discuss and carry out in-depth analysis not only on theoretical issues, but also on practical matters, problems and propose solutions to them.

### *Methods*

As regards methods during the 1980s Arab scholars tried to investigate the best scientific method for TAFL and for this reason they displayed a wide range of orientations. This search was based on solid scientific principles, often supported by teaching experience and practice. Thanks to their expertise scholars could now take stances on teaching approaches, methods and express their points of view in total autonomy. For example, Tamam Hassan (1983: 91) maintained that language had to be learned in its natural environment. Other scholars like Souissi, Hiliaoui (in al-Maḥad al-qawmi 1981), Sieny, Abdelaziz, Husayn (1985), Abdelaziz and Sulayman (1988) encouraged the use of oral discussion (*munāqaša*) in the class of Arabic as a foreign language. This unusual consideration for speaking activities was not rare among

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<sup>11</sup> Cf. [http://www.abegs.org/aportal/books/books\\_detail.html?id=5095272711454720](http://www.abegs.org/aportal/books/books_detail.html?id=5095272711454720)



Arab scholars and did not characterize only those working in the field of TAFL, but also Arabic Language Education experts (see e.g. Qura 1972 [1969]).

In general, in the 1980s many scholars still favored a type of teaching that inspired to the structural methods. Even though, these last teaching orientations were losing ground on the international level, the TAFL centers of the Arab world still based their curricula on these methods and did not change them for various purposes (cf. Alosaili 1999, 2002) until the following decades. Nonetheless other scholars showed an evolution, in which they embraced new theories (Al Naqa 1985b; Sieny, Abdelaziz, Husayn 1985; Taima 1982, 1986) and at the same time kept the good principles of the structural methods, such as the inclination towards the use of audio-visual tools (e.g. Ben Ismail 1983; Hassan 1983).

For example, Ben Ismail (1983), Al Naqa (1985a), Taima (1986), Abdelaziz and Sulayman (1988) maintained that the four classical language skills should be taught and learned in a specific order, firstly listening and speaking, then reading and writing on a second stage. This orientation links the scholars to the debate faced by some other TAFL scholars (Souissi 1979; Sieny and al-Kassimi 1980) during the Seventies, which reflected structural positions. The same happened with Sieny, Abdelaziz and Husayn (1985), who put emphasis on good pronunciation, pairwise language comparisons (*tunā'iyāt ṣuġrā*)<sup>12</sup>, and the use of flashcards, audio-visual tools and language rather than explanations on it. In particular the importance of good pronunciation (*nuṭq salīm*) was an aspect highlighted by many TAFL scholars especially those from Tunisia (e.g. Souissi 1979; Ben Ismail 1983; al-Majdub 1988), where the Bourguiba School method had a considerable impact on the TAFL debate.

Other scholars (Sieny, Abdelaziz, Husayn 1985; Abdelaziz, Sulayman 1988) showed an inclination towards Total Physical Response (TPR) techniques, a teaching method developed by James Asher during the 1960s that focused on instructions and orders given by the teacher to which students replied with whole-body actions; e.g. “take the yellow pen”, “sit down”, etc. With respect to the communicative approach, a considerable number of authors (Al Naqa 1985b; Sieny, Abdelaziz, Husayn 1985; Taima 1982, 1986) embraced this philosophy in all its forms. In particular, Sieny, Abdelaziz and Husayn considered the communicative aspects of language as a learning objective, fostered students' motivation and the language real and proper use (*luġa salīma*). For them, students' interests were an essential component of the didactical planning.

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<sup>12</sup> “Pairwise language comparisons” have different realizations in Arabic. See the § Glossary at the end of this research for a general overview.

The focus on students' interests and training needs was also present among other scholars, like Al Naqa (1985b) and partially in Taima's notional syllabus of 1982. In particular Al Naqa not only concentrated on the theme, but also embraced the communicative approach with a learner-centered orientation, which he translated with the expressions *tamarkuz ta'lim al-lugāt ḥawla al-muta'allim* or *tadrīs al-luġa al-mutamarkaz ḥawla al-muta'allim*. In this light, Al Naqa took inspiration from European and North American scholars, who published works that focused on learners in the language classroom and their training needs (i.e. Gardner and Lambert 1972; Oller and Richards 1977 [1973]; Finocchiaro and Bonomo 1973; Schumann and Stenson 1974; Papalia 1976). The learner-centered approach was, in fact, an increasing trend in language teaching. It aimed to develop functional competence<sup>13</sup> in students rather than simply a communicative one (Serra Borneto 2005 [1998]).

Moreover, Al Naqa and Taima were aware of the studies on modern foreign languages conducted in Europe during that period. Both, in fact, mentioned and took inspiration from the Council of Europe's experience on syllabus construction. This fact links them again to the communicative approach, this time with a functional-notional orientation. In general, the birth of functional-notional syllabi was influenced by the "speech acts theory" by Austin (1962) and Searle (1969), who maintained that by saying something we do something and things are done with words. In a sense, Taima's work of 1982 reminded of the experience carried out by the Council of Europe during the 1970s, which was cited by the scholar himself and aimed to develop a unit/credit system for adult language learners. The fruit of this experience was published in 1975 under the title of *The Threshold Level in a European Unit/Credit System for Modern Language Learning by Adults* – commonly referred to as the Threshold Level (T-Level), (van Ek 1975). However, the book by Taima did not distinguish between grammatical notions such as time, quantity, frequency etc., but displayed themes, cultural concepts and lexical items.

As regards Tunisia, the teaching approaches diffused in the country in this time span were reported by Ridha Souissi, Mohamed Ben Ismail and Abdelrazzak Hiliaoui<sup>14</sup>. The first scholar

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<sup>13</sup> The term is translated from the specification made by Rosa A. Scalzo, who spoke about "competenza d'azione" in Serra Borneto (2005 [1998]: 138). The term cannot be translated into English with "action competence", since it would be linked to a concept in the field of human sciences. The translation that I propose is "functional competence" since it represents an ability that goes beyond the communicative competence, that allows to interact with other language speakers in an active way in order to achieve objectives (Bach and Timm 1989). Simply put, it is the "know-how".

<sup>14</sup> The Tunisian scholar mainly dealt with Arabic language teaching methods for native speakers. In particular Hiliaoui (in al-Ma'had al-qawmi 1981) highlighted the fact that in the early Eighties some Arabic language

provided a general overview in his article published on *Ḥawla ṭuruq ta'lim al-luġāt al-ḥayya bi-Tūnis* "On the modern language teaching methods in Tunis", issued by the Tunisian National Institute of Education Sciences in 1981. Souissi affirmed that at the time teaching methods (*ṭuruq tadrīs* or *didactique des matières*) became a full-fledged discipline, this was still lacking in Tunisian universities. At the beginning of the 1980s, the Tunisian scholar inclined towards structural and sometimes constructivist positions, but most important he opposed to the traditional teaching methods. Not by chance, Souissi was a scholar influenced by a French background, e.g. theories by Ferdinand de Saussure, Jean Piaget, Gaston Mialaret, Bernard Quemada, etc.

In the same period another Tunisian scholar reported the teaching methods known until that time in Tunisia, the Arab world and Europe. This scholar was Ben Ismail, who divided them into two categories: the translation method and the direct one. He added that until that moment the translation method was the most diffused in the Arab world for foreign language teaching and vice versa in Europe for teaching Arabic (Ben Ismail 1983: 13). The scholar pointed out that the use of literary texts and word lists that characterized this method did not favor the language acquisition process. In this light, he analyzed the popular Assimil method (Schmidt 1975) to demonstrate its inefficacy, for it neither encouraged production activities, nor a natural acquisition of the language. Then, Ben Ismail presented the direct method, which he divided into the audio-visual method and another structural one. The first was called *ṭarīqa haykaliyya kulliyya sam'iyya baṣariyya*, "audio-visual structural-global method" and represented a literal translation of what he heard in France as the SGAV method previously outlined. According to Ben Ismail the method based on listening, repetition, and it encouraged good pronunciation and intonation. Not only, it fostered communication and the use of language in everyday life situations and the target language as the only vehicular language. This seemed to echo the focus on everyday life (*ḥayā yawmiyya*) of the Bourguiba School method, a vision also shared by other scholars not linked to the Tunisian scientific panorama (Abdelaziz and Sulayman 1988). Not by chance, Ben Ismail can be considered an heir of the *ṭarīqa Būrqība*, which he embraced during the years that he spent teaching at the Tunisian institute. The second structural method mixed the centrality of listening and speaking skills with a renewed interest in reading and writing. For this reason, it was called by Ben Ismail

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educators inclined either towards structural positions (*ṭarīqa haykaliyya*) or *Pédagogie par Objectifs* (PPO), a teaching method created by Ralph Tyler in the mid 1930s that gave paramount importance to learning objectives. However, most of the educators taught Arabic in the traditional way, an aspect also confirmed some years before at the meeting on Arabic language teaching methods held in Amman in 1974 (cf. Maamouri, Abid, Ghazali 1983: 76).

*ṭarīqa sam‘iyya baṣariyya šafawiyya yadawiyya* “audio-visual oral-written method”<sup>15</sup>. In a sense, this last method was the *summa* of the scholar’s position for he encouraged the use of all four language skills at once. If used together, the two structural methods were called by Ben Ismail “dual” (*ṭarīqa izdiwāḡiyya*) or “blended” method (*ṭarīqa tawlīfiyya*), (cf. Ben Ismail 1983: 17).

Abdelrazzak Hiliaoui made similar utterances in 1980. The Tunisian scholar maintained that the best language teaching method began with speaking (*muḥādada*), and he inclined towards the use of audio-visual tools in the language laboratory. Moreover, according to Hiliaoui grammar had to be taught through exercises and Arabic could be the only vehicular language, another time an echo of the Bourguiba School method.

The eclectic method was partially embraced by Al Naqa (1985a) in this decade. In general, the scholar embraced various methodological orientations and its partial inclination towards the eclectic method seems to justify this fact. The scholar’s positions reminded of those outlined by Ali al-Kassimi in 1979. In particular, Al Naqa maintained that there was no best method for language teaching, since each way of teaching had its pros and cons. Al Naqa named the eclectic method either *ṭarīqa intiqā’iyya* or *tawlīfiyya* “blended method”. This last should be distinguished from the blended method proposed by Ben Ismail, since the Tunisian scholar intended a convergence of structural methods, while Al Naqa referred to the eclectic method in the strict sense.

### *Terminology*

In 1986, order was put into the mess of terminological proliferation of TAFL formulations and expressions witnessed in the previous decade. In particular Rusdhi Ahmed Taima (1986) provided a clarification of the terms used until then and proposed the use of the most proper one.

The scholar took into consideration for example “teaching Arabic to non-Arabs” (*talīm al-‘arabiyya li-ḡayr al-‘arab*) and “teaching Arabic to foreigners” (*talīm al-‘arabiyya li-l-aḡānib*), which put the focus either on “foreigners” or “non-Arabs”. According to Taima, both expressions were selective (*māni’*) and not inclusive (*ḡāmi’*), since they excluded some groups of learners, who were neither “foreigners”, nor “non-Arabs” but still learned Arabic as a foreign language. Another formulation was defined by Taima as selective. This was “teaching Arabic to foreigners” (*talīm al-‘arabiyya li-l-a‘āḡim*), a particular expression found by the

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<sup>15</sup> Literally, *yadawiyya* should be translated with “manual”, though I preferred to translate the term with “written” because Ben Ismail mainly refers to the writing skill.

scholar in some articles (cf. Taima 1986: 52). The expression employed a particular term derived from the Holy Qur'an: *a'āğim* "foreigner; barbarian", which was used to name non-Arabs in the past and usually identified Persians (see § Teaching Arabic to Non-Native Speakers). The three expressions discussed by Taima were labeled as selective. To clarify his stance, the scholar relied on his teaching experience (i.e. at Ma'had al-Ḥarṭūm) and gave the example of Arab citizens who learned Arabic as L2, but spoke other languages as L1, such as in the case of South Sudan, Northern Iraq and Nubia, where a multitude of local languages other than Arabic are and were spoken. For this reason none of the expressions were considered accurate and precise and Taima therefore opted for "teaching Arabic to non-native speakers" (*ta'līm al-'arabiyya li-ğayr al-nāṭiqīn bi-hā*). This formulation could sort out the problem since it focused on *nuṭq* "pronunciation", which – in the broad sense – identified not only language expressions and structures repetition, but also speaking and reading (cf. Taima 1986: 53). As a result *ğayr al-nāṭiq* "non-speakers" referred to whom did not "pronounce" Arabic as L1, including Arab citizens who master an L1 other than Arabic. Nonetheless another issue was introduced by Taima to problematize the question. "Teaching Arabic to non-native speakers", in fact, did not include those Muslim learners who could read the Holy Qur'an and therefore Arabic. As a result the expression was judged inappropriate. According to the scholar the solution could be found in another formulation: "teaching Arabic to speakers of other languages" (*ta'līm al-'arabiyya li-l-nāṭiqīn bi-luğāt uhrà*), which included all learners, whose mother tongue was other than Arabic. This expression did not focus on learners' provenance, origin or language skills, but distinguished between two simplified categories: speakers of Arabic and all the rest.

The expression adopted by Taima was first used by Ali al-Kassimi in 1979, then by Al Naqa and Taima themselves in 1983 in their publication "The basic course in teaching Arabic to speakers of other languages" (*Al-kitāb al-asāsī li-ta'līm al-'arabiyya li-l-nāṭiqīn bi-luğāt uhrà*) and by Al Naqa, again, in 1985. However, in the years "teaching Arabic to non-native speakers" (*ta'līm al-'arabiyya li-ğayr al-nāṭiqīn bi-hā*) and its slight variations imposed on the other formulations and became the most used expression that refers to TAFL in Arabic.

### *Scholarly Production*

From the point of view of scholarly publications the works on TAFL published during the 1980s revolved around many themes such as: foreign language teaching methods, language skills, vocabulary lists, teacher's guides, TAFL textbooks (e.g. Baybars and Souid 1981; Abdelaziz and Sulayman 1982; Sieny, Abdelaziz, Salih 1982; Sieny 1983; Sieny and Shaaban

1985; al-Gafsi 1986; al-Tonsi and Warraki 1989; Sieny, Abdelaziz, Sulayman 1989, 1995 [n.d.]; al-Hamid 2004 [1986]), anthologies, tests and exercises. In particular, this period saw the production of applied researches dedicated to the themes of Arabic language teaching programs and syllabi, such as grammar (*manhağ nahwī*), situational (*manhağ al-mawāqif*) and notional syllabi (*manhağ al-fikra*), (e.g. Taima 1982, 1986; Al Naqa 1985b), etc. These works laid their foundations on the publications issued in the previous period<sup>16</sup>, developed them into wider debates, turned preliminary researches into in-depth studies and faced new topics like curriculum development, listening comprehension, etc. The classic debates were placed side by side with the new ones and some works were particularly representative of this new phase of TAFL, for they examined the field from a new perspective, which was more in touch with the foreign language teaching trends that came from North America and Europe (i.e. Taima 1982, 1986; Sieny, Abdelaziz, Husayn 1985; Al Naqa 1985a, 1985b; Abdelaziz and Sulayman 1988).

One of the most important works published in the 1980s was issued by ALECSO in Tunis. The “Arabic language and Islamic religion researches guide” (*Dalīl buḥūt al-luġa al-‘arabiyya wa-al-dīn al-‘islāmī fī al-waṭan al-‘arabī*) was a reference book that listed more than 850 works dealing with Arabic language and Islamic studies published in the Arab world between the first years of the 20<sup>th</sup> century and 1980. Among them one can find books, articles, researches, scientific dissertations both published and unpublished. The main aims of this reference guide were: to provide a scientific basis for researchers and an overview on the most important trends witnessed in the field of Arabic language teaching during the first eight decades of the last century. Not only, according to Muhyi al-Din Sabir, the ALECSO Director-General between 1976 and 1988, the book aimed to further develop the field of Arabic language teaching and Islamic education, its branches, by drawing a state of the art general map (cf. ALECSO 1983).

As already clarified, the Ma‘had Umm al-Qurà gained centrality during the 1980s. With respect to scholarly publications, its research unit issued a multitude of studies and works on TAFL in this period. This brought to the creation of a dedicated book series on Teaching Arabic as a Foreign Language. This series consisted of theoretical dissertations (Hassan 1983; Al Naqa 1985b), applied researches (Taima 1982, 1985; Al Naqa 1985b), practical handbooks for teachers (Taima 1986), vocabulary lists (Ma‘had Umm al-Qurà 1981) and the basic textbook for TAFL (Taima and Al Naqa [2009] 1983).

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<sup>16</sup> For example the work by Ali al-Hadidi of 1967 was still a source cited by TAFL scholars during the 1980s.

At the beginning of the 1980s the Ma‘had Umm al-Qurà’s commission for the analysis of the existing Arabic language vocabulary lists worked on the creation of a vocabulary list, which was published in 1981 under the name of “Mecca vocabulary list” (*Qā’ima Makka li-l-mufradāt al-šā’i’a*) by the Ma‘had Umm al-Qurà’s research unit (Ma‘had Umm al-Qurà 1981). The Mecca list added to a series of elder lists (Brill 1940; Aqil 1953; Bailey 1953; Landau 1959) and to Dawud Abduh’s one of 1979, which was then conventionally called *Qā’ima al-Riyāḍ* “Riyadh list”, for it was published in the Saudi capital. The Mecca list – hereafter called *Qā’ima Makka* – grouped the most frequent words found on other Arabic vocabulary lists previously issued (Abduh 1979a; Sartin 1979).

This work – together with other projects carried out in Mecca at that time – paved the way to a major achievement. In 1983, the “Basic course for teaching Arabic to speakers of other languages” (*al-Kitāb al-asāsī li-ta‘līm al-luġa al-‘arabiyya li-l-nāṭiqīn bi-luġāt uḥrā*) was published in the Holy city of Islam by Taima and Al Naqa (2009 [1983]). The book should not be confused with the one by Essaid Mohammed Badawi and Ali Fathi Younis printed in 1983. This course was published by ALECSO in Tunis and as Nielsen (2009: 153) later pointed out, it displayed the direct method, trying to imitate the way children learn their mother tongue. The book avoided translations and used Arabic as the only vehicular language. It focused on everyday vocabulary, in order to provide students with more pragmatic and useful material (cf., *ibid.*). However, the variety of Arabic was Modern Standard and this undermined the learners’ outcome in the speaking ability.

The debate on the TAFL textbook was a classical discussion that absorbed Arab scholars from the dawn of Teaching Arabic as a Foreign Language in the Arab world, and precisely from the first experts commissions organized at Ain Shams University in the early Sixties. Therefore, the aforementioned textbooks represented the achievement of a long-term goal, which could be completed thanks to those meetings organized around the Arab world, where scholars could exchange ideas and discuss practical problems. It is also true that in the previous decades TAFL textbooks were printed (e.g. Ben Ismail, Ben Saleh, Alayed 1966; Ben Ismail 1974; Hardan 1979); however the courses issued in the 1980s left their trace in history, to such an extent that Badawi’s and Younis’ course became one of the most known Arabic language textbooks for foreign learners ever written after Abboud’s “orange book”, which preceded it chronologically.

In this time span the Ma‘had Umm al-Qurà in Mecca attracted experts from the Arab world, as Ma‘had al-Ḥartūm did in the mid 1970s. For example, the Egyptian scholar Tamam Hassan

enriched the Mecca book series with his “The acquisition of Arabic for non-Arab speakers” (*Iktisāb al-luġa al-‘arabiyya li-ġayr al-nāṭiqīn bi-hā*) in 1983. The book was a dissertation of Arabic linguistics, where the author discussed many aspects of Arabic, mentioning famous grammarians and scholars of the past such as Sībawayhi, Ibn Ğinnī, al-Ġāḥiẓ, al-Suyūṭī, etc., but also Wilhelm von Humboldt (1767-1835) and his theories. In his work Hassan expressed himself in favor of the study of Modern Standard Arabic, as opposed to the study of dialect, which may confuse foreign students who cannot distinguish between different pronunciations and inflections. The work by Hassan then became famous because the scholar discussed a theory, where he identified three levels in the Arabic language acquisition process. According to this theory the enjoyment level (*marḥala al-istimtā’*) represented the highest level in language learning and occurred when learners could master literary taste (*taḍawwuq adabī*) and the comprehension of beauty in a text (cf. Hassan 1983). The enjoyment level was preceded by what Tamam Hassan defined “level of comprehension” (*marḥala al-istī‘āb*), which referred to the comprehension of sentence functions (*anmāṭ al-ġumal*) and concerned those students who could understand the meaning of a text. Comprehension also included cultural understanding (*istī‘āb al-ṭaqāfa*). In this light, Hassan maintained that the concept of culture in the Arab society consisted of two aspects – namely two cultures, which he identified in the Arab and the Islamic one. According to the scholar, these aspects were very different; for example, while Arab culture was local and pursued knowledge, the Islamic one was global and remained on the path of religion. However, despite their differences both could not be separated from one another (cf. Hassan 1983: 85). In this sense, the teacher of Arabic had to introduce both cultures to his foreign language students. In this task, he had to follow the principle of simplicity in his presentation, choose appropriate themes and explain them in class also with the help of audio-visual tools (ibid. 92). Before the level of comprehension, Hassan placed the first level, which he called “level of knowledge” (*marḥala al-ta‘arruf*). This related to basic language elements and abilities like distinguishing between sounds and words, and giving them a role. Hassan clarified this point by giving an example: he explained that students who acquired the knowledge level in Arabic were able to distinguish between the function of the active participle *fā‘il* and passive participle *maf‘ūl*. The levels identified by Hassan were also inserted in a rigid hierarchy, meaning that learners could not pass to the level of comprehension without mastering the level of knowledge. Thus, Arabic language acquisition could only happen in a precise order: from knowledge to comprehension and from this last to enjoyment.



In 1985 the Ma'had Umm al-Qurà research unit published two other works that enriched the book series on TAFL. The works were written by Mahmoud Kamel Al Naqa, an Egyptian scholar who began working in the field of TAFL at Ma'had al-Ḥarṭūm in 1975, and after one year participated in the 9<sup>th</sup> Conference of the Arab Teachers Syndicate in Khartoum, where partial attention to TAFL was drawn. Al Naqa also taught at Ain Shams University in that period and had collaborated various times with Rushdi Ahmed Taima.

The first work here examined is a theoretical essay that represents the *summa* of Al Naqa's ten-year-experience in teaching Arabic to foreign students. Not only "Teaching Arabic to speakers of other languages" (*Ta'lim al-luġa al-ʿarabiyya li-l-nāṭiqīn bi-luġāt uḥrā*) can be considered a major achievement in the field of TAFL in the 1980s, for it is a complete scientific work, and it summarizes the most important events, scholars' theoretical positions, terminological issues and teaching techniques. Al Naqa, in fact, outlined the most important happenings in TAFL starting from its first meeting, which he identified with the Madrid Symposium, then shifted to comment upon all the meetings held in the Arab world and outside of it until 1985.

According to the author, the aim of the book was to discuss TAFL, its methods and the relationship between Modern Standard and colloquial Arabic. The language was introduced by the scholar through the words of famous North American and European arabists or orientalist such as Charles A. Ferguson (1921-1998), Raphael Patai (1910-1996) and Louis Massignon (1883-1962). Al Naqa also asked himself which Arabic should be taught and if it was possible to teach both MSA and colloquial varieties, a position also shared by Taima (1986), who affirmed that both varieties could be taught and this depended only from the course objectives. This discussion later resulted in the creation of the integrated approach (*al-tarīqa al-takāmuliyya*), (see § New Challenges 1990s), however the answer provided by both scholars on the variety to teach was: modern current standard (*fushḥa ḥadīta mutadāwala*).

As regards contents and methods, Al Naqa maintained that Arabic language teaching should provide students with cultural knowledge, the legacy (*turāt*) of the Arabic language and stimulate everyday communication. The teacher should begin with listening and speaking and then shift to the other skills, an aspect that links him to many other scholars of that period, who were influenced by the structural philosophy in foreign language teaching (see above). Not only: repetition (*takrār*) and use (*istiḥdām*) of the language were encouraged by the scholar.

In his essay, Al Naqa described the four language skills, teaching techniques, methods like grammar, phonetic, direct, psychological, audio-lingual methods and also the reading method,

which was rarely cited by his colleagues. The reading method (*ṭarīqa al-qirā'a*) developed at the beginning of the 20<sup>th</sup> century when the world was closing in national boundaries and the language became a means for reading scientific works, literature, etc.

Of note are Al Naqa's positions on the best method to be used in class. He affirmed that there was no best method, since each way of teaching had its pros and cons. The best method was the one that allowed the teacher and his students to pursue the learning objectives that they established at the beginning of the learning process (cf. Al Naqa 1985a: 58). At the same time the scholar was convinced that every language had its peculiarities and these had to be integrated with the teaching/learning approach. These views partially put Al Naqa in connection with the eclectic method, which he translated *ṭarīqa tawlīfiyya* "blended method" or *intiqā'iyya*. In this light the method was suitable for the needs of the teacher, his students and the language peculiarities too.

The second work by Al Naqa is an applied research entitled "Programs for teaching Arabic to Muslim speakers of other languages" (*Barāmiġ ta'līm al-'arabiyya li-l-muslimīn al-nāṭiqīn bi-luġāt uḥrā*). It can be considered an example not only of TAFL, but also of teaching Arabic for specific purposes and precisely for religious purposes (*aġrāḍ dīniyya*). This factor links this publication with the typical orientation of TAFL witnessed in Saudi Arabia since its dawn, when scholars usually stressed the eternal link of Arabic with Islam (e.g. al-Kassimi 1979; Sieny and al-Kassimi 1980; Bahjat 1980). However, this time the work by Al Naqa was moved not only by devotion, but also by market trends, since a large number of foreign learners studying in Saudi Arabia came from the Muslim countries of Asia and Africa and therefore represented an interesting share of the whole TAFL market. At the same time the work focused on students' interest and training needs and was an example of learner-centered-oriented communicative approach. As a matter of fact, Al Naqa analyzed the training interests of Muslim learners of Arabic and then proposed a sample program for them.

To achieve this milestone, the scholar handed out a survey to 180 foreign students, who studied Arabic at advanced level and came from 29 different countries, e.g. Pakistan, Turkey, Indonesia, Philippines, India, Nigeria, Bangladesh and Malaysia. All students studied in Saudi Arabia and precisely at the three TAFL Institutes located in Riyadh and Mecca. The Muslim learners' training needs highlighted by the results, together with the scholar's readings in foreign language teaching helped Al Naqa to draft the sample program. In particular, the scholar was influenced by the last trends in curriculum design such as the multidimensional curriculum discussed at the American Council on the Teaching of Foreign Languages (ACTFL) convention held in Boston in 1980. The scholar mainly based on the convention lecturers'

recommendations drafted in the “Boston Paper” and on H.H. Stern’s *Toward a Multidimensional Foreign Language Curriculum* published as a follow up article three years after (Stern 1983). “Multidimensional curriculum” was translated by Al Naqa with *manhağ al-luğa al-ağnabiyya muta’addid al-ab’ād*; it represented an evolution of the teaching approaches used during the 1970s (e.g. audio-visual, the *ṭarīqa ʾihāʾiyya* “suggestopedia”, etc.), which led to the eclectic approach. This last founded on the fact that there was not only one recipe for language teaching, though teachers and learners had to multiply their strategies (cf. Al Naqa 1985b: 106). As a consequence the multidimensional curriculum consisted of a program that took into consideration various aspects of language learning, where effective use of language and communication were emphasized and all skills were developed. Cultural competence (*kafā’a taqāfiyya*) was also contemplated: the student could observe and analyze cultural aspects and values, and therefore acquire a cultural awareness (*waʾi taqāfi*).

The multidimensional curriculum proposed by Al Naqa took into account the students’ motivations obtained through the survey. The majority of respondents was led to learn Arabic firstly for religious purposes (e.g. Islamic studies, Quranic exegesis, Islamic history, etc.), secondly for cultural and professional ones (see Al Naqa 1985b for the detailed analysis). This fact influenced Al Naqa’s choices in the program, which inclined towards religious contents and at the same time followed the eclectic approach, favoring all language skills, communication and the use of audio-visual tools.

Al Naqa’s curriculum can be related to another work issued in Mecca by the Ma’had Umm al-Qurà research unit in 1982. This work is “Lexical and cultural bases for TAFL” (*al-Usus al-muğamiyya wa-l-taqāfiyya li-ta’līm al-ʿarabiyya li-ğayr al-nāṭiqīn bi-hā*). The book discussed a series of themes such as epistemological language issues, Arabic language levels, tests, Arab-Islamic culture, lexicon, etc., but most important, it can be considered an example of functional-notional syllabus for the Arabic language elementary level. In essence, the book represents a good tool for textbook creation and test construction.

“Lexical and cultural bases for TAFL” was written by Rushdi Ahmed Taima, a scholar from Mansoura, Egypt, born in 1940, who had collaborated various times with Al Naqa, as previously said. Taima was a prolific author, who dedicated many of his publications to Teaching Arabic as a Foreign Language. During the years the scholar taught Arabic in Arab countries such as Egypt, Saudi Arabia and Sudan, where he presented a TAFL didactic work entitled “We learn Arabic” (*Naħnu nata’allamu al-ʿarabiyya*) in 1978 at Ma’had al-Ḥartūm. He cooperated with many international organizations like ALECSO, UNESCO, the World Bank and the Islamic Educational Scientific and Cultural Organization (ISESCO), (cf. Albantani 2014).

Taima obtained his Ph.D. in TAFL at the University of Minnesota in 1979; hence he can be considered part of the phenomenon witnessed at the Symposium of Riyadh, where a sizeable number of Arab scholars were affiliated of American universities, where they moved in order to earn a specialization degree and start their career there. This is the reason why the scholar's perspective on TAFL was influenced by many authors, included those who wrote in North America on foreign language teaching and Arabic language in general (e.g. Charles A. Ferguson, T.B. Irving, Wilga Rivers, Dell Hymes, Earl Stevick, T.F. Mitchell, Peter Abboud, Philip Khuri Hitti, etc.).

In "Lexical and cultural bases for TAFL" Taima questioned the nature of Arabic language, which was presented and magnified through the words of famous American arabists and orientalist. Then, the scholar proposed a functional-notional syllabus for the Arabic language elementary level. In specific, Taima listed a range of themes and words necessary to complete the first (*mustawà ibtidā'ī*) of three levels of Arabic language study (§ Chapter 9)<sup>17</sup>. From the one hand, this work was influenced by the trend of English language syllabus construction that the scholar saw in the United States and Europe in the Seventies; from the other hand Taima took inspiration directly from the Arabic language vocabulary lists issued both inside and outside the Arab world until that period.

Even though Taima's work did not distinguish between grammatical notions, it reminds of the Threshold Level project carried out by the Council of Europe from 1971 on (cf. van Ek 1975). As for the vocabulary list proposed by Taima, the scholar selected the first 1,000 most diffused words in Modern Standard Arabic, which was one of the very first aims discussed by scholars since the debut of TAFL – for instance at the Madrid Symposium – and reiterated various times during the years until the 1980s. In preparing the word list Taima took inspiration from the Arabic language vocabulary lists available until that time and published both by Arab and non-Arab scholars. In particular he took the words from the Riyadh list (Dawud Abduh's vocabulary list) of 1979 and from other lists such as Brill's (1940) and Landau's (1959). These last were important references to such an extent that other Arab scholars took inspiration from them: for instance Abduh himself and the Arabic Proficiency Test Committee appointed by the AATA in 1973 (see § Growth 1970s). Nonetheless, Taima did not stop his research at these sources, as he also consulted the T-Level (van Ek 1975), the glossaries on *Elementary Modern Standard Arabic* by Abboud and McCarus (1968a, 1968b), *Modern Standard Arabic Intermediate Level* by Abboud (1971), the "Arabic on the Radio"

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<sup>17</sup> In this sense, Taima divided the study of Arabic in the three classical levels: elementary (*ibtidā'ī*), intermediate (*mutawassit*) and advanced (*mutaqaddim*).

textbook series published by the Egyptian Broadcasting Corporation (see Rushdi 1980) during the 1970s and the *Raṣīd luġawī wazīfī* “Functional syllabus” published in Tunis<sup>18</sup> in 1975 by the Permanent Committee on the Language Syllabus (*al-laġna al-dā’ima li-l-raṣīd al-luġawī*).

The list of words extracted by Taima was then presented in a survey distributed to 50 Arab students from Cairo University, who came from different parts of the Arab world and had contact with foreign learners. For the project success, Taima cooperated with Mahmoud Fahmy Hijazi, who helped him in the construction of the survey. This aimed to investigate the training needs of learners of Arabic as a foreign language on three stages: themes (*mawāqif*), vocabulary (*mufradāt*) and culture (*malāmiḥ ḥaḍāriyya wa-taqāfiyya*). Respondents were asked to decide which themes, words and cultural aspects were the most important for foreign learners of Arabic. The choice of addressing questions to Arab university students instead of directly posing them to foreign learners was explained by Taima with the fact that only Arabs could decide which were the most useful words in their language and the most significant aspects of their culture (cf. Taima 1982: 55).

The fact that Taima presented the concepts of linguistic (*kafā’a luġawiyya*) and communicative competence (*kafā’a al-ittiṣāl*) in his works (i.e. Taima 1982, 1986) directly links him to the communicative approach and to TAFL scholars such as Peter Abboud and Raji Rammuny, who showed similar positions during the Seventies and at the Riyadh Symposium (Abboud 1980; Rammuny 1980c). Taima, in fact, intended language as a set of sounds and a creative process (*‘amaliyya ‘ibdā’iyya*), used by people to communicate (*ittiṣāl*) between one another (Taima 1982: 28). According to the scholar, the main aim of TAFL was to bring students to use active vocabulary (*mufradāt ḥayya*) – namely words that people use frequently and confidently – so that learners can communicate efficiently with Arabic language speakers and live in the Arabophone community (*muġtama‘ ‘arabī*). In this light the teacher of Arabic should teach not only language, but through it also its culture. He should encourage students in expressing their thoughts and feelings. In theory, this meant that the teacher was asked to play the role of *facilitator* rather than leader and students – from their side – could actively take part in the knowledge acquisition process (*taḥṣīl al-ma‘rifa*), (cf. Taima 1986: 115). Learners should be taught language aspects such as sounds, words, structures, concepts, but also the four classical language skills and culture. In this sense, TAFL had a threefold objective: teaching Arabic, teaching through Arabic and teaching its culture.

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<sup>18</sup> The functional syllabus published in Tunis was a selection of the most diffused words for elementary school pupils (Souissi 1979).

According to Taima, language was the receptacle of culture (*al-luġa wi'ā' al-taqāfa*) and both could not be separated from one another (Taima 1986: 138). The scholar also warned against some peculiarities of Arabic and precisely those connected to the diatopic variation of Modern Standard Arabic, which displays the existence of different word uses in different places of the linguistic area.

Despite his modern positions, in some utterances Taima turned out to agree upon the positions showed during the 1970s by other TAFL scholars, namely those who inclined towards the structural approaches such as Ridha Souissi and the proponents of the Bourguiba School method. To give an example, in his work of 1986 entitled “The reference in teaching Arabic to speakers of other languages” (*al-Murġi' fī ta'lim al-luġa al-'arabiyya li-l-nāṭiqīn bi-luġāt uḥrā*), Taima declared that the four classical language skills should be put in a specific order in the teaching / learning process: listening, speaking, reading and writing. The work was published in Mecca and dealt with a series of themes such as linguistic theories, foreign language teaching, curriculum and test design, Arab studies such as literature and culture teaching. In particular the scholar summarized the most common theories on foreign language teaching and proposed a list of descriptors concerning the skills that should be encouraged in an elementary-level course of Arabic. In this, he was inspired by a broader study carried out at the end of the Seventies by Fathi Ali Younis, an Egyptian scholar who obtained his Ph.D. at Ain Shams University in 1974 and was later known for co-authoring one of the most influential TAFL textbooks with Essaid Mohammed Badawi (Badawi and Younis 1983). Younis handed out a large number of questionnaires in Egypt and the United States, then collected them and built descriptors for the four language skills in an elementary level of Arabic as a foreign language (see § Chapter 9). This study influenced Taima, who created his own descriptors. In essence, the aim of the book was to inform on new methodological trends and studies in foreign language teaching, besides providing TAFL teachers with a reference guide that helped them sort out practical problems in the class of Arabic as a foreign language. According to the author himself the book was a guide that led teachers “out of the forest” (cf. Taima 1986).

All the works discussed until now were published by the Ma'had Umm al-Qurā research unit in Mecca and enriched the book series dedicated to the Teaching of Arabic as a Foreign Language. Nonetheless Mecca was not the only center of TAFL scholarly production in the 1980s. Tunisia and Egypt, for example, were active poles thanks to research units, debates and dedicated publications.

In 1980, Mohamed Ben Ismail wrote “Teaching Arabic to anglophones and francophones” (*Ta’līm al-‘arabiyya li-l-nāṭiqīn bi-l-inḡliziyya wa-l-faransiyya*), which was published in Cairo and followed two years after by a similar work entitled “Arabic to francophones” (*Al-‘arabiyya li-l-nāṭiqīn bi-l-faransiyya*). In 1983, the same scholar wrote “Arabic to non-arabophones” (*Al-‘arabiyya li-ġayr al-nāṭiqīn bi-hā*), this time printed in Tunis, his home country.

Mohamed Ben Ismail is a scholar born in Tunisia, who studied in Paris and was therefore influenced by French foreign language teaching theories, besides Arab and oriental studies produced in the country. There the scholar came across the famous French orientalist and arabist Régis Blachère (1900-1973), who asked him to teach Arabic at *Lycée Voltaire* of Paris. According to Ben Ismail (1983: 1) his interest in Arabic language teaching started right in the classes of the French high school and brought him to a series of experiences when he came back to his homeland. As a matter of fact the Tunisian scholar started to teach Arabic at the Bourguiba School and published some works from the late 1960s on. These were at first mainly textbooks, included those used at the Bourguiba School itself (Ben Ismail, Ben Saleh, Alayed 1966). Then, the scholar started to pen theoretical works, which were the fruit of his teaching experience during the years both in Tunisia and abroad.

