

**THE USAGE OF ARABIC
IN THE DURBAN METROPOLITAN
MUNICIPALITY AREA:
FINDING POSSIBLE WAYS AND
MEANS OF ENHANCING ITS USAGE
AND STATUS**

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DECLARATION

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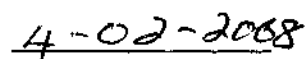
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**The usage of Arabic in the Durban Metropolitan Area: Finding
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is the result of my own investigation and research and that it has not
been submitted in part or full for any other degree or to any other
University.

All work for this thesis was compiled at the University of KwaZulu-
Natal and all sources I have used or quoted have been duly
acknowledged and indicated in the bibliography of my thesis.


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ABSTRACT

This dissertation is an investigation of the status and the extent to which the Arabic language is put to use in the Durban Metropolitan Area in the KwaZulu-Natal Province of South Africa. A quantitative socio-linguistic overview of the Arabic language at the grassroots level is the main aim of this study. The study examines the Arabic language by placing it against a wide frame of reference and compels the researcher to place it in a broader comparative perspective with other dominant languages in Durban.

As we have reached a decade of explicit vocabulary development in linguistics, it seems appropriate to reflect on the power of language to express modern discourse in demonstrating the parameters in which the Arabic language is maintained in Durban. When South Africa became a fully independent democratic state in 1994, all languages were liberated. The challenge for Arabic language practice and policy makes for a wider frame of reference for the promotion of the Arabic language in emancipation.

The phenomenon that is relevant to the study is researched for the particular situation under investigation. Within this framework the data collection techniques, namely, interviewing, observation and questionnaires were used to gather information. While the secondary data was taken from research done by Arabic scholars and Arabic language promoters, the primary data was gathered from residents of Durban. The primary data was then analyzed and the extent to which the Arabic language is put to use is presented.

ACRONYMS/ABBREVIATIONS

A.S.C	Arabic Study Circle
I.C.O.S.A	Islamic Council of South Africa
I.E.O.S.A	Islamic Educational Organization of South Africa
I.P.C.I	Islamic Propagation Centre
M.C.F	Muslim Charitable Foundation
M.Y.M	Muslim Youth Movement
N.M.C	Natal Muslim Council

ARABIC TERMS

<i>[Alim</i>	Religious Scholar
<i>Darul-`Uloom</i>	Religious Islamic Seminary
<i>Din</i>	Religion
<i>Hadith</i>	Statement attributed to the Prophet Muhammad
<i>Hifz</i>	Memorization of the <i>Qur`an</i>
<i>Imam</i>	Leader of Islamic worship
<i>Iman</i>	Faith
<i>Islam</i>	Religion of Muslims
<i>Jalsah</i>	Concert
<i>Jamiatul-Uluma</i>	Council of Theologians
<i>Jumu`ah</i>	Friday worship
<i>Jamaat</i>	Congregation
<i>Madrasah</i>	Supplementary Religious Education
<i>Masjid</i>	Mosque
<i>Mawlana</i>	Religious scholar or graduate of Islamic seminar In India or Pakistan
<i>Mu`addhin</i>	One who calls the faithful to worship
<i>Qur`an</i>	Religious Arabic text
<i>Salam</i>	Greeting
<i>Zakat</i>	Charity/ Compulsory alms in Islam

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I thank the following for their keen interest in this study by creating a climate conducive in providing resource aids during this period. Thanks to Laila Pillay who recommended me to Mr. Rice, principal of e-Thekwini College, Melbourne Campus. Thanks to the many persons at the various Islamic institutions and to *Mawlana* Kathrada and associates of the *Jamiatul Ulama* in Durban. Thanks goes to Abdul Kader and *Mawlana/Imam* Ahmad Shameem Raza of the Islamic Propagation Centre (IPCI) in Durban as well as the team from the South African National Zakaat Fund in Durban (SANZAF).

Sincere thanks to Dr. Joyce Adams for her incredible patience, suggestions and improvement of the grammatical and editorial input during the editing to complete the study. Her coming to South Africa from the United States of America has to a large degree enabled me and many other students to complete our quest for further education.