In his work of 1983, Ben Ismail presented a first theoretical dissertation, which was followed by a course for foreign learners of Arabic. The book was printed by the Tunisian National Institute of Education Sciences and represented the first example of the Institute’s commitment in the field of TAFL. The National Institute started to dedicate its attention to the cause of Arabic language teaching in the 1970s, when it introduced the dialogic method in the Tunisian school system through a pilot project (see above). However, in this period it decided to specialize in the field of TAFL by creating a research unit (*waḥda al-baḥṯ*) that studied problems and issues related to the specific field of TAFL both from theoretical and practical points of view. Hence, the book by Ben Ismail was its first commitment in the field.

The book was divided into two parts: the first theoretical and the second practical. The first section was dedicated to TAFL, it analyzed methods (e.g. translation, audio-lingual methods) and language skills, while in the second one the scholar proposed a textbook for the teaching of Arabic to foreigners. This last was organized in 27 lessons, all ending with a test. Moreover, it was written in compliance with the scholar’s philosophy on foreign language teaching and for this reason it displayed everyday life lexicon, no use of any vehicular languages (*luġa wasīṭa*) other than Arabic, an inclination towards the direct method and the use of audio-visual tools. This aspect links Ben Ismail to the Bourguiba School method, which based on the same principles. As a matter of fact, the scholar intended the language as a social means used

by people to communicate and convey ideas (Ben Ismail 1983: 7). In this light, the language teacher's role was to foster a type of learning functional to everyday life situations, real needs, in a way that students could communicate with members of the society in which they lived (ibid.). In addition, the teacher had to leave students speak, and whenever needed use only the target language in order to interact and give instructions in class, an idea that pervades the whole work by Ben Ismail and derives from his teaching experience.

Furthermore, he dissociated himself from the translation method and inclined towards the direct one, *de facto* Bourguiba School method. Ben Ismail declared to follow the direct method (*ṭarīqa mubāšira*), but described it as a structural one characterized by the principles of the Bourguiba School, officially outlined by its scholars at the Symposium of Riyadh some years before (Sieny and al-Kassimi 1980). Thus, the method presented by Ben Ismail was based on listening, repetition and encouraged good pronunciation and intonation; it fostered communication and the use of language in everyday life situations. The only vehicular language allowed in the AFL class was Arabic. Despite the fact that Ben Ismail inclined towards the use of audio-visual tools, this did not mean that he refused reading and writing activities within the class. This scholar favored the use of all language skills at once and precisely in this order: listening, speaking, reading and writing (Ben Ismail 1983: 20). This stance was supported by scientific principles, exemplifying anecdotes and motivated by the fact that writing is an important phase of the language acquisition process since it ensures the fixation of vocabulary and language structures. Last but not least, Ben Ismail refused the use of sentences with cultural implicit meaning, which can be understood only by members of a specific culture. The scholar crystalized this position by citing a self-explanatory example: "the camel ate the house" (*'akala al-ǧamal al-bayt*), which was a sentence that he came across on a grammar book during his teaching experience at Ma'had al-Ḥarṭūm. The sentence was intelligible for Sudanese but turned out to be obscure for foreigners, since no one knew that in the Sudanese rural areas houses or huts are thatched with hay, wood and mud.

Always in Tunisia, ALECSO concentrated on the kind of Arabic to teach. The Organization, in fact, arranged meetings and above all promoted its "Basic course for teaching Arabic to speakers of other languages" (Badawi and Younis 1983), where guidelines on the topic were provided. In the textbook the study of Arabic was divided in three levels. The first corresponded to the lowest one and fostered the study of everyday language like purchases, real life situations, etc. The second level was more specific and concentrated on the language of literature, politics, religion, asking students to read newspaper articles and texts of medium complexity. The third and last level was the highest one in the language acquisition process



and contained the language of legacy (*turāt*), which represented the Arab-Islamic culture and its fruits like Quranic exegesis, medicine, pharmacy, chemistry, philosophy, algebra, law, etc.

In Saudi Arabia, Riyadh kept its leading role in the field of TAFL. In the Saudi capital, in fact, scholars such as Nasif Mustafa Abdelaziz, Mustafa Ahmed Sulayman and Hasan Khamis Meligy (al-Malayǧī) published applied researches and useful teaching tools.

In 1988 Abdelaziz and Sulayman wrote a listening comprehension workbook for beginner learners of Arabic as a foreign language. These scholars maintained that listening was poorly developed in the AFL class, since the diglossic nature of the language caused problems on the class level and did not encourage teachers in promoting listening activities. For this reason they proposed a workbook that trained students on a dual level: from one hand it improved their pronunciation, phonetic awareness and reading skills, from the other hand it enabled them to follow more complex oral texts in MSA such as radio speeches, news, conversations and lessons. Hence, exercises gradually increased by degree, e.g. they proceeded from sounds to letters, then to words, structures, paragraphs, dialogues, longer texts, stories, cultural concepts, etc. They also stimulated other language skills through the answers, which could be provided either in oral or written form. The book consisted of 120 exercises and 4 tests of level (*iḥtibār marḥalī*). The exercises typology varied: from true/false to multiple choices, to playful activities that employed Total Physical Response techniques such as role-play and mime.

One year after, in 1989, it was the turn of Hasan Khamis Meligy. The scholar published an anthology of literary texts for advanced learners of Arabic as a foreign language, who had attained at least a thousand hours of study in the target language (cf. Meligy 1989). The book was issued by King Saud University in Riyadh and was entitled “Literature and texts for non-Arabic speakers” (*al-Adab wa-l-nuṣūṣ li-ǧayr al-nāṭiqīn bi-l-‘arabiyya*). It displayed 48 prose texts and poems that ranged from the Jahiliyyah until the present day. According to Meligy, the anthology aimed to train TAFL students both on language (e.g. language progress, vocabulary improvement) and cultural level, i.e. knowing the Arab-Islamic culture by reading yesterday’s and today’s classics. Of note, the fact that the anthology represented a fair attempt of linking to FL learners an objective typically pursued by L1 students: the achievement of literary taste (*tadawwuq adabī*).

Evaluation was also a theme debated in this time span. For example, Taima (1986) discussed the bases of evaluation (*taqwīm*), its different typologies and parameters. In 1985 Al Naqa

recommended that scholars created placement tests for TAFL students, who wanted to continue their studies at university level. This recommendation was realized by Ahmed Husayn Hannura (Ḥannūra), a scholar from Tanta (Egypt), who published a placement test for higher education candidates. The book was entitled "Language skills" (*al-Mahārāt al-luġawiyya*) and was printed in Alexandria in 1989. It contained both theoretical and practical chapters, where abilities such as comprehension (*fahm*), grammatical correctness (*qudra al-ṣiḥḥa*) and stylistic accuracy (*qudra al-ġawda*) were tested and explanations to the sections provided.

Of note is also the constant update of the Arabic Proficiency Test proposed by Raji Rammuny at Michigan University in 1974. The APT was, in fact, revised in 1979 by a Committee appointed by AATA. This was co-chaired by Raji Rammuny, Salman al-Ani and included the participation of Hamdi Qafisheh, a scholar that participated in the Riyadh Symposium and other meetings, then fled to the United States like many scholars of Arab origin. Even though no major changes were added to the original version of the APT in 1979 and its structure remained the same<sup>19</sup>, Rammuny discussed the results of its administration firstly at the AATA Annual Meeting in 1982, then, in an article published on Al-'Arabiyya Journal the year after.

The article reported the answers obtained from 125 testees representing 34 different programs in the United States. The results showed two relevant phenomena: from the one hand low proficiency levels for listening comprehension and writing; from the other hand no compliance with language skills measurement. The scholar affirmed: «each individual Arabic program seems to have its own policy for dividing Arabic instruction in terms of levels or years» (Rammuny 1983: 88). For these reasons the scholar suggested both to integrate listening and writing into Arabic courses as early as possible and to develop three levels of Arabic instruction based on proficiency requirements, which he identified with elementary, intermediate and advanced level and proposed goals for them.

After Rammuny's suggestions, the debate on Arabic language proficiency was taken to a further step, to such an extent that it widened and enriched through other scholars' contributions like those by Roger Allen, who discussed a first set of Arabic language proficiency guidelines in 1984 and then 1985. These and other contributions brought to the creation of the *ACTFL Arabic Proficiency Guidelines*, which were published in 1989 on the *Foreign Language Annals*. Such an effort was the fruit of the collaboration of many scholars both of Arab and American origin. These were Peter Abboud, Roger Allen, Mahdi Alish, Peter

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<sup>19</sup> The revised version tested both Medieval (Classical) and Modern Standard Arabic in five areas: listening comprehension, vocabulary, grammar, reading comprehension and writing.

Heath, Carolyn Killean, Gerald Lampe, Ernest McCarus, Farouk Mustafa and Dilworth Parkinson. The guidelines contained descriptors of language behaviors organized in four levels, ranging from “novice low” to “superior”. All levels referred to the four language skills and were precisely novice (low, mid, high), intermediate (low, mid, high), advanced (advanced plus) and superior. In the guidelines the authors clarified the diglossic nature of Arabic and added that «it is desirable for those who aspire to replicate the native speaker proficiency in Arabic to become competent in *both* MSA *and* at least one colloquial dialect» (ACTFL 1989: 374). In this light scholars took stances and encouraged the learning of both Modern Standard and colloquial Arabic. For this reason they also suggested that students could be tested in the variety of their instruction at novice, intermediate and advanced levels, and in both varieties at upper ones.

Mahmoud Esmail Sieny, together with Nasif Mustafa Abdelaziz and Mukhtar Taher Husayn also discussed evaluation from a practical perspective. In their work of 1985 (1406 H) entitled “Teacher’s guide for teaching Arabic as a foreign language” (*Muršid al-mu‘allim fi tadrīs al-luġa al-‘arabiyya li-ġayr al-nāṭiqīn bi-hā*), the three scholars provided a long series of exercises (*tadrībāt luġawiyya*) for all four skills and other language aspects like sounds, vocabulary and grammar. Vocabulary was given relative importance since the authors maintained that it represented only a single aspect of the general system of language (cf. Sieny, Abdelaziz, Husayn 1985: 85). In addition, they provided a sample test for oral comprehension and discussed the correction (*taṣḥīḥ al-aḥṭā’*) phase for each exercise typology. The book was published by the ABEGS, which took up the cause of TAFL as part of its general objective of Arabic language diffusion and learning. As previously outlined, the book aimed at helping teachers in sorting out practical problems in the class of Arabic as a foreign language. For example it gave instruction for lesson planning, classroom management, assessment and correction. Until then, in fact, the books on TAFL teachers training favored theoretical discussions, though lacked of practical application. Hence, the authors felt the need to publish a teacher’s guide that gathered their experiences in teaching Arabic to foreign learners. Theory was also taken into consideration and the three authors borrowed the exercise categorization from American scholars (i.e. Paulston and Bruder 1976), who classified them in automatic (*tadrībāt āliyya*), semantic (*dalāliyya*) and communicative (*ittiṣaliyya*). According to the three authors, the exercises had to follow a precise order, which started from the automatic and ended with the communicative type, also mentioned by Rammuny (1980c) and translated with “communicative practice” (see above). The teacher’s

guide by Sieny, Abdelaziz and Husayn is therefore an example of communicative approach since it considered the communicative aspects of language as a learning objective. At the same time the book accorded importance to grammar and reflected some of the concepts reiterated by Arab scholars who inclined towards the structural approaches, e.g. it put emphasis on the use of traditional teaching tools together with audio-visual ones like audiocassettes, movies, overhead projector or television. In addition, the three authors expressed their points of view on vocabulary learning. They maintained that lexicon had to be learned in a natural context, without the interference of translation and the use of learners' L1. In this sense, they affirmed that teachers had many ways of introducing vocabulary (i.e. *tamtīl* "representation", deictic expressions, rephrasing, pictures, drawings, etc.), but they should not avoid considering a peculiar aspect of Arabic: the "derivation" (*ištiqāq*). This allows learners to derive meanings and represents the utmost strong point of the language (cf. Sieny, Abdelaziz, Husayn 1985).

With respect to the exercises difficulty level, the three authors proposed an array of exercises that started from the early stages of language learning, including pre-literacy skills such as: identifying letters and shapes, phonological and phonemic awareness and the understanding of print concepts (e.g. print goes from right to left). This choice is frequent in Arabic language workbooks because foreign learners<sup>20</sup> of Arabic usually begin to study the language from a lower point, where they have to re-learn how to write in a different alphabet and pronounce very different sounds. In addition, the authors provided exercises that covered the elementary and the intermediate level. First level exercises were enriched by the use of images, which give paratextual information and clues facilitating students' comprehension. This expedient links the teacher's guide to the method of the famous textbook "From the Gulf to the Ocean" (*Min al-ḥalīǧ ilà al-muḥīṭ*), which used the same technique. Also, teachers were suggested to introduce difficult exercises with global activities like a general discussion that disclosed key themes and meanings (Sieny, Abdelaziz, Husayn 1985: 146). In this way students could be motivated and prepared to deal with the topics chosen for the lesson.

Sounds, grammar and vocabulary were not the only language aspects tested, since Sieny, Abdelaziz and Husayn proposed exercises for the four language skills, which were considered essential for a good knowledge of the language. The dialogue played a key role both as a means of knowledge and a learning objective, helping students with oral production. Speaking was given paramount importance and was fostered through "communicative questions" (*as'ila ittīṣāliyya*), free expression, image description, class discussion (*munāqaṣa*) and playful

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<sup>20</sup> Here I exclude those learners whose mother tongue bases its writing system on the Arabic script, i.e. Farsi or Urdu speakers.

activities. These last added enjoyment in the learning process and were a technique already proposed by other Arab scholars (e.g. Souissi 1979; Sieny and al-Kassimi 1980). The three authors presented playful activities such as the representation, vocabulary games and the imaginative story. From another point of view, reading exercises pursued the objectives of stimulating language progress, introducing the Arab-Islamic culture and the long-term objective of reading books in Arabic. Writing came after and was introduced by other typologies of exercises, e.g. letters, story drafting and free writing.

### *Conclusion*

The 1980s were years of experimentation in the field of Teaching Arabic as a Foreign Language within the Arab world. In a sense, scholars managed to go beyond theory and thanks to their teaching experience they brought an improvement to the field of TAFL, analyzing problems and issues that directly affected the peculiar case of Arabic language teaching. Theoretical works defined the TAFL main steps, events and scholars' positions; applied researches increased in number and analyzed brand new topics such as curriculum design, learners' training needs, etc.; textbooks covered not only adult learners, but also young ones. This decade saw the publication of works one after another. It was a time of development, which can be summarized by Mahmoud Kamel Al Naqa's words: "we have to recognize that we are at the beginning of our path, in the stage of discovery (*marḥala al-istikṣāf*) and we need to endeavor, try, commit mistakes until we make it right" (cf. Al Naqa 1985a). These words leave behind both Charles Pellat's revolution stage and Mohammed Bakalla's independence level and take the Teaching of Arabic as a Foreign Language to the stage of exploration.

## Chapter 6

### NEW CHALLENGES (1990s)

In the 1990s the socio-political scenario of the Arab world captured again people's attention with the invasion of Kuwait by Saddam Hussein (1990), the consequent First Gulf War (1990-1991) and the Oslo Accords of 1993 between Israel and the Palestinian Liberation Organization, which put the Arab-Israeli conflict in the limelight for another time. Other Arab countries like Tunisia, Egypt, and Saudi Arabia enjoyed a relative stability and now became part of a larger political scenario.

Arabic was given a far more prominent position in Western societies than was the case earlier. As Nielsen pointed out «immigration, the abundance and availability of new media in Arabic, and the widely used interactive communication technology put new focus on choice of language varieties to consider in teaching, as well as on the content and the kinds of teaching materials to use» (Nielsen 2009: 147). This situation influenced also the Arab world where some scholars in contact with Europe or the United States injected new life in the debates that occupied TAFL Arab scholars. For example, attention to the teaching of Arabic to heritage learners was drawn (ALECSO 1990; ALECSO 1992), but also to Arabic language proficiency and reference levels (Badawi 1992). In the 1990s, Arabic continued on its path to globalization and left the questions discussed in the previous decade, when Turki Rabih (1981) inquired whether Arabic would become an international language. Now, Arabic had left the Arab region, to spread over other countries in different contexts. In this time span, ISESCO General Director Representative Mohamed Ghemari (al-Ġumārī) pointed out that Arabic was not only the language of Arabs, but also the language of every Muslim, since it was the language of their Holy Book (ALECSO 1992).

The diffusion of the Arabic language and its culture withstood as the main objective of TAFL experts, educators and decision makers. In addition, according to some scholars (Ghemari in ALECSO 1992: 144) Arabic was the best means for the diffusion of Islamic community conscience (*waī al-umma al-'islāmiyya*) and the comprehension of its culture (*fahm madlūlāt al-taqāfa*). In this sense, Ghemari moved a step forward what the other Arab scholars usually affirmed. He highlighted that Arabic was not only the language of Qur'an, but also the

language of communication (*tawāṣul wa-ittiṣāl*) between Muslim peoples, who represented a single community (*umma wāḥida*) and were the heirs of common culture (*ḥaḍāra*) and legacy (*turāt*), (cf. ALECSO 1992).

With respect to Teaching Arabic as a Foreign Language, the cities active in this field during the Nineties were Tunis, Cairo, Riyadh and Khartoum. At the beginning of the decade Tunisia saw the birth of two strategic TAFL actors: the “Council of the TAFL centers directors” (*maḡlis li-mudīrī al-ma‘āhid wa-l-marākiz al-‘arabiyya li-ta‘līm al-luġa al-‘arabiyya li-ġayr al-nāṭiqīn bi-hā*) and the “TAFL teachers’ league” (*rābiṭa li-mu‘allimī al-luġa al-‘arabiyya li-ġayr al-nāṭiqīn bi-hā*), which grouped directors, scholars and teachers of Arabic as a foreign language from the entire Arab world. Furthermore, the TAFL Institutes that were created during the 1970s and 1980s, now continued to grow, develop and foster researches and discussions. Among them Ma‘had al-Ḥarṭūm, al-Riyāḍ, Umm al-Qurà, the American University in Cairo Arabic Language Institute were still points of reference where dedicated studies were produced. However, other institutes were built during this time span.

In 1994, the “Arabic Language Institute” (*ma‘had al-luġa al-‘arabiyya*) of the International University of Africa (*ġāmi‘a ‘Ifriqiyā al-‘ālamīyya*) was opened in Khartoum. The Institute aimed to give African students the opportunity to learn Arabic, besides promoting the diffusion of Arabic and Islamic culture, encouraging conferences, researches, exchange of experiences, textbook drafting, curriculum design in the field of TAFL<sup>1</sup>. In this light, from the mid 1990s on, the Institute started to carry out activities devoted to TAFL and later published its own journal (§ In the 21<sup>st</sup> Century 2000-2015). For instance, in 1998 the Institute based in Khartoum started a program for AFL young learners, which took inspiration from the experience of WFAIIS in the field (cf. Madkour and Haridi 2006: 54). In the same year, 1994, the Ministry of Culture and Islamic Guidance of Mauritania decided to build a TAFL center in the country, with the purpose of curing the rift in the Mauritanian society. The African country was in fact characterized by high tensions between ethnic groups: from one side the Arabized community, from the other side local peoples, who usually put emphasis on non-Arab aspects. The center was effectively operative only in 1997 and was named “Institute for the teaching of Arabic as a foreign language and the diffusion of Islamic studies” (*ma‘had ta‘līm al-luġa al-‘arabiyya li-ġayr al-nāṭiqīn bi-hā wa-naṣr al-‘ulūm al-‘islāmiyya*). The Institute was located in the capital Nouakchott (Nuwākšūt), but also in other regions, namely Brakna, Trarza, Gorgol, Guidimaka, Hodh el Gharbi and for this reason I chose to call it Ma‘had Mauritania afterwards.

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<sup>1</sup> Cf. <http://arabic.iua.edu.sd/>

The main mission of Ma‘had Mauritania was to teach Arabic to non-Arabs and diffuse Islamic studies, although it concentrated also on literacy and charitable activities<sup>2</sup>. With respect to the TAFL approach, Ma‘had Mauritania fostered Arabic language learning in order to allow its students to read the sacred scriptures. Also Islamic studies revolved around subjects like Islamic law (*fiqh*) and the Prophetic biography (*sīra*). In this sense Ma‘had Mauritania fostered the study of classical contents, in compliance with the traditional way of teaching Arabic diffused in Mauritania in the past, which concentrated on the memorization of the Holy Qur’an and grammar (Bin al-Bara 1992: 105).

However, the country did not remain untouched by TAFL modern methods and this happened already after the foundation of institutes like the Salvation Schools (*madāris al-falāḥ*) in 1941 and the Management School of Nouakchott (*al-madrassa al-‘idāriyya*) in 1988, which were not specialized in TAFL, though they tried to cope with the urgent demand of Arabic language training (see § Development 1980s).

In general, the 1990s saw TAFL spread over the entire Arab world and outside of it. At this point, specialized centers dedicated to the subject were present in the majority of Arab countries: Saudi Arabia, Egypt, Sudan, Tunisia, Iraq, Kuwait, Morocco, Jordan, Syria, Algeria, Oman, Qatar and Mauritania. In parallel, in the United States, TAFL was living a change, which was defined by Peter Abboud “a welcome and timely development” (Abboud 1995: 16). The scholar highlighted that in the 1970s most AFL college instructors were linguists, litterateurs, area specialists, in short: people not directly related to TAFL, who mostly acquired their pedagogical training on the job, through experience (Abboud 1968). Since then, the field of TAFL generally passed through development and innovation within the United States and sometimes also in Europe and the Arab world. This change of trend was possible thanks to scholars, who were now specialized in education, foreign language teaching, curriculum and instruction, educational psychology, testing, applied linguistics and the like. According to Abboud (1995) their professionalization would revitalize TAFL and lead it towards future innovation, experiments and research.

Globally, TAFL entered a new phase, where the subject was put in a network at international level and exchange of expertise started to play a key role. In 1992, for example, the School of Arabic at Middlebury celebrated its tenth anniversary and for the occasion the symposium entitled “The Teaching of Arabic in the 1990s: Issues and Directions” was held in Middlebury, Vermont. The meeting gave the opportunity to scholars to gather and discuss the new

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<sup>2</sup> Cf. <http://taalim-mr.org/>



challenges related to the subject and its development. Among the lecturers one could find scholars from Egypt, Australia and above all instructors affiliated to American higher education institutions, who originally moved to the United States from the Arab world, in order to start their career there: i.e. Peter Abboud, Mahmoud al-Batal, Munther Younes, Mahdi Alish, Ahmed Ferhadi and Raji Rammuny. In this light, osmosis between the Arab world and the strongholds of FLT outside of it was a critical factor for it developed the debate on TAFL both in the Arab countries and abroad. In 1992 and 1993 two workshops on the administration and scoring of the Arabic Speaking Proficiency Test (see under) were held in Ann Arbor, Michigan (Rammuny 1995: 335). The workshops gathered Arabic language teachers from the United States, who had the opportunity to exchange expertise, discuss problems and issues in an event fully dedicated to AFL testing. Nonetheless, the symposia organized during the Nineties still differed from those organized in the decades to come, which would be characterized by a full participation of experts from all over the world (see § In the 21<sup>st</sup> Century 2000-2015).

After that TAFL reached a considerable grade of specialization in the 1980s, its scholars were definitively aware of some important scientific principles related to language teaching, like the difference between first and foreign language learners, their training needs, etc. Not by chance, this last topic was particularly debated in the Arab world during the previous decade and represented one of the key research issues of that period (see e.g. Taima 1982; Al Naqa 1985b). Hence, the studies carried out during the Eighties helped to further develop and widen TAFL discussions during the 1990s. For example, Ridha Souissi analyzed new findings concerning AFL learners training needs and at the same time stressed the importance of some language facts (*muṭayāt*), like the psychological and psycholinguistic peculiarities of the learners.

The 1990s were characterized by scholarly debates that focused both on classical themes and brand new ones. From the one hand, TAFL experts discussed language simplification (Badran 1992), Arabic language teaching methods (Abd al-Khaliq 1998), diglossia (Bin al-Bara 1992) and language curriculum (al-Dukhayl 1992). From the other hand new themes were put in the limelight. These were for example frequent mistakes (Alqmati 1992; al-Khatib in ALECSO 1992; al-Tayyib al-Shaykh 1993), teaching Arabic to heritage learners (ALECSO 1990), TAFL best practices (ALECSO 1992), reference levels, Arabic language proficiency (Badawi 1992; Elgibali and Taha 1995) and testing (Rammuny 1992, 1993, 1995). These topics shifted the focus of TAFL to new problems, questions and led Arab scholars to enter and face the challenges of the Nineties.

With respect to best practices some institutes acquired expertise to boast. For example, the Sudanese experience still remained very important in the field of TAFL and this because of the key role of Maʿhad al-Ḥartūm and the peculiar language panorama that characterized the African country. As already outlined, in Sudan language interference was diffused, especially in the Southern regions, currently South Sudan. This particular condition had been already reported by many TAFL scholars in the past (e.g. Abu Bakr 1980; ABEGS 1986) and during the 1990s it became again matter of discussion. In specific, Husayn al-Tayyib al-Shaykh (1992) – a Sudanese scholar born in 1945 – outlined the fundamental steps of TAFL in the country from the 1950s on, when the arabization program was started in the Southern regions. The Sudanese scholar cited the Maʿhad Marīdī foundation in 1954, Professor Khalil Mahmoud Asakir’s commitment (see § Development 1970s) and the creation of the “Southern bureaus Arabic language Division for the preliminary study of Southern languages” (*šūʿba al-luġa al-ʿarabiyya li-l-mudīriyyāt al-ġanubiyya bi-dirāsa awwaliyya fī luġāt al-ġanūb*), which dealt with arabization, linguistics and partially TAFL. The mixture of these subjects was a trend witnessed in Sudan and characterized its debate on TAFL since its dawn, which was not pure as in other Arab states, though included reflections on the African country unique language panorama. While in Tunisia and Saudi Arabia TAFL showed secular and religious orientations respectively, in Sudan the subject explored its relationship with similar disciplines. This aspect was a distinctive trait of the Sudanese TAFL debate and sometimes influenced other scholars’ positions (Badran 1992), to such an extent that it was usually discussed at conferences, periodic meetings and became integral part of the nature itself of the TAFL conceived by Arabs scholars.

In this sense, the Maʿhad al-Ḥartūm was the most important promoter of this kind of researches, as it fostered studies on TAFL, TAFL textbook drafting, frequency lists, curriculum design, Sudanese African languages and issued its own scientific journal (see § Development 1980s), which however was suspended in 1989, to be reprinted some years later in 2003. Moreover, Maʿhad al-Ḥartūm was a point of reference for both students and institutions. By 1991 it could count on more than 700 students graduated and 850 researches and dissertations completed, which dealt with various themes: comparative language studies, TAFL, bilingual dictionaries, language interference in Sudan, etc. Some of its graduates then continued studying in Ph.D. courses either at Khartoum University (*ġāmiʿa al-Ḥartūm*) or Omdurman Islamic University (*ġāmiʿa Umm Durmān al-ʿislāmiyya*); some others – enrolled in the TAFL teachers’ training program – had the opportunity to practice Arabic language

teaching for two years in those areas of the country characterized by language interference (Qasim 1992). Ma'had al-Ḥarṭūm also fostered cooperation with various stakeholders, e.g. Omdurman Islamic University, Khartoum University, the African Islamic Center of Khartoum, Somali National University or the Islamic Bank<sup>3</sup> of Jeddah. It concentrated on TAFL training sessions outside the Arab world, as it happened in Nigeria, Pakistan, Djibouti, South-East Asia, where it was requested to train school teachers of Arabic, organize AFL sessions for military corps or cooperate for the creation of TAFL centers, like the one created at Bayero University in Kano (Nigeria) in the early Nineties (cf. Qasim 1992). Therefore, thanks to its peculiar language panorama and to a lively scientific activity, Sudan witnessed a considerable movement on TAFL in the 1990s, which continued to proceed on the directions traced until then by researches and discussions.

In other countries the TAFL state of the art was different. Yusuf Bin al-Bara (al-Barā'), for example, put in the limelight the Mauritanian experience, highlighting its historical landmarks and the commitment of that time (cf. Bin al-Bara 1992). In his turn, Khalf al-Makhzumi (al-Maḥzūmī), reported the Jordanian experience at Yarmouk University Language Center, of which he was the Director. Al-Makhzumi was a scholar from Jordan born in 1943, who obtained his Ph.D. at The State University of New York, where he taught Arabic for a period of four years (ALECSO 1994: 14). With respect to the Jordanian best practices, the scholar reported the TAFL programs that were on the go at the Language Center of Yarmuk during the 1990s. Among them one could find the summer programs of Yarmouk-Virginia and Yarmouk-Johns Hopkins. The first taught Arabic through the four language skills and organized classes in three levels: lower intermediate (*mutawassiṭ adnà*), upper intermediate (*mutawassiṭ a'là*) and advanced (*mutaqaddim*); the second concentrated on specific areas, namely journalism, politics, economics and translation. In addition, al-Makhzumi reported the yearly Yarmouk-Exeter University program, the diploma in Arabic as a foreign language and the Master's Degree in TAFL, which trained prospective AFL teachers in language teaching, sociolinguistics, psycholinguistics, evaluation, etc. (al-Makhzumi 1992: 110).

In this time span other institutions carried out relevant activities in the field of TAFL, so that they could boast a significant experience. These were ISESCO and the International Cooperation Board for Arab-Islamic culture development of ALECSO. The first, ISESCO, was committed in the field of TAFL, as it published dedicated works (al-Kassimi and al-Sayyid 1991) and completed 18 training sessions directed to 662 participants – namely teachers of

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<sup>3</sup> Currently "Islamic Development Bank" (*al-bank al-'islāmī li-l-tanmiya*).

Arabic and Islamic education – by the beginning of the 1990s. It also tried to foster activities on the simplification of Arabic language diffusion and curricula development. The second institution, the ALECSO International Cooperation Board was officially established in 1983 with the aim of spreading the Arabic language, supporting the creation of cultural institutes abroad and cooperating at international level. With respect to its significant experience one could mention the foundation of a TAFL center in China, which was officially operative from 1988 on (cf. ALECSO 1992: 137). Of note also the cooperation with Kenyan institutions for the organization of a TAFL teachers’ training session and the consequent curriculum design. In this light, the International Cooperation Board kept the scope of supporting students – especially African ones – with opportunities in the field of TAFL, as it offered scholarships for AFL learners in Chad, Senegal, Gambia, Somalia, Kenya, Mali, Pakistan, France, Egypt and Thailand (ALECSO 1992). During the 1990s the Board continued in this direction. As a matter of fact, it aimed to support the teaching of Arabic and Arab-Islamic culture in Russia, develop dedicated television programs and TAFL in Africa, especially in Djibouti, Senegal, Mali and Chad (ibid.). This aspect shows how the Board was still involved in one of its vocations during the Nineties: the diffusion of Arabic in African countries.

### *Terminology*

For what concerns terminology, the 1990s saw a stabilization of the expressions that referred to TAFL in Arabic. If in the previous period one could witness a proliferation of formulations, during this time span there was the crystallization of some of them. In particular, “teaching Arabic to non-native speakers” (*ta‘līm al-‘arabiyya li-ġayr al-nāṭiqīn bi-hā*) and its slight variations became frequently used in the field by specialists (ALECSO 1992; ALECSO 1994; Souissi 1992; Alqmati 2000). In this light, another variation was introduced: “teaching Arabic to non-Arabic speakers” (*ta‘līm al-‘arabiyya li-ġayr mutakallimī-hā*), though it represented quite an isolated case (al-Tayyib al-Shaykh 1992). At the same time “teaching Arabic to speakers of other languages” (*ta‘līm al-‘arabiyya li-l-nāṭiqīn bi-luġāt uḡrā*) was not abandoned, for it also reappeared on works published later (Alosaili 2002). However, already from the 1980s, some scholars (cf. Al Naqa 1985a) judged these expressions as too long and preferred more concise forms. In this light, Essaid Mohammed Badawi (1992) used a particular expression to refer to TAFL in Arabic. This expression was “learning Arabic as an additional language” (*ta‘allum al-‘arabiyya ka-luġa ‘idāfiyya*), which was functional to avoid otherwise too long realizations. However, Badawi’s formulation did not take root in the scientific

panorama and experts continued to use the traditional expressions coined in the previous decades.

### *Wider Debates*

In September 1991, ALECSO organized a meeting in Tunis in order to gather the TAFL centers directors from Arab countries. The event was called “Meeting of the TAFL centers directors” (*iğtimā‘ mudīrī al-ma‘āhid al-‘arabiyya al-mutaḥaṣṣiṣa fī ‘idād mu‘allimī al-luġa al-‘arabiyya wa-tadrīsi-hā li-ġayr al-nāṭiqīn bi-hā*), hereafter referred to as “Meeting of Tunis” for simplification. The International Cooperation Board of ALECSO was the main promoter of the meeting, which aimed to foster cooperation between institutes and make scholars exchange experiences, discuss problems, issues and future challenges related to the teaching of Arabic as a foreign language.

Hence, the Meeting grouped experts and scholars from Tunisia, Libya, Sudan, Saudi Arabia, Egypt, Mauritania, Jordan and Syria. Among them one could find famous names in the field of TAFL like Ridha Souissi, Essaid Mohammed Badawi from the American University in Cairo and Mohamed Alqmati<sup>4</sup> (al-Qumātī), a Libyan scholar born in Tripoli in 1950, who animated the Libyan scene on TAFL and chaired a dedicated Division established at Al Fateh University (*šū‘ba ta‘līm al-luġa al-‘arabiyya li-l-aġānib*) from the end of the 1970s on. The other lecturers were directors of TAFL centers around the Arab world and were somewhat less known for their scientific contributions. For example: Khalf al-Makhzumi from the Yarmuk University Language Center, Muhammad Mamduh Badran (Badrān) from Syria, Ali Ahmed Ali al-Khatib (al-Ḥaṭīb) from al-Azhar, Yahya Bin al-Bara from Mauritania, Husayn al-Tayyib al-Shaykh, a Sudanese scholar who taught in AFL training sessions in Pakistan and Sokoto (Nigeria) and was part of the Sudanese “Southern bureaus Division” together with Yusuf el Khalifa Abu Bakr<sup>5</sup>.

The lecturers’ contributions were collected a year after in the Proceedings of the Meeting of Tunis, which were published by ALECSO itself (ALECSO 1992). The book summarized scholars’ positions on the field, the best practices experienced until that moment and provided readers with recommendations outlined by the group of scholars. Of note some classical debates, like those on TAFL teachers’ training, Arabic language mistakes, diglossia,

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<sup>4</sup> The complete name of the scholar is Muḥammad Munṣif bin ‘Abdallāh al-Qumātī, cf. <http://www.muhammadalqmati.com>

<sup>5</sup> Yusūf al-Ḥalīfa Abū Bakr was a renowned scholar, who participated in some of the most important TAFL conferences, namely the Symposium of Riyadh (1978) and Rabat (1981).

but also brand new ones such as TAFL best practices, Arabic language proficiency and reference levels.

Teachers' training was one of the most debated themes in the field of Teaching Arabic as a Foreign Language ever, to such an extent that it can be considered an independent branch of the main subject, without exaggeration. Scholars usually denounced the lack of preparation of educators, together with small number of methodological books. However, during the 1990s, scholars (Souissi 1992; Badran 1992; al-Dukhayl 1992; Qasim 1992; al-Amin 2008 [1997]) highlighted experiences, best practices, rather than problematizing the topic and reporting shortage of qualified instructors as it happened in the previous decades. For example, from 1991 onwards, the American University in Cairo started to organize a series of biennial teachers' training seminars in cooperation with its Arabic Language Institute (Elgibali and Taha 1995: 80). In Tunisia, Souissi (1992) discussed TAFL teachers' training, stressing the importance of the educational triangle, namely the subject (*madda*), the teacher (*mu'allim*) and the learner (*muta'allim*). According to the scholar, the teacher played a key role in the teaching / learning process. Moreover, he had to respect some requirements, like being acquainted with linguistics, psycholinguistics (*lisāniyya nafsiyya*), sociolinguistics (*lisāniyya iġtimā'iyya*), besides more specific topics: foreign language teaching methods, language skills assessment and the use of audio-visual tools and computer in the FL classroom. Also Badran (1992) tried to outline the profile of AFL teacher. In this, the scholar considered the requirements proposed by Souissi (1992), but he identified also other specific ones such as: knowledge of Arabic language acquisition levels, AFL learners' cultures<sup>6</sup>, their typical problems and way of thinking (*namaṭ al-tafkīr*). Not only, according to Badran the teacher of Arabic as a foreign language had to take into account students' training needs and know how to teach them cultural aspects of the target language.

Another general debate that characterized the TAFL scene during the 1990s was that on Arabic language proficiency and reference levels. The topic was outlined in the previous decade by Arab scholars such as Hassan (1983), Taima (1982), Al Naqa (1985b) and Raji Rammuny (1983), who proposed a subdivision of Arabic language reference levels on the base of proficiency (see § Development 1980s). The debate was then taken to a further step with the publication of the *ACTFL Arabic Proficiency Guidelines* on Al-'Arabiyya Journal in 1985, and then revised in 1989.

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<sup>6</sup> Someone may argue that knowing every learner's culture is uneconomical from the teacher's point of view. The idea of rationalizing classes and learners' training needs already appeared in van Ek (1975), who affirmed that one cannot «afford to run (...) separate courses directly geared towards each individual's needs».

During 1990s some Arab scholars tried to give their own contribution to the discussion. In Tunisia, Ridha Souissi (1992) divided Arabic language teaching and learning in three levels: the first “level of acquisition” (*marḥala al-kasb*), followed by the “second” and a “third” one. In the first step, the scholar proposed that students learned lexical units and basic structures, focusing on comprehension (*fahm, idrāk*) and the use of audio-visual tools. In the second step students were asked to go in-depth, were encouraged to use freer expression and explanations (*tafsīr*) at the blackboard were provided. The third and last step concentrated on “exploitation of the dialogue or text” (*istiḡlāl kitābī li-l-ḥiwār aw al-naṣṣ*) and special attention was drawn to the topics encountered in the previous levels.

From his point of view, Badawi proposed a translation of the distinguished level (*mutamayyiz*) descriptors contained in the *ACTFL Arabic Proficiency Guidelines* (ACTFL 1989), but, most important, he put in the limelight a highly significant discussion, injecting new life in the traditional debates around TAFL within the Arab world and putting Arab scholars in connection with the international scene of the Nineties. The Egyptian scholar argued that the final language objective definition (*taḥdīd al-mustawā al-nihāʾī*) often remained unaccomplished in the AFL class and this because many educators thought that their students would not be able to achieve an advanced level of Arabic, a position not shared by Tamam Hassan, who spoke of enjoyment level in TAFL (Hassan 1983). This situation was called by Badawi (1992: 49) the “tacit agreement” (*ittifāq ṣāmī*) or “general view” (*raʾī ʿāmm*) and a change of trend was claimed. Moreover, according to the scholar no works published within the Arab world spoke of proficiency, or final level definition, which the scholar also referred to as “teaching ceiling” (*saqf taʾīmī*), except from the Basic Course for AFL learners published by ALECSO at the beginning of the 1980s (Badawi and Younis 1983). Conversely, outside the Arab world, the topic of Arabic language proficiency was under discussion from a decade, especially in the United States (Rammuny 1983; Allen 1984, 1985; ACTFL 1989). The fact that Badawi put in the limelight this topic at the Meeting of Tunis links him to the American scientific panorama and the debate on Arabic language proficiency that gradually acquired importance in the international scene.

A third discussion that characterized the TAFL scene of this period was the reconsideration of the classical debate on “which” variety to teach. In 1992 Badawi reported that Roger Allen (in ACTFL 1989) proposed the study of both MSA and a colloquial variety. The simultaneous teaching of Modern Standard and colloquial Arabic was not new in the Nineties, however it was moving towards a further step: that of the integrated method encouraged in the United States by one of his main promoter: Munther Younes, a scholar from Jordan who obtained his

Ph.D. at the University of Texas at Austin in 1982 and then started teaching Arabic language and linguistics at Cornell University in 1990. In this light Badawi affirmed that the MSA only use outside its domain<sup>7</sup> was unreasonable (*ġayr maqbūl*) even among the most conservative speakers (cf. Badawi 1992: 54). Then, he added that the inappropriate use of MSA in wrong situations could lead to embarrassment (*haraġ*), astonishment (*istiġrāb*), mockery (*suĥriyya*) or even anger (*ġaḍab*). In this, the scholar disagreed with Tamam Hassan, who maintained that foreign students came to the Arab world to learn MSA and not colloquial Arabic (Hassan 1983: 66). According to Badawi, the interest for colloquial varieties was also significant, an aspect confirmed by the enrolments in Spoken Arabic courses around the Arab world, starting from the American University in Cairo or other institutes like Yarmouk University in Jordan (al-Makhzumi 1992). Furthermore, the scholar stated that the type of Arabic to teach should be that of educated speakers (*mustawā kafā'a al-mutaqqaf*). This affirmation linked Badawi with the debate on Mixed Arabic or Educated Spoken Arabic, which kept scholars busy also in Europe (e.g. Mitchell 1986).

Always in 1992, Bin al-Bara analyzed the interplay between Modern Standard and colloquial Arabic from another perspective. The scholar affirmed that Arabs' mother tongue was the language they learned to speak since their childhood and therefore it could not but be a colloquial variety. In this light Bin al-Bara asked himself if MSA could be still considered L1 for Arabic language speakers or preferably L2. The scholar called diglossia into question from a scientific perspective, a trend also witnessed among other Arab scholars in the past (cf. Bin al-Bara 1992: 103).

Partially related to the theme exposed above, one could find the focus on "how" to teach and therefore the teaching methods to be used in the AFL class. This topic was debated at the panel discussion (*ḥalqa al-niqāṣ*) held in Amman in 1997 entitled "Development of AFL teaching styles" (*taṭwīr 'asālīb ta'līm al-luġa al-'arabiyya li-ġayr al-nāṭiqīn bi-hā*), which focused on the main directions concerning Arabic language teaching methods (e.g. al-Nasir 1998). The panel was followed by the Proceedings, where the lecturers' academic papers were collected and published one year after in 1998, (Abd al-Khaliq 1998).

With respect to other wider debates, the matter of textbooks and the basic course (*kitāb asāsī*) of Arabic for foreigners still raised the interests of TAFL scholars (Badawi 1992), who discussed their objectives during the 1990s. In particular, the Director of the International

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<sup>7</sup> To be precise the scholar referred to the "sphere designated by the society for its use" (cf. Badawi 1992: 54).



Cooperation Board Taha Hasan Noor (al-Nūr) reported the interest of his institution in the basic course. Not by chance, during the Eighties the International Cooperation Board was the main promoter of the basic course project, which brought to first publications (Badawi and Younis 1983; Badawi, Abdellatif, al-Batal 1987) and reprints (Badawi and Younis 1988 [1983]) of the textbook series. In the first years of the Nineties the third part of the “Basic course in teaching Arabic to speakers of other languages” was being prepared (Badawi, Abdellatif, al-Rabi’i 1993) and this allowed Noor to discuss the matter at the Meeting of Tunis. Besides this topic, the International Cooperation Board was also involved in a difficult task: the creation of a basic vocabulary for AFL learners. The milestone was achieved between the end of the 1980s and the beginning of the following decade, when the dictionary was published by ALECSO in cooperation with Larousse publishing house (cf. ALECSO 1992: 129). In the 1990s also the teaching of Arabic to heritage learners (*ta’līm al-‘arabiyya li-abnā’ al-muhājirīn al-‘arab*) was put in the limelight. To this extent the International Cooperation Board was involved since the Eighties in the promotion of heritage language learning among the sons of Arab migrants in Europe and the Americas. The topic of heritage language learning was also debated at the Islamic summit in Senegal in the early 1990s and in the Symposium organized by ALECSO in December 1990 in Tunis. This last meeting was entitled “Teaching Arabic to the sons of the Arab [migrant] communities in Europe” (*nadwa ta’līm al-‘arabiyya li-‘abnā’ al-ġāliyyāt al-‘arabiyya fī ’Ūrūbbā*) and aimed to discuss the matter of heritage learners of Arabic, especially those with North African background (ALECSO 1990). Then, heritage language learning particularly raised scholars’ interest in the following period, especially in Europe where students of Arab origin enrolled in schools and at university level (see e.g. Ibrahim and Allam 2006; Gandolfi 2006; Bale 2010; Grande, de Ruitter, Spotti 2012; Husseinali 2012). In this sense, both the Arab communities and Western societies felt the need to understand each other and for this reason dedicated textbooks were published in this period (cf. ALECSO 1992: 133).

### *Methods*

Past experiences on teaching methods and theories still influenced the TAFL panorama of the 1990s. For example, the Egyptian scholar Ali Ahmed Ali al-Khatib (in ALECSO 1992), who took part in the Medina Symposium of 1981, shed light on the TAFL method used at al-Azhar University. This mainly followed the principle of simplicity for it started with the presentation of the simplest sounds and words and then gradually introduced complexity. Structural methods also influenced class techniques and teaching orientations. Al-Khatib, in fact, gave

much importance to speaking (*ḥadīṭ*) and encouraged the use of Arabic as the only vehicular language.

In this time span, theories were reconsidered: the functional teaching of Arabic (*ta'lim waḥīfiyyan*) proposed by Dawud Abduh (1979b) was taken as a basis of inspiration by Omar Sulayman Muhammad, who published a workbook for AFL learners in Riyadh in 1991 (see under). Dawud Abduh was famous not only for the Qā'ima al-Riyāḍ of 1979 (see § Growth 1970s), but also for his work entitled "Towards Arabic language functional teaching" (*Naḥw ta'lim al-luḡa al-'arabiyya waḥīfiyyan*) issued in Kuwait in the same year. The scholar wrote the book after his teaching experience to Palestinian refugees commissioned by UNESCO. In this, the main reason that moved Abduh was the low levels of proficiency among Arab pupils. Thus, he proposed the functional way of teaching, which enabled students to properly use the language in real life situations (*mawāqif ṭabī'iyya*) through its natural functions, which he identified in the four language skills. After a while, in the 1990s, Omar Sulayman Muhammad reconsidered Abduh's theories by refusing the traditional dictation technique and embracing a functional kind of teaching, which encouraged natural use of language in real life situations. Of the same opinion, Mahmoud Esmail Sieny and the group of authors that published the textbook series "Reading Arabic for Muslims" (see under), (Sieny 1991, 1994, 1995). In the textbook preface the authors affirmed that learners were requested neither to learn by heart vocabulary lists, nor compose sentences showing the use of grammar, though to achieve comprehension of texts through exercises. In this light the textbook series tried to follow the functional grammar (*naḥw waḥīfi*) orientation.

Other scholars showed a link with past experiences in Arabic or foreign language teaching in general. This was the case of Muhammad Mamduh Badran, who intended language as a social and communicative act; inclined towards the teaching of everyday language, good pronunciation and the use of audio-visual tools and Arabic in real life situations. In this light, Badran's position reminded of other scholars who made similar utterances in the previous decades (Hardan 1979; Sieny and al-Kassimi 1980; Ben Ismail 1983; Abdelaziz and Sulayman 1988). Many TAFL scholars, in fact, promoted everyday language learning either on textbooks or through scientific explanations. The focus on everyday language characterized famous methods, e.g. the Bourgiba one, to such an extent that it could be considered a diffused trend rather than an influential theory shared by TAFL Arab scholars on a larger scale. It is true that TAFL regional meetings could have fostered the popularity of the "everyday language focus", since it affected Arab scholars of different provenance and TAFL tradition: e.g. Lebanese, Tunisian or Saudi Arabian. However, more probably, the trend reflected a general tendency of

considering everyday language in the foreign language classroom at international level and specifically with respect to the most taught languages, like English or French, which were often basis of inspiration for Arab TAFL scholars (e.g. Souissi 1979; Rammuny 1980c; Al Naqa 1985a; Taima 1986; Badawi 1992; Elgibali and Taha 1995). The 1970s and 1980s, for example, were years in which the structural and communicative approaches encouraged the use of language in real life situation. In addition, surveys on students' training needs completed within the Arab world in these decades showed that learners' objective was communication (Elfiky 1980; Saleh 1980; al-Wasiti 1981), even though the situation changed according to the target of respondents. For example, while in Saudi Arabia learners chose to study Arabic mainly for religious purposes (Al Naqa 1985b), in Tunisia – as well as in Kuwait (Saleh 1980) – learners' training needs concentrated on everyday language, communicative and real life situations. These surveys results together with methodological trends had an impact on textbooks and curricula drafting, which concentrated either on religious aspects in Saudi Arabia (e.g. al-Hamid 2004 [1986]), or secular contents of the Arab culture, as it happened with the new textbook series published by Bourguiba School from the mid Eighties onwards (al-Gafsi 1986; IBLV 1990).

In this matter, the status of Modern Standard Arabic made things more complicated. As already specified MSA is and was the language of literature and culture, which does not represent the register of daily communication, except from the use of its educated speakers (see § Models for Language Education and Arabic). However, a good part of Arab scholars wished their language were used also in real communicative situations. This inclination produced its effects during the years and led to a series of ideas that favored communication in MSA, even if it was not appropriate from the sociolinguistic point of view. As a consequence, in the Arab world, one could witness institutes that trained students on colloquial varieties and others that concentrated only on MSA.

In this light the Bourguiba School published the second part of the new textbook series (*silsila ġadīda*) dedicated to Modern Standard Arabic at the beginning of the 1990s (IBLV 1990). The textbook encouraged students to use MSA in everyday language situations and was used at the School until the academic year 1999-2000 (Arbi 2001: 50). The book was part of the series "Contemporary Arabic" (*al-'Arabiyya al-mu'āšira*) and followed the first level, which was written in 1986 by Zahia al-Gafsi (al-Qafṣī) and revised by Mohamed Moadā, a Tunisian scholar who participated in the Rabat Symposium of 1981. The textbook series represented a development of the Bourguiba School expertise in textbook drafting, which was possible thanks to the passing of time and the raising of awareness of the teachers that worked at the

Tunisian institute. These teachers, in fact, felt the necessity to update their teaching materials, which had to be in compliance with the communicative approach (Arbi 2001: 50). In particular al-Gafsi proposed a textbook that presented real life situations and everyday language vocabulary. As Arbi (2001) pointed out the verbs contained in the textbook corresponded<sup>8</sup> to those present in the famous frequency lists issued in Tunis (Permanent Committee 1975), Riyadh (Abduh 1979a), Mecca (Ma'had Umm al-Qurà 1981) and by Hartmut Bobzin (1980) between the end of the Seventies and the beginning of the Eighties. The book of the first level was subdivided in 16 lessons, which gradually increased in difficulty, while the second level experimental version was organized in 12 lessons. In both books, every lesson began with one or more dialogues, which presented communicative situations, then shifted to the grammar and lexical sections. Grammar exercises were presented in compliance with the Bourguiba School method, since students were requested to carry out tasks concerning grammar rules by doing and not by listening to explanations. In this sense, students completed exercises like cloze or word/image connection. Culture was also taken into consideration often through the use of images, which showed a structural orientation of the Tunisian School. For example, in the first level, one could see the protagonists of the dialogues wearing typical Arab dresses, like djellaba, hijab "veil" or the classical Tunisian hat, the *chéchia* (*šāšiyya*), (Facchin 2012: 175). Tasks were written in Arabic and no use of other vehicular languages was present in the book. However, as previously outlined, not always theories went hand in hand with practice, since a certain use of French as vehicular language was witnessed in the Bourguiba School AFL class in the past (see § Growth 1970s).

The Bourguiba School, together with its teachers and well-known scholars such as Ridha Souissi were the main actors of TAFL in Tunisia. The last scholar, from a methodological point of view, still stuck to structural positions, even though these were enriched by his theoretical and practical experience. In 1992, Souissi maintained once again that audio-visual tools were means to carry out the lesson and refused to consider them either the objects of study or a method itself. He added that students had to develop grammatical automaticity (*āliyya naḥwiyya*), while the teacher kept a key role in the education process. Moreover, written exercises were considered good for fixation. Souissi's positions reflected his teaching experience and as a result linked him to the Bourguiba School method, which influenced him and other Tunisian scholars such as Mohamed Ben Ismail.

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<sup>8</sup> Except from 32 verbs out of 270 (Arbi 2001: 123).

Of note also the positions of Badawi with respect to language teaching methods. The Egyptian scholar's motto was "languages are to be learned, never taught". As for the TAFL textbook the scholar declared that it should inform students on words, structures, cultural contents and help them to master the four language skills in a way that they become autonomous in the learning process (cf. Badawi 1992: 50). In this sense, Badawi used to give students stacks of reading material in Arabic to improve their comprehension<sup>9</sup>, a trend also witnessed among other scholars who taught in the same institution (Elgibali and Taha 1995). Not only, Badawi placed great importance on students' interests and when addressing them once he said: "if you think I'm going to teach you Arabic you are mistaken. I am simply a resource for you to learn Arabic"<sup>10</sup>. This affirmation directly links the scholar to a kind of teaching that encouraged students' participation in the language acquisition process within the classroom walls. In this light it also reminds of a learner-centered oriented communicative approach, already explored by Al Naqa (1985b) in the previous decade. However, Badawi's article of 1992 revealed that the scholar embraced a competency-based learning approach, which occupied educational theory from the 1950s on. The approach was in fact a manifestation of the behaviorist movement and concentrated on students, who were given credit for performing to a pre-specified level of competency under pre-specified conditions (Ainsworth 1977). Also, it had many names, which were not used synonymously from place to place. These were for instance: proficiency-based, mastery-based, outcome-based, performance-based and standard-based learning or approach. In Arabic it could be translated with *ta'allum al-luġāt al-qā'im 'alà al-kafā'a*.

Always in Egypt, on Badawi's positions, one could find Alaa Elgibali (al-Ġibālī) and Zeinab Taha (Ṭaha). In 1995, the two Egyptian scholars put emphasis on the communicative aspect of Arabic language learning, highlighting what Badawi affirmed some years before: «learners of foreign languages expect to acquire the type of speech which enables them to communicate freely with at least their peers in the communities whose language they are learning» (cf. Elgibali and Taha 1995: 82). To this extent, the two Egyptian scholars went on by underlining the specificity of Teaching Arabic as a Second Language (TASL), which represented the teaching setting that generally characterized the TAFL<sup>11</sup> institutes in the Arab world, included

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<sup>9</sup> Cf. <http://www1.aucegypt.edu/publications/auctoday/AUCTodayFall09/FacultySpotlight.htm>

<sup>10</sup> Cf. *ibid.*

<sup>11</sup> For a clarification on the proper use of the expressions "Teaching Arabic as a Second Language" (TASL) and "Teaching Arabic as a Foreign Language" (TAFL), see the § Introduction.

the American University in Cairo (AUC), where the scholars taught. As a result, Elgibali and Taha put in the limelight the learners' possibility to acquire the language while using it in its natural context. This favored students, who could instantly test and modify their *working hypothesis* in their interaction with a real language environment (cf. Elgibali and Taha 1995: 81). The two scholars also inclined towards a kind of teaching that used Arabic as a vehicular language, favored culturally authentic language input and saw the teacher more as a facilitator than a leader with a dogmatic role. The study of grammar was introduced as part of every language activity and skill, a position also shared by other TAFL Arab scholars and institutes in the past (e.g. Abboud and McCarus 1968a, 1968b; Nasr 1978; Souissi 1979; Hiliaoui 1980; Bakalla 1980; Sieny and al-Kassimi 1980; al-Gafsi 1986; IBLV 1990; Sieny 1991, 1994, 1995).

The four language skills in ASL classroom practice at AUC were all considered very important; however reading had a prominent role. In this, Elgibali and Taha took inspiration from Patricia Carell (1988: 269), who affirmed: "one learns how to read through the process of reading itself". For this reason, the Egyptian scholars were used to expose learners to challenging amounts of reading material, like Badawi did. Pre-reading activities, clarifications, class discussions were taken into account and motivation played a key role in this phase (see also Sieny, Abdelaziz, Husayn 1985). Listening was provided both in MSA and in Egyptian colloquial at AUC. This aspect links the two scholars to other colleagues who made similar utterances in those years (ACTFL 1989; Younes 1990; Badawi 1992; al-Makhzumi 1992). Furthermore, a series of practices were encouraged: i.e. pronunciation accuracy, role-play, question and answer, discussions, games, free expression, etc. According to Elgibali and Taha cultural dimension was of paramount importance in the ASL class, as it aimed to raise learners' awareness of the Self and the Other, facilitate interaction by minimizing the likelihood of cross-cultural misunderstandings, and analyze cross-cultural differences and similarities (cf. Elgibali and Taha 1995: 94).

The scholars also drew their attention to the question of proficiency. They argued that the basic distribution of the speaking and listening skills of the *ACTFL Arabic Proficiency Guidelines* should be reconsidered in terms of whether the tasks performed were to be in colloquial or in MSA (Elgibali and Taha 1995: 99). Nonetheless, of utmost importance, Elgibali's and Taha's article of 1995 showed their inclination towards Content-Based Instruction, which was an approach that simply focused on the content, rather than on the form in class activities and assignments. Nonetheless it represented a pedagogically and administratively sophisticated endeavor (Brinton, Snow, Wesche 1989; Clegg 1990). In this

sense, the methodological positions of Elgibali and Taha showed their affinity with the European and North American FLT scientific context, for no TAFL Arab scholars – as far as I know – took into consideration this approach before. However, on the theoretical level, some scholars (e.g. Taima 1982; Al Naqa 1985b) encouraged a topic-led version of communicative language teaching, which resembled the Content-Based Instruction approach.

In the American and European contexts, the 1990s were characterized by the influence of new technologies and new media in the field of foreign language teaching. 1989 was marked by the birth of the World Wide Web and the year after the first web browser computer program was created. Computer and new technologies started to affect the teaching and learning of foreign languages, including Arabic (Yaghi and Yaghi 1992; Ferhadi 1995; Parkinson 1995; Yaqub 1999; Rammuny 2000). For instance, Ferhadi (1995) discussed the use of video as a didactic tool in the AFL class; Parkinson (1995) – from his point of view – presented the implications of computer assisted language instruction in the teaching of Arabic as a foreign language. Nonetheless, the update in TAFL did not originate from the Arab world, though from its strongholds outside of it, the United States in the first place.

In this decade, economic and cultural globalization movement played a key role and produced a *paradigmatic change* (Nielsen 2009: 147) in the form and content of instruction. Arab scholars proposed the integrated approach (*ṭarīqa takāmuliyya*), a teaching philosophy widely used nowadays in the United States and beyond, which combines the study of Modern Standard and a variety of colloquial Arabic. This choice was proposed in order to reflect the diglossic nature of Arabic and the socio-linguistic realities of the Arab world in the most accurate and natural way possible (see e.g. Younes 1990, 1995, 2010; al-Batal and Belnap 2006; Nielsen 2012; Chekayri 2014). In particular, in the first half of the Nineties, Munther Younes published a series of works that presented the integrated approach (e.g. Younes 1990, 1995). For example his *Elementary Arabic: An Integrated Approach* was based on listening exercises in Levantine Arabic. The textbook placed more importance on intelligibility than grammatical accuracy and writing skills were considered less urgent. According to Younes, in fact, the focus was on developing the skill of listening for comprehension.

In Europe the integrated approach was nothing brand new (cf. Woidich and Heinen-Nasr 1995, 1998; Kalati 2003, 2004; Woidich 2007; Nielsen 2009, 2012; Akar 2013), although not everywhere. In particular, in the Nordic countries, Helle Lykke Nielsen of the Southern Denmark University was one of the pioneers of communicative Arabic teaching (Akar 2013). According to the Danish scholar (Nielsen 2012) the TAFL focus at the University was

“unambiguously communicative” and the knowledge and skills taught applied to practical life with professional contexts (cf. Nielsen 2012; Akar 2013). From another perspective, in Italy, Elie Kallas promoted the study of Lebanese colloquial Arabic. As a matter of fact in 1990 the scholar of Lebanese origin published a threshold level for Levantine colloquial: *Yatabi lebnaaniyyi: Un “Livello soglia” per l’apprendimento del neo-arabo libanese* (Kallas 1995 [1990]). The work was directly inspired by the Threshold Level project run by the Council of Europe at the beginning of the Seventies (van Ek 1975), (see § Development 1980s), as it aimed to reflect the communicative needs of AFL learners and represented a tool for them to reach communication goals in Spoken Arabic.

In the end, a particular approach was witnessed in the Arab world during the Nineties. This was the multimethodological approach, which should not be confused with the eclectic orientations advanced by some TAFL scholars during the previous twenty years (e.g. al-Kassimi 1979; Al Naqa 1985a). While the eclectic method based on the principle that foreign language teachers had to choose the most proper teaching technique according to students’ training needs, the multimethodological approach was a mixture of different teaching philosophies, which did not vary in classroom practice and was established as a fixed method. The Arabic Language Teaching Institute of Al-Imam Muhammad Ibn Saud Islamic University of Riyadh, together with its member Hamad Bin Nasir al-Dukhayl (al-Duḥayl) were an example of multimethodological approach, even though the scholar did not declare this orientation. Al-Dukhayl was a Saudi scholar born in Al Majmaah near Riyadh in 1945, known in the TAFL field for participating in conferences like those held in Riyadh in 1986 and Islamabad 1988. The scholar obtained his Ph.D. at Al-Imam Muhammad Ibn Saud Islamic University in 1982 (ALECSO 1994: 47) and continued cooperating with its TAFL Institute in the Nineties. In 1992, al-Dukhayl participated in the Meeting of Tunis, representing the aforementioned Institute, which showed the peculiar teaching orientation mentioned above. Hence, al-Dukhayl reported a series of best practices, which took inspiration from various teaching philosophies debated in Saudi Arabia during the previous fifteen years. Among them communicative practices, structural orientations and propensity for traditional language contents. In particular, the scholar highlighted the importance of the use of both audio-visual tools and communicative exercises in the AFL class. Moreover, the teaching practice used at the Arabic Language Teaching Institute put listening and speaking first, then reading and writing, a principle that linked educators from Riyadh to other TAFL scholars who took similar stances in the previous decades (e.g. Souissi 1979; Sieny and al-Kassimi 1980; Ben



Ismail 1983; Al Naqa 1985a; Taima 1986; Abdelaziz and Sulayman 1988; Alqmati 1992). Not only, contents of lessons and textbooks concentrated on classical themes of the Arab-Islamic culture, such as the Holy Qur'an, the *ḥadīth*, Quranic exegesis, Islamic history, literature, rhetoric, etc. In this sense, the Arabic Language Teaching Institute of Riyadh published a textbook series (*silsila*) that took into consideration the principles outlined by al-Dukhayl, which was one of its editors (see al-Hamid 2004 [1986]).

Always linked to the concept of a multimethodological approach, though different in its essence, one could find the teaching orientation followed at Ma'had al-Ḥarṭūm, which took inspiration from the various TAFL teaching traditions brought to the Sudanese learning environment by its students, who came from a multitude of foreign countries. In 1991, Ma'had al-Ḥarṭūm Director Awn Alsharif Qasim (Qāsim) affirmed that the institute tried to take advantage of this situation, in order to improve and analyze the question of TAFL methods from various perspectives (Qasim 1992: 117). However, event though researches and dissertations explored this kind of syncretic considerations, putting theoretical affirmations and objectives into practice represented another challenge.

### *Scholarly Production*

With respect to TAFL scholarly production, in the 1990s the works were mainly theoretical researches, textbooks, reports, proceedings, practical handbooks, reference guides, translations, syllabi, etc., (e.g. de Beaugrande 1980; IBLV 1990; Richards and Rodgers 1990; Souissi 1990, 1991; al-Kassimi and al-Sayyid 1991; Muhammad and Sieny 1991; Sieny 1991, 1994, 1995; Souid 1991; ALECSO 1992, 1994; al-Tayyib al-Shaykh 1993; Badawi, Abdellatif, al-Rabi'i 1993; al-Batal 1995; Kallas 1995 [1990]; Abd al-Khaliq 1998; Bahjat 1999; Alqmati 2000). These books concentrated on various topics, like: reference levels, Arabic language proficiency, best practices, language simplification, teachers' training, Arabic language teaching methods, testing, diglossia, language curriculum, etc.

The countries in the Arab world, where scholars actively contributed to develop TAFL in this time span were Tunisia, Saudi Arabia, Egypt, but also Libya, Sudan, Jordan and Mauritania to a lesser degree. In particular, Libya saw the publication of TAFL textbooks (Souid 1991; Alqmati 2000) and a fair activity on TAFL. Sudan witnessed the participation of some of its scholars in international forums, but at the same time the weakening of some organizations like the "Southern bureaus Division" (Qasim 1992: 99).

Of utmost importance, the movement on Teaching Arabic as a Foreign Language witnessed in Tunisia, which involved many Arab scholars of different provenance. This movement was possible thanks to ALECSO and its International Cooperation Board, which fostered meetings, activities and the publication of textbooks and other significant works. For example, in 1992, ALECSO published the Proceedings of the Meeting of Tunis, held the year before between the TAFL centers directors of the Arab world. The volume represented a complete work that grouped the most relevant scholars' positions and experiences in the field of TAFL from its dawn to the early Nineties. Best practices were presented and these regarded many Arab countries such as Tunisia, Egypt, Saudi Arabia, Sudan, Libya, Jordan and Mauritania.

Of note the fundamental contribution by Essaid Mohammed Badawi. The scholar was famous for two widely acclaimed publications: the dictionary of Egyptian Arabic (Hind and Badawi 1986) and "Contemporary Arabic levels in Egypt" (*Mustawayāt al-‘arabiyya al-mu‘āšira fī Miṣr*) issued in Cairo in 1973, which dealt with linguistic issues. However, most important, the scholar was known for his affiliation to one of the most influential TAFL foreign institutes in the region. At that time, in fact, Badawi was the Director of the Arabic language Department of the American University in Cairo, which started the Master of Arts in Teaching Arabic as a Foreign Language in 1979. This condition allowed him to remain in contact with the improvements carried out by those scholars who operated in the field of TAFL in the United States. Not by chance, Badawi brought to the surface a topic of paramount importance linked to the theories and applied studies that he had the opportunity to come across. Therefore during the Meeting of Tunis, Badawi's contribution concentrated on proficiency, which was translated with the term *kafā'a*, usually employed for "competence". The scholar described it as the "final objective (*hadaf nihā'i*) of teaching and learning Arabic by means of the four language skills" (Badawi 1992: 48). Then he went on: without a serious definition of this final objective nothing could be done, neither teaching Arabic for specific purposes, nor programmed teaching, etc. (ibid. 57).

The question of Arabic language proficiency was raised a decade before in the United States, when Raji Rammuny revised the APT at the beginning of the Eighties (Rammuny 1983) and proposed a subdivision of Arabic language reference levels on the basis of proficiency. The scholar was then followed by a series of debates (e.g. Allen 1984, 1985; ACTFL 1989) and after less than a decade Badawi opened the discussion on proficiency in Tunis, put this topic in the limelight and started a change in the TAFL within the Arab world, which faced new challenges during the 1990s. Therefore, Badawi's contribution could be considered a manifesto of the new TAFL, which was brought again to a further stage, after development,

into international discussion forums. The article contained pragmatic actions to be pursued and called for a general commitment among TAFL scholars, who should work on proficiency both inside and outside the Arab world, without delaying or postponing the debate (Badawi 1992).

Badawi did not limit himself to discuss the topic outlined above, but he took into account a series of other themes, which were currently debated at international level by arabists, i.e. diglossia, language registers, Educated Spoken Arabic, etc. In this, Badawi represented a key figure, for he was a scholar that could be partially related to the phenomenon that characterized other TAFL Arab colleagues, who moved from their homelands to the United States from the 1960s on. Badawi was born in al-Nakhas, in the Sharqiyya Governorate in 1929 and after studying in Cairo and obtaining his Ph.D. at the University of London, he had a short teaching experience in Egypt and Sudan at Omdurman Islamic University. Then, from 1969 he moved to the American University in Cairo and became Curriculum Advisor at the Center for Arabic Study Abroad (CASA) in 1970. Badawi was therefore linked to the United States, but at the same time instilled a love of Arabic in students directly in his home country. At the Meeting of Tunis Badawi proposed a translation of the distinguished level contained in the *ACTFL Arabic Proficiency Guidelines* (ACTFL 1989). As for the other levels, they were not reported extensively, but only mentioned in translation. These were: novice (*mustağidd*), intermediate (*mutawassit*), advanced (*mutaqaddim*), superior (*mutafawwiq*) and distinguished (*mutamayyiz*). Nonetheless, Badawi's translation was a good tool for TAFL scholars, teachers and experts, who were given the opportunity to gap the bridges that were lacking in the field for long time. The distinguished level descriptors, in fact, helped them to discuss, make arrangements and finally agree upon levels on the base of students' proficiency.

Partially related to Arabic proficiency levels, one could find the discourse highlighted by al-Dukhayl on the curriculum followed in class and on the textbook series published at Al-Imam Muhammad Ibn Saud Islamic University in Riyadh (al-Hamid 2004 [1986]). The curriculum, in fact, was divided into four levels: the first two called "elementary levels" (*marḥala asāsiyya*) and the others "scientific levels" (*marḥala ʿilmiyya*), (al-Dukhayl 1992: 71). These started with simple tasks and gradually increased complexity, singling out classical subjects such as Quranic exegesis, Islamic history, rhetoric, etc. This level partition, together with the textbook series, was the fruit of the experience of the educators and editors that worked in the field of TAFL at the Arabic Language Teaching Institute of Riyadh, who started working on the project in early 1982 (1402 H). The aim of the textbook series was mainly presenting the Arabic

language, as a means of diffusing the Islamic culture among students. As a result, these would have the possibility to acquire a wide knowledge on the topic and continue their studies in Arab universities. The series was composed of students' books, calligraphy copybook (*kurrāsa al-ḥaṭṭ*), but also teachers' guides (*dalīl al-mu'allim*) and glossaries, which increased in number during the years and reached more than 50 books in total by 2004 (al-Hamid 2004 [1986]).

At the Meeting of Tunis of 1992, al-Dukhayl informed the audience on the best practices carried out in Riyadh at the Arabic Language Teaching Institute and with them he included a detailed description of the curriculum mentioned above. For instance, he pointed out that in the first level special attention was drawn to good pronunciation and reading at normal speed. This principle represented already an ascertained teaching practice, supported by theoretical discussions of many other TAFL scholars in the past (Souissi 1979; Sieny and al-Kassimi 1980; Ben Ismail 1983; Sieny, Abdelaziz, Husayn 1985; etc.). In addition the first level encouraged free expression and the development of the four language skills together with the study of religious sciences. The second level of the textbook series asked students to perform more complex tasks like writing personal letters or summarizing thoughts. Third level increased again the complexity of tasks and placed specific vocabulary (e.g. religious) side by side with the basic one, which was still object of fixation, together with the topics learned during the second level. The improvement of calligraphy was also take into account in this level, an aspect that showed the great importance given to handwriting by Arab educators. Not only, literature, history of literature (*tārīḥ al-adab*) and authors biographies were object of in-depth study. In the end, level four was the last step of the curriculum created by the team of TAFL experts in Riyadh. It included scientific language, Islamic studies, rhetoric and a specific attention for clarity of speech (*bayān*), adequacy of expression (*ma'ān*) and ornamentation of speech (*badī'*). It trained students so that they could follow any lessons at university level, which was one of the issues that led to the creation of the Arabic Language Teaching Institute of Riyadh itself at the beginning of the 1980s.

Of note also, the fact that al-Dukhayl reported the existence of a placement test (*iḥtibār taḥdīd al-mustawā al-luḡawī*) and a certificate of proficiency (*ṣahāda*) at the TAFL Institute of Riyadh, which offered a Master's Degree in TAFL, night classes and a diploma in AFL since the mid Eighties (al-Dukhayl 1992: 85). The test tried to place students at the most appropriate level at the beginning of the AFL courses, while the proficiency certificate aimed to give an official recognition on the grade of students' linguistic preparation at the end of the cycle.

Other lectures were presented during the Meeting of Tunis. The Tunisian scholar Ridha Souissi carried out an applied research by handing out a survey to 1,000 foreign students of Arabic both inside and outside the Arab world. To support it from the theoretical point of view, Souissi based on some classical researches in the field of TAFL (al-Kassimi 1979; Bakalla 1980; Sieny and al-Kassimi 1980; Rammuny 1980c) and more recent findings, among which one should mention scholars' contributions like Madkour (1985), Taima (1989), Souissi (1990, 1991) and the debate that took place at the 4<sup>th</sup> International Forum on Arabic linguistics held in Tunis at the end of the 1980s (Souissi 1989). In this light, it is worth mentioning that Souissi used to take inspiration from European – especially French – references (e.g. Souissi 1979), however this time he showed a change of trend, since he started to base himself on researches carried out in the Arab world. The results of the survey highlighted the fact that AFL learners usually chose to study Arabic for cultural and work purposes, a trend that characterizes Arabic language learning still today.

Always at the Meeting of Tunis, other scholars put in the limelight the matter of language mistakes among foreign learners of Arabic. This was the case of Mohamed Alqmati. In his contribution, the scholar maintained that mistakes (*aḥṭā'*) depended on different variables, namely the language, the environment and the student himself. However, most important, Alqmati provided a list of frequent mistakes made by AFL learners. These were extracted from copybooks, where students were requested to write homework and compositions. Not only, Alqmati also collected a series of oral mistakes, which he had the opportunity to write down on paper thanks to students' oral interviews recording. The mistakes were then classified into categories, which mainly concerned spelling and translation. To this, analysis and solutions (*'ilāğ*) were provided. Alqmati (1992) maintained that mistakes could be corrected through continuous training (*tadrīb mustamirr*) on sounds articulation, pairwise language comparisons, newspaper reading, listening and the use of Arabic as the only vehicular language in class.

Moreover, the Libyan scholar suggested speaking Modern Standard Arabic in the AFL class to teachers, an aspect stressed by other scholars in the past (e.g. Hassan 1983). In this sense, TAFL classroom practice highlighted the fact that some instructors sometimes resorted to colloquial varieties while teaching, an aspect to which some scholars opposed since they considered MSA as the only variety to be learned and taught. In addition, Alqmati (1992: 39) encouraged students to take advantage of the opportunities that allowed them to speak MSA outside the classroom. This suggestion may seem a first step towards students' autonomy, but represents at the same time a strong will, that is to use MSA in appropriate social contexts.

Last but not least, Muhammad Mamduh Badran, a Syrian scholar born in 1936 (ALECSO 1994), focused on classical TAFL themes, such as: Arabic language simplification and teaching methods improvement. In addition he asked himself “what” to teach (*māḍā nudarrisu?*) in the AFL class, a topic frequently debated among Arab scholars in the past. Nonetheless, instead of concentrating on the diglossic matter and on “which” variety to teach, the scholar shifted the discussion focus to the contents of Arabic language teaching. Badran (1992: 42) affirmed that the contents choice depended on the typology of students and their interests. This statement probably took inspiration from the researches published in the previous decade, when scholars like Rushdi Ahmed Taima and Mahmoud Kamel Al Naqa investigated the training needs of AFL learners and created notional syllabi (Taima 1982; Al Naqa 1985b). In this light, Badran affirmed that if students’ interests were linked to tourism and contacts with speakers of Arabic, teachers had to provide them with everyday language, besides encourage communication and Arabic language use in real life situation. The Syrian scholar, then, asked himself another question, which the traditional debate on diglossia had postponed for many years. The question was “how” to teach (*kayfa nudarrisu?*) and analyzed the methods for Arabic language learning and teaching. In this, Badran refused the traditional method, which consisted of theoretical teaching (*talqīn naẓarī*) and embraced a practical orientation, which placed itself between the structural and the communicative approach.