INTRODUCTION

This dissertation identifies the need for the study by investigating the status and extent to which the Arabic language is put to use in the Durban Municipality Area. The study was promoted for a number of reasons. Firstly, that Arabic is a living language that has a standardized form and presents a particular challenge to be addressed as it is recognized and generally accepted to be the language of the Muslims. Secondly, the Arabic language should be seen in the world-view by its customs, morals, values and belief systems. Thirdly, that it encodes the identity of the representative users to serve as a rallying symbol of national unity. The aims of the study as well as the scope of the study are discussed in this chapter. An indication of the research methodology for the study is given. The chapter outlines the contents of the thesis and ends with a profile of the Arabic language situation in Durban.

HYPOTHESIS AND ASSUMPTIONS

It is assumed that all Muslims can read, write and understand the Arabic language. With this view it is believed that all Muslims can speak the Arabic language and that every person who practices Islam uses Arabic to worship as it is recognised as the religious language of Islam. It is also hypothesized that the language of the *Noble Qur'ān* should not be associated with the general lifestyles of society as Arabic is purely religious in nature and that it should never be used in the general lifestyles of the communities. A misconception is that

Arabic is not a practical language and is lacking in economic use as an official language which is contrary to the belief of countries using Arabic in the social, economic, political and professional life with noticeable effects in its literature in all disciplines world wide.

IDENTIFICATION OF NEEDS-ASSESSMENT

Durban boasts to be the country's second largest urban population with approximately three million people living in the surrounding areas and have Asian, African and European influences. This diversity is characterised by the variety of languages co-existing with alternative varieties.

With the coming transition to majority rule after 1994, the historic allocation of the vernacular and/or minority languages found political expression in linguistic modification. Language choice has been a political issue and heavily influenced by the colonial structure. In order to rectify this, the post 1994 democratic government gave the mandate for owners of their languages to be promoted and as such all the regions have promoted their languages side by side with that of the two colonial languages, namely, English and Afrikaans. For example, in KwaZulu-Natal, the Zulu language is being promoted.

The broad socio-linguistic picture is determined by a complex interplay of language history and language policies. Prior to the 1994 elections, historical circumstances substantiated the way languages

were promoted under colonial rule. Correspondingly, minority languages are now being promoted in provinces, local governments and in education. This development appears to be influenced by the quota system. The main preoccupation of government is linked to making these languages readily accessible to learners and making grammar and vocabulary simpler and acceptable to the target groups. In addition, minority languages and/or languages used for religious purposes pose a major challenge for effective usage in their respective domains and have shown how they can utilize and extend a range of applications that present a unique opportunity for their effective system of innovation to meet the urgent needs and demands of the present situation in their respective domains.

AIM OF THE RESEARCH

The aim of the study is to provide a socio-linguistic overview of the Arabic language at the grassroot level in Durban. The study is not an analysis *per se* but rather the main aim is to give renewed interest to the role of Arabic in amongst the Muslim community in Durban, and, create an awareness of the linguistic calamity, in the use of Arabic amongst Muslims. The latter should be of special concern to all Muslims as Arabic is recognized as the religious language of the Muslims. The main aim of the study is the promotion of the Arabic language in the Durban Metropolitan Area in KwaZulu-Natal. Some perspectives might be gained in considering the attitudes and perceptions of the respondents, given the desire to be open about the values that drive Arabic language teaching and learning. Islam, it is

said, provides the doctrinal content for understanding Arabic. This assertion will find more support in the discussions. The study does not aim at producing a list of recommendations, but rather draws on the experience of Arabic promoters who have grappled with same issues. Similarly, it seeks to build on the existing strengths of the Arabic works currently put into practice today.

SCOPE OF THE STUDY

Having asserted the aims of the study, the work will be limited to the Durban Municipality Area in the Province of Kwa-Zulu Natal, South Africa. Accordingly, the discussion will centre on the function and status of the Arabic language, the historical development of the Arabic language, and the impact of Islam on the use of Arabic. The role of Arabic in education puts forward a discussion on the nature of its inclusion in the school syllabus. Schools falling under the jurisdiction of the Durban Municipality area will serve as a summative evaluation. Islamic Educational institutions and organizations that promote Arabic will also be discussed.