At the Meeting of Tunis the group of experts drafted a series of recommendations (*tawṣiyāt*). In these, one could find the foundation of the “Council of the TAFL centers directors” (*maǧlis li-mudīrī al-ma‘āhid wa-l-marākiz al-‘arabiyya li-ta‘līm al-luġa al-‘arabiyya li-ġayr al-nāṭiqīn bi-hā*) and the “TAFL teachers’ league” (*rābiṭa li-mu‘allimī al-luġa al-‘arabiyya li-ġayr al-nāṭiqīn bi-hā*), which was proposed by the ALECSO General Director Musareī al-Rawī (Musārī‘ al-Rāwī) and the Assistant Abdelwahhab Bouhdiba (Būḥḍība). Their effective establishment was then entrusted to the ALECSO International Cooperation Board.

With respect to the aims of the “Council of the TAFL centers directors”, it proposed to meet every two years, in order to coordinate the efforts in the field of teaching Arabic as a foreign language and Arab-Islamic culture development abroad. In addition, it aimed to start common projects; organize training sessions, like TAFL teachers’ training; exchange teachers, experiences and information; cooperate for the realization of curricula, teaching materials, audio-visual tools; publish books, researches, etc.

As for the League, all the members working in the TAFL centers around the Arab world could be part of it. The League aimed to gather educators and people involved in the field of TAFL in

general, in order to allow them to discuss, exchange experiences and increase their expertise. The League proposed to achieve these objectives by means of translations, exchange of experiences, organization of conferences, teachers' training sessions and publication of works devoted to TAFL such as frequency lists, theoretical and applied researches. Its headquarters were established at the premises of Ma'had al-Ḥartūm.

Furthermore, a series of actions and strategies for the future of the subject were added to the general "Recommendations of Tunis". The group of TAFL centers directors, together with the TAFL scholars that lectured during the Meeting of Tunis, expressed themselves positively for the creation of divisions and centers dedicated to the field of TAFL within the Arab world. It was suggested that these centers offered scholarships for the development of theoretical, applied researches and promoted periodic training sessions for teachers in which modern teaching methods were used. In this light, teachers had to be provided with adequate knowledge of linguistics and phonetics (cf. ALECSO 1992). As for researches, the group of scholars encouraged the dissemination of existing relevant works within the TAFL centers circuit, besides producing more studies that took into consideration the peculiarities of the Arabic language. Last but not least, the Recommendations of Tunis aimed to cure some classical problems connected to the Arabic language, like the simplification of its rules, by taking advantage of modern linguistic researches.

The Recommendations were soon put into practice. After only two years, in 1994, the "TAFL Arab scholars' guide" (*Dalīl al-ḥubarā' al-'arab fī maḡāl ta'līm al-luġa al-'arabiyya li-ġayr al-nāṭiqīn bi-hā*) was published by ALECSO and its International Cooperation Board in Tunis. The work represented the first step for the effective creation of the TAFL teachers' league (cf. ALECSO 1994: 8) and aimed at reporting the experience of the various Arab countries in the teaching of Arabic as a foreign language. Therefore it provided a list of 121 scholars that contributed to this field. Scholars were presented through their biographical data, affiliation, scientific production and research fields and they were subdivided according to their provenance, namely Saudi Arabia, Egypt, Jordan, Iraq, Tunisia, Sudan, Syria, Libya, United Arab Emirates and Qatar. The work was part of a series of guides promoted by the International Cooperation Board and it tried to put into action the Recommendations of Tunis. In this sense, it aimed to help experts in the field of TAFL, so that they could cooperate for a common mission and exchange expertise.

Nonetheless, despite this good start, the second half of the 1990s saw a general lack of cooperation between the TAFL institutes that took part in the Meeting of Tunis and until the turn of the new century no other general meetings were organized. To this extent, Alosaili

(2002) reported that there were no visits, exchange of expertise, students or professors between the institutes, as the Recommendations encouraged. Moreover, the thesis and researches carried out in these institutes were rarely put in a network and therefore remained unknown also to field specialists. This situation lasted until 2003, when a new meeting of the TAFL centers directors in Khartoum broke the silence (see § In the 21<sup>st</sup> Century 2000-2015).

In the 1990s other scholarly publications were issued in Tunisia, which turned into a fertile place for the debate on TAFL. For example, the Tunisian linguist Ridha Souissi drew his attention again to TAFL. In the year 1990 he published “Fundamental structures for Arabic as L2” (*al-Hayākil al-asāsiyya li-luġa al-‘arabiyya luġa tāniya*); then the year after he issued a frequency list entitled “Communicative Arabic” (*‘Arabiyya al-tawāṣul*). Both works were printed in Tunis, where the scholar was famous for his publications and contributions to the national debate on linguistics, TAFL and language teaching in general. In particular, the frequency list was a long-term achievement, which Souissi started to work on since the end of the 1970s, when he underlined the urgency of syllabi construction (Souissi 1979).

At the beginning of the 1990s, the second part of the Bourguiba new textbook series (*silsila ġadīda*) was published in Tunis. The book, together with the first level of the series substituted the elder series (*silsila qadīma*), which made history and competed with other renowned examples of textbooks (e.g. Badawi and Younis 1983; Badawi, Abdellatif, al-Batal 1987; al-Hamid 2004 [1986]; Taima and Al Naqa 2009 [1983]). In particular, the second level presented a series of cultural themes like the first level, though went in depth providing more complex texts on important personalities of the recent Tunisian history, like the writer Azzeddine Madani (al-Madanī) or the poet Aboul-Qacem Echebbi (Abū al-Qāsim al-Šābbī), etc. The book remained an experimental version (*nusha taġribiyya*) until the end of the decade, contrary to the first level, written by Zahia al-Gafsi, instructor at the Tunisian School, who later became known for her textbook, on which a new generation of foreign learners began to study.

Other Arab countries saw the appearance of works dedicated to TAFL in this period. In Riyadh, for example, Omar Sulayman Muhammad published a workbook with Mahmoud Esmail Sieny, entitled “Functional dictation for intermediate AFL learners” (*al-‘Imlā’ al-waṣīf li-l-mustawā al-mutawassiṭ min ġayr al-nāṭiqīn bi-l-‘arabiyya*). The workbook was issued in 1991 and was dedicated to dictation and aimed at facilitating foreign learners of intermediate Arabic to improve their writing skills (*kitāba ṣaḥīḥa*), in particular orthography (*hiġā’*) and



punctuation (*tarqīm*). The work was conceived by Muhammad after his teaching experience at Maʿhad al-Riyād, which started in 1983 (cf. Muhammad and Sieny 1991). It was also a personal response to a felt need by learners to develop writing properly. Not only, the workbook activities enhanced the other language skills through a varied typology of exercises, e.g. cloze, transformation, decoding. In order to prepare students for language tasks and activities, Muhammad encouraged the use of class discussion, an aspect often stressed by other scholars in the past (Qura 1972 [1969]; al-Maʿhad al-qawmi 1981; Sieny, Abdelaziz, Husayn 1985; Abdelaziz and Sulayman 1988). In addition, the technique proposed by Muhammad was clearly inductive: activities were introduced through class discussion where the teacher prepared his students on new vocabulary, then exercises were carried out and grammar rules were explained (Muhammad and Sieny 1991). However, most important, the teaching philosophy that pervaded the whole work was inspired by Dawud Abduh's functional way, outlined in "Towards Arabic language functional teaching" (see above). Muhammad refused the traditional dictation technique, which he affirmed to be useless in real life situations and embraced Abduh's "functional approach", which encouraged natural use of language.

In Saudi Arabia, Mahmoud Esmail Sieny did not only coauthor the workbook with Omar Sulayman Muhammad. The scholar that animated the TAFL scene during the 1970s and 1980s now concentrated on Arabic for specific purposes. Between 1991 and 1995, Sieny published the textbook series entitled "*al-Qirā'a al-ʿarabiyya li-l-muslimīn*" (Reading Arabic for Muslims), which consisted of three volumes (Sieny 1991, 1994, 1995), all printed in Beirut by Librarie du Liban (*maktaba Lubnān*). The volumes gradually increased the complexity of the language, going from simple sentences to more complex texts and from the first to the third level.

For the textbook realization, Sieny cooperated with a group of scholars, namely Muhammad H. Abul-Futouh (Abū al-Futūḥ), Anwar R. Badruddin (Badr al-Dīn), Mustafa O. Humaidah (Ḥumaydah), Ahmad A.W. Alshaarani (al-Šaʿarānī) and Saleh M. Saleh (Šāliḥ). The series was conceived by its authors in order to answer what they believed an urgent need of Muslim learners of Arabic: reading Islamic texts (*nuṣūṣ islāmiyya*), an aspect that the scholars had the opportunity to notice during their teaching experience conducted in Saudi Arabia and abroad (cf. Sieny 1991). For this reason the textbooks presented contents linked to Islam such as Islamic history and doctrine. The choice of vocabulary was based on the authors' academic studies of the language of the Holy Qur'an, law, and in particular on some specific texts concerning Islamic culture. Therefore an Arabic-English / English-Arabic glossary was provided. Focus on written comprehension (*madda ʿarabiyya maqrū'a*) was favored instead of

burdening students with composition or expression. Exercises trained learners on comprehension (*istī'āb*), lexicon (*mufradāt*) and grammatical structures (*tarākīb naḥwiyya*). This last typology of exercises, for instance, asked students to read either Qur'anic verses or prose texts. Even though these tasks seem to have a traditional teaching orientation, Sieny (1991) affirmed that learners were requested neither to learn by heart vocabulary lists, nor compose sentences showing the use of grammar, though to achieve comprehension of texts through exercises. In this sense, the textbook series tried to follow the functional grammar (*naḥw waḥīfī*) orientation.

The textbook series by Sieny confirms once again the inclinations of the kind of TAFL that originated in Saudi Arabia. The tendency of considering religion and Islamic culture as key aspects of the teaching of Arabic to foreign learners was a distinctive trait of Saudi TAFL both in the 1990s and in the previous decades. This fact distinguished the Saudi debate on TAFL from the other discussions that originated in other Arab countries, like Tunisia, Egypt or Sudan. There, debates and scholarly publications on TAFL acquired specific features, each of them different from the others and this because of numerous factors: from market trends to social, cultural or historical reasons. For example, while in Sudan the peculiar language panorama influenced the debate on TAFL and the researches completed at Ma'had al-Ḥartūm, in Tunisia the discourse on TAFL was mainly secular and to a certain degree it took inspiration from foreign language teaching in the French context. In Saudi Arabia the composition of AFL learners that studied in the country played a key role in the development of TAFL and researches on it. Not only, the fact that the Kingdom was ruled by a King, Protector of the Two Holy Cities of Islam, was also a fundamental aspect that oriented TAFL towards religious scopes rather than mere linguistic ones.

In 1991, another protagonist of the debate on TAFL, Ali al-Kassimi published a book entitled "Educational techniques in TAFL" (*al-Taḥniyyāt al-tarbawīyya fī tadrīs al-luḡa al-'arabiyya li-ḡayr al-nāṭiqīn bi-hā*) for ISESCO. The work reported a series of modern teaching techniques and explained how to use and take advantage of them in the AFL class environment, by stimulating and motivating learners. The book mixed both theory and practice and was mainly dedicated to Arabic language educators (al-Kassimi and al-Sayyid 1991).

In 1993 Husayn al-Tayyib al-Shaykh wrote "Analysis on the mistakes made by AFL learners at the African Islamic Center of Khartoum" (*Taḥlīl aḥṭā' muta'allimī al-luḡa al-'arabiyya min ḡayr ahli-hā bi-l-markaz al-'islāmī al-'ifriqī bi-l-Ḥartūm*). The book contained the frequent mistakes of AFL learners and placed itself near other similar contributions of the same decade (Alqmati 1992; al-Khatib in ALECSO 1992).

In parallel, one should mention the scholarly production on TAFL issued in the United States in the Nineties. The TAFL scene was in fact active in this period and concentrated on various themes, such as Arabic language proficiency, reference levels, curriculum, best practices, technology applied to the study of Arabic, testing, etc. First of all, the symposium “The Teaching of Arabic in the 1990s: Issues and Directions” held at the School of Arabic at Middlebury in 1992 (see above) was followed by a Proceeding book. The lecturers’ extensive discussion on TAFL that took place in that occasion was put on paper on *The Teaching of Arabic as a Foreign Language*, which was edited by Mahmoud al-Batal in 1995 and became an influential work on the international scale. Mahmoud al-Batal (al-Baṭāl) was a name already known in the field of TAFL. He was a scholar of Arab origin that generally wrote on TAFL, Arabic (e.g. al-Batal 1988, 1992) and participated in the drafting of the second volume of the “Basic course for teaching Arabic to speakers of other languages” (Badawi, Abdellatif, al-Batal 1987), issued in 1987 by ALECSO. The scholar then moved to the United States and started teaching Arabic at Emory University (Atlanta, Georgia) from 1993 until 2006, when he became associate professor of Arabic at the University of Texas at Austin.

The work edited by al-Batal collected TAFL scholars’ points of view and practical experiences, which mainly referred to the North American context, although there were also some contributions of scholars affiliated to TAFL institutes based in the Arab world, i.e. the American University in Cairo (Elgibali and Taha 1995; Taha 1995). This fact gave the opportunity to have a look at Arab contributions set in an international context, as it happened in the great meetings of TAFL that followed one another during the previous decades, for instance the symposia held in Madrid in 1959, Riyadh in 1978, etc.

Elgibali and Taha (1995) reported the Egyptian experience carried out at the American University in Cairo Arabic Language Institute, which housed the Center for Arabic Studies Abroad (CASA). Elgibali is in fact an Egyptian scholar, who taught at the American University in Cairo (AUC) by that time. He was born in 1955 and received a doctorate in general linguistics from the University of Pittsburgh, Pennsylvania. Elgibali was later known as instructor and scholar in the field of TAFL. As a matter of fact, he has taught Arabic in the United States, Kuwait, Egypt, Lebanon, (ALECSO 1994); he is also the author of several seminal publications<sup>12</sup> (Elgibali 1996, 2005) and associate editor of the *Encyclopedia of Arabic Language and Linguistics* (Versteegh 2006-2009). As for Zeinab Taha, she is an Egyptian

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<sup>12</sup> Cf. <https://sllc.umd.edu/user/elgibali>

scholar, who has been teaching Arabic at the AUC since 1981. Taha received her Ph.D. from Georgetown University in 1995 and was later known in the field of TAFL for co-editing the *Handbook for Arabic Language Teaching Professionals in the 21st Century* with Kassem Wahba and Elizabeth England (Wahba, Taha, England 2006).

In their article issued in the Proceedings edited by al-Batal (1995), the two scholars reported the teaching methods, *modus operandi*, frequent problems experienced in the ASL class at the Arabic Language Institute of Cairo. Not only, they discussed some issues that characterized the wider debates of that decade and precisely the question of Arabic language proficiency and testing, mentioning the Arabic Proficiency Test (APT) created in the United States in the previous decades (see § Development 1970s). In this light, it is worth mentioning the contributions of some other TAFL scholars of Arab origin, who moved to the United States and taught at university level there. For example, Raji Rammuny presented the development of the New APT in his lecture of 1992, and then in the Proceedings of the symposium (Rammuny 1995). The scholar was famous because he participated in the Riyadh Symposium and cooperated in the construction of the APT with other Arab scholars like Sami Hanna, Salman al-Ani, Hamdi Qafisheh. Between 1991 and 1992 the APT was revised again; Raji Rammuny now cooperated with Mahmoud Esmail Sieny<sup>13</sup> and a working team consisting of John Clark, Ernest McCarus, Charles W. Stansfield and Dorry Kenyon (cf. Rammuny 1992). This time the New APT was field-tested ensuring a high degree of reliability. Furthermore, it was revised and implemented, as its authors now inserted a section dedicated to speaking, besides listening, reading and writing (Rammuny 1993). The test aimed to measure general proficiency in literary Arabic and included simple utterances, conversations, but also radio, television announcements and gradually increased its level, for example with proverbs, jokes and poetry readings. In this light, it also followed the *ACTFL Arabic Proficiency Guidelines*, as it tested examinees at proficiency levels from Novice High through Intermediate and Advanced to Superior. It provided a Rater Training Manual, an Arabic Rating Scale and a scoring table with equivalences between percentage scores and the ACTFL scale. In particular, the Arabic Rating Scale was created by Rammuny and represented a grid of descriptors organized in four parameters: comprehensibility (*fahm al-istiğāba*), fluency (*ṭalāqa fī al- ḥadīṭ*), quantity (*kammiyya*), linguistic and cultural accuracy (*naw'iyya al-istiğāba*).

The New APT also served a wide range of situations, from placement to measurement of students' progress and competency testing. With respect to speaking, the APT aimed to

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<sup>13</sup> Cf. [http://dr-mahmoud-ismail-saleh.blogspot.it/p/blog-page\\_10.html](http://dr-mahmoud-ismail-saleh.blogspot.it/p/blog-page_10.html)

evaluate both learners' fluency and accuracy in Arabic and this through conversation, personal background, topic, situation or picture-based questions (cf. Rammuny 1995: 333). According to Rammuny the examinees taking the oral part were asked not to accommodate Arabic to the geographical dialects, but rather to use the type of Arabic which was linguistically and socially appropriate for each situation (cf. id.). In this sense, the Arabic Speaking Proficiency Test differed from the ACTFL Oral Proficiency Interview (OPI) in terms of duration and administration. The OPI was and is a 20-30 minutes conversation that measures how well a candidate speaks a language, by assessing the global speaking ability (ACTFL 2012). While the OPI was (and is) individually administered by a certified ACTFL tester, the (New) APT could be handed out to a group of examinees in the language laboratory (cf. Rammuny 1995: 337). With the 1990s, the two tests history started to converge and overlap, as Rammuny (1995) declared that both the OPI and the New APT were going to be administered to Arabic language students in the 1995 Summer Program at the University of Michigan and at Middlebury College.

In the United States, 1995 saw the publication of another influential TAFL work, and precisely a textbook: the *Al-Kitaab fii Ta'allum al-'Arabiyya* (hereafter simply *al-Kitaab*). The first volume was issued for the first time in 1995 by Georgetown University Press and was followed by the second and third volume in 1997 and 2001 respectively (Brustad, al-Batal, al-Tonsi 1995, 1997, 2001). As Nielsen stated, with *al-Kitaab* the teaching of Arabic acquired a genuine communicative textbook (cf. Nielsen 2009: 153). Its authors were Kristen Brustad, Mahmoud al-Batal and Abbas al-Tonsi. In particular the last two were names already known in the TAFL Arab scene. Al-Tonsi was an Egyptian scholar born in 1950, known for works like the textbook "Media Arabic" (*al-'Arabiyya wasā'il al-'ilām*) co-authored with Nariman Warraki and published in 1989 by the American University of Cairo. Al-Tonsi was a member of the Arabic Language Institute of the American University in Cairo; from 1986 onwards he worked as instructor at the Middlebury Arabic summer school (cf. ALECSO 1994) and is currently Senior Instructor at Georgetown University School of Foreign Service in Qatar<sup>14</sup>.

*Al-Kitaab* textbook series used Modern Standard, though provided dialogues also in Egyptian and Levantine Arabic<sup>15</sup>; it narrated the story of Maha and Khalid, two Arab Egyptian characters who lived in the United States and in Egypt respectively. The lessons usually began with vocabulary, then a text, followed by questions and tasks. Soon after, grammatical explanations and exercises. At the end of the lesson a series of activities were proposed, e.g.

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<sup>14</sup> Cf. <http://explore.georgetown.edu/people/aa579/>

<sup>15</sup> Cf. <https://www.alkitaabtextbook.com/books/>

role-plays, pair and group activities, reading and listening. According to Nielsen (2009) the textbook offered the learner a perspective on Arabic language and culture, pointing to the globalized reality in which Arabic plays a part from the beginning of the 1990s. With the time the textbook series became known all over the world and was reprinted various times, reaching its third edition in 2013.

### *Conclusion*

In essence, the 1990s were a period of change in the field of TAFL. While the 1970s and then 1980s saw the growth and development of the subject respectively, in this time span scholars went beyond the stage of discovery described by Al Naqa (1985a); they faced new challenges and discussed topics that were poorly debated in the previous period: e.g. Arabic proficiency, reference levels, teaching Arabic to heritage learners, etc. To this extent, Elgibali and Taha (1995: 80) affirmed that serious and basic research had to be done on second language acquisition, teaching methodology, materials development and standardized testing during the Nineties. Furthermore, the teaching of Arabic as a foreign language now found itself in a network, where new relationships were established. As the Assistant General Director of ALECSO Abdelwahhab Bouhdiba stated at the Meeting of Tunis: “we are in the way of cooperation” (*‘alà tariq al-ta‘āwun*).

## Chapter 7

### IN THE 21<sup>st</sup> CENTURY (2000-2015)

The new century opened with a striking event at international level, which influenced both the Western societies and the Arab world. This is the case of the attacks of 11<sup>th</sup> September 2001, commonly referred to as the September 11 attacks or 9/11. These events had repercussions in the field of Arabic language learning teaching. The number of students of Arabic in American universities grew steadily, and as Nielsen (2009: 154) pointed out figures showed an increase of 92.5 percent between 1998 and 2002. Students passed from 5,505 to 10,584 (Welles 2004) and a similar development took place in Europe. The attacks of September 11 were not the only reasons of the increase of enrolment rates in Arabic language courses at university level. In this, the cultural and economic globalization, together with the political changes in the Middle Eastern region played a key role in it. As a matter of fact, the Arab world was – once again – at the center stage of the international political scenario, with the ongoing Arab-Israeli conflict and the beginning of the war in Iraq in 2003. To these happenings, one should add a rising phenomenon in Western societies. Arab migrants now represented a significant slice of the population, bringing their culture and making Arabic become a minority language, spoken in many parts of the public sphere in Europe and the United States (cf. Nielsen 2009).

In this period, some eminent TAFL scholars, continued to give their contributions to the field. Among them for example: Yusuf el Khalifa Abu Bakr, who participated in the Riyadh Symposium of 1978, Ali Ahmed Madkour, Rushdi Ahmed Taima, Mahmoud Kamel Al Naqa, the first Director of Ma'had al-Riyāḍ Mahmoud Esmail Sieny, hereafter called Mahmoud Esmail (Sieny) Saleh<sup>1</sup>. Their works became the basis for further discussion (e.g. Sieny and al-Amin

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<sup>1</sup> At a certain point of his career, the famous Saudi scholar Mahmoud Esmail Sieny (Ṣīnī) substituted his last name with Saleh (Ṣāliḥ). The idea of changing his name was not new to him though, since he already authored works under the name of Mahmoud Esmail (ʿIsmāʿīl) in the past (e.g. Esmail [Sieny] 1975). However, if until the mid 1990s the scholar published his works mainly under the name of Sieny, from the end of the decade his production appears under the name of Mahmoud Esmail Saleh. For instance, at the time of the Khartoum Symposium of 2000, the scholar had already changed his last name, so that if one looks at the lecturers that took part in the meeting, the name Sieny does not appear anytime. Today, the blog of the Saudi scholar is named after the new last name and not the elder one. For the sake of clarity, I will mention both names in the dissertation:

1982; Taima 1985, 1989) as certain scholars relied on them and not only on foreign works, a phenomenon already witnessed in the previous decade (see § New Challenges 1990s), which saw TAFL gradually turning into a subject based on Arab scholars' reference sources. Then, another group of scholars started to establish themselves as experts in the field of Teaching Arabic as a Foreign Language. Even if the aforementioned renowned names of TAFL still continued to issue their contributions, other younger scholars now participated in the debates on TAFL (e.g. Amel Arbi, Abdulaziz Alosaili, Zeinab Taha, Iman Ahmed Haridi). These scholars reported theories that remained previously untouched by TAFL Arab scholars such as the Prague school, the Silent Way (*ṭarīqa ṣāmita*) by Caleb Gattegno, the Natural Approach by Stephen Krashen or the Language Acquisition Device (*ḡihāz iktisāb al-luġa*) by Noam Chomsky (cf. Alosaili 2002). In general, all scholars displayed a scientific and up-to-date approach to the discipline, an aspect that put them in connection with the good practices and the scientific accuracy of the TAFL Arab scholars who wrote on the subject in the previous decade. In particular, the Saudi scholar Abdulaziz Alosaili (al-'Uṣaylī) dedicated much attention to the specificities of AFL Muslim learners, who represented the core market of Saudi TAFL institutes and the focus of Saudi TAFL itself from the very beginning (see § Development 1970s; New Challenges 1990s). These learners needed not only particular care, but also different learning material, as other scholars highlighted in the previous period (e.g. Bahjat 1980; Taima 1982; Sieny 1991, 1994, 1995). In addition, Alosaili highlighted the fact that some teaching methods like the audio-lingual one matched only in part with the peculiarities of the Arabic language, for their typical communicative situations did not favor learners of MSA in their interactions with Arabic speakers (*nāṭiqūn bi-l-luġa*). Similarly, AFL Muslim learners could hardly take advantage from the communicative approach. Alosaili was not the only author that showed this professional awareness though. In 2004, Abdullah al-Hamid reedited the AFL textbook series of Al-Imam Muhammad Ibn Saud Islamic University of Riyadh (al-Hamid 2004 [1986]), which was mainly dedicated to train AFL Muslim students in Arabic, but also in the Arab-Islamic culture, and overall its religious aspects.

### *Wider Debates*

One of the most debated themes of TAFL ever since, teachers' training, was put again in the limelight in this decade, right from its beginning. In October 2000, ALECSO organized a symposium at Ma'had al-Ḥarṭūm. This was entitled "Symposium for the development of the

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Mahmoud Esmail (Sieny) Saleh and provide cross reference in the bibliography. In particular, see under the names: Esmail [Sieny], Saleh [Sieny], Sieny.



programs for teachers of Arabic to speakers of other languages” (*nadwa taṭwīr barāmiġ ‘i‘dād mu‘allimī al-luġa al-‘arabiyya li-l-nāṭiqīn bi-luġāt uḥrā*). As it happened in the 1990s, the lecturers that took the floor during the Symposium highlighted some best practices in the field. For example, Essaid M. Badawi informed the audience on the Master of Arts on TAFL organized at the American University in Cairo from the late Seventies; Muhammad Zayd Baraka reported the know how of Ma‘had al-Ḥartūm, and Tag al-Sir Bashir (Tāġ al-Sirr Bašīr) the experience of the International University of Africa (IUA) Arabic Language Institute, hereafter shortened IUA Institute (Bashir 2000). In addition, Hadid al-Sa‘idi (Ḥaḍīd al-Šā‘idī) reported the experience of the “Arabic language teaching division” (*šū‘ba ta‘līm al-luġa al-‘arabiyya*) of the Islamic University of Medina (al-Sa‘idi 2000). To these lectures, one may add other more focused presentations, such as the one by the Palestinian scholar Khalil Ahmed Amayra (‘Amāyra), who stressed the cultural preparation of TAFL teachers (Amayra 2000), the Saudi scholars Mahmoud Esmail (Sieny) Saleh and Abdulaziz Alosaili (al-‘Uṣaylī), who discussed the professional aspects of TAFL teachers’ training and the implications of microteaching (*tadrīs muṣaġġar*) in the training sessions, respectively (Alosaili 2000; Saleh [Sieny] 2000).

These last lectures together with other scholarly contributions of the following years concentrated more on TAFL teacher’s profile, an offshoot of teachers’ training, which had been already discussed in the previous decades (Madkour 1985; Souissi 1992; Badran 1992) and was now put again under discussion. In particular, in 2002, Abdulaziz Alosaili denounced the fact that prospective teachers of AFL lacked of preparation in education and were not proficient in any foreign language. For this reason, they only read works in translation, which however represented a little part of the references on Foreign Language Teaching available. Nonetheless, AFL instructors were usually knowledgeable about Arabic and its literature; but despite this fact, the Saudi scholar added that they had to master also the history of the language and its developments in order to teach Arabic in class (cf. Alosaili 2002: 266).

Of note, a more complete contribution on the topic in the work by Madkour and Haridi (2006), where the authors provided a series of guidelines for the proper training of the TAFL teacher and a list of common themes that this last should know in order to teach Arabic. In specific, the authors took inspiration from both Arab and non-Arab scholars (Caruso 1982; Catron and Allen 1993; Jabir 2000) and affirmed that the ideal teacher should be motivated (*šahṣiyya dāfi‘iyya*), behave professionally (*sulūk mihnī*) and have a propensity for success (*tawāġuh naḥwa al-naġāḥ*), (cf. Madkour and Haridi 2006: 196). Once again, the topic of TAFL

teachers' training took the lion's share among the debates on Teaching Arabic as a Foreign Language, showing that from 1970s on the discussion was not fully exhausted yet.

In January 2003, ALECSO organized another symposium, this time dedicated to the teaching of Arabic for specific purposes. The symposium was held at Ma'had al-Ḥarṭūm and was entitled "Symposium on the teaching of Arabic for specific purposes" (*nadwa ta'līm al-luġa al-'arabiyya li-aġrād ḥāṣṣa*). In this occasion, lecturers either spoke about the main topic of the meeting, for example: Taima (2003), but also al-Imam (2003), who made a presentation on Arabic for journalism (*al-'arabiyya li-aġrād ṣaḥāfiyya*). In addition, they reported other themes, e.g. the AFL teachers' linguistic requirements (Abu Bakr 2003), the TAFL experience carried out in the American schools and paid special attention to the Muslim American Society Council for Islamic Schools (MASCIS), (cf. al-Rih 2003).

Always related to this field, one can find the reflections made by Alosaili in his work published one year before (Alosaili 2002). The Saudi scholar's main aim was that of describing AFL Muslim students' writing problems, who represent a typology of learners related to Arabic for specific purposes, and precisely "Arabic for religious purposes" (*ta'līm al-luġa al-'arabiyya li-aġrād dīniyya*). In this light, Alosaili discussed the specificities of this kind of learners and he underlined that AFL Muslim students often tend to write words, which follow the Quranic version instead of the MSA one (e.g. 'ayyu-ha instead of 'ayyu-hā). This discussion, indirectly links Alosaili to a wider reflection, namely the pedagogical implications of "Teaching Arabic for specific purposes", which differ from TAFL in general. As a matter of fact, AFL Muslim learners have usually been exposed to Arabic before, especially for what concerns written texts like the Holy Qur'an and its recitation. As a result, the classes of AFL Muslim learners differ from simple AFL ones, and can be partially associated with ASL students' learning process and the dynamics of TASL in general.

At the end of 2003, Ma'had al-Ḥarṭūm organized another meeting, which grouped TAFL centers directors of the Arab world, as it happened in Tunis in the early Nineties. Not by chance, the meeting bore quite the same name: "Meeting of TAFL centers directors" (*iġtimā' mudīrī ma'āhid ta'līm al-luġa al-'arabiyya li-l-nāṭiqīn bi-luġāt 'uḥrā*), hereafter referred to as the "Meeting of Khartoum". During the meeting, the centers directors took the floor and spoke about various topics. Among them, for example, Rushdi Ahmed Taima who spoke about TAFL centers in general (Taima 2003b). The fact that directors managed to gather again in one dedicated occasion to discuss the state of the art and future challenges of the institutes and TAFL in general, means that the aims of the International Cooperation Board established during the 1980s and then 1990s were somewhat fulfilled and a sort of network was created.

In September 2009, another important event on TAFL took place, this time outside the Arab world, in Spain. The “Congreso Internacional sobre Enseñanza de la Lengua Árabe como Lengua Extranjera” (Arabele2009) was held in Madrid at Casa Árabe. This congress was different from the others that took place in the same decade, and it reminded of those huge networking opportunities that characterized the early days of TAFL in the Arab world. Arabele2009, in fact, managed to gather TAFL scholars from the Arab world, Europe and North America; it had not only a regional scope but also an international one. There TAFL scholars had the possibility to exchange points of view and experiences once again, as it already happened in the past, for instance during the symposia held in Riyadh or Rabat between the end of the Seventies and the beginning of the Eighties. Scholars spoke about diglossia, teaching methods, new technologies applied to TAFL, error analysis, Arabic language proficiency, etc. (e.g. Alosch 2010; Younes 2010). Their contributions were collected one year after in the Proceedings of the Congress by Aguilar, Pérez Cañada and Santillán Grimm (2010). The success raised by this event encouraged organizers to propose again another meeting three years after in the same setting (see § The Present Period).

Other debates discussed in this time span involved the question of diglossia, adequacy of teaching methods in connection with Arabic, AFL textbooks. In particular, the matter of diglossia still was at the center stage of the general debates on TAFL. However, this time it was integrated in the TAFL researches proposed by Arab scholars (Arbi 2001; Alosaili 2002; Madkour and Haridi 2006), often as a starting point in order to further develop the discussions on “how” to teach Arabic and not as the main focus of the research itself. For example, Alosaili encouraged studying Modern Standard Arabic, which he described as the language of the Holy Qur’an and did not place much attention on colloquial varieties, which – according to him – are not destined to become independent languages (Alosaili 2002: 177). At the same time, the Saudi scholar highlighted the inadequacy of some teaching methods like the audio-lingual one (*ṭarīqa sam‘iyya šafahiyya*) in connection with MSA. The method in fact fostered communicative situations that resulted unprofitable for those learners who wanted to get in contact with Arabic language speakers. This dysfunction was due to the diglossic nature of Arabic, to which Alosaili referred by citing the levels of Arabic (*mustawayāt al-luġa al-‘arabiyya*) theorized in the influential work by Badawi published in 1973 (cf. Badawi 1973). Also Madkour and Haridi (2006) dealt with the matter of diglossia and mentioned Badawi’s levels of Arabic, then left the topic to discuss more practical applications of Arabic language teaching. From another point of view, Munther Younes (2010) gave another contribution to

the integrated approach, previously mentioned (see § New Challenges 1990s), which combined the study of both Modern Standard and colloquial Arabic.

Another debate that drew scholars' attention was the partial adequacy of Foreign Language Teaching (FLT) theories and methods in connection with the Arabic language specific status. In this sense, Alosaili (2002) pointed out that the orientations and visions conceived in the teaching of foreign languages in general by European or North American scholars either could be applied on the Arabic language easily or had to be discussed again and consequently modified. The question raised by the Saudi scholar may have come from his own reflections and observations, especially those stemming from his numerous readings, which also included North American and European FLT scholars. However, this question could be also observed in connection with another important issue, which has kept scholars busy until today: the implementation of the *Common European Framework of Reference for languages* (CEFR) on Arabic. As a matter of fact, the translation of the CEFR into Arabic raised a debate and many scholars asked themselves whether the document could be considered a proper tool and framework of reference for Arabic. The discussion is ongoing still today both among Arab scholars and non-Arab ones to such an extent that in October 2014 the Université du Québec à Montréal organized the first international conference dedicated to the implications of CEFR and Arabic: the Conference entitled "Le CECRL et la didactique de l'arabe: bilan et horizons". There, in other previous and later occasions, scholars had the opportunity to discuss this specific matter (i.e. Toonen 2009; Khalifa 2011; Amin, Sheb, Abd El Salam 2012; Facchin 2012, 2014a, 2014b; Higuera 2012; Runge 2012; Aguilar 2014; Norrbom 2014; Pashova 2014; Sa'id and Muhammad 2014; Suçin 2015; Soliman 2016).

Last but not least, during this time span, elder debates were discussed by scholars, who drew the attention to *classical* TAFL criticalities for another time. In particular Alosaili (2002), Madkour and Haridi (2006) presented the problem of AFL textbooks, a topic widely discussed in the previous decades, especially during the 1980s, when the first versions of the Basic Arabic course were issued (e.g. Badawi and Younis 1983; Taima and Al Naqa 1983). In this period, scholars denounced that the morphological rules were often introduced randomly in textbooks, explained through classical methods and ordered according to the Arab morphological essays, which did not take into consideration AFL learners training needs.

### *Methods*

During this time span, TAFL Arab authors cited old and new methods, and at the same time took stances. For instance, Alosaili (2002) reported the language teaching methods that

succeeded one another in history (see “method” in the English-Arabic § Glossary) and he mentioned the most influential theories on which these methods laid their foundations, together with their theoreticians: e.g. Pavlov, Skinner, Edward Lee Thorndike, Ferdinand de Saussure, John Watson, Henry Sweet, Otto Jespersen, Jean Piaget, Leonard Bloomfield, Robert Lado, Stephen Krashen, Noam Chomsky, etc. These theories were the structural (*naẓariyya bunyawīyya*), behavioral (*sulūkiyya*), cognitive (*maʿrifīyya*) and transformational-generative (*tawlīdiyya taḥwīliyya*) theories. The report echoed a more exhaustive work by the same author issued in Riyadh three years before (Alosaili 1999). The work was entitled “Linguistic and psychological theories and Arabic language teaching” (*al-Naẓariyyāt al-luġwiyya wa-al-nafsiyya wa-taʿlīm al-luġa al-ʿarabiyya*), as it was devoted to the theme of foreign language methods and theories.

Even if Alosaili (2002) tried to outline an unbiased overview on language teaching methods, leaving the reader to form his own opinion on the topic, finally he also took stances. In this light, the scholar favored the natural approach (*ṭarīqa ṭabīʿīyya*), which he however described as difficult to carry out in class since no books, teaching tools or materials are usually contemplated (Alosaili 2002: 297). Above all, the scholar inclined towards good pronunciation (*nuṭq salīm*), the four language skills as the objective of language learning, communication and a general eclecticism in language teaching. In this sense, the scholar affirmed that there was no right method, since age, levels, language and cultural background of learners affect teaching practices. As al-Kassimi (1979) and Al Naqa (1985a) previously stated eclecticism in teaching was a question of combining various methods so to develop all language skills and choose the activities that most suited learners’ specific training needs. However, contrary to his predecessors, who called the eclectic method “*ṭarīqa intiqāʿīyya*”, “*tawlīfiyya*” or “*muḥtāra*” (chosen method) (al-Arabi 1981), Alosaili maintained that these were inaccurate expressions for the method was not eclectic itself, though presented a wide range of eclectic activities (*anṣiṭa*) and teaching styles (*asālīb*) that were appropriate according to needs and situations. For this reason, the scholar preferred to call the eclectic method: *ṭarīqa al-ḥāġa* literally “method of need” or *ṭarīqa al-mawāqif* “situational method”, which practically focused on the same principles described by the other Arab scholars (al-Kassimi 1979, al-Arabi 1981, Al Naqa 1985a).

Alosaili’s vision of language was inspired by a multitude of readings, e.g. Noam Chomsky (1972 [1968]), Stephen Krashen (1987) and Robert Lado (1988), only to cite a few famous. In this sense, he reported the Natural Approach (*madḥab ṭabīʿī*) by Stephen Krashen and Tracy Terrell (1983), which was rarely mentioned by other TAFL Arab scholars in the past. The

Natural Approach was a new kind of philosophy, which largely influenced the panorama of foreign language teaching. The approach should not be confused with the “Natural Method”, which was followed a century earlier in Cambridge, Massachusetts, at the school of foreign languages founded by Gottlieb Heness and L. Sauveur. In this light, the Natural Approach is not the direct descendant of the “Natural Method”, which then took the name of “Direct Method”<sup>2</sup>, even though it lays its foundations on the same common basis. The Natural Approach distinguished itself for being mainly a teaching philosophy rather than a method (cf. Serra Borneto 2005 [1998]: 253). It was also based on five hypotheses and followed principles similar to those ruling the natural process of first language acquisition. Alosaili (2002) himself reported some of these hypotheses, namely the monitor theory (*naẓariyya al-murāqib*), the input (i + 1) hypothesis (*farḍiyya al-daḥl al-luġawī*) and the affective filter (*muṣaff infi‘ālī*), which were consequently made available to Arab scholars and readers in general.

According to Alosaili, language was firstly a question of communication, be it spoken or written (cf. Abdulmawjud 1984), but also the representation of a speech community’s identity (Alosaili 2002: 26). Even though communication played a key role in Alosaili’s vision of language acquisition process, the scholar was not in favor of the communicative approach (*madhab ittiṣālī*) *a priori*. He affirmed – in fact – that certain learners like AFL Muslim ones could hardly take advantage from it, for the approach did not fulfill their training needs. In addition, contrary to what Ryding Letzner (1978) affirmed, the Community Language Learning approach was also considered not suitable for AFL Muslim students by Alosaili (2002: 378) since it used a range of terms derived from the Christian tradition, which did not match with the target learners. Similarly, the audio-lingual method was also judged unprofitable by the scholar for its typical communicative situations (*mawāqif ittiṣāliyya*) did not favor learners of MSA in general in their interactions with Arabic speakers (*nāṭiqūn bi-l-luġa*). Furthermore, grammar and morphology were considered interlaced with one another, so that they could not be separated. In this, Alosaili took inspiration from the Egyptian linguist Kamal Muhammad Bishr (Bišr), who described the relationship between morphology and

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<sup>2</sup> One should make clear that the aforementioned “Natural” or “Direct Method” is a teaching philosophy developed in a particular setting in place and time, namely the language school of Cambridge, Massachusetts, founded by instructors Gottlieb Heness and L. Sauveur in the second half of the 19<sup>th</sup> century. In this sense, it does not relate to what is frequently referred to as “direct” or “natural method” in this research, which is a practical kind of teaching that was also named either “direct” or “natural” according to the different cases and theoreticians that dealt with it, e.g. the “direct method” of Jan Amos Komensky (Comenius), the “natural method” by Abbé Pluche, etc. (cf. Titone 1980). Generally, I refer to the general practical method (also called “direct” and “natural”) with small letters, while the “Natural Method” by Heness and Sauveur is distinguished by capital ones.

grammar with a metaphor, where the former is the building material, while the latter is the building itself (cf. Bishr 1969: 23).

From the practical point of view, Alosaili encouraged the use of declension (*'irāb*), for it fostered good pronunciation and knowledge of grammar (Alosaili 2002: 214). Not only, he favored gradual introduction of useful vocabulary, which had to be selected according to the principle of diffusion (*kalima šā'i'a al-isti'māl*) and taught step by step, in compliance with the learners' level (id. 243). In addition, the scholar favored the use of authentic texts (*naṣṣ ḥaqīqī* or *ṭabī'i*), communicative exercises (*ittiṣālī*), not automatic (*ālī*) and the respect for the diversity of learners. The scholars' positions remind of other authors, who made similar utterances in the past, first of all Raji Rammuny (1980c), but also Al Naqa (1985b), Sieny, Abdelaziz, Husayn (1985), Taima (1982, 1986), al-Gafsi (1986), IBLV (1990), Brustad, al-Batal, al-Tonsi (1995, 1997, 2001), who all embraced the communicative approach either from the theoretical or practical point of view.

### *Scholarly Production*

The scholarly production of this period generally regarded textbooks, articles, theoretical treatises, experimental projects, on-line resources and translations. Scholars concentrated on many themes such as TAFL best practices (Badawi 2000; Baraka 2000; Bashir 2000; al-Sa'idi 2000; al-Rih 2003; Madkour and Haridi 2006), Arabic language teaching for special purposes (Taima 2003a), diglossia (Younes 2010), common problems among AFL learners, TAFL teacher's profile (Alosaili 2002; Madkour and Haridi 2006), Arabic language teaching methods and testing.

In general, the works published in this decade were characterized by exhaustiveness, in a way that they tended to examine all aspects of the discipline. For instance, Arbi (2001) and Alosaili (2002) took into consideration eminent Arab authors of the past (e.g. Ibn Ğinnī, Ibn Ḥaldūn), but also North American and European scholars of foreign language teaching, like Ferdinand De Saussure, Henry Sweet, Edward Sapir, Leonard Bloomfield and Noam Chomsky, together with TAFL Arab authors. This was a trend also witnessed among other TAFL Arab scholars in the previous decades (e.g. Souissi 1979; al-Kassimi 1979; Hassan 1980; Souissi 1992, etc.).

In 2002 (1423 H), the Saudi scholar Abdulaziz Alosaili wrote "Fundamentals of teaching Arabic to speakers of other languages" (*Asāsiyyāt ta'līm al-luġa al-'arabiyya li-l-nāṭiqīn bi-luġāt uḥrā*), which was printed in Mecca. Alosaili is a Saudi scholar, who obtained his Master's Degree at Al-Imam Muhammad Ibn Saud Islamic University of Riyadh in 1985, with a research on the oral mistakes among AFL learners (Alosaili 1985). He studied at the University of

Pittsburgh, Pennsylvania, then he became the Director of the Arabic Language Teaching Institute of Al-Imam Muhammad Ibn Saud Islamic University of Riyadh and is now Professor of applied linguistics in the same university. In the recent years he cooperated with foreign institutions, for example with the University of Leeds for the data collection for the Arabic Learner Corpus project (*al-mudawwana al-luġawiyya li-muta'allimī al-luġa al-'arabiyya*)<sup>3</sup>.

Alosaili's work of 2002 was part of a book series issued by Ma'had Umm al-Qurà entitled "Researches on Arabic language and literature" (*silsila buĥūt al-luġa al-'arabiyya wa-ādābi-hā*), which differed from the series published during the 1980s and dedicated to TAFL. The work represented a good tool for Arab scholars working both in the field of TAFL and Foreign Language Teaching (FLT) in general, for it provided theoretical explanations and practical examples for a wide range of FLT methods that mainly generated in non-Arab contexts (e.g. grammar-translation, direct, natural, reading methods, Total Physical Response, Community Language Learning, etc.). Every method was introduced by the author through its main features, teacher's and students' roles in class, and finally pros and cons. Nonetheless, the focus on TAFL dominates an important part of the publication. According to Alosaili the work aimed to integrate various aspects and experiences of TAFL in one comprehensive work, which took into account the peculiarities of the Arabic language (*ḥaṣā'is al-luġa*) together with linguistic and educational principles (cf. Alosaili 2002). In specific, the scholar dedicated one chapter to Arabic language peculiarities only, which differed from other languages specificities from the point of view of history, religion, culture, etymology (*ištiqāq*), etc. In this light, the discourse on TAFL brought by Alosaili distinguished itself for its maturity, as it displays a connection between the Arabic language specific nature and applied linguistics, often resorting to prime examples derived from the scholar's disparate readings. For this reason, the work is not only an imitation of a foreign language teaching treatise, like it sometimes happened in the past, though an Arabic-language-oriented analysis, which is based on a wide range of reference works dealing with linguistics, Arabic language, but also religion, translation studies, etc. (e.g. Bishr 1969; Younis 1978; al-Kassimi 1979; Abdulmawjud, Taima, Madkour 1981; Sieny and al-Amin 1982; Bakalla 1983; Abdulmawjud 1984; Al Naqa 1985a; Fahmy 1985; Ibrahim 1985; Taima 1985, 1989; Ibn Murad 1990; Hassan 1994).

In general, among the themes exposed in the work, one can find: general linguistic considerations, Arabic diglossia, common problems among AFL learners, the genesis of TAFL, the TAFL teacher's profile, methods, teaching unit and testing. From the historical point of

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<sup>3</sup> Cf. <http://www.arabiclearnercorpus.com/>



view, Alosaili took a dive into the past, as he retraced the history of TAFL starting from the first centuries of Islam. In essence, the Saudi scholar retraced what Fahmy (1985) did some years before. He began to narrate the genesis of TAFL in the Muslim countries of Asia, and precisely in Iran, Pakistan and India, not forgetting the process of arabization (*intišār al-‘arabiyya*) and islamization of these places. In this light, Alosaili did not distance much from those scholars who made similar utterances, still in other terms, and maintained that TAFL generated outside the Arab world. Some of them described the genesis of TAFL, giving examples in the Western context (Mekki 1966; Souissi 1979; Muhammad Ahmad 1980; Badawi 1992; Versteegh 2006), while some others in the Asian one (Fahmy 1985; Alosaili 2002). However, as we have understood from the previous chapters (see § The Birth of a New Branch) TAFL – as we know it today – was born both inside and outside the Arab world at the same time, since it sprung from the scholarly exchange between the new independent Arab countries and the rest of the world. In this sense, Alosaili himself declared that the modern TAFL differed from the old one because scholars and instructors now based themselves on scientific principles of language teaching and linguistics (cf. Alosaili 2002).

From a practical point of view, Alosaili listed the most common learning problems among AFL students. In this, he highlighted pronunciation problems, which often come from the interference with learners’ first language, but also the difficulties linked to the writing system, morphology, grammar, lexicon (e.g. false friends), culture, etc. The information that he provided were extracted firstly from his Master’s Degree thesis, which revolved around speaking mistakes (Alosaili 1985), secondly from the lecture of Ahmad Mukhtar Omar, who presented at the Symposium of Medina in 1981 and put in the limelight the phonetic differences between learners’ mother tongue and the target language (cf. Omar 1986). However, Alosaili did not limit himself to a mere problems list, though he tried to provide solutions to them. The Saudi scholar, in fact, proposed a series of guidelines related to the introduction of sounds (*tadarruġ fī taqḍīm al-‘ašwāt*), which proceeded gradually from the simplest to the hardest, according to the principle of diffusion (or absence, by contrast) among languages in general (cf. Alosaili 2002: 200). Not only, in order to cure pronunciation problems, Alosaili suggested explanations and the use of pairwise language comparison exercises (*tunā’iyyāt šuġrā*), as many others did in the past (Nasr 1978; Souissi 1979; Sieny, Abdelaziz, Husayn 1985; Alqmati 1992).

Of note, another scholarly publication printed in Egypt in 2006: “Teaching of Arabic to non-native speakers” (*Ta’līm al-luġa al-‘arabiyya li-ġayr al-nāṭiqīn bi-hā*) by Ali Ahmed Madkour and Iman Ahmed Haridi. The work represented another comprehensive volume on TAFL. It

dealt with several topics, such as the teaching of Arabic as a foreign language inside and outside the Arab world, curriculum design, teaching methods, frequent problems among AFL learners, the teaching of Arabic for specific purposes, the training of trainers and most important the implications of Arab-Islamic culture teaching in the class of Arabic as a Foreign Language (AFL). Madkour and Haridi highlighted the fact that teaching culture in the AFL class was often a question of religious themes and sources, like reading of the Holy Qur'an, *ḥadīth*, or explanations of Islamic law (*fiqh*). In this sense, the two scholars refused this superficial vision and embraced a wider concept of culture, which included also anthropological aspects. Ali Ahmed Madkour is a scholar that obtained his Ph.D. at London University; he wrote his first contributions in the field of TAFL in the early Eighties (Madkour 1985) and still continues until the present day.

In this time span Tunisia registered a sizeable activity in the field of TAFL, especially for what concerns dissertations. Among them, one can cite "The teaching of Arabic as a foreign language" (*Ta'limiyya al-luġa al-'arabiyya luġa aġnabiyya*) by Amel Arbi (al-'Arabī) and "On deduction problems in the teaching of Arabic as a second language in the French institutes of Tunisia" (*Min qaḍāyā al-istidlāl fī ta'lim al-luġa al-'arabiyya luġa tāniya bi-l-ma'āhid al-faransiyya bi-Tūnis*) by al-Hashimi al-Ardaoui (al-'Arḍāwī). The first dissertation was prepared at *Institut Supérieur de Education et Formation Continue* (ISEFC) of Bardo (*al-ma'had al-'ālī li-l-tarbiya wa-l-takwīn al-mustamirr*) in 2001. The author, Amel Arbi, is a Tunisian instructor of the Bourguiba School, with international experience, e.g. at Deakin University, Melbourne (Australia). In her unpublished dissertation, the scholar examined the first level book of the *silsila ḡadīda* of Bourguiba School (al-Gafsi 1986) and analyzed it from various perspectives: lexical, grammatical, morphological, etc. The second dissertation was defended at ISEFC as well, in 2004. The Institute, in fact, prepared a series of experts in the field of education, linguistics and also TAFL. This time the author is al-Ardaoui, who dedicated much attention to a more specific topic, but not for this less important: the question of deduction in TASL. The dissertation by al-Ardaoui also dealt with a series of other topics, like general considerations on Arabic language and linguistics, comprehension problems among ASL school pupils, evaluation and action research<sup>4</sup>.

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<sup>4</sup> With "action research" I refer to a type of self-reflective analysis used by teachers in order to test their ideas, teaching styles, curriculum and students' learning process. For this reason, action research is also called "reflection in action" or "self-reflective enquiry". See i.e. Easen (1985), Henry and Kemmis (1985).

Testing was also a theme debated in this period among TAFL Arab scholars as previously anticipated. For instance, Alosaili (2002) provided an extensive explanation on language testing in general, which mainly took from North American authors like Henning (1987), Worthen and Sanders (1987), but also Arab ones, such as Taima (1989) and Muhammad (1996). After discussing terminological issues, the Saudi scholar went on to explain language testing fundamental principles (e.g. reliability, validity, practicality, etc.), and then gave examples on test typologies. In this sense, he commented that some test typologies were more diffused than others in TAFL Arab centers. These were the essay test (*iḥtibār al-maqāl*), which is composed by open questions that could be responded by candidates through free expression and open answers. Not only TAFL centers programs also contemplated criterion referenced tests (*iḥtibār dawāt al-ma'āyir al-tābita*), power tests (*iḥtibār al-ma'rifa* or *al-quwwa*) and achievement tests (*iḥtibār al-taḥṣīl*), so to measure students' levels of language acquisition (cf. Alosaili 2002: 437).

With respect to AFL textbooks and courses, one should mention the new edition of the Al-Imam Muhammad Ibn Saud Islamic University textbook series, which was published in 2004 and edited by Abdullah al-Hamid (al-Ḥāmid), a well know personality in Saudi Arabia, for he was not only an expert in the field of TAFL, but he is also a poet, university professor and famous human rights activist. The textbook series was devoted to Arabic language teaching, but it also dealt with Arab-Islamic culture since the target learners were mainly AFL Muslim students, who aimed at mastering Arabic and practicing Muslim life. In this sense, another textbook series was published in Syria in 2006, which aimed to train students with the same focus. The series was divided in three volumes and was entitled “Fundamentals of Arabic as a foreign language” (*Asās al-luġa al-'arabiyya li-ta'līm ġayr al-nāṭiqīn bi-hā*). The three volumes were realized by a group of authors chaired by Abdullah Abbas Nadwi (‘Abbās Nadwī).

With respect to the republication of famous textbooks, one should not avoid mentioning the new edition of the “Basic Arabic course for speakers of other languages” (*al-Kitāb al-asāsī li-ta'līm al-luġa al-'arabiyya li-l-nāṭiqīn bi-luġāt uḥrā*) by Taima and Al Naqa in 2009. The textbook was one of the former examples of basic courses for AFL learners written in the 1980s, now revised by the two Arab scholars together with other key figures of the TAFL history such as Ali Muhammad Elfiky (al-Fiḳī) and two former directors of Ma'had Umm al-Qurā Abdallah al-Jarboa and Abdallah al-Abadi (see § Development 1980s).

For what concerns the North American context, one should cite some influential works that were printed in the time span analyzed in this chapter. First of all, in 2006, Kassem Wahba, Zainab Taha and Liz England edited *Handbook for Arabic Language Teaching Professionals in the 21<sup>st</sup> Century*. The work collected a series of contributions by TAFL experts from all over the world, especially the United States, the Arab region and Europe. It further developed the discussions on TAFL collected by al-Batal in 1995 and imposed itself as an important reference work in the field of TAFL, to such an extent that it became the basis of other books and debates (cf. Aguilar, Pérez Cañada and Santillán Grimm 2010). In 2013 another work added to the “trilogy on TAFL” printed in the United States (al-Batal 1995; Wahba, Taha, England 2006; Ryding 2013). This was the case of *Teaching and Learning Arabic as a Foreign Language: A Guide for Teachers* by Karin Ryding. In her work, Ryding analyzed the field from various perspectives, above all the one that favored teachers of Arabic in teaching and learning practices.

Last but not least, the last fifteen years saw the translation into Arabic of an influential document in the field of modern foreign languages: the *Common European Framework of Reference for languages* (henceforth CEFR), (CoE 2001). The work was firstly printed in 2001 and it quickly became an important reference in the field of modern foreign languages in all its branches, from planning, to testing, etc. The work was then translated into 40 languages, both European and non-European ones. As for Arabic, the translated version was printed in Egypt in 2008 by the Goethe Institut Ägypten in cooperation with Elias Publishing House and was named *al-ʾIṭār al-murǧīʾ al-ʾūrūbbī al-muštarak li-luǧāt* (CoE 2008). At the very end of the first decade of the 21<sup>st</sup> century, the document did not have much appeal either on the Arab FLT panorama or on TAFL. In this sense, the CEFR adoption process is still in progress today within the language institutes of the Arab world. From the scientific point of view the CEFR Arabic version brought a wide range of specific terminology in the Arab world and stressed the discussion on the “fifth language skill”, namely oral interaction (*tafāʿul šafawī*), which was later debated by arabists such as Aguilar (2014). The Spanish scholar discussed the implications of oral interaction, the Arabic language and TAFL. In particular, she encourages the simultaneous teaching of MSA and one colloquial variety. With this in mind, she takes the CEFR’s 5 language skills and applies them to the language testing of the two varieties. According to Aguilar, listening and reading should be tested both in MSA and colloquial, writing only in MSA, speaking and interacting only in colloquial Arabic (see § The Idea of Language).

### *Conclusion*

To conclude, the period that goes from 2000 to 2015 saw the succession of many historical landmarks in the field of TAFL, from symposia and meetings, through scholarly publications, to on-line projects. In general, Arab scholars showed a marked exhaustiveness, since they aimed to analyze TAFL from various perspectives, including new ones. In this, TAFL Arab scholars tried to keep in connection with the modern developments of foreign language teaching and consequently apply them to the Arabic language peculiarities and to TAFL in general, which they recognized being different from the teaching of other languages.

# ANNEXES

## Chapter 8

### SCALES OF LEVELS AND GUIDELINES

The question of language proficiency is a crucial topic in the field of foreign language teaching together with other general discussions like language planning, testing, classroom practice, etc. The teaching of Arabic as a foreign language did not remain untouched by this debate, since the discourse on reference levels, proficiency guidelines and institutional framework was faced by scholars in numerous discussions and very different ways since the birth of TAFL.

The focus of the present section is to shed light on scales of levels and guidelines created by TAFL scholars for all sorts of purposes, for instance: curriculum design, Arabic language skills measurement, AFL class proficiency management, testing, etc. In this sense, grids, lists of descriptors, scales and guidelines that try to define different proficiency levels are taken into consideration. The contents of these scales and guidelines do not classify those Arabic language levels (e.g. Badawi 1973) that pertain the domain of diglossia, indeed they refer to the didactic practice.

#### *Terminology*

The theme of language proficiency brings into play a series of concepts, which should be clarified so that the reader can go through the dissertation with ease and have a clear idea on the subject matter of the discussion.

First of all, “language proficiency” describes the good knowledge of a subject because of training and practice. It generally refers to ability, skills and competences and it is usually translated in Arabic with *kafā’a* or *kifāya* (i.e. Badawi 1992; Rammuny 1993; CoE 2008; Alesh 2010). Certainly, language proficiency calls into question the concepts of ability (*qudra*), language skills (*mahāra*) and competences (*kafā’a* or *kifāya*), which were widely discussed in the previous chapter (see § The Idea of Language) and constitute the basis of the whole discussion.

The practical needs of language teaching often imply that learners’ proficiency in a given foreign language is measured and for this purpose a series of regulations or standards are

usually established. Scales of levels and guidelines, therefore, classify learners' language skills and competences according to a grade or level, which is a qualitative or quantitative value in a specific order. The term "level" is realized in Arabic either with *mustawà* or with *marḥala* and is usually explained through descriptors (*tawṣīf tafṣīlī*), which clarify the grade of competence of learners.

Sometimes, those TAFL Arab scholars who dedicated their attention to the issue of Arabic language proficiency intended to deal with reference levels and ended to speak about curricula and syllabi. In this light, it is important to define the two terms and distinguish their different functions. While the curriculum refers to the program (*barnāmiġ*) of study, where contents, objectives and aims are exposed, the syllabus (*manḥaġ*) is the specification and graduation of the learning contents.

#### *Wider debates*

The discourse on language skills, competences, proficiency and reference levels was not always present in the field of Teaching Arabic as a Foreign Language, and in foreign language teaching in general. Before describing its gradual introduction in TAFL discussions, one should make clear that these topics cannot be analyzed as a single subject, since they entered the field of TAFL at different points of its maturity. Nonetheless, one could argue that the introduction of such specific speculations in the teaching of Arabic as a foreign language – within the Arab world – was relatively quick and this because the development of TAFL as a modern discipline mainly took place after the Second World War and was characterized by contamination of theories and a quick escalation of events.

For example, the theme of language skills began to draw TAFL scholars' attention right from the beginning, in the 1960s, when translations and essays (al-Hadidi 1967) informed Arab readers on assessment techniques and tests for language skills measurement. By contrast, the issue on proficiency developed later, even though the Arabic proficiency tests of 1967 and 1974 paved the way to the further development of the topic.

As previously clarified, the School of Languages of Cairo (*Madrasa al-alsun*) was the institute where the first activities on the new born branch of TAFL took place in the Arab world, at the beginning of the 1960s. There, the Arabic language program for non-native speakers was divided into three levels: beginner (*mubtadi'*), intermediate (*mutawassiṭ*) and advanced (*mutaqaddim*). At all levels, program developers assigned a different number of hours with respect to language activities. These were: expression (*ta'bīr*), writing, texts (*nuṣūṣ*), reading,



dictation (*'imlā'*), linguistics (*luġawiyyāt*) and general culture (cf. Muhammad Ahmad 1980: 46). The only variation between levels was the inclusion of literature (*adab wa-nuṣūṣ*) from the intermediate level on. However, most important, Muhammad Ahmad (1980) reported the presence of a class management technique, which was called “movable classes” (*fuṣūl mutaḥarrika*) that aimed to place students at the most appropriate level, by upgrading or downgrading them with a certain flexibility according to their knowledge of language (cf. Muhammad Ahmad 1980: 56).

In the same decade, in 1966, the Egyptian Broadcasting Corporation started a program for the diffusion of the Arabic language and the Islamic culture on air. The program was directed to foreign language learners and was organized – again – in three levels: beginners, intermediate and advanced. The first level dealt with general aspects of Arabic and corresponded to the themes faced by Arab pupils between the 1<sup>st</sup> and the 4<sup>th</sup> class of the elementary school cycle. The second level (*mutawassit*) dealt with grammar and morphology and corresponded to the 5<sup>th</sup> and 6<sup>th</sup> class of the same cycle. The last level (*mutaqaddim*) dealt with literature, it presented both prose and poetry and it corresponded to the junior high school program (cf. Rushdi 1980).

In the same year, al-Taher Ahmad Mekki proposed a method for the teaching of Arabic to foreigners, which he divided into two levels: the first for beginners and the second as its continuation. According to Mekki (1966), beginners should be accompanied with clemency (*rifq*) and cure (*'ināya*). The teacher should start from sounds and letters, then shift to words. From their points of view, students should pronounce, understand meanings and leave reasoning (*ta'īl*) and explanations (*tafsīr*) to another moment.

Following, Mekki (1966) enumerated a series of topics, which should be gradually introduced, such as the classification of words in Arabic – name (*ism*), verb (*fi'l*) and particles (*ḥurūf al-ġarr*), the types of phrases, verbs, plurals, subject and object pronouns, then – at the end – the dual. From the lexical point of view, the vocabulary should be selected according to the principle of usefulness, it should deal with common issues and be presented through dialogues or reading activities (*nuṣūṣ li-l-qirā'a*), (cf. Mekki 1966).

Mekki's article is a manifesto of TAFL and for this reason it provides a multitude of information, starting from reference levels, then shifting to discuss curriculum design. Furthermore, Mekki adds that foreigners find grammar easy, as well as nouns of objects, adverbs of place and time, while the broken plurals are difficult.

One year after, in 1967, another scholar spoke about Arabic language reference levels. This was the case of Ali al-Hadidi, who presented four levels for language learning in his work “The

problem of Arabic language teaching to non-Arabs” (al-Hadidi 1967). The book became one of the main references for TAFL scholars during the 1970s and early 1980s and the levels presented in it were named by the scholar “first” (*’awwal*), “intermediate” (*mutawassit*), “advanced” (*mutaqaddim*) and “final” (*nihā’ī*). As in other cases, these levels represent more a curriculum than language skills descriptors, however they are interesting because they can be considered one of the first examples of guidelines and curriculum for TAFL in the Arab world. In the 1990s, for example, Ridha Souissi reported his own vision of reference levels. The Tunisian scholar proposed that students learned lexical units and basic structures, focusing on comprehension (*fahm, idrāk*) and the use of audio-visual tools in a first step. In the second step the scholar suggested to encourage students to go in depth, use freer expression and explanations (*tafsīr*), which should be written at the blackboard. The third and last step concentrated on “exploitation of the dialogue or text” (*istiḡlāl kitābī li-l-ḥiwār aw al-naṣṣ*) and special attention was drawn to the topics encountered in the previous levels.

From this first quick overview, one can understand that the ways of conceiving reference levels differed from time to time and from scholar to scholar. Generally, the trend in the definition of Arabic language levels was and is to consider the three classical levels: basic (or elementary), intermediate and advanced. Nonetheless, there have been significant exceptions (Mekki 1966; al-Hadidi 1967; ACTFL 1989; Badawi 1992; CoE 2008). As a matter of fact, not every scholar, who dealt with the topic of reference levels for the teaching and learning of Arabic, hypothesized three levels. As outlined above, the theories written by TAFL Arab scholars on the topic display a multitude of visions. While Mekki (1966) proposed only two levels, al-Hadidi (1967) opted for four of them. Generally, then, Arab scholars either took inspiration from the North American experience of ACTFL (1989) or from the European one, namely the six levels approach of the *Common European Framework of Reference for languages* (CEFR).

In this sense, of note the guidelines drafted by Abdellah Chekayri in 2010. The guidelines proposed by the Moroccan scholar classify the cultural competence for foreign students of Moroccan Arabic (Chekayri 2010). These are firstly organized in four sections, which subdivides again in four stages. The sections are: communication in cultural context, value system, social patterns, and conventions and social institutions. As for the stages, the scholar himself, affirmed that he preferred to choose the word “stage” instead of “level” in order to avoid the correlation between the two terms (cf. Chekayri 2010: 140). Stages were named (1) elementary, (2) basic intercultural skills, (3) social competence, (4) socio-professional

capability and corresponded to the ACTFL novice, intermediate, advanced and superior, respectively.

With respect to Arabic language proficiency, one can state that the tests of 1967 and 1974 paved the way to the further development of the discourse on the topic. However, as Elgibali and Taha (1995: 98) affirmed, the interest in “proficiency” and “proficiency-oriented instruction” began in 1979 when the Carter’s Commission on Foreign Language and International Studies recommended the adoption of a national U.S. standard for measuring language proficiency. In TAFL, the topic of proficiency developed, when in 1983 Raji Rammuny proposed a subdivision of Arabic language reference levels on the basis of proficiency (see § New Challenges 1990s). Soon after, a series of debates followed (Allen 1984, 1985), the *ACTFL Arabic Proficiency Guidelines* were published (ACTFL 1989) and in the early 1990s Essaid Mohammed Badawi brought a part of them into Arabic during the Meeting of Tunis. In specific, Badawi (1992) translated the descriptors of the ACTFL distinguished level (*mutamayyiz*) into Arabic. This gave a first input to the discussion in the early Nineties and prepared scholars for in-depth discussions in the following decades.

### *Conclusion*

To conclude, TAFL Arab scholars expressed themselves during the years on the topic of Arabic language proficiency and reference levels. Generally, the three classical level approach was taken as the official partition for curriculum design, Arabic language skills measurement, AFL class proficiency management, testing, and so on. Nonetheless, other scholars expressed themselves on the topic, enriching the scientific debate and bringing different perspectives.

## Chapter 9

### ASSESSMENT, EVALUATION AND TESTING

The present chapter aims to present the topic of assessment, evaluation and testing in connection with the teaching of Arabic as a foreign language. The question is described from the theoretical and partially practical points of view. In this light, the main examples of Arabic Proficiency Test (APT) are taken into consideration and briefly described. In addition, scholars who spoke about assessment and evaluation from the theoretical perspective are considered.

Testing is put at the center stage of the dissertation of this chapter since the literature in TAFL has always given ample space to the topic. A first introduction on testing in general is provided, then the focus is shifted to the testing of Arabic as a foreign language and its significant examples.

#### *Testing*

Language testing early developed in the Arab world with the tests formulated by some Egyptian scholars between Cairo and the city of Sers el-Layyan from the late 1940s on (al-Murshidi 1948; Lutfi 1957; Khater 1958; Khater and Barakat 1958). In addition, during the 1950s, Ain Shams University saw the drafting of several dissertations on the topic (ALECSO 1983: 50). Not by chance, the interest in the field of testing occurred when the country was experimenting not only opening to theories and approaches coming from outside, but also thematic specialization of the issues discussed by scholars, together with the proliferation of experimental and applied researches.

From the one hand, the tests produced in Egypt by Muhammad Ahmad al-Murshidi and Muhammad Qadri Lutfi<sup>1</sup> were mainly targeted for Arab school pupils, not learners of Arabic as a Foreign Language (AFL). From the other hand, the tests by Khater (1958), Khater and Barakat (1958) focused on silent reading among Arab adult illiterates. In particular, the “Sers el-Layyan exam for silent reading” (*Iḥtibār Sirs al-Layyān li-l-qirā’a al-ṣāmīta*) was built to test

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<sup>1</sup> Muhammad Qadri Lutfi (Luṭfi) was a prolific Egyptian scholar, who mainly devoted his publications to the field of pedagogy.

different aspects of reading. The test owes its name to Sers el-Layyan, a city of the Nile Delta in the Manufiyya Governorate, near Cairo, where the Arab States Fundamental Education Centre (ASEFC) (*al-markaz al-duwalī li-l-tarbiyya al-asāsiyya fī al-‘ālam al-‘arabī*) was founded in 1952 after the agreement between the Egyptian Government and the UNESCO. As for its structure, the test was divided into four sections, which aimed at assessing the recognition of words (*qudra ta‘arruf al-kalimāt*) and sentences (*ta‘arruf al-ġumal*), the comprehension of sentences (*fahm ma‘ānī al-ġumla*) and paragraphs (*fahm ma‘ānī al-faqara*). This partition was also found in tests issued later, during the 1970s, by Arab scholars such as Mujawer (1974a, 1974b) in Kuwait and Barada (1974), again in Egypt.

Until the early 1960s, testing and assessment in the Arab world were usually a question of frequent mistakes (*aḥṭā’ šā’i’a*), mistakes correction (*taṣḥīḥ al-aḥṭā’*), cure (*‘ilāġ*) or cure of problems (*‘ilāġ al-muškilāt*) and were correlated to the field of literacy development, especially after the foundation of the Sers el-Layyan Centre. However, from the mid Sixties on Arab scholars began to dedicate their attention to the matter of *taqwīm* “assessment” (Mujawer 1966; ALECSO 1983: 82), which acquired a new terminological significance. As a matter of fact, other tests were published in this period, while western translations on the topic entered the Arab world and started a change in it. Translations informed Arab readers on assessment techniques (*ṭuruq al-taqwīm*), tests for the measurement of language skills such as listening (*‘iṣġā’*), speaking, writing, handwriting (*taqdīr al-ḥaṭṭ*), composition (*‘intaġ maktūb*), grammar, expression and literary taste (*tadawwuq adabī*), (cf. ALECSO 1983: 87).

### *The Testing of Arabic as a Foreign Language*

The overview outlined above partially helps to contextualize the birth of AFL testing in the Arab world, which was influenced by some of these experiences. As a matter of fact, AFL testing, as well as TAFL in general (cf. Alosaili 2002), took inspiration from very different sources. To make things clear, the very first Arabic Proficiency Test (APT) of the TAFL history was created by a committee of experts chaired by Peter Abboud in the United States in 1967. To this, another APT followed, this time created by a committee of experts chaired by Raji Rammuny, who issued another test in 1974. As a matter of fact, in 1973, the American Association of Teachers of Arabic (AATA) decided to re-evaluate the 1967 APT in the light of the Arabic language teaching profession trends of that period (cf. Rammuny and May 1974). Therefore, it was decided to build a new APT rather than revising the old one. The 1974 APT aimed to assess students’ levels of proficiency in both Medieval (Classical) and Modern Standard Arabic, in order to place learners in the classes appropriate to their level (Rammuny

and May 1974). As McCarus (2012: 191) pointed out «the test was remarkable in that it included not only the taped aural comprehension component but also a written component—both translation and free composition in Arabic». Thus, the APT aimed to assess listening, writing and reading skills, together with other aspects such as grammar and vocabulary.

The 1974 APT was then adopted by the Center for Arabic Study Abroad (CASA) program and distributed to a wide range of testees from 48 different Arabic programs by the end of the 1970s (cf. Rammuny 1980a). Later on, in 1977 the AATA decided to re-examine the APT and put equal emphasis on all language skills, according to the recent trends in foreign language teaching, which paid greater attention to oral comprehension and communication. The test was revised in 1979 and other times in following decades. In particular, the 1980s and 1990s saw Raji Rammuny revising and republishing more up-to-date versions of the APT. In 1983, the scholar wrote an article on *Al-'Arabiyya* Journal entitled “Arabic Proficiency Test: Implementation and Implications” (Rammuny 1983). However, most important is that in the early 1990s the scholar of Arab origins published the new *Arabic Proficiency Test*, which from that moment on was implemented and integrated with the speaking test. The Arabic Speaking Proficiency Test differed from the ACTFL Oral Proficiency Interview (OPI), however the history of the two tests was about to converge since a couple of years later Rammuny (1995) declared that both the OPI and the New APT were going to be administered to Arabic language students in the 1995 Summer Program at the University of Michigan and at Middlebury College. As for Rammuny’s APT, it saw other republications until today (Rammuny 1992, 1993), experimental editions included.

Within the Arab world, experimental researches on AFL testing were started only in the 1970s. For example, Saleh (1980: 130) reported the existence of AFL placement tests in Kuwait, namely *iḥtibār taḥdīd al-mustawā* “test for level definition”. The Kuwaiti placement test was created in order to put students of Arabic as a foreign language in the appropriate class according to their level of language knowledge, a practice pursued also at the School of Languages of Cairo (Muhammad Ahmad 1980). The Kuwaiti placement test was divided into four sections: reading comprehension (*qirā'a wa-istī'āb*), grammar (*tarākīb naḥwiyya*), expression (*ta'bīr*) and oral part (*iḥtibār šafawī*). Of note also some scholarly publications, such as “Arabic foreign language test design” (*tašmīm iḥtibārāt al-luġa al-'arabiyya bi-wašfi-hā luġa aġnābiyya*) by Mahmoud Esmail Sieny issued in Riyadh in 1977. Furthermore, two other publications dedicated to AFL testing: the first, “Curriculum design for TAFL” (*tašmīm manḥaġ li-ta'lim al-luġa al-'arabiyya li-l-aġānib*) by Fathi Younis printed in Cairo in 1978; the second, the “Arabic language test for non-Arabs” (*iḥtibār al-luġa al-'arabiyya li-ġayr al-'arab*)

published by the Arabic Language Center of the University of Riyadh in the same year (Ma'had al-Riyāḍ 1978). The work published by Sieny was based on scientific parameters for test construction, such as clear objectives planning (*qā'ida taḥdīd al-hadaḥf*), validity (*ṣidq*), reliability (*ṭabāt*), discrimination (*tamyīz*) and practicality (*suhūla al-taḥbīq* or *'amaliyya*). It contained a wide range of items like open and closed questions, clozes, etc., which were constructed for all language skills and displayed the use of visual material, in compliance with the structural approaches. In this, the scholar was mainly influenced by foreign studies on English language testing (i.e. Robert Lado, Paul Pimsleur, David Payne Harris, J.B. Heaton), but also by Mohammed Mujawer's experience on objective tests (*iḥtibār mawḍū'ī*) published in Kuwait in the mid 1970s (Mujawer 1974b). Nonetheless, one cannot avoid underlining that Sieny was also influenced by the experiences in AFL testing carried out by those Arab colleagues, who moved to the United States in order to start their careers there. In particular, the APT of 1967 and 1974 were not unknown in the Arab world, to such an extent that in 1978 Sieny, Rammuny and Abboud had the opportunity to gather for the occasion of the Symposium of Riyadh. Not by chance, in the early 1990s, when Rammuny revised the APT for another time and published the new version in 1993, one of the main collaborators was Mahmoud Esmail Sieny himself, together with other personalities, namely John Clark, Ernest McCarus, Charles W. Stansfield and Dorry Kenyon (cf. Rammuny 1992).

### *Assessment and Evaluation*

Assessment (*taqwīm*) and evaluation (*taqyīm*) are two topics both debated by TAFL Arab scholars during the time span analyzed in the present research. In specific, the works that devoted their attention to the aforementioned topics, mainly dealt with the question of frequent mistakes among learners and their typology (e.g. Shalaby 1966, 1967; Souissi 1979; ALECSO 1983: 147; Alqmati 1992).

For example, al-Sayyid (in Sieny and al-Kassimi 1980) spoke about the correction of written production, which can be organized in two phases: the first when the teacher collects students' copybooks and corrects them by underlining mistakes and providing solutions, the second when the teacher discusses the most frequent mistakes in class, so that to sort out problems and bridge gaps.

In the same period, Ridha Souissi (1979) identified two types of language mistakes: the first bound to speaking, the second to writing. Then he went on by affirming that "prevention is better than cure" (*al-wiqāya ḥayr min al-'ilāġ*) (cf. Souissi 1979: 192).

Always on the same topic, Alqmati (1992) reported the most frequent mistakes among AFL learners and divided them into categories. Among the first category one could find phonetic mistakes, which were linked to those Arabic sounds particularly hard to pronounce for foreigners. Spelling mistakes also included long and short vowels and language interferences between MSA and colloquial varieties, which produced different pronunciation realizations. Students' production was in fact influenced by colloquial varieties (*ta'tīr lahǧī*), especially Egyptian, which was learned by students through movies, television and contact with native speakers. This had an influence also on syntax. For example, some students translated "there is a girl in the car" with *al-sayyāra fī bint* instead of *hunāk* or *fī al-sayyara bint*, where the interference of the Egyptian Arabic syntax is evident. The second category of mistakes concerned translations, which were usually too literal. This because students were used to think in their L1 and not directly in Arabic.

### *Conclusion*

In general, TAFL Arab scholars (e.g. ABEGS 1986; Souissi 1992; Alosaili 2002; Alish 2010) spoke about AFL testing, evaluation and assessment during the time span analyzed by this research, however scholars' interest and commitment for this specific branch of TAFL can be considered relatively scarce if compared to wider debates and more discussed themes such as TAFL teachers' training, textbooks, the question of diglossia in the AFL class, etc. To conclude, the field of AFL testing remained mainly unexplored within the Arab world and by contrast it developed much more abroad, where universities and institutes have developed official Arabic FL tests and syllabi for them, especially in the last fifteen years (de Graaf 1999; College voor Examens 2011a, 2011b; Amin, Sheb, Abd El Salam 2012; Runge 2012; Benchina and Rocchetti 2015).



## Chapter 10

### CERTIFICATION

The certification is a tool that snapshots the language proficiency of a given candidate, who takes a test, then attributes a value to it. As experts in the field maintain, a certification is never accurate, neither its value can be considered forever, though only concerns the time in which the snapshot was taken.

The word “certification” is translated in Arabic with *šahāda*, a term that generally refers to the certificates issued by all sorts of institutions, both at university level and not. Nonetheless, a terminological distinction can be introduced with the terms “diploma” (*diblūm*) and “master” (*māğistīr*), which however mainly refer to the course, rather than the certificate itself.

Today, obtaining a certification that attests the grade of language skills in a given foreign language has become a strategic tool, both from the point of view of education and work opportunities. In particular, in the recent last two decades the need of testing, and then certifying learners’ language skills has become an important means of getting ahead in the world of business. In this light, in the European and North American contexts, eminent institutes and universities started to certify language skills and competences, to such an extent that a wide range of certifications and certifying bodies appeared in the modern foreign language panorama. Among them the American Council for the Teaching of Foreign Languages (ACTFL) and the Interagency Language Roundtable (ILR) in the United States, which started to provide various types of examinations (e.g. the Oral Proficiency Interview) in order to certify learners’ levels of proficiency according to the guidelines drafted by them. Similarly, in Europe, the situation was and is characterized by a multitude of certifications and certifying bodies, e.g. the Progetto Lingua Italiana Dante Alighieri (PLIDA) for Italian, the First Certificate English (FCE) for English, the Zertifikat Deutsch (ZD) for German, the Diplôme d’Etudes de Langue Française (DELFF) for French, to cite a few randomly.

As a consequence, at a certain point in time, people started to ask for official certifications in Modern Standard Arabic, so that they could spend them in the world of work. In this sense, the idea of having an official certification of the Arabic language should be placed in the context that generated the idea itself, thus a specific setting in place and time.

As a matter of fact, the need of certifying and testing Arabic seemed to worry more European and North American learners than those studying in the TAFL institutes of the Arab world. These, in fact, already issued certificates of AFL (for learners) or TAFL (for teachers) from the 1970s on. The certificates were and are officially recognized by Arab governments, though they vary from those certificates issued by the European and American certifying bodies.

Hence, before examining in depth the question of the Arabic language official certification within and outside the Arab world, a licit question should be posed: what kind of certification should we take into consideration in relation with the Arabic language?

From the overview outlined above, there seems to exist two different types of certifications. The difference between them lies in the duration of the enrolment procedures. While the certificates issued by TAFL Arab centers often imply learners' enrolment in a year or two year long course at university level, certificates like PLIDA, ZD, FCE, etc. can be done without enrolling in a university course and may provide a preparatory course, which is not compulsory though. In this light the need of an official certification in Arabic seemed to structure itself on the second typology of certificates. In this sense, the certificates issued by European institutes represented a guarantee that attested learners' language skills and offered them a chances in the world of work.

To this extent, the recent decades saw a certain development in the field in Europe and North America. In this, both universities and private enterprises tried to move a step forward. For example, the University of Leipzig<sup>1</sup>, telc gGmbH<sup>2</sup> in Germany. Of note also the publication of Benchina and Rocchetti (2015) entitled *Test preparatori per la certificazione della lingua araba: livello A1, livello A2*, which contains a series of proficiency tests for level A1 and A2 in MSA. These preparatory tests are conceived to train candidates for the test of Arabic, which would consequently bring to the Arabic language certification in case of success.

Diametrically different is the situation in the Arab world. In this light, one should point out the attitude of TAFL Arab scholars on the question of certification. The question, in fact, seemed not to worry TAFL Arab scholars, who mainly focused on other topics like TAFL teachers' training, textbook drafting, diglossia, classroom practice, etc. During the years only a few scholars drew their attention to the topic of certification. In particular, Ali Ahmed Madkour in the mid Eighties and again, later, in 2006, reported information on the certificates issued by the TAFL institutes within the Arab world, discussed above (cf. Madkour 1985; Madkour and Haridi 2006). Among those institutes reported by the scholar there were Ma'had al-Ḥarṭūm,

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<sup>1</sup> Cf. <http://www.test-arabic.com/en/examination-regulations>

<sup>2</sup> Cf. <https://www.telc.net/en.html>

Ma'had al-Riyāḍ, Ma'had Umm al-Qurà, the American University in Cairo, the Arabic Language Teaching Institute of Al-Imam Muhammad Ibn Saud Islamic University and the University of Minnesota, which was taken as a basis for comparison. In this light, the scholar mainly pointed out technical issues, such as the duration of AFL or TAFL courses offered by the aforementioned institutes and as a consequence the different choices that the institutes operated on the programs and the effect that these choices had on the usability of the certifications issued.

After Madkour (1985), Madkour and Haridi (2006) there seems not to be relevant examples of official certificates to be cited, neither from theoretical nor from practical point of view. The only examples of certificates within the Arab world are those issued by the TAFL Arab centers mentioned above, while in Europe and North America a certain development is witnessed. As it can be understood, the topic of certification remained quite unexplored within the Arab world and among Arab scholars, except from some rare examples. Even today, the official certification of Arabic as a Foreign Language that certifies the different proficiency levels of learners is a theme widely discussed, rarely realized. In a sense, the matter of certification represents still today one of the key issues that needs further development, besides political agreement.

## CONCLUSIONS

The present research has provided a wide historical excursus on the teaching of Arabic as a foreign language (TAFL) within the Arab world and outside of it. It has described the origins of a simple branch of applied linguistics, its developments into a full-fledged discipline, which is today object of study at university level and debated in the field of foreign language teaching in general. In this, a specific literature was favored, namely that of TAFL Arab scholars, which has remained undiscovered for many years now. The historical review was narrated according to TAFL Arab scholars' points of view and discussions on their language and how it should be taught, not avoiding to put emphasis whenever necessary on the general TAFL debate that affected universities and scholars outside the Arab world and precisely within four macro regions: North America, Europe, South-East Asia and South America.

In addition, the research has also considered language qualification systems, namely scales of levels, guidelines, tests of all kinds, and certifications, which seemed intriguing and interesting points to develop by virtue of their scattered presence in TAFL Arab literature. These topics, together with others inserted in the § Historical Background (e.g. TAFL teachers' training, AFL textbooks, etc.) constitute the main frame of the research. After the general treatment of the subject, however, the study offers a series of § Appendices, which represent the practical part of the work. In this section one can find a § List of Events, § Tables (On the Approaches of Teaching Arabic as a Foreign Language in Short), an English-Arabic-English § Glossary and a sample § Arabic Proficiency Test.

The aim of this research was therefore to give a complete overview on the aforementioned topics and constitute a comprehensive work that could be taken as a reference for the researchers in the field of TAFL. Furthermore, the appendices give some samples intended as a practical support to both AFL and TAFL instructors, who can exploit tools like the Arabic Proficiency Test for testing, tables to understand the methods witnessed in the field of TAFL and perhaps meditate on their teaching styles, in a self-reflective analysis, used in the action research approach. Other tools like the glossary and the list of events may help either teachers or researchers of TAFL in finding accurate information on the discipline they teach or study, and this with particular attention to Arab scholars' perspective on the topic.

One of the goals of this research was also that of putting in the limelight some unconventional aspects of the teaching of Arabic as a foreign language in the Arab world, which however would remain unknown. In this light, the § Historical Background tries to give a complete overview both on the most diffused debates on TAFL and on unconventional methods, secondary discussions and matters, so that every point of view on the subject matter of the research is stressed. For example, it was often highlighted that some TAFL Arab scholars (i.e. Qura 1971 [1969]; Souissi 1979; Hiliaoui in al-Ma‘had al-qawmi 1981; Sieny, Abdelaziz, Husayn 1985; Abdelaziz and Sulayman 1988) favored oral discussion (*munāqasha*) in the AFL class either as the main activity of their lessons or as a wrap-up, revision tool of the concepts exposed during the lesson. In this sense, the research tried to show that the teaching of Arabic as a foreign language was not always traditional in its theoretical premises as one could think or imagine, though it showed elements of innovation since the late 1960s.

The present study also encourages further research in the field of TAFL. In particular, the accounts reported in the historical background are relevant mostly from the theoretical point of view, and only sometimes from the practical one. The historical excursus, in fact, paints a picture of significant approaches, methods, trends as well as institutions that actively participated in the development of Teaching Arabic as a Foreign Language during the time span that goes between 1958 and the present day. In this sense, classroom practice related to the methods declared on paper still has to be investigated. As a result, I see the urgent need to widen the scope of the present study and this by means of other researches that provide practical validations of the theories and approaches listed in this research. In this light, it will be interesting to see whether there was (and is) a gap between concepts reported or theorized by Arab scholars, their application in classroom practice and implementation to Arabic in general. Furthermore, my research points to the need of creating functional tools for Arabic Language Learning and Teaching (ALLT) from a practical point of view. TAFL is in fact a practical science as the teaching of other foreign languages is. For this reason, it needs tools like: Arabic Proficiency Tests, curricula, syllabi, etc., which can be exploited for field analyses and action research projects.

With this in mind, one can affirm that the present research is not only a description of TAFL approaches, methods, trends, scholars, that took the stage within the Arab world between 1958 and today, but also a snapshot of the historical happenings related to the teaching of Arabic as a foreign language. In this light, it gives a clear idea of a period, but future developments are still to be investigated. TAFL, in fact, won't stop its development, as the teaching of every foreign language is subject to pendulum swings and constant changes. To

this extent, one should report the animated debate that took place in Cairo at the end of 2013. In specific, a group of professors and TAFL experts attending the conference entitled “Internationalizing the Arabic Language” organized at Cairo University proposed to create a curriculum for the teaching and learning of the Arabic chat alphabet, also called “Arabish”, “Arabizi” (*‘arabīzī*) or “Franco-Arabic”, namely the alphanumeric code used to communicate in Arabic over the internet and for sending messages via mobile phones (cf. Palfreyman and Al Khalil 2007; Yaghan 2008). The proposal raised an animated debate among participants, who expressed themselves in favor or against the idea: some stated that the slang did not have the right to be officially established in AFL curricula, others inclined towards innovation. As this brief anecdote shows, new perspectives and themes enriched and are going to enrich the debates of scholars in the following years. These, again, will have numerous opportunities to gather and discuss the teaching of Arabic as a foreign language from different and brand new perspectives.

# APPENDICES

## LIST OF EVENTS

- 1958 Conference on the teaching of MSA at Harvard University
- 1959 Symposium on TAFL at *Instituto de Estudios Islámicos en Madrid* (Symposium of Madrid)
- 1960 TAFL project and commission at the School of Languages of Cairo
- 1964 Foundation of the *Institut Bourguiba des Langues Vivantes* in Tunis (Bourguiba School)
- 1966 Publication of *Taysīr al-luġa al-‘arabiyya li-l-aġānib* by al-Tahir Ahmad Mekki;  
Establishment of the program for the diffusion of the Arabic language and the Islamic culture by the Egyptian Broadcasting Corporation
- 1967 Publication of *Mušmila ta‘līm al-luġa al-‘arabiyya li-ġayr al-‘arab* by Ali al-Hadidi;  
Creation of the first Arabic Proficiency Test by Peter Abboud
- 1968 Publication of *Elementary Standard Arabic* by Peter Abboud and Ernest McCarus
- 1970 Establishment of ALECSO in Tunis;  
Death of Gamal Abdel Nasser on September 28<sup>th</sup>
- 1974 Foundation of Khartoum International Institute for Arabic Language (Ma‘had al-Ḥarṭūm);  
Foundation of King Sa‘ud University Arabic Language Institute (Ma‘had al-Riyāḍ);  
Creation of the Arabic Proficiency Test by a committee of experts chaired by Raji Rammuny
- 1975 Foundation of the Institute of Arabic Language in Mecca (Ma‘had Umm al-Qurà)
- 1978 “First International Symposium on Teaching Arabic to Non-Arabic Speakers” in Riyadh (Symposium of Riyadh);  
“Arab-German Symposium on Teaching Arabic to Non-Native Speakers” in Cairo;  
Publication of *The Teaching of Arabic as a Foreign Language* by Raja Tawfik Nasr;  
The Egyptian president Anwar Sadat and the Israeli Prime Minister Menachem Begin sign the Camp David Accords
- 1979 Establishment of the Master of Arts in TAFL at the American University in Cairo;  
Foundation of the Language Center of Yarmouk University in Irbid, Jordan;



- Publication of *Ittiġāhāt ḥadīta fī ta'lim al-‘arabiyya li-l-nāṭiqīn bi-l-luġāt al-uḥrā* by Ali al-Kassimi;
- Publication of *Min al-ḥalīġ ilà al-muḥīṭ* by Jarjura Hardan;
- Egypt and Israel sign the Peace Treaty and consequent exclusion of Egypt from the Arab League
- 1980 Publication of *al-Siġill al-‘ilmī li-l-nadwa al-‘ālamīyya al-ūlā li-ta'lim al-‘arabiyya li-ġayr al-nāṭiqīn bi-hā* (Symposium of Riyadh Proceedings);  
Symposium on TAFL basic textbook at Ma‘had al-Ḥarṭūm;  
Symposium on “TAFL textbook writing” in Rabat;
- 1981 Foundation of the Arabic Language Teaching Institute of Al-Imam Muhammad Ibn Saud Islamic University of Riyadh;  
ABEGS Symposia of Doha, Kuwayt City and Medina
- 1982 Publication of the first number of *Maġalla al-‘arabiyya li-l-dirāsāt al-luġawiyya* of Ma‘had al-Ḥarṭūm
- 1983 Establishment of the International Cooperation Board for Arab-Islamic culture development;  
Publication of *al-Kitāb al-asāsī li-ta'lim al-luġa al-‘arabiyya li-l-nāṭiqīn bi-l-luġāt uḥrā* by Rushdi Ahmed Taima and Mahmoud Kamel Al Naqa;  
Publication of by *al-Kitāb al-asāsī li-ta'lim al-luġa al-‘arabiyya li-ġayr al-nāṭiqīn bi-hā* by Essaid Mohammed Badawi and Ali Fathi Younis
- 1984 Foundation of the TAFL Center in Alexandria, Egypt
- 1985 Publication of *Ta'lim al-luġa al-‘arabiyya li-l-nāṭiqīn bi-l-luġāt uḥrā* by Mahmoud Kamel Al Naqa
- 1986 Foundation of the Arabic for Non-Native Speakers Center of Qatar University;  
Publication of *al-Murġi‘ fī ta'lim al-luġa al-‘arabiyya li-l-nāṭiqīn bi-l-luġāt uḥrā* by Rushdi Ahmed Taima;  
Publication of the first volume of the new book series of Bourguiba School *al-‘Arabiyya al-mu‘āṣira* by Zahia al-Gafsi
- 1989 Publication of the *ACTFL Arabic Proficiency Guidelines*;  
Egypt re-enters the Arab League
- 1990 Invasion of Kuwait by Saddam Hussein and beginning of the First Gulf War (1990-1991);  
Publication of the second volume of the new book series of Bourguiba School *al-‘Arabiyya al-mu‘āṣira*;

- Publication of *Elementary Arabic: An Integrated Approach* by Munther Younes
- 1991 “Meeting of the TAFL centers directors” organized by ALECSO in Tunis (Meeting of Tunis);
- Publication of *al-Qirā’a al-‘arabiyya li-l-muslimīn* by Mahmoud Esmail Sieny
- 1992 Symposium “The Teaching of Arabic in the 1990s: Issues and Directions” in Middlebury, Vermont;
- Publication of the Proceedings of the Meeting of Tunis
- 1993 Signature of the Oslo Accords between Israel and the Palestinian Liberation Organization;
- Publication of the New Arabic Proficiency Test by Raji Rammuny
- 1994 Foundation of International University of Africa Arabic Language Institute in Khartoum;
- Publication of *Dalīl al-ḥubarā’ al-‘arab fī mağāl ta’līm al-luġa al-‘arabiyya li-ġayr al-nāṭiqīn bi-hā* by ALECSO
- 1995 Publication of *The Teaching of Arabic as a Foreign Language* by Mahmoud al-Batal;
- Publication of the first volume of *Al-Kitaab fī Ta’allum al-‘Arabiyya* by Kristen Brustad, Mahmoud al-Batal and Abbas al-Tonsi
- 1997 Establishment of the Institute for the teaching of Arabic as a foreign language and the diffusion of Islamic studies in Nouakchott (Ma’had Mauritania);
- Panel discussion “Development of AFL teaching styles” in Amman, Jordan
- 2000 “Symposium for the development of the programs for teachers of Arabic to speakers of other languages” organized by ALECSO at Ma’had al-Ḥarṭūm
- 2001 Attacks of 11<sup>th</sup> September, United States of America
- 2002 Publication of *Asāsiyyāt ta’līm al-luġa al-‘arabiyya li-l-nāṭiqīn bi-luġāt uḥrā* by Abdulaziz Alosaili
- 2003 “Symposium on the teaching of Arabic for specific purposes” organized by ALECSO at Ma’had al-Ḥarṭūm;
- “Meeting of TAFL centers directors” at Ma’had al-Ḥarṭūm
- 2006 Publication of *Handbook for Arabic Language Teaching Professionals in the 21<sup>st</sup> Century* by Kassem Wahba, Zeinab Taha and Liz England;
- Publication of *Ta’līm al-luġa al-‘arabiyya li-ġayr al-nāṭiqīn bi-hā* by Madkour and Haridi
- 2008 Publication of the Arabic version of the *Common European Framework of Reference for languages* by the Goethe Institut Ägypten

- 2009 Conference “Arabele 2009: Enseñanza y aprendizaje de la lengua árabe” in Madrid;  
 “International Conference on the teaching of Arabic as a foreign language” in Riyadh
- 2011 Burst of the Tunisian revolution Tunisia and subsequent resignation of President Zine El-Abidine Ben Ali on 14<sup>th</sup> January  
 Burst of the Arab Spring in Egypt, Libya, Syria, Yemen and Bahrain  
 “Symposium on the teaching of Arabic to non-Arabs in Europe and in the Arab world” organized by the Cultural Afro-Asian Friendship Society in Cairo
- 2012 Conference “Arabele 2009: Enseñanza y aprendizaje de la lengua árabe” in Madrid
- 2013 Publication of *Teaching Arabic as a Foreign Language. A Guide for Teachers* by Karin Ryding
- 2014 Conference “Le CECRL et la didactique de l’arabe: bilan et horizons” at Université du Québec à Montréal
- 2015 “Teaching Arabic for Non Native Speakers Forum” organized by the Arab School of Translators in Cairo
- 2016 Doha Conference for Teaching Arabic to Non-Native Speakers, at Qatar University

## TABLES

### (On the Approaches of Teaching Arabic as a Foreign Language in Short)

Historical excursus on approaches and methods of Teaching Arabic as a Foreign Language developed within the Arab world are rare to find in literature. The existing accounts on TAFL methods often refer to the trends followed outside the Arab world. Among these excursus one can find articles by Versteegh (2006), Nielsen (2009) and Akar (2013), besides other country-specific focuses on TAFL such as Abboud (1968) and Ryding (2006) for the United States, Kalati (2003, 2004) for Italy, Amara (2006) for Israel, Anghelescu (2006) for Romania, Hee-Man and El-Khazindar (2006) for Korea, Gomes De Araújo (2008) for Brazil, Sirajudeen and Adebisi (2012) for Nigeria, Akar (2013) for Finland, etc.

The present section collects the most important trends concerning teaching methods of Arabic as a foreign language developed within the Arab world in tables. These summarize the wider discussion reported in the chapters of the § Historical Background. The main aim of the section is to give a clear overview of the TAFL trends that followed one another within the Arab world in the time span analyzed by the research.

The approaches and methods selected are written in a chronological order. These are:

- Direct Method
- Grammar-Translation Method
- Phonetic Method
- Whole-Word Method
- Aural-Oral Orientation
- Structural-Global Audio-Visual Method (SGAV)
- Bourguiba School Method
- Eclectic Method
- Communicative Approach
- Learner-Centered Orientation

A table is dedicated to each one of the trends listed above. Each table is organized in five sections. The first two give the name of the trend both in English and Arabic, this last in transliteration. In this instance, it often happens that the trend has more than one denomination, thus all the names encountered during the examination of written sources are given. After the two denominations the literature of reference is given. In this case, the reference works reported generally refer to foreign language teaching philosophies theorized outside the Arab world. Sometimes, famous examples of methods theorized within the Arab countries are reported, i.e. the Bourguiba School Method. In addition, the literature of reference is far from being complete. As a matter of fact, a selection has been done, as the most important works on the given method are listed.

The last two sections are dedicated to the description of the trend and its proponents. The first provides a short explanation of the trends main features, while the second lists the TAFL Arab authors that supported either the approach or the method itself. In this case all authors who contributed to the development of the method both on theoretical and practical levels are mentioned.

*The Direct Method*

Name(s)	“Direct” or “Natural method”
Name(s) in Arabic	<i>ṭarīqa mubāšira</i>
Literature of reference	No literature in particular
Description	It is characterized by an extremely practical kind of teaching that favors the oral ability and penalizes grammar and literature. A typical lesson starts with the teacher talking in the target language and the disciple listening to him. To this, brief explanations follow and then the teacher expects from the student to repeat the contents of the lesson also resorting to mnemonic acquisition.
Authors	--

### *The Grammar-Translation Method*

Name(s)	“Grammar-translation method”
Name(s) in Arabic	<i>ṭarīqa al-tarǧama; ṭarīqa al-naḥw; ṭarīqa al-tarǧama wa-al-qawā'id</i>
Literature of reference	Education seen as respect of rules; various authors, e.g. Johann Franz Ahn, Heinrich Ollendorff, Karl Plötz.
Description	It was a widely diffused approach; mainly artificial. It aimed at the systematic study of grammar, while language was codified and arranged into fixed rules learned by heart.
Authors	--

### *The Phonetic Method*

Name(s)	“Phonetic” or “Analytical” or “Alphabet method”
Name(s) in Arabic	<i>ṭarīqa ṣawtiyya or ṭarīqa ǧuz'iyya</i>
Literature of reference	Henry Sweet, Sievers, Trautmann, Helmholtz, Passy, Rambeau and Klinghardt.
Description	It originated in the late 19 <sup>th</sup> century, when the newborn science of phonetics was considered indispensable for the teaching and learning of languages. It focused on the spoken word rather than the printed page and on the sound, as the smallest chunk of meaning in the language acquisition process. It was at first exclusively oral and gave paramount importance to pronunciation.
Authors	It was mainly reported by scholars who dealt with the teaching of Arabic as L1, e.g. Sati' al-Husri in Iraq until the late 1930s.

### *The Whole-Word Method*

Name(s)	“Whole-word” or “Global” or “Sentence method”
Name(s) in Arabic	<i>ṭarīqa kulliyya</i>
Literature of reference	John Dewey
Description	It consisted of a global reading that put emphasis on the word as the smallest chunk of meaning in the language acquisition process rather than isolated sounds or letters, as it happened with the phonetic method.

Authors	The whole-word method use was mainly reported by scholars who dealt with the teaching of Arabic as L1, like Muhammad Fadhil al-Jamali, Matta Akrawi in Iraq or Sumaya Fahmi and Muhammad Sa'id Qadri in Egypt (cf. al-Qawsi 1948). By osmosis, the method also influenced the early developments of TAFL in Egypt, where the Arabic language diffusion radio program of the Egyptian Broadcasting Corporation presented readings through this particular teaching orientation.
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*The Aural-Oral Orientation*

Name(s)	"Audio-lingual method" or "Aural-oral method" or "orientation"
Name(s) in Arabic	<i>ṭarīqa sam'īyya šafawīyya</i> or <i>sam'īyya nuṭqīyya</i>
Literature of reference	Various authors, among them for instance very different examples: Burrhus Skinner and Leonard Bloomfield.
Description	It is part of the structural orientations; a method developed around the Second World War that starts from the sounds and then shifts to reading and writing. In essence, the approach is founded on the notion that language is basically a matter of listening and speaking. It favors the aural acquisition and production activities in the target language.
Authors	A great number of TAFL Arab authors expressed themselves in favor of the aural-oral orientation. Among them: Abboud and McCarus (1968a, 1968b), Rammuny (1977, 1980c), Nasr (1978), Ouali Alami (in Sieny 1978), al-Kassimi (1979), Souissi (1979), Bakalla (1980), Ben Ismail (1983), Hassan (1983), etc. By contrast, Alosaili (2002) affirmed that this orientation did not favor learners of MSA in their interactions with Arabic speakers and this was due to the peculiarities of the language itself (i.e. its diglossic nature).

*Structural Global Audio-Visual Method (SGAV)*

Name(s)	Originally “ <i>Méthodologie Structuro-Globale Audio-Visuelle</i> ” (SGAV) or “Zagreb-Saint-Cloud method”
Name(s) in Arabic	<i>ṭarīqa haykaliyya kulliyya sam‘iyya baṣariyya</i>
Literature of reference	Petar Guberina; Paul Rivenc
Description	The method is today part of the structural orientations. It was developed by the Croatian scholar Petar Guberina together with French Paul Rivenc. The SGAV method distinguished itself from the aural-oral approach firstly for the fact that the former was of European origin, while the latter was developed in the United States between 1940s and 1960s. Secondly, SGAV put great emphasis on comprehension, while the aural-oral approach was content with providing learners with auditory patterns, leaving comprehension to a later stage.
Authors	The method was brought into TAFL through those Arab scholars, who studied in France, such as Ridha Souissi (1979) and Mohamed Ben Ismail (1983).

*Bourguiba School Method*

Name(s)	Original name in Arabic
Name(s) in Arabic	<i>ṭarīqa ma‘had Būrḡība</i>
Literature of reference	Bourguiba School scholars’ and instructors’ contribution in Sieny and al-Kassimi (1980); Zahia al-Gafsi (1986); Amel Arbi (2001).
Description	The Bourguiba method favored good pronunciation, the use of language laboratory, audio-visual tools and Arabic as the only vehicular language. It put listening and speaking skills first, and then developed reading and writing. It did not follow either the translation method or the traditional one. Grammar would be practiced in a natural way with exercises, not explained through theory. In addition, the method favored flexibility, which allowed it to develop according to political and societal changes.
Authors	Ben Ismail, Ben Saleh, Alayed (1966); Mohamed Ben Ismail (1974, 1983); Hiliaoui (1980); Zahia al-Gafsi (1986); IBLV (1990).



### *Eclectic Method*

Name(s)	“Eclectic method”
Name(s) in Arabic	<i>ṭarīqa intiqā’iyya</i> or <i>ṭarīqa tawlīfiyya</i>
Literature of reference	No literature in particular; cited by Rivers (1968), al-Kassimi (1979), Abdelaziz (1980), Al Naqa (1985a), Alosaili (2002).
Description	Generally the eclectic method combines various teaching approaches according to training needs and language peculiarities. Scholars who favor the use of an eclectic method in class maintain that there is no best method for language teaching, since each way of teaching has its pros and cons. For instance, when al-Kassimi (1979) speaks about Arabic language lessons through the use of radio, he suggests the aural-oral orientation, which is made of exercises and cultural contents, though he does not refuse grammar explanations a priori.
Authors	al-Kassimi (1979); partially Al Naqa (1985a)

### *Communicative Approach*

Name(s)	“Communicative approach”
Name(s) in Arabic	<i>madḥal ittiṣālī</i> or <i>madḥal tawāṣulī</i>
Literature of reference	Various authors, among them for instance some different examples: Noam Chomsky, Dell Hymes, Robert Lado and Stephen Krashen.
Description	The communicative approach originated in the 1970s and it showed a general deconstruction of the previous theories on language learning and teaching. In this sense, it shifted the focus of language study to social conventions and the appropriate use of language in a given socio-cultural context. It also concentrated on the language acquisition process rather than the language itself, favoring a transformation inside the classroom walls: the student became an active protagonist of the acquisition process and the teacher a <i>facilitator</i> rather than a leader.
Authors	A communicative practice is firstly witnessed in Rammuny (1980c), and then in from the 1980s other TAFL Arab scholars

	inclined towards the communicative approach. Among them for instance: Al Naqa (1985b), Sieny, Abdelaziz, Husayn (1985), Taima (1982, 1986) and partially Badran (1992), Alosaili (2002).
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### *Learner-Centered Orientation*

Name(s)	"Learner-Centered Orientation"
Name(s) in Arabic	<i>tamarkuz ta'lim al-lugāt ḥawla al-muta'allim</i> or <i>tadrīs al-luġa al-mutamarkaz ḥawla al-muta'allim</i>
Literature of reference	Gardner and Lambert (1972); Oller and Richards (1977 [1973]); Finocchiaro and Bonomo (1973); Schumann and Stenson (1974); Papalia (1976).
Description	The learner-centered orientation is part of the communicative approach, as it is considered one of its developments. It focuses on students' interests and training needs. Moreover, it aims to develop functional competence in students rather than simply a communicative one.
Authors	Taima (1982); Al Naqa (1985b) and partially Badawi (1992).

## GLOSSARY

### (English - Arabic)

#### A

Ability قدرة (ج) قدرات، مهارة (ج) مهارات

comprehension a. مهارة الفهم

manual a. مهارة حركية عضلية

phonetic a. مهارة صوتية

Acquisition اكتساب

Addresser مخاطب

Adequacy of expression (rhetoric) معان

Adult كهل

Advanced learner تلميذ متقدم، تلميذ ناضج

Affective filter (مصفّى انفعالي) (المصفّى الانفعالي)

Ambition توف

Andragogy تعليم الكبار

Approach مدخل (ج) مداخل

cognitive a. مدخل معرفي

communicative a. مدخل اتصالي، مدخل تواصل

cultural a. (Madkour and Haridi 2006) مدخل ثقافي

functional a. مدخل وظيفي

humanistic a. مدخل إنساني

media-based a. مدخل تقني، مدخل مبني على تقنيات التعليم

natural a. مدخل طبيعي

situational a. مدخل موقعي، مدخل مبني على المواقف

structural a. مدخل بنائي

Aptitude اقدار، استعداد

Arabic العربية، اللغة العربية

as a Heritage Language العربية لأبناء الجالية، العربية لأبناء المهاجرين، العربية لأبناء العرب

for diplomats	العربية لأغراض دبلوماسية
for medical purposes	العربية لأغراض طبية
for religious purposes	العربية لأغراض دينية
for specific purposes	العربية ذات استعمال مخصوص، العربية لأغراض خاصة

Arabic Language Education تعليم اللغة العربية

Arabic Language Learning تعلم اللغة العربية

Arabic language simplification تبسيط اللغة العربية، تسهيل اللغة العربية

Arabic Language Teaching تعليم اللغة العربية

Arabic Proficiency Test (APT) امتحان الكفاءة العربية

Arabist مستعرب

Arabization تعريب

Arbitrariness of language (al-Kassimi 1979: 5) اتصال اعتباطي

Army Specialized Training Program (ASTP) طريقة الجيش الأمريكي

Assessment تقييم

analytical a. تقييم تحليلي

formative a. تقييم بنائي، تكويني، تقييم التصحيح

qualitative a. تقييم كيفي

quantitative a. تقييم كمي

summative a. تقييم ختامي، إجمالي

Assimilation استيعاب

Attainment إدراك

Audio-visual orientation (al-Kassimi 1979: 179) اتجاه سمعي بصري

Audio-visual tools أجهزة سمعية بصرية

Audiocassette شريط مسجل

Authentic text نص أصلي، نص حقيقي، نص طبيعي

## B

Basic course كتاب أساسي

Bilingual ثنائي اللغة

Bilingual dictionary معجم ثنائي اللغة

Bilingualism ثنائية اللغة

Blackboard سبورة، لوحة، لوحة الطباشير

Body language لغة الجسم

Book كتاب (ج) كتب

Book series سلسلة (ج) سلاسل

## C

Calligraphy خط

Calligraphy copybook كراسة الخط

Certificate شهادة (ج) شهادات

Class صف (ج) صفوف

Class poster لوحة المحادثة، لوحة حائطة

Classical Arabic اللغة العربية التراثية

Classroom حجرة (ج) حجرات

Cognitive development (Mansour 1980: 60) نمو عقلي

Colloquial variety عامية، دارجة، لهجة

Common sense منطق سليم، تفكير سليم

Communication تواصل، اتصال

Communicative إيلاحي، اتصالي

Communicative competence كفاءة اتصالية

Communicative practice (Rammuny 1980) تدريب اتصالي

Community Language Learning تعلم اللغة في جماعة

Competence كفاءة (ج) كفاءات، كفاية (ج) كفايات

academic c. كفاءة أكاديمية

Competency-based learning تعلم اللغات القائم على الكفاءة

Comprehension فهم، استيعاب

c. check استئاق من الفهم

general c. فهم عام

oral c. فهم شفوي

specific c. فهم تفصيلي

written c. فهم كتابي

Computer assisted instruction (CAI) تعليم بالعقل الاللكتروني

Concept مفهوم، متصور

Conference مؤتمر

Context سياق

Contrastive analysis (al-Kassimi 1979: 54) تحليل تقابلي

Corpus	مدونة
Correction	تصويب، تصحيح، علاج
Correction of exercises	إصلاح التمارين
Correction of mistakes	معالجة الأخطاء
Correctness of meaning	صحة المعنى
Creative activity	نشاط ابتكاري
Creative writing	كتابة إبداعية
Creativity	ابتكار، قدرة إبداعية
Cultural awareness	وعي ثقافي
Cultural competence	كفاءة ثقافية
Culture	ثقافة
Cure	علاج
	c. of (language) problems علاج المشكلات
Curriculum	منهج (ج) مناهج
	c. design تصميم المنهج
	multidimensional c. منهج اللغة الأجنبية متعدد الأبعاد

## D

Decoding	فك الرموز
Deduction	استنباط
Descriptor	توصيف تفصيلي
Design (language planning)	تصميم
Dialect	عامية، دارجة، لهجة
Dialogue	حوار (ج) حوارات
Dictation	إملاء
Didactic activity in couples	كل اثنين متجاورين
Didactical method (or technique)	نمط تعليمي
Diffusion	نشر
Diglossia	ازدواجية اللغة
Discourse analysis	تحليل الخطاب
Discrimination (testing)	تمييز
Dislexia	عسر القراءة
Disposition	ميل (ج) ميول

Domain مجال، ميدان  
affective d. مجال وجداني، مجال عاطفي  
cognitive d. مجال معرفي

Drill exercise مران

## E

Emotional involvement مشاركة وجدانية

Evaluation تقييم

Exercise تمرين (ج) تمارين

antonyms e. تمرين التضاد

automatic e. تدريب آلي

cloze e. تكملة، ملء الفراغات، تمرين الإتمام

communicative e. (see also Communicative practice) تدريب اتصالي

communicative question e. سؤال اتصالي

composition e. تمرين تحريري

comprehension question e. سؤال الاستيعاب

creative writing e. تعبير حر إبداعي

detailed answer e. سؤال تفصيلي

inductive e. تدريب استقرائي

make order e. تمرين التعويض

multiple choice e. اختيار من المتعدد

open answer e. استجابة حرة

phonetic e. تمرين صوتي

realistic free expression e. تعبير حر واقع

semantic e. تدريب دلالي

sentence transformation e. (Souissi 1979) تمرين التحويل

structural e. تمرين هيكلية

summary e. تلخيص

synonyms e. تمرين الترادف

testing e. تدريب اختباري

true / false e. أسئلة الصواب والخطأ، صحيح أم خطأ

Expression تعبير، لفظ (ج) ألفاظ

oral e. تعبير شفوي

written e. تعبير كتابي  
Extralinguistic خارج الألسني

## F

Facial expressions إيماءة (ج) إيماءات الرأس  
False freinds (Sieny, Abdelaziz, Husayn 1985: 90) أصدقاء مخادعون  
Feedback (Ma'had al-qawmi 1981) مراقبة، تغذية رجعية، تغذية راجعة  
Fixation تثبيت، إرساء  
Flannel board لوحة وبرية، لوحة فنيلا  
Flashcards (al-Halioui 1981: 67; Qura 1972 [1969]) لوحات المحادثة، صور خانطة، بطاقات خانطة  
Fluency طلاقة  
Foreign عجم، أجنبي، أعجمي  
Forum ملتقى (ج) ملتقيات، منتدى (ج) منتديات  
Fossilization تحجر لغوي  
Free composition (Rammuny 1980) إنشاء حر  
Free conversation (Rammuny 1980) محادثة حرة  
Free expression تعبير حر، تحدث حر  
Free writing كتابة حرة  
Frequency of use تواتر  
Frequent mistakes أخطاء شائعة  
Function وظيفة  
Functional وظيفي  
f. grammar نحو وظيفي  
f. language لغة وظيفية  
f. teaching (Abduh 1979) تعليم وظيفي

## G

Gap (in language learning) ثغرة  
General class discussion (Rammuny 1980) مناقشة عامة  
Geolinguistics علم اللغة الجغرافي  
Good use of the language ممارسة صحيحة  
Grammar نحو



g. function وظيفة نحوية

g. rule قاعدة نحوية

g. structure تركيب نحوي

Grammatical automaticity آلية نحوية

Grammatical correctness قدرة الصحة

Group management (class) حركية المجموعات

## H

Hand gestures إشارة (ج) إشارات الأيدي

Homework واجبات بيتية

Homonymy تماثلية لفظية

Humming (Dichy 1979) همهمة

## I

Incitement دافع (ج) دوافع، مدخل (ج) مداخل، مدخلات

Inclination ميل (ج) ميول

Induction استقراء

Informative إبلاغي

Innate universal grammar قواعد كلية فطرية

Input دافع (ج) دوافع، مدخل (ج) مدخلات

Input hypothesis (Alosaili 2002) فرضية الدخل اللغوي

Interlocutor مخاطب

Interpretation تفسير الرموز

Intonation تنغيم

Invention إبداع

## K

Kinesics (al-Kassimi 1979: 11) علم الإشارة

Knowledge معرفة

active k. معرفة سلبية، معلومات ناشطة

passive k. معرفة إجابية، معلومات ساكنة

## L

Laboratory (language)	معمل، مختبر اللغة
Language	لغة
artificial l. (al-Kassimi 1979:19)	لغة اصطناعية
dead l.	لغة ميتة
first l.	لغة أولى
foreign l.	لغة أجنبية
heritage l.	لغة أصلية، لغة الأصل
innate l. (al-Kassimi 1979: 9)	لغة غريزية
l. accuracy	صحة لغوية
l. Acquisition Device (LAD)	جهاز اكتساب اللغة
l. automaticity (Souissi 1979)	آلية المنية
l. ceiling (Badawi 1992)	سقف لغوي
l. command	(سيطرة) لغة
l. error anlysis	تحليل الأخطاء اللغوية
l. games	لعبة (ج) ألعاب لغوية
l. interference (transfer); (Abdelaziz 1980: 144)	تضارب لغوي، تداخل لغوي
l. key	مغلاق (ج) مغاليق
l. laboratory	معمل، مختبر اللغة
l. material (Badawi 1980: 26)	مادة لغوية
l. of the educated	لغة المثقفين
l. planning	تخطيط لغوي
l. reform	إصلاح اللغة
l. register (Souissi 1979)	سجل لغوي
l. structure	هيكل لغوي
l. testing	اختبارات اللغة
local l.	لغة محلية
mixed l.	لغة مختلطة، لغة وسطى
national l.	لغة وطنية، لغة قومية
official l.	لغة رسمية
second l.	لغة ثانية
simplified l. (e.g. Basic English in al-Kassimi 1979: 22)	لغة مبسرة
Language Acquisition Device (LAD)	جهاز اكتساب اللغة

Learner	متعلم، دارس	
Learner-centered teaching	(Al Naqa 1985: 21)	تمركز تعليم اللغة حول المتعلم، تدريس متمركز حول المتعلم
Learning	تعلم	
autonomous l.	تعلم ذاتي	
early l.	تعليم مبكر	
explicit l.	تعلم صريح	
implicit l.	تعلم ضمني	
informal l.	تعلم غير رسمي	
natural l.	تعلم طبيعي	
Learning Arabic as an additional language	(Badawi 1992)	تعلم العربية كلغة إضافية
Lesson	درس (ج) دروس	
l. planning	تخطيط الدرس	
l. register	دفتر الدرس	
Level	مستوى (ج) مستويات، مرحلة (ج) مراحل، مراحلات	
advanced l.	(Badawi 1992; ACTFL) متقدم	
distinguished l.	(Badawi 1992; ACTFL) متميز	
intermediate l.	(Badawi 1992; ACTFL) متوسط	
lower-intermediate l.	متوسط أدنى	
novice l.	(Badawi 1992; ACTFL) مستجد	
superior l.	(Badawi 1992; ACTFL) متفوق	
upper-intermediate l.	متوسط أعلى	
Lexical	معجمي	
Lexicology	علم المعاجم	
Lexicon	معجم	
Lingua franca	لغة تواصل مشترك	
Linguistic communication	تواصل لسانی	
l. performance	أداء لغوي	
l. progress	ترقية	
Linguistics	لسانيات، علم اللغة، ألسنية	
applied l.	علم اللغة التطبيقي، لسانيات تطبيقية	
comparative l.	علم اللغة المقارن	
computational l.	علم اللغة الآلي، علم اللغة الحاسوبي	
descriptive l.	علم اللغة الوصفي	

educational l. لسانيات تعليمية  
historical l. علم اللغة التاريخي  
pragmatic l. علم اللغة التداولي

Listening استماع، إصغاء  
Literacy محو الأمية  
Literary Arabic اللغة العربية الفصحى  
Literary criticism نقد  
Literary taste تذوق أدبي  
Literature أدب  
Liturgical language لغة تعبدية  
Logic منطق

## M

Macro-evaluation تقويم مكبر  
Material (didactical) خاصة (ج) خامات، مادة (ج) مواد  
Material development إعداد المواد التعليمية  
Meaning معنى (ج) معان، مدلول  
Measurement قياس  
Medium (communication) وسيلة  
Memory ذاكرة  
    echoic m. (al-Kassimi 1979: 109) ذاكرة سمعية  
    haptic m. (al-Kassimi 1979: 109) ذاكرة حركية  
    iconic m. ذاكرة بصرية  
    long term m. ذاكرة طويلة المدى  
    short term m. ذاكرة قصيرة المدى  
    visual m. (al-Kassimi 1979: 109) ذاكرة بصرية  
Message رسالة  
    auditory m. رسالة صوتية  
    decoding m. تفكيك الرسالة  
    iconic m. رسالة تشكيلية  
    oral m. رسالة شفوية  
    visual m. رسالة بصرية  
Method طريقة (ج) طرق، منهج (ج) مناهج

audio-visual m.	طريقة سمعية بصرية
audio-visual oral-written m. (Ben Ismail 1983)	طريقة سمعية بصرية شفوية يدوية
aural-oral m.	طريقة سمعية نطقية، طريقة سمعية شفوية
blended m.	طريقة توليفية
cognate m. (Abdelaziz 1980: 150)	طريقة التقارب
communicative m.	طريقة تواصلية، طريقة اتصالية
counseling learning m.	تعلم اللغة الإرشادي
direct m.	طريقة مباشرة
dual m.	طريقة ازدواجية
dual-language m. (Abdelaziz 1980: 150)	طريقة اللغة الثنائية
eclectic m. (Abdelaziz 1980: 150)	طريقة انتقائية
grammar m. (Abdelaziz 1980: 150)	طريقة النحو
grammar-translation m. (Abdelaziz 1980: 150)	طريقة الترجمة والقواعد، طريقة النحو والترجمة
intensive-oral scientific m. (Al Naqa 1985: 108)	طريقة شفوية مكثفة
lexical m.	طريقة معجمية
natural m. (Abdelaziz 1980: 150)	طريقة طبيعية
oral m.	طريقة شفوية
phonetic m. (Abdelaziz 1980: 150)	طريقة صوتية
practice theory m. (Abdelaziz 1980: 150)	طريقة نظرية علمية
psychological m.	طريقة سيكولوجية، طريقة نفسية
reading m. (Abdelaziz 1980: 150)	طريقة القراءة
structural m.	طريقة هيكلية
structural-global audio-visual m. (SGAV)	طريقة هيكلية كلية سمعية بصرية
traditional m. (al-Hadidi 1966)	طريقة تقليدية
unit m. (Abdelaziz 1980: 150)	طريقة الوحدات
whole-word m.	طريقة كلية

Micro-evaluation	تقويم مصغر، تقويم جزئي
Microteaching (Alosaili 2000)	تدريس مصغر
Mimcry method (Abdelaziz 1980: 150)	طريقة التقليد
Mime	تمثيل صامت
Mind	عقل
Minimal pairs	ثنائيات صغرى، مراقبة السمع، تمييز سمعي
Mnemonic devices (Qura 1972)	وسائل إسعاف الذاكرة

Mnemonic exercises محفوظات

Modern Standard Arabic اللغة العربية الفصحى، العربية المعاصرة، اللغة العربية المعيارية الحديثة

Monitor (language), (Alosaili 2002) مراقب

Monolingual dictionary معجم أحادي اللغة

Moral مغزى (ج) مغاز

Morpheme صرفم

Morphological rule قاعدة صرفية

Morphology علم الصرف

Mother tongue لغة الأم

Motivation تشويق

Multilingual متعدد اللغات

Multilingualism تعددية اللغة

## N

Narration قص

Narrative قصة (ج) قصص

Neurolinguistics لسانيات عصبية، علم اللغة العصبي

## O

Objectivity (testing) موضوعية

Oral comment تعليق شفوي

Oral interaction تفاعل شفوي

Ornamentation of speech (rhetoric) إبداع

Orthographic ability استيعاب هجائي

Orthography رسم إملائي

Output مخرج (ج) مخارج، مخارجات

Overhead projector فانوس سحري

## P

Pairwise language comparison (Souissi 1979: 145; Sieny, Abdelaziz, Husayn 1985: 23)

ثنائيات صغرى، مراقبة السمع، تمييز سمعي

Panel discussion حلقة (ج) حلقات النقاش

Paradigm	جدول
Pattern drill	تمرين هيكلية
Pedagogical tool	جهاز بيداغوجي
Personal talent	موهبة شخصية
Philology	فقه اللغة
Phoneme	صوتم (ج) صواتم
Phonetics	صوتيات، علم الأصوات الكلامية
Phonology	علم الأصوات اللغوية، علم وظائف الأصوات
Placement (testing)	تصنيف
Poetry	شعر
Polisemy	تعدد دلالة الألفاظ
Polisemy (al-Kassimi 1979: 7)	اشتراك لفظي، تعدد دلالة الألفاظ
Practicality (testing)	عملية
Professor	أستاذ (ج) أساتذة
Proficiency	كفاءة
Proficiency-based learning	تعلم اللغات القائم على الكفاءة
Programmed instruction	تعليم مبرمج
Programs evaluation	تقويم البرامج
Pronunciation	نطق
p. correction	إصلاح النطق
good p.	نطق سليم
Prose	نثر
Psycholinguistics	علم اللغة النفسي، لسانية نفسية
Psychopedagogy	علم النفس التربوي
Punctuation	ترقيم

## Q

Questionnaire	استبيان
Quiz	اختبار قصير

## R

Read aloud	قراءة جهريّة
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Reading	قراءة
aloud r.	قراءة جهريّة
extensive r.	قراءة موسّعة، قراءة واسعة
intensive r.	قراءة مكثّفة، قراءة مركّزة
r. comprehension (Abboud, in Shalqani 1980: 4)	قراءة واعيّة
r. for study purposes	مهارة القراءة للدراسة
r. in rotation (Ma'had al-qawmi 1981)	قراءة التلاميذ بالتناوب
r. performance	أداء القراءة
silent r. (Ben Ismail 1983)	قراءة صامتة، قراءة سرّية
slow r.	قراءة مضبوطة
speed r.	قراءة سريعة
Receiver (communication)	متقبّل، مستقبل
Recitation	أناشيد
Reliability (testing)	ثبات
Representation	تمثيل
Research unit	وحدة البحث، وحدة البحوث
Rhetoric	بلاغة
Role-play (Alosaili 2002)	لعاب الأدوار
Rules disambiguation	تمييز القواعد
Rythm	إيقاع

## S

Saying (Qura 1972)	لازمة (ج) لازمات
Screening (testing)	تصفية
Second language learner	متعلم اللغة الثانية
Self-assessment	تقويم ذاتي، إصلاح ذاتي
Semantic	دلالي
Semantic field	مجال دلالي
Semantics	علم الدلالة
Semester	فصل دراسي
Semiotics (al-Kassimi 1979: 14)	علم الرموز
Sender (communication)	بائث، مرسل
Signifier	دال



Silent way	طريقة صامتة
Situation	موقف (ج) مواقف
Skill	مهارة (ج) مهارات
	creative s. مهارة الإبداع
	four language s. مهارات اللغة الأربع
	productive s. مهارة الإنتاج
	receptive s. مهارة الاستقبال
Slide (teaching tool), (Rammuny 1980)	شريحة (ج) شرائح زجاجية
Sociolinguistics	علم اللغة الاجتماعي، لسانية اجتماعية
Speaking	كلام، محادثة
Speech	خطاب، كلام
	s. act عملية التواصل
	s. areas (Mansour 1980: 65) مناطق الكلام
	s. habit عادة كلامية
	s. pathology علاج أمراض النطق والكلام
Spelling	تهجي، تهجية
Spoken language	عامية، دارجة، لهجة
Story	قصة (ج) قصص
Student	طالب (ج) طلاب، طالبة (ج) طالبات
Stylistic accuracy	قدرة الجودة
Stylistic field	مجال أسلوبى
Suggestopedia	طريقة إيحائية
Summary	تلخيص
Syllabus	منهج (ج) مناهج، مقرر دراسى
	grammatical s. منهج نحوي
	notional s. منهج الفكرة
	situational s. منهج المواقف
Symposium	ندوة (ج) ندوات
Synonymy (al-Kassimi 1979: 7)	ترادف
Syntax	بنوية، علم النحو

## T

Target language	لغة الهدف، لغة مستهدفة
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Taxonomy	علم التصنيف
Teacher	معلم (ج) المعلمون
teacher's book	مرشد المعلم
teacher's guide	نليل المعلم
teacher's training	إعداد المعلم، تدريب المعلم
Teaching	تعليم، تدريس
t. ceiling (Badawi 1992)	سقف تعليمي
t. materials	مواد تعليمية
t. method	طريقة (ج) طرق تلقينية
t. style	أسلوب
t. technique	تقنية تربوية
Teaching Arabic as a First Language	تعليم العربية كلغة أولى
Teaching Arabic as a Foreign Language	تعليم العربية كلغة أجنبية
Teaching Arabic as a Second Language	تعليم العربية كلغة ثانية
Teaching Arabic for Speakers of Other Languages	تعليم العربية للناطقين بلغات أخرى
Teaching Arabic to Non-Native Speakers	تعليم العربية لغير الناطقين بها
Teaching Arabic to Non-Native Speakers	تعليم العربية لغير متكلميها
Teaching Arabic to Non-Native Speakers	تعليم العربية للناطقين بغيرها
Term	لفظ (ج) ألفاظ، مفرد (ج) مفردات
Test	اختبار
achievement t.	اختبار تحصيلي
aptitude t.	اختبار الاستعداد اللغوي
diagnostic t.	اختبار تشخيصي
discrete point t.	اختبار النقاط المنفصلة
essay t.	اختبار المقال
integrative t.	اختبارات تكاملية
language skill t.	اختبار المهارات اللغوية
level t.	اختبار مرحلي
matching t.	اختبار مزوجة
objective t.	اختبار موضوعي
placement t. (Mansour 1980: 98; Alosaili 2002)	اختبار في بدء الدراسة، اختبار التصنيف
placement t. (Saleh 1980: 130)	اختبار تحديد المستوى اللغوي
power t.	اختبار القوة، اختبار المعرفة

proficiency t. اختبار الكفاية  
remedial t. اختبار علاجي  
speed t. اختبار السرعة  
standardized t. اختبار مقنن  
subjective t. اختبار ذاتي  
t. design تصميم الاختبار

Testing اختبارات اللغة

Textbook كتاب مدرسي

Textbook drafting تأليف الكتب

Theory نظرية

behavioral t. نظرية سلوكية

cognitive t. نظرية معرفية عقلانية

monitor t. (Alosaili 2002) نظرية المراقب

structural t. نظرية بنيوية

transformational-generative grammar t. نظرية النحو التوليدي التحويلي

Thesaurus مكنز (ج) مكنز

Thorough knowledge إلمام

Timbre جرس

to Make people understand (Ma'had al-qawmi 1981) إفهام

Tool (didactical) أداة (ج) أدوات، وسيلة (ج) وسائل

teaching t. وسيلة التعليم

Total Physical Response (TPR) طريقة الاستجابة الجسدية، الاستجابة الجسدية الكاملة

Translation studies دراسات، نظرية الترجمة

Trilingual ثلاثي اللغة

## U

Unit وحدة (ج) وحدات

comprehension u. وحدة مفهومية

lexical u. وحدة معجمية، مجموعة معجمية

logic u. وحدة منطقية

teaching u. وحدة تعليمية

Universal grammar قواعد كلية

## V

Validity (testing)	صدق
Vehicular language	لغة وسيطة
Video tape recorder	آلة تسجيل مرئي
Videotapes	شريط (ج) أشرطة سمفونية
Vocation	ميل (ج) ميول
Voiced phoneme (Ibn Khaldun)	مجهور

## W

Way of thinking	نسط التفكير
Weakness point	موطن الضعف
Word	كلمة، مفردة
content w.	كلمة المضمون
function w.	كلمة وظيفية
Workbook	كتاب التمارين البيتية
Writing	كتابة
Written comment	تعليق كتابي
Written composition	إنتاج مكتوب، إنتاج كتابي

**GLOSSARY**  
**(Arabic – English)**

أ

Video tape recorder	آلة تسجيل مرئي
Language automaticity (Souissi 1979)	آلية ألسنية
Grammatical automaticity	آلية نحوية
Foreign	أجنبي
Audio-visual tools	أجهزة سمعية بصرية
Frequent mistakes	أخطاء شائعة
Reading performance	أداء القراءة
Linguistic performance	أداء لغوي
Literature	أدب
Tool (didactical)	أداة (ج) أدوات
True / false exercise	أسئلة الصواب والخطأ
True / false exercise	أسئلة صحيح أم خطأ
Professor	أستاذ (ج) أساتذة
Teaching style	أسلوب
False freinds (Sieny, Abdelaziz, Husayn 1985: 90)	أصدقاء مخادعون
Foreign	أعجمي
Linguistics	ألسنية
Recitation	أناشيد
Ornamentation of speech (rhetoric), invention	إبداع
Communicative, informative	إبلاغي
Attainment	إدراك
Fixation	إرساء
Hand gestures	إشارة (ج) إشارات الأيدي
Listening	إصغاء
Correction of exercises	إصلاح التمارين

Language reform	إصلاح اللغة
Pronunciation correction	إصلاح النطق
Self-assessment	إصلاح ذاتي
Teacher's training	إعداد المعلم
Material development	إعداد المواد التعليمية
to Make people understand (Ma'had al-qawmi 1981)	إفهام
Thorough knowledge	إلمام
Dictation	إملاء
Written composition	إنتاج كتابي
Written composition	إنتاج مكتوب
Free composition (Rammuny 1980)	إنشاء حر
Rythm	إيقاع
Facial expressions	إيماءة (ج) إيماءات الرأس
Creativity	ابتكار
Audio-visual orientation (al-Kassimi 1979: 179)	اتجاه سمعي بصري
Communication	اتصال
Arbitrariness of language (al-Kassimi 1979: 5)	اتصال اعتباطي
Communicative	اتصالي
Integrative test	اختبارات تكاملية
Test	اختبار
Aptitude test	اختبار الاستعداد اللغوي
Placement test	اختبار التصنيف
Speed test	اختبار السرعة
Power test	اختبار القوة
Proficiency test	اختبار الكفاية
Power test	اختبار المعرفة
Essay test	اختبار المقال
Language skill test	اختبار المهارات اللغوية
Discrete point test	اختبار النقاط المنفصلة
Placement test (Saleh 1980: 130)	اختبار تحديد المستوى اللغوي
Achievement test	اختبار تحصيلي
Diagnostic test	اختبار تشخيصي
Subjective test	اختبار ذاتي

	Remedial test	اختبار علاجي
Placement test (Mansour 1980: 98; Alosaili 2002)		اختبار في بدء الدراسة
	Quiz	اختبار قصير
	Level test	اختبار مرحلي
	Matching test	اختبار مزوجة
	Standardized test	اختبار مقنن
	Objective test	اختبار موضوعي
	Language testing	اختبارات اللغة
	Testing	اختبارات اللغة
Exercise, multiple choice		اختيار من متعدد
	Diglossia	ازدواجية اللغة
	Questionnaire	استبيان
	Comprehension check	استنتاج من الفهم
	Open answer exercise	استجابة حرة
	Induction	استقراء
	Listening	استماع
	Deduction	استنباط
	Assimilation, comprehension	استيعاب
	Orthographic ability	استيعاب هجائي
Polisemy (al-Kassimi 1979: 7)		اشتراك لفظي
	Aptitude	اقتدار، استعداد
	Acquisition	اكتساب
Total physical response (TPR)		الاستجابة الجسدية الكاملة
		العربية
	Modern Standard Arabic	العربية المعاصرة
Arabic for specific purposes		العربية ذات استعمال مخصوص
	Arabic as a Heritage Language	العربية لأبناء الجالية
	Arabic as a Heritage Language	العربية لأبناء العرب
	Arabic as a Heritage Language	العربية لأبناء المهاجرين
	Arabic for specific purposes	العربية لأغراض خاصة
	Arabic for diplomats	العربية لأغراض دبلوماسية
	Arabic for religious purposes	العربية لأغراض دينية
	Arabic for medical purposes	العربية لأغراض طبية

اللغة العربية	Arabic
اللغة العربية التراثية	Classical Arabic
اللغة العربية الفصحى	Literary Arabic
اللغة العربية الفصحى	Modern Standard Arabic
اللغة العربية المعيارية الحديثة	Modern Standard Arabic
امتحان الكفاءة العربية	Arabic Proficiency Test (APT)

## ب

بأث Sender (communication)

بطاقات خاطفة Flashcards

بلاغة Rhetoric

بنيوية Syntax

## ت

تأليف الكتب Textbook drafting

تبسيط اللغة العربية Arabic language simplification

تثبيت Fixation

تجسر لغوي Fossilization

تحدث حر Free expression

تحليل الأخطاء اللغوية Language error analysis

تحليل الخطاب Discourse analysis

تحليل تقابلي Contrastive analysis (al-Kassimi 1979: 54)

تخطيط الدرس Lesson planning

تخطيط لغوي Language planning

تداخل لغوي Language interference (transfer)

تدريب Exercise

تدريب آلي Automatic exercise

تدريب اتصالي Communicative practice (Rammuny 1980), communicative exercise

تدريب اختباري Testing exercise

تدريب استقرائي Inductive exercise

تدريب المعلم Teacher's training

تدريب دلالي Semantic exercise



Teaching	تدريس
Learner-centered teaching (Al Naqa 1985: 21)	تدريس متركز حول المتعلم
Microteaching (Alosaili 2000)	تدريس مصغر
Literary taste	تذوق أدبي
Synonymy (al-Kassimi 1979: 7)	ترادف
Linguistic progress	ترقية
Punctuation	ترقيم
Grammar structure	تركيب نحوي
Arabic language simplification	تسهيل اللغة العربية
Motivation	تشويق
Correction	تصحيح
Screening (testing)	تصفية
Design (language planning)	تصميم
Test design	تصميم الاختبار
Curriculum design	تصميم المنهج
Placement (testing)	تصنيف
Correction	تصويب
Language interference (transfer); (Abdelaziz 1980: 144)	تضارب لغوي
Expression	تعبير
Free expression	تعبير حر
Creative writing exercise	تعبير حر إبداعي
Realistic free expression exercise	تعبير حر واقع
Oral expression	تعبير شفوي
Written expression	تعبير كتابي
Polisemy	تعدد دلالة الألفاظ
Multilingualism	تعددية اللغة
Arabization	تعريب
Learning	تعلم
Learning Arabic as an additional language (Badawi 1992)	تعلم العربية كلغة إضافية
Competency-based learning, proficiency-based learning	تعلم اللغات القائم على الكفاءة
Counseling learning method	تعلم اللغة الإرشادي
Arabic Language Learning	تعلم اللغة العربية
Community Language Learning	تعلم اللغة في جماعة

Learning, autonomous	تعلم ذاتي
Explicit learning	تعلم صريح
Implicit learning	تعلم ضمني
Natural learning	تعلم طبيعي
Informal learning	تعلم غير رسمي
Oral comment	تعليق شفوي
Written comment	تعليق كتابي
Teaching تعليم	
Teaching Arabic as a Foreign Language	تعليم العربية كلغة أجنبية
Teaching Arabic as a First Language	تعليم العربية كلغة أولى
Teaching Arabic as a Second Language	تعليم العربية كلغة ثانية
Teaching Arabic to Non-Native Speakers	تعليم العربية لغير الناطقين بها
Teaching Arabic to Non-Native Speakers	تعليم العربية لغير متكلميها
Teaching Arabic to Non-Native Speakers	تعليم العربية للناطقين بغيرها
Teaching Arabic for Speakers of Other Languages	تعليم العربية للناطقين بلغات أخرى
Andragogy تعليم الكبار	
Arabic Language Education	تعليم اللغة العربية
Arabic Language Teaching	تعليم اللغة العربية
Computer assisted instruction (CAI)	تعليم بالعقل الاليكتروني
Programmed instruction	تعليم مبرمج
Learning, early	تعليم مبكر
Functional teaching (Abduh 1979)	تعليم وظيفي
Feedback	تغذية راجعة
Feedback	تغذية رجعية
Oral interaction	تفاعل شفوي
Interpretation	تفسير الرموز
Common sense	تفكير سليم
Message decoding	تفكيك الرسالة
Teaching technique	تقنية تربوية
Assessment تقويم	
Summative assessment	تقويم إجمالي
Programs evaluation	تقويم البرامج
Formative assessment	تقويم التصحيح

Formative assessment	تقويم بنائي
Analytical assessment	تقويم تحليلي
Formative assessment	تقويم تكويني
Micro-evaluation	تقويم جزئي
Summative assessment	تقويم ختامي
Self-assessment	تقويم ذاتي
Quantitative assessment	تقويم كمي
Qualitative assessment	تقويم كفي
Micro-evaluation	تقويم مصغر
Macro-evaluation	تقويم مكبر
Evaluation	تقييم
Cloze exercise	تكلمة
Summary	تلخيص
Summary exercise	(تلخيص) تمرين
Advanced learner	تلميذ متقدم
Advanced learner	تلميذ ناضج
Homonymy	تماثلية لفظية
Representation	تمثيل
Mime	تمثيل صامت
Learner-centered teaching (Al Naqa 1985: 21)	تمركز تعليم اللغة حول المتعلم
Exercise	تمرين
Cloze exercise	تمرين الإتمام
Sentence transformation exercise (Souissi 1979)	تمرين التحويل
Synonyms exercise	تمرين الترادف
Antonyms exercise	تمرين التضاد
Make order exercise	تمرين التعويض
Composition exercise	تمرين تحريري
Phonetic exercise	تمرين صوتي
Pattern drill, structural exercise	تمرين هيكلية
Discrimination (testing)	تمييز
Rules disambiguation	تمييز القواعد
Pairwise language comparison, minimal pairs (Souissi 1979: 145; Sieny, Abdelaziz, Husayn 1985: 23)	تمييز سمعي

Intonation	تنغيم
Spelling	تهجي
Spelling	تهجية
Frequency of use	تواتر
Communication	تواصل
Linguistic communication	تواصل ألسني
Descriptor	توصيف تفصيلي
Ambition	توق

## ث

Reliability (testing)	ثبات
Gap (in language learning)	ثغرة
Culture	ثقافة
Trilingual	ثلاثي اللغة
Bilingual	ثنائي اللغة

Pairwise language comparison, minimal pairs (Souissi 1979: 145; Sieny, Abdelaziz, Husayn 1985: 23) ثنائيات صغرى

Bilingualism ثنائية اللغة

## ج

Paradigm	جدول
Timbre	جرس
Language Acquisition Device (LAD)	جهاز اكتساب اللغة
Pedagogical tool	جهاز بيداغوجي

## ح

Classroom	حجرة (ج) حجرات
Group management (class)	حركية المجموعات
Panel discussion	حلقة (ج) حلقات النقاش
Dialogue	حوار (ج) حوارات

## خ

Extralinguistic	خارج الألسني
Material (didactical)	خامة (ج) خامات
Calligraphy	خط
Speech	خطاب

## د

Colloquial variety, dialect, spoken language	دارجة
Input, incitement	دافع (ج) دوافع
Signifier	دال
Translation studies	دراسات الترجمة
Lesson	درس (ج) دروس
Lesson register	دفتر الدرس
Semantic	دلالي
Teacher's guide	دليل المعلم

## ذ

Memory	ذاكرة
Visual or iconic memory (al-Kassimi 1979: 109)	ذاكرة بصرية
Haptic memory (al-Kassimi 1979: 109)	ذاكرة حركية
Echoic memory (al-Kassimi 1979: 109)	ذاكرة سمعية
Long term memory	ذاكرة طويلة المدى
Short term method	ذاكرة قصيرة المدى

## ر

Message	رسالة
Visual message	رسالة بصرية
Message, iconic	رسالة تشكيلية
Oral message	رسالة شفوية
Auditory message	رسالة صوتية

## س

- سؤال الاستيعاب Comprehension question exercise  
سؤال تفصيلي Detailed answer exercise  
سؤال اتصالي Communicative question exercise  
سبورة Blackboard  
سجل لغوي (Souissi 1979) Language register  
سقف تعليمي (Badawi 1992) Teaching ceiling  
سقف لغوي (Badawi 1992) Language ceiling  
سلسلة (ج) سلاسل Book series  
سياق Context  
(سيطرة) لغة Language command

## ش

- شريحة (ج) شرائح زجاجية Slide (teaching tool), (Rammuny 1980)  
شريط (ج) أشرطة سنمائية Videotapes  
شريط مسجل Audiocassette  
شعر Poetry  
شهادة (ج) شهادات Certificate

## ص

- صحة المعنى Correctness of meaning  
صحة لغوية Language accuracy  
صدق Validity (testing)  
صرفم Morpheme  
صف (ج) صفوف Class  
صوتم (ج) صواتم Phoneme  
صوتيات Phonetics  
صور حائطة Flashcards

## ط

Student (masc.)	طالب (ج) طلاب
Student (fem.)	طالبة (ج) طالبات
Method	طريقة (ج) طرق
Teaching method	طريقة (ج) طرق تلقينية
Suggestopedia	طريقة إيحائية
Communicative method	طريقة اتصالية
Dual method	طريقة ازدواجية
Total physical response (TPR)	طريقة الاستجابة الجسدية
Grammar-translation method (Abdelaziz 1980: 150)	طريقة الترجمة والقواعد
Cognate method (Abdelaziz 1980: 150)	طريقة التقارب
Mimcry method (Abdelaziz 1980: 150)	طريقة التقليد
Army Specialized Training Program (ASTP)	طريقة الجيش الأمريكي
Reading method (Abdelaziz 1980: 150)	طريقة القراءة
Dual-language method (Abdelaziz 1980: 150)	طريقة اللغة الثنائية
Grammar method (Abdelaziz 1980: 150)	طريقة النحو
Grammar-translation method	طريقة النحو والترجمة
Unit method (Abdelaziz 1980: 150)	طريقة الوحدات
Eclectic method (Abdelaziz 1980: 150)	طريقة انتقائية
Traditional method (al-Hadidi 1966)	طريقة تقليدية
Communicative method	طريقة تواصلية
Blended method	طريقة توليفية
Audio-visual method	طريقة سمعية بصرية
Method, audio-visual oral-written (Ben Ismail 1983)	طريقة سمعية بصرية شفوية يدوية
Aural-oral method	طريقة سمعية شفوية
Aural-oral method	طريقة سمعية نطقية
Psychological method	طريقة سيكولوجية
Oral method	طريقة شفوية
Intensive-oral scientific method (Al Naqa 1985: 108)	طريقة شفوية مكثفة
Silent way	طريقة صامتة
Phonetic method (Abdelaziz 1980: 150)	طريقة صوتية
Natural method (Abdelaziz 1980: 150)	طريقة طبيعية
Whole-word method	طريقة كلية

Direct method	طريقة مباشرة
Lexical method	طريقة معجمية
Practice theory method (Abdelaziz 1980: 150)	طريقة نظرية علمية
Psychological method	طريقة نفسية
Structural method	طريقة هيكلية
Structural-global audio-visual method (SGAV)	طريقة هيكلية كلية سمعية بصرية
Fluency	طلاقة

## ع

Speech habit	عادة كلامية
Colloquial variety, dialect, spoken language	عامية
Foreign	عجم
Dislexia	عسر القراءة
Mind	عقل
Cure, correction	علاج
Speech pathology	علاج أمراض النطق والكلام
Cure of (language) problems	علاج المشكلات
Phonetics	علم الأصوات الكلامية
Phonology	علم الأصوات اللغوية
Kinesics (al-Kassimi 1979: 11)	علم الإشارة
Taxonomy	علم التصنيف
Semantics	علم الدلالة
Semiotics (al-Kassimi 1979: 14)	علم الرموز
Morphology	علم الصرف
Linguistics	علم اللغة
Computational linguistics	علم اللغة الآلي
Sociolinguistics	علم اللغة الاجتماعي
Historical linguistics	علم اللغة التاريخي
Pragmatic linguistics	علم اللغة التداولي
Applied linguistics	علم اللغة التطبيقي
Geolinguistics	علم اللغة الجغرافي
Computational linguistics	علم اللغة الحاسوبي
Neurolinguistics	علم اللغة العصبي



Comparative linguistics	علم اللغة المقارن
Psycholinguistics	علم اللغة النفسي
Descriptive linguistics	علم اللغة الوصفي
Lexicology	علم المعاجم
Syntax	علم النحو
Psychopedagogy	علم النفس التربوي
Phonology	علم وظائف الأصوات
Practicality (testing)	عملية
Speech act	عملية التواصل

## ف

Overhead projector	فانوس سحري
Input hypothesis (Alosaili 2002)	فرضية الدخول اللغوي
Semester	فصل دراسي
Philology	فقه اللغة
Decoding	فك الرموز
Comprehension	فهم
Specific comprehension	فهم تفصيلي
Oral comprehension	فهم شفوي
General comprehension	فهم عام
Written comprehension	فهم كتابي

## ق

Morphological rule	قاعدة صرفية
Grammar rule	قاعدة نحوية
Ability	قدرة (ج) قدرات
Creativity	قدرة إبداعية
Stylistic accuracy	قدرة الجودة
Grammatical correctness	قدرة الصحة
Reading	قراءة
Reading in rotation (Ma'had al-qawmi 1981)	قراءة التلاميذ بالتناوب
Read aloud	قراءة جهريّة

Reading, aloud	قراءة جهرية
Silent reading	قراءة سرية
Speed reading	قراءة سريعة
Silent reading (Ben Ismail 1983)	قراءة صامتة
Intensive reading	قراءة مركزة
Slow reading	قراءة مضبوطة
Intensive reading	قراءة مكثفة
Extensive reading	قراءة موسعة
Extensive reading	قراءة واسعة
Reading comprehension (Abboud, in Shalqani 1980: 4)	قراءة واعية
Narration	قص
Narrative, story	قصة (ج) قصص
Universal grammar	قواعد كلية
Innate universal grammar	قواعد كلية فطرية
Measurement	قياس

## ك

Book	كتاب (ج) كتب
Basic course	كتاب أساسي
Workbook	كتاب التمارين البيتية
Textbook	كتاب مدرسي
Writing	كتابة
Creative writing	كتابة إبداعية
Free writing	كتابة حرة
Calligraphy copybook	كراسة الخط
Proficiency	كفاءة
Competence	كفاءة (ج) كفاءات
Academic competence	كفاءة أكاديمية
Communicative competence	كفاءة اتصالية
Cultural competence	كفاءة ثقافية
Competence	كفاية (ج) كفايات
Didactic activity in couples	كل اثنين متجاورين
Speaking, speech	كلام

Word	كلمة
Content word	كلمة المضمون
Function word	كلمة وظيفية
Adult	كهل

## ل

Saying (Qura 1972)	لازمة (ج) لازمات
Linguistics	لسانيات
Applied linguistics	لسانيات تطبيقية
Educational linguistics	لسانيات تعليمية
Neurolinguistics	لسانيات عصبية
Sociolinguistics	لسانية اجتماعية
Psycholinguistics	لسانية نفسية
Role-play (Alosaili 2002)	لعب الأدوار
Language games	لعبة (ج) ألعاب لغوية
Language	لغة
Foreign language	لغة أجنبية
Heritage language	لغة أصلية
First language	لغة أولى
Artificial language (al-Kassimi 1979:19)	لغة اسطناعية
Heritage language	لغة الأصل
Mother tongue	لغة الأم
Body language	لغة الجسم
Language of the educated	لغة المثقفين
Target language	لغة الهدف
Liturgical language	لغة تعبدية
Lingua franca	لغة تواصل مشترك
Second language	لغة ثانية
Official language	لغة رسمية
Innate language (al-Kassimi 1979: 9)	لغة غريزية
National language	لغة قومية
Local language	لغة محلية
Mixed language	لغة مختلطة

Target language	لغة مستهدفة
Language, dead	لغة ميتة
Simplified language (e.g. Basic English in al-Kassimi 1979: 22)	لغة مبسرة
Mixed language	لغة وسطى
Vehicular language	لغة وسيطة
National language	لغة وطنية
Functional language	لغة وظيفية
Expression, term	لفظ (ج) أَلْفَظ
Colloquial variety, dialect, spoken language	لهجة
Flashcards (al-Halioui 1981: 67; Qura 1972 [1969])	لوحات المحادثة
Blackboard	لوحة
Blackboard	لوحة الطباشير
Class poster	لوحة المحادثة
Class poster	لوحة حائطة
Flannel board	لوحة فنيلا
Flannel board	لوحة وبرية

## م

Conference	مؤتمر
Material (didactical)	مادة (ج) مواد
Language material (Badawi 1980: 26)	مادة لغوية
Concept	متصور
Multilingual	متعدد اللغات
Second language learner	متعلم اللغة الثانية
Learner	متعلم، دارس
Superior level (Badawi 1992; ACTFL)	متفوق
Receiver (communication)	متقبل
Advanced level (Badawi 1992; ACTFL)	متقدم
Distinguished level (Badawi 1992; ACTFL)	متميز
Intermediate level (Badawi 1992; ACTFL)	متوسط
Lower-intermediate level	متوسط أدنى
Upper-intermediate level	متوسط أعلى
Domain	مجال

Stylistic field	مجال أسلوبى
Semantic field	مجال دلالي
Affective domain	مجال عاطفي
Cognitive domain	مجال معرفي
Affective domain	مجال وجداني
Lexical unit	مجموعة معجمية
Voiced phoneme (Ibn Khaldun)	مجهور
Speaking	محادثة
Free conversation (Rammuny 1980)	محادثة حرة
Mnemonic exercises	محفوظات
Literacy	محو الأمية
Interlocutor, addresser	مخاطب
Language laboratory	مختبر اللغة
Output	مخرج (ج) مخارج، مخرجات
Approach	مدخل (ج) مداخل
Input, incitement	مدخل (ج) مدخلات
Humanistic approach	مدخل إنساني
Communicative approach	مدخل اتصالي
Structural approach	مدخل بنائي
Media-based approach	مدخل تقني
Communicative approach	مدخل تواصلية
Cultural approach (Madkour and Haridi 2006)	مدخل ثقافي
Natural approach	مدخل طبيعي
Situational approach	مدخل مبني على المواقف
Media-based approach	مدخل مبني على تقنيات التعليم
Cognitive approach	مدخل معرفي
Situational approach	مدخل موقفية
Functional approach	مدخل وظيفي
Meaning	مدلول
Corpus	مدونة
Monitor (language), (Alosaili 2002)	مراقب
Feedback (Ma'had al-qawmi 1981)	مراقبة

Pairwise language comparison, minimal pairs (Souissi 1979: 145; Sieny, Abdelaziz, Husayn

مراقبة السمع	1985: 23)
مران	Exercise drill
مرحلة (ج) مراحل، مراحل	Level
مرسل	Sender (communication)
مرشد المعلم	Teacher's book
مستجد	Novice level (Badawi 1992; ACTFL)
مستعرب	Arabist
مستقبل	Receiver (communication)
مستوى (ج) مستويات	Level
مشاركة وجدانية	Emotional involvement
(مصفاً انفعالي) المصفاً الانفعالي	Affective filter
معالجة الأخطاء	Correction of mistakes
معان	Adequacy of expression (rhetoric)
معجم	Lexicon
معجم أحادي اللغة	Monolingual dictionary
معجم ثنائي اللغة	Bilingual dictionary
معجمي	Lexical
معرفة	Knowledge
معرفة إجابية	Passive knowledge
معرفة سلبية	Active knowledge
معلم (ج) المعلمون	Teacher
معلومات ساكنة	Passive knowledge
معلومات ناشطة	Active knowledge
معمل	Language laboratory
معنى (ج) معان	Meaning
مغزى (ج) مغاز	Moral
مغلاق (ج) مغاليق	Language key
مفرد (ج) مفردات	Term
مفردة	Word, term
مفهوم	Concept
مقرر دراسي	Syllabus
مكثز (ج) مكانز	Thesaurus
ملء الفراغات	Cloze exercise

ملتقى (ج) ملتقيات	Forum
ممارسة صحيحة	Good use of the language
مناطق الكلام (Mansour 1980: 65)	Speech areas
مناقشة عامة	General class discussion (Rammuny 1980)
منتدى (ج) منتديات	Forum
منطق	Logic
منطق سليم	Common sense
منهج (ج) مناهج	Syllabus, curriculum, method
منهج الفكرة	Notional syllabus
منهج اللغة الأجنبية متعدد الأبعاد	Multidimensional curriculum
منهج المواقف	Situational syllabus
منهج نحوي	Grammatical syllabus
مهارات اللغة الأربع	Four language skills
مهارة (ج) مهارات	Skill
مهارة الإبداع	Creative skill
مهارة الإنتاج	Productive skill
مهارة الاستقبال	Receptive skill
مهارة الفهم	Comprehension ability
مهارة القراءة للدراسة	Reading for study purposes
مهارة حركية عضلية	Manual ability
مهارة صوتية	Phonetic ability
مواد تعليمية	Teaching materials
موضوعية (testing)	Objectivity (testing)
موطن الضعف	Weakness point
موقف (ج) مواقف	Situation
موهبة شخصية	Personal talent
ميدان	Domain
ميل (ج) ميول	Disposition, inclination, vocation

## ن

نثر	Prose
نحو	Grammar
نحو وظيفي	Functional grammar

Symposium	ندوة (ج)
Creative activity	نشاط ابتكاري
Diffusion	نشر
Authentic text	نص أصلي
Authentic text	نص حقيقي
Authentic text	نص طبيعي
Pronunciation	نطق
Good pronunciation	نطق سليم
Theory	نظرية
Translation studies	نظرية الترجمة
Monitor theory (Alosaili 2002)	نظرية المراقب
Transformational-generative grammar theory	نظرية النحو التوليدي التحويلي
Structural theory	نظرية بنوية
Behavioral theory	نظرية سلوكية
Cognitive theory	نظرية معرفية عقلانية
Literary criticism	نقد
Way of thinking	نمط التفكير
Didactical method (or technique)	نمط تعليمي
Cognitive development (Mansour 1980: 60)	نمو عقلي

## هـ

Humming (Dichy 1979)	همهمة
Language structure	هيكل لغوي

## و

Homework	واجبات بيتية
Unit	وحدة (ج) وحدات
Research unit	وحدة البحث
Research unit	وحدة البحوث
Teaching unit	وحدة تعليمية
Lexical unit	وحدة معجمية
Comprehension unit	وحدة مفهومية



Logic unit	وحدة منطقية
Mnemonic devices (Qura 1972)	وسائل إسعاف الذاكرة
Medium (communication)	وسيلة
Tool (didactical)	وسيلة (ج) وسائل
Teaching tool	وسيلة التعليم
Function	وظيفة
Grammar function	وظيفة نحوية
Functional	وظيفي
Cultural awareness	وعي ثقافي

## ARABIC PROFICIENCY TEST

### Text 1

1 What is the net weight of one tin of *Harissa*? (1p)

The correct answer is: 70 or 70 g.

### الهريسة

أعدت من أفضل أنواع الفلفل الحار بحقائق "الوطن القبلي" ومع استعمال العديد من التوابل. الهريسة هي عجينة ناعمة. وتمثل طبقا فريدا من نوعه وغير قابل للتقليد وذو طعم مميز.

الشكل / الحجم	الوزن الصافي للعلبة	عدد الصناديق في الكرتون	السعر
100 علبة	7000 غ	25	95 دينار
60 علبة	4200 غ	15	58 دينار
16 علبة	1120 غ	4	15 دينار
4 غلب	280 غ	1	3 دناتير
علبة	70 غ	-	دينار

Source: سوداكو sodaco.com.tn

## Text 2

### أغلى فستان في العالم



- 1 عيّرت الفنانة المصرية "سمية الخشاب" عن سعادتها الكبيرة لارتدائها أغلى فستان الزواج في العالم، والمرصع بـ200 قيراط من الماس والمطرز باللؤلؤ، والذي تبلغ قيمته مليوناً ونصف المليون دولار أمريكي.
- 2 ونشرت النجمة صورها بالفستان عبر حسابها على "انستغرام"، ثم قالت في تصريح إعلامي: "إن الفستان دخل موسوعة "غينيس"، وهذا ما أعطاه قيمة أكبر من ثمنه أيضاً".
- يذكر أنّ الفنانة ارتدت الفستان في العاصمة العُمانية "مسقط"، خلال عرض أزياء ضخّم حلّت عليه كضييفة شرف، والفستان من تصميم "وليد عطا الله".

Source: الشروق ونازهرة [alchourouk.com](http://alchourouk.com) and [anazahra.com](http://anazahra.com)

- 2 What is paragraph 1 about? (1p)  
A a rich Egyptian artist.  
B a fashion product of high value. \*  
C a wedding dress that costed a lot of money to the bride.
- 3 What does relate *Walid Atallah* to the dress? (1p)  
A he conceived it. \*  
B he bought it.  
C he organised the fashion show for it.

## Text 3

## كرنفال دولي يُنعش "المنستير"



- 1 عاشت مدينة المنستير مساء أمس على وقع تظاهرة تنشيطية كبرى تمثلت في تنظيم كرنفال دولي شارك فيه أكثر من أربعمئة مشارك من تونس وبولندا وانجلترا وغيرها من البلدان الأوروبية وتابعه عدد كبير من الأطفال والرجال والنساء وكذلك عدد كبير من السياح.
- 2 الكرنفال انطلق من ساحة "3 أغسطس" بشاطئ "القراعية" وانطلق بدماء العملاقة وفرقه الموسيقية والتنشيطية والتكرية وغيرها في اتجاه قصر الرباط أين كان وزير التربية في انتظاره ليعان بالمناسبة بمعية والي الجهة السيد "الطيب النفزي" وعدد من المسؤولين الجهويين عن افتتاح قصر الرباط بالمنستير الذي كان مغلقا بسبب الترميم والصيانة.
- 3 وأكد السيد "سمير شريف" المندوب الجهوي للثقافة والمحافظة أن التظاهرة حققت في جانب منها الأهداف التي وضعتها لجنة التنظيم ألا وهي تنشيط المدينة وإدخال الحركة على مستوى شاطئ القراعية وإعطاء صورة جميلة لتونس لدى السياح الذين جاؤوا من مختلف النزل لمتابعة فعاليات الكرنفال الذي ضم فرقا محترفة على غرار الفرقتين الاستعراضيتين من بولندا وانجلترا.
- 4 وختم شريف حديثه بالقول إن التظاهرة في دورتها الثانية ستشهد 6 على مستوى الإعداد والإنجاز لتصبح من التقاليد السنوية لمدينة المنستير.

Source: [alchourouk.com](http://alchourouk.com) الشروق - مكتب الساحل

4) لماذا كان قصر الرباط مغلقا؟ (الفقرة (1p) 2)

- A للأمن العمومي.  
B لتجديد البناية.\*  
C لعطلات في شهر أغسطس.

5 Mention two objectives of the Organising Committee of the Carnival that were fulfilled during the event. (pragraph 3) (2p)

The candidate should provide two from the following likely answers:

- to revitalize the city with activities.
- to bring a new club scene to the beach area of the city.
- to create a nice vision of the nation in the eyes of tourists.

6 املا الفراغ بالكلمة المناسبة (الفقرة 1p) (4)

- A حفلة  
B تطورا\*  
C منافسة

#### Text 4

مشروع التخرج "المباني الخضراء"



- 1 أكثر من 12 طالبا وطالبة بقسم العلاقات العامة بكلية الإعلام في جامعة القاهرة، شاركوا في مشروع تخرج عن "الأبنية الخضراء" في مصر وميزاتها في حل كثير من الأزمات.
- 2 وذلك تحت إشراف الدكتورة "فاطمة رشاد"، بهدف دعم الاتجاهات الإيجابية نحو مبادئ ومعايير البناء الأخضر، لترسيخ الفهم بها، وبفائدتها على الفرد والمجتمع. تقول الدكتورة "إيمان جمعة" رئيس القسم إن مشروع تخرج الطلاب "المباني الخضراء" يعد حملة تسويق اجتماعي لتبني الفرد تطبيق مبادئ البناء الأخضر في منزله من خلال بعض

السلوكيات والأفعال الإيجابية، وتشجيع المستثمرين على تشييد "المباني الخضراء" التي تقوم على أساس ترشيد استهلاك الطاقة والمياه وتراكم المخلفات، والاستفادة القصوى من المبنى نفسه، وهي الأزمات التي تعاني منها مصر حالياً. ويوضح الدكتور "وليد بركات" وكيل الكلية أن مشروع "المباني الخضراء" الذي أعده الطلاب يناشد الأفراد لتغيير سلوكهم تجاه البيئة، والتعاون مع الحكومة لوقف البناء العشوائي، والامتناع عن إلقاء مخالفات البناء في الشوارع والترع والمصارف.

3 ويضيف أن "البناء الأخضر" مفهوم جديد يُطلق على الأبنية التي تراعي الاعتبارات البيئية في كل مرحلة من مراحل البناء، وهي: التصميم والتنفيذ والتشغيل والصيانة، موضحاً أن الاعتبارات الرئيسية التي تُراعى هي تصميم الفراغات وكفاءة الطاقة والمياه، وكذلك كفاءة استخدام الموارد وجودة البيئة الداخلية للمبنى وأثر المبنى ككل على البيئة.

4 وتري الدكتورة "جيهان يسرى" عميدة الكلية، أن الغد الأخضر يحتاج إلى وقت ومجهود، ويعتمد على الإعلام في التوجيه ونشر الوعي والمستثمرين في تبني هذه المشاريع والحكومة في تفعيل المنظومة المتكاملة، مؤكدة أنه ليس بالضرورة أن يسكن المرء في مبنى أخضر جديد، ولكن بإمكانه تحويل منزله إلى "بيت أخضر" باتباع بعض المعايير أو المبادئ التي تعتمد على سلوكيات وتصرفات إيجابية نحو البيئة، كإلقاء القمامة في مكانها الصحيح المخصص لها، وترشيد استخدام الكهرباء والماء، في ظل مزيد من الحملات الإعلامية والإعلانية للترويج للفكرة بين المواطنين.

5 وتؤكد أن الهدف من "المباني الخضراء" هو إنشاء بيئة نظيفة داخل مجتمعات صحية، تعتمد على 9 المواد الخضراء الطبيعية ونظم التهوية والإضاءة الطبيعية، بالإضافة إلى المتانة والحد الأدنى للصيانة الملائمة مع البيئة المحيطة، وتعزيز سلامة السكان والأداء البيئي والمردود الاقتصادي للأبنية التي تستخدم المعايير والمواصفات والتقنيات الحديثة، للحفاظ على صحة وسلامة المواطنين، وتقوم على المشاركة المجتمعية.

Source: الأهرام ahram.org.eg

7 List two objectives of the social campaign of the project mentioned by Iman Jum'a in paragraph 2. (2p)

The candidate should provide two from the following likely answers:

- to adopt the principles of green living.
- to encourage investors to support green solution projects.
- to improve the current critical situation in which Egypt stands.

8 "وتري الدكتورة "جيهان يسرى" عميدة الكلية... " (الفقرة الرابعة) (1p)  
ماذا تقصد الدكتورة جيهان بعبارتها "الغد الأخضر"؟

- A لون المباني
- B مشروع الجامعة
- C مستقبل أفضل \*

9 املأ الفراغ في الفقرة الخامسة بما يناسب (1p) .

- A إنتاج
- B استغلال
- C استخدام \*

## Text 5

### لوحات خضراء للأشجار المصرية



- 1 "معمل التعلم الحياتي" فكرة جديدة يقوم بها مركز تنمية الصحراء بمعهد بحوث البيئة المستدامة لخدمة المجتمع، الذي أطلقته الجامعة الأمريكية بالقاهرة أخيراً، متضمناً برامج ومبادرات عدة، لزرع أسطح بعض المباني، وتسليم قطع أراض لأعضاء مجتمع الجامعة لزراعتها.
- 2 يقول "ريتشارد توتوايلر"، المدير المؤسس للمعهد ومدير مركز تنمية الصحراء منذ 2011، "إن المشروع نموذج للمشروعات التي تقوم برعاية النباتات والخضراوات المزروعة فوق السطح الأخضر، وهو الأول من نوعه في الجامعة، وتصميم سقف شمسي للمناطق الخاصة بوقوف السيارات، بالإضافة إلى إنشاء صوبة زراعية تعمل بالطاقة الشمسية، وإنشاء نظام لمتابعة نوعية المياه داخل الحرم الجامعي، وفحصها". ويضيف أنه من خلال هذا المشروع تمكن المعهد من صنع حالة من التفاعل والتكامل بين أبحاث الاستدامة التي يقوم بها المعهد وكل من: طلاب الجامعة، وأعضاء هيئة التدريس،

والعاملين. وكمثال لهذا التفاعل تعزيز التواصل بين أعضاء مجتمع الجامعة من خلال تعلم الزراعة العضوية، عبر إطلاق المعهد برنامج "أزرع قطعة أرض"، لتشجيع مجتمع الجامعة على زراعة وحصد منتجاتهم الزراعية.

3 فمن خلال "أزرع قطعة أرض" يتم منح كل بستاني قطعة خاصة به داخل المعهد، ويكون مسؤولاً عنها لمدة فصل دراسي واحد. ولهذا أصبح من المعتاد وجود فاكهة وخضراوات موسمية مثل البامية والفلل والخيار والطماطم والبطيخ بحرم الجامعة، ويقوم أعضاء مجتمع الجامعة الأمريكية بزراعتها، والاعتناء بها.

4 وتقول "تينا جاسكولسكي"، مديرة الأبحاث بالمعهد: "يتعلم المشاركون في المشروع عن طريق التنفيذ، فنحن نريد للجميع أن يشعروا بتجربة الاهتمام بالبيئة، والمشاركة الفعلية، وليست النظرية".

5 وقد تم إنشاء أول سطح أخضر بالتعاون مع مكتب مصلحة الغابات التابع لوزارة الزراعة الأمريكية، ومشروع "غرين اس" فوق مبنى المعهد بحرم الجامعة المغطي بالنباتات والزراعات المقامة فوق سطح غشاء مقاوم للماء، فالسطح الأخضر يمثل مشروعياً بحثياً تجريبياً لاختبار طرق مختلفة للزراعة فوق الأسطح باستخدام الأوعية الخشبية، ونظام الزراعة الأفقي، ونظام الزراعة المائية الذي يعتمد على ري النباتات من حوض الأسماك ثم فلتر ما يتبقى من المياه لتعود للحوض مرة أخرى.

6 وبإدارة المعهد بإنشاء السطح الأخضر لاختبار إمكان زرع الأسطح في مصر، لما لذلك من فوائد عدة، من أهمها توفير الخضراوات وتعزيز الأمن الغذائي، وتحسين جودة الهواء، وتقليل تأثير موجات الحر التي تتعرض لها مدن كبيرة مثل القاهرة، كما تقوم بعمل نظام تبريد طبيعي للغرف التي توجد تحت السطح المزروع. إذ إن تلك الأسطح تمتص الأشعة الشمسية، وتعمل كأحواض للكربون، فتمتص ثاني أكسيد الكربون من الهواء، كما توفر بيئة طبيعية للطيور والنحل والحشرات، إلى جانب تعزيز الشكل الجمالي للسطح.

7 ولتسليط الضوء على التنوع البيئي بالجامعة الأمريكية بالقاهرة، والتعريف به، قام المهندس "حسن محمد" مدير الري بالمعهد بإطلاق جولة الأشجار، وهي جولة للتعرف على أشجار الجامعة، وتبلغ مساحتها 2.5 كيلومتر، وتتضمن 59 نوعاً من الأشجار المختلفة. وكما يقول ريتشارد توتوايلر فإن جولة الأشجار تعلم الأفراد بطريقة منظمة، وخلاصة معلومات عن الأشجار التي يحتويها الحرم الجامعي، كما تسلط الضوء على ملامح أخرى مثيرة للاهتمام، فإلى جانب الأشجار، توجد المغارة التي يتدفق منها الشلال في الحديقة، بالإضافة إلى الحديقة العمودية الموجودة بجانب المجمع الرياضي. وتكشف الأشجار الموجودة في الجامعة الكثير عن تاريخ الحياة النباتية في مصر، باعتبار أن فصائل الأشجار المصرية مزودة بلوحات خضراء، بينما فصائل الأشجار المستوردة مزودة بلوحات سوداء.



- 10 وتلخيص الضوء على التنوع البيئي... (الفقرة السابعة) (1p)  
ماذا يقصد بالعبارة "جولة الأشجار"؟  
A رحلة صيفية  
B جولة في أمريكا  
C زيارة استكشافية \*

## Text 6

رسالة من مدير الثقافي البريطاني في فلسطين



- 1 إنني أشعر ببالفخر لتمثيلي المجلس الثقافي البريطاني في فلسطين. كانت العودة إلى فلسطين بصفتي مدير المجلس البريطاني في الدولة طموحاً لطالما حملته منذ القرن الماضي! عملت هنا بداية الأمر مع المجلس الثقافي البريطاني في الأعوام 1994، و1995، و عام 1996، ويمثل تمكني من العودة لقيادة عملنا هنا فرصة هائلة بالنسبة لي. وعلى الرغم من ذلك، فإذا كان التزامي وعلاقتي تجاه فلسطين يعودان إلى فترة زمنية طويلة، فإن علاقة والتزام المجلس الثقافي البريطاني يعودان لفترة أطول من ذلك؛ إذ أننا افتتحنا المجلس الثقافي البريطاني هنا عام 1942، وفي عالم مختلف تماماً.
- 2 ومنذ تأسس المجلس والمجلس باق هنا كمؤسسة. لم يحدث أن أغلقنا المجلس أو غادرنا، واستمر عملنا في خضم الحروب والانتفاضات. ولسنا نملك أي نية لتغيير هذه الاستمرارية، حيث أن التزامنا قوي وسيبقى قوياً كما كان طيلة الوقت. إننا نعمل في كافة أنحاء فلسطين في مكاتبنا في القدس، وغزة، والضفة الغربية (رام الله ونابلس والخليل). وكما يظهر من توزع أماكننا فإننا هنا من أجل جميع الفلسطينيين وإننا نأمل ونؤمن أن عملنا في مجال اللغة الإنجليزية (مع مراكز التعليم الجديدة في رام الله وفي القدس الشرقية)، وفي التعليم، والمجتمع والفنون فيه ما يفيد الجميع في بلد بهذا القدر من التنوع. وكم أتمنى من صميم قلبي أن تشملكم هذه الإفادة.

3 إننا نهدف إلى العمل مع شركاء وأفراد في فلسطين والمملكة المتحدة من أجل تطوير فرص جديدة لبناء علاقات حقيقية ومستدامة تكون مبنية على أسس الثقة والاحترام المتبادل في بيئة نعرف أنها تتضوي على الكثير من التحديات. وبصفتنا مؤسسة علاقات ثقافية فإننا نصبو إلى أن نكون الأفضل على الدوام.

4 إن كنت صديقاً قديماً للمجلس الثقافي البريطاني في فلسطين فإنني أود أن أشكرك على دعمك واهتمامك، وإن كنت تلتقينا للمرة الأولى فأهلاً وسهلاً! وتذكر دائما أن تزور صفحتنا على الفيس بوك وتويتر ويوتيوب. صحيح أننا كنا هنا منذ قرن خلى، إلا أن ثورة اتصالات حدثت منذ ذلك الحين، وقد واكبناها وكنا جزءاً منها.

ألان سمارت

مدير المجلس الثقافي البريطاني، فلسطين

Source: britishcouncil.ps بريتش كونسيل

11 ماذا يقول مدير المجلس الثقافي البريطاني في فلسطين؟ (1p)

إنه...

A رجع إلى بريطانيا كمدير

B قد أكمل عمله في المجلس

C رجع إلى فلسطين جديدا \*

## Text 7

الجائزة العالمية للترجمة.. رسالة الإنسانية .. للتسامح وفهم ثقافة الآخر

1 نجحت جائزة خادم الحرمين الشريفين الملك عبدالله بن عبدالعزيز العالمية للترجمة وهي تدخل دورتها السابعة غدا في إيصال رسالة للعالم لتكريس ثقافة التسامح والوسطية وفهم ثقافة الآخر، وأثبتت أن الترجمة وسيلة استراتيجية لتأصيل ثقافة الحوار وترسيخ مبادئ التفاهم والعيش المشترك، ورافد لفهم التجارب الإنسانية والإفادة منها، تحقيقاً لأهدافها في التواصل الفكري والحوار المعرفي والثقافي بين الأمم، وسعياً لتحقيق التقريب بين الأمم والشعوب، وإرساء دعائم التعاون والبحث عن نقاط الالتقاء بين الحضارات الإنسانية.

2 وتؤكد أهداف الجائزة والتي تتمحور في الإسهام في نقل المعرفة من وإلى اللغة العربية وتشجيع الترجمة في مجال العلوم إلى اللغة العربية وإثراء المكتبة العربية بنشر

أعمال الترجمة المميزة وتكريم المؤسسات والهيئات التي أسهمت بجهود بارزة في نقل الأعمال العلمية من اللغة العربية وإليها والنهوض بمستوى الترجمة وفق أسس مبنية على الأصالة والقيمة العلمية وجودة النص. إنها تنطلق من رؤية خادم الحرمين الشريفين الملك عبدالله بن عبدالعزيز حفظه الله في الدعوة إلى مد جسور التواصل الثقافي بين الشعوب وتفعيل الاتصال المعرفي بين الحضارات.

3 ولقد صدرت موافقة مجلس إدارة مكتبة الملك عبدالعزيز العامة بإنشاء جائزة عالمية للترجمة تحمل اسم «جائزة خادم الحرمين الشريفين الملك عبدالله بن عبدالعزيز العالمية للترجمة» في التاسع من شوال لعام 1427هـ الموافق 31 أكتوبر 2006م ومقرها مكتبة الملك عبدالعزيز العامة بالرياض، وهي جائزة تقديرية عالمية تمنح سنويا للأعمال المتميزة، والجهود البارزة في مجال الترجمة تكريما للتميز في النقل من اللغة العربية وإليها، واحتفاء بالمتترجمين، وتشجيعا للجهود المبذولة في خدمة الترجمة.

4 وتسعى الجائزة مستعينة برؤى خادم الحرمين الشريفين إلى الدعوة للتواصل الفكري والحوار المعرفي والثقافي بين الأمم، والتقريب بين الشعوب للشعور بالزهو والفخر لما تحظى به هذه الجائزة العالمية المرموقة من مكانة في صدارة جوائز الترجمة على المستويين الإقليمي والدولي ودورها في مد جسور التواصل المعرفي بين الثقافة العربية الإسلامية والثقافات الأخرى بما يسهم في ترسيخ عالمية الجائزة ويعزز من قدرتها على تحقيق أهدافها، كأحد آليات مبادرة خادم الحرمين الشريفين حفظه الله للحوار بين أتباع الأديان والثقافات.

5 والجائزة استطاعت منذ انطلاقتها أن تستحوذ على اهتمامات كل المؤسسات والهيئات والمراكز المعنية بالترجمة وكذلك المترجمين في جميع دول العالم، من خلال موضوعيتها ونزاهتها ونيل أهدافها، إلى جانب قيمتها المادية والمعنوية، مما يجعلها عن جدارة خير حافز للمترجمين لاختيار أفضل الأعمال التي تتم ترجمتها وبذل كل الجهد في إتقان الترجمة بما يؤهلهم للترشح للجائزة ونيل شرف التنافس للفوز بها.

Source: عكاظ [okaz.com.sa](http://okaz.com.sa)

- 12 يقول الكاتب إن الترجمة تلعب دورا استراتيجيا... (الفقرة الأولى) (1p)
- A دراسات مقارنة بين الثقافات
- B تبادل الآراء
- C عمليات خيرية \*

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 Bakalla, Mohammed Hasan  
 al-Bara, Yahya Bin  
 Basic Arabic  
 Basic course of Arabic (see *al-Kitāb al-  
     asāsī*)  
 al-Batal, Mahmoud  
 Ben Ismail, Mohamed

Black board  
 Bloomfield, Leonard  
 Bourguiba School  
 Bourguiba School Method  
 Cairo University  
 Calligraphy  
 CASA  
 CEFR  
 Center for Arabic Study Abroad (CASA)  
 Certificate  
 Chomsky, Noam  
 Class discussion  
 Classical Arabic  
 Cloze  
 Colloquial variety, colloquial Arabic  
 Comenius  
*Common European Framework of Reference  
 for languages* (CEFR)  
 Communication  
 Communicative  
     c. competence  
     c. practice  
 Competence  
 Competency-based learning  
 Composition  
 Comprehension  
     c. check  
     general c.  
     oral c.  
     specific c.  
     written c.  
 Computer Assisted Instruction (CAI)  
 Corpus  
 Correction  
 Counseling  
 Creative activity  
 Creative writing  
 Creativity  
 Cultural awareness  
 Cultural competence  
 Culture  
 Curriculum  
     c. design  
     multidimensional c.  
 Deduction  
 Dewey, John  
 Dialect  
 Dictation  
 Didactic activity  
     d. a. in couples  
 Diglossia  
 Discrimination (testing)  
 Domain  
     affective d.  
     cognitive d.  
 Drill (see Pattern drill)  
 al-Dukhayl, Hamad Bin Nasir  
*École Polytechnique du Bardo*  
 Educational triangle  
 Egyptian Broadcasting Corporation  
 Error analysis  
 Evaluation  
 Exercise  
     automatic e.  
     cloze e.  
     communicative e. (see also under  
     Communicative practice)  
     communicative question e.  
     composition e.  
     comprehension question e.  
     creative writing e.  
     inductive e.  
     make order e.  
     mnemonic e.  
     multiple choice e.  
     open answer e.  
     phonetic e.  
     semantic e.  
     sentence transformation e.  
     structural e.  
     summary e.  
     true / false e.  
 Expression  
     oral e.  
     written e.  
 Extralinguistic code  
 False friends  
 Feedback

First language  
 Fixation  
 Flannel board  
 Flashcards  
 Fluency  
 Foreign Language  
 Franco-Arabic (see also Arabizi)  
 Frequency of use  
 Frequent mistakes  
 Function  
 Functional grammar  
 Functional teaching  
 al-Gafsi, Zahia  
 Grammar  
 Grammatical automaticity  
 Grammatical correctness  
 al-Hadidi, Ali  
 Hardan, Jarjura  
 Hand gestures  
 Harvard University  
 Haykal, Muhammad Husayn  
 Heritage Language  
 Hiliaoui, Abdelrazzak  
 Holy Qur'an  
 Humming (teaching technique)  
 Husayn, Taha  
 Ibn Khaldun  
*'ilāğ, 'ilāğ al-muškilāt*  
 Induction  
 Innate universal grammar  
 Input hypothesis  
*Institut Bourguiba des Langues Vivantes*  
 Institute for the teaching of Arabic as a  
     foreign language and the diffusion of  
     Islamic studies (Ma'had Mauritania)  
 Institute of Arabic Language in Mecca  
     (Ma'had Umm al-Qurà)  
*Instituto de Estudios Islámicos en Madrid*  
 International University of Africa  
 International University of Africa Arabic  
     Language Institute  
 International Cooperation Board for Arab-  
     Islamic culture development  
 Intonation  
 ISESCO  
 Islamic Educational Scientific and Cultural  
     Organization (ISESCO)  
 al-Kassimi, Ali  
 Khartoum International Institute for Arabic  
     Language (Ma'had al-Ḥarṭūm)  
 al-Khatib, Ali Ahmed Ali  
 Kinesics  
 King Sa'ud University  
 King Sa'ud University Arabic Language  
     Institute (Ma'had al-Riyāḍ)  
*al-Kitāb al-asāsī*  
*Al-Kitaab fii Ta'allum al-'Arabiyya*  
 Knowledge  
     active k.  
     passive k.  
 Komensky, Jan Amos (Comenius)  
 Laboratory (language)  
 LAD (see Language Acquisition Device  
     under Language)  
 Lado, Robert  
 Language  
     dead l.  
     first l.  
     foreign l.  
     heritage l.  
     innate l.  
     l. accuracy  
     L. Acquisition Device (LAD)  
     l. automaticity  
     l. ceiling  
     l. games  
     l. interference  
     l. laboratory  
     l. of the educated  
     l. planning  
     l. reform  
     l. register  
     l. testing  
     l. transfer  
     liturgical l.  
     local l.  
     mixed l.  
     national l.

- official l.
- second l.
- simplified l.
- source l.
- target l.
- Language Center of Yarmouk University
- Learner-centered teaching
- Learning Arabic as an additional language
- Lesson planning
- Lesson register
- Level
  - advanced l.
  - distinguished l.
  - intermediate l.
  - lower-intermediate l.
  - novice l.
  - superior l.
  - upper-intermediate l.
- Lingua franca
- Linguistic performance
- Linguistics
  - applied l.
  - computational l.
- Listening
- Literacy
- Literary Arabic
- Literary criticism
- Literary taste
- Madkour, Ali Ahmed
- Maʿhad al-Ḥartūm
- Maʿhad al-Riyāḍ
- Maʿhad Marīdī
- Maʿhad Mauritania
- Maʿhad Umm al-Qurʾān
- al-Makhzumi, Khalf
- McCarus, Ernest
- Measurement (testing)
- Meeting of Khartoum
- Meeting of Tunis
- Mekki, al-Tahir Ahmad
- Method (of language teaching)
  - audio-visual m.
  - audio-visual oral-written m. (Ben Ismail 1983)
- aural-oral orientation
- blended m.
- direct m.
- dual m.
- eclectic m.
- grammar m.
- grammar-translation m.
- integrated m.
- intensive oral-scientific m.
- natural m. (see also practical or direct m.)
- Natural M.
- oral m.
- phonetic m.
- practical m.
- reading m.
- structural m.
- structural-global audio-visual m. (SGAV)
- traditional m.
- whole-word m.
- Micro-teaching
- Minimal pairs (see also Pairwise language comparisons)
- Mixed Arabic
- Modern Standard Arabic (MSA)
- Monitor Theory
- Monroe, Paul
- Mother Tongue
- MSA
- Mubārak, ʿAlī
- al-munāqaṣa* (see Class discussion)
- Nasr, Raja Tawfik
- Nielsen, Helle Lykke
- nuṭq salīm* (see Pronunciation)
- Objectivity (testing)
- Oral interaction
- Ornamentation of speech (rhetoric)
- Orthographic ability
- Orthography
- Pairwise language comparison
- Pattern drill
- Pimsleur, Paul
- Practicality (testing)
- Proficiency

- Proficiency-based learning
- Programs evaluation
- Pronunciation
  - p. correction
    - good p. (*nuṭq salīm*)
- Qasim, Awn Alsharif
- qiyās* (see Measurement)
- Qur'an (see Holy Qur'an)
- Rammuny, Raji
- Read aloud
- Reading
  - extensive r.
  - intensive r.
  - r. aloud
  - r. comprehension
  - r. for study purposes
  - r. in rotation
  - silent r.
  - slow r.
  - speed r.
- Recitation (*anāšīd*)
- Recitation (of the Holy Qur'an)
- Reliability (testing)
- Representation (*tamtīl*)
- Rhetoric
- Role-play
- Rythm
- Saleh, Mahmoud Esmail (see Sieny, Mahmoud Esmail)
- al-Sayyid, Ahmad Lutfi
- School of Languages of Cairo
- Screening (testing)
- Self-assessment
- al-Shaykh, Husayn al-Tayyib
- Second Language
- Sieny, Mahmoud Esmail
- Silent way
- Skill
  - creative s.
  - productive s.
  - receptive s.
- Souissi, Ridha
- Source language
- Southern bureaus division
- Speaking
- Speech
  - s. act
- Spelling
- Spoken Arabic
- Stylistic accuracy
- Sugestopedia
- Summary
- Suggestopedia
- Syllabus
  - grammatical s.
  - notional s.
  - situational s.
- Symposium of Madrid
- Symposium of Doha
- Symposium of Rabat
- Symposium of Riyadh
- al-Ṭaḥṭāwī, Rifā'a Rāfi'
- Taha, Zainab
- Taima, Rushdi Ahmed
- tamtīl* (see Representation)
- Target language
- TASOL
- Teacher's book
- Teacher's guide
- Teacher's training
- Teaching Arabic as a First Language
- Teaching Arabic as a Foreign Language
- Teaching Arabic as a Second Language
- Teaching Arabic for Speakers of Other Languages (TASOL)
- Teaching Arabic to Heritage Learners
- Teaching Arabic to Non-Arab Speakers
- Teaching Arabic to Non-Native Speakers
- Teaching ceiling
- Test
  - achievement t.
  - aptitude t.
  - diagnostic t.
  - essay t.
  - language skill t.
  - level t.
  - objective t.
  - placement t.

power t.	UNESCO
proficiency t.	United Nations Educational, Scientific and Cultural Organization (UNESCO)
speed t.	Universal grammar
standardized t.	Validity (testing)
subjective t.	Vehicular language
t. design	Wahba, Kassem
Testing (language)	Way of thinking
Textbook	WFAIIS
Textbook drafting	Woidich, Manfred
Theory	Workbook
behavioral t.	World Federation of Arab Islamic International School (WFAIIS)
cognitive t.	Writing
monitor t.	Written composition
structural t.	Yarmouk University
transformational-generative grammar t.	Younes, Munther
Thesaurus	Younis, Ali Fathi
al-Tonsi, Abbas	
Total Physical Response (TPR)	
TPR	
Translation studies	