DATA COLLECTION TECHNIQUES

The research method employed here is not conventional. However, various methods were used to collect data. Interviews were conducted with residents of Durban. The interviewees included immigrant

Muslims, representatives of educational institutions and community organizations as well as the general Muslim community from which all primary data was collected and processed in four main areas:

- ♦ Teachers' beliefs, attitudes and experiences of Arabic language education. These were collected in the form of questionnaires, interviews and classroom observations-pre and post.
- ♦ Pupils' beliefs, attitudes and experiences of Arabic language learning. These were collected in the form of questionnaires and classroom observation.
- ♦ Research findings and studies undertaken by Arabic linguists and scholars promoting the function, status and usage of Arabic provided additional information for the study.
- ♦ Muslims residents and immigrants residing in some of the communities of Durban.

LITERATURE SURVEY

A.M. Mahomed's (1987) *Guidelines for Constructing an Arabic Curriculum* brings to light interesting information about the characteristics of the Arabic language and the organized communicative interaction of learners within the learning environment. While the didactics are considered, the work is mainly concerned with the Curriculum and instruction for Arabic language teaching and learning. However, much of the characteristics of the Arabic language in his works are an important issue for discussion as

it pertains to the study at hand. This description provided has implications for this study as the function and usage of the Arabic language is the crux of the study.

A.Y. Jadwat's (1998) *Teaching of Arabic as a Foreign Language (TAFL) – An Introduction to the Communicative Approach* covers a broad spectrum of language issues. Although his emphasis is on Second (L2) teaching and learning in Arabic, the work is concerned with the relationship between the Arabic language and society and provides a continuum of language functions. The work demonstrates the effectiveness of the Communicative Approach as the essential foundation work necessary for Arabic to be taught for communication purposes. He is of the view that a communicative syllabus of the functional type can be extremely efficient in situations where a highly functional variety is needed.

A.k. Tayob's (1995) *Islamic Resurgence in South Africa* attempts to inform scholars about the problems current researchers, particularly Muslims experience in the academic arena. It opens with a historical statement about early Muslim education and then moves on to sketch the development of Arabic and Islamic Studies, the people involved and the literature that was used and produced.

M. H. Bakalla's (1984) *Arabic Culture: Through its language and Literature* provides a wealth of information on the International standing of the Arabic language on the continent of Africa. He deals chiefly with the modern role of Arabic in the world today and provides

a comprehensive analysis of the factors of Arabic influence on other cultures. A wealth of information is found on Arabic Literature.

Y. Mohamed ed. (1997) *The Teaching of Arabic in South Africa: History and Methodology* provides the reader an insight of the historical processes of the very early years of the development of the Arabic language that dates back to the struggles and transition of language in education. The book traces the progress that has been made in Arabic language promotion in South Africa. The research includes the prejudice and cultural conflict that persisted over time due to the racial discourse, opinion leaders and mediators in the crisis events on religious education that correlated the influence of language choice and the modes of approaches that were used to teach Arabic. At a two day seminar and workshop in Cape Town during the month of May 1994, Mohamed commemorated the anniversary of the Arabic language. During the course of the workshop, a wide range of issues relating to Arabic education in South African schools was the point of discussion.

The Muslim Students Association of South Africa's *Inqilaab*, no. 11 (1984) and no. 12 (1984) serve as a newsletter intended for youth and promoted for the Islamic communities. The objective is the promotion of the value system of Islam.

The Islamic Council of South Africa's (ICSA) (1984) *Meet The Muslims of South Africa* Second Edition gives an account of the

history, conditions, problems and achievements of the Muslims in South Africa is provided. The discussions are on the status of Muslims and the contributions of the Muslims in Durban, as well as the aspirations of Muslims to see Arabic become a language easily acquired in Muslim personality.

The Muslim Africa Islamic Diary (1972), prepared and published by the Islamic Missionary Society, provides information on the historical development of Orient Islamic Educational Centre, and an abundance of information on Islamic events, Prominent Islamic Doctrines and Origin and Reverence of Islam.

Z.K. Seedat's (1973) dissertation on *The Zanzibaris in Durban* is a social and anthropological study of the Muslim Descendants of African Freed Slaves living in the Indian area of Chatsworth, University of Natal. According to Seedat, the Zanzibaris that now reside in Durban, in Chatsworth, were part of a specific Swahili speaking society that came into existence on the coastal Islands of East Africa in the 18th century. Although ethnically more Bantu but essentially Arab-Islamic in culture. According to Seedat, in 1916 the *Jumu`ah Masjid* cared for the Zanzibaris until the Muslim merchants purchased 43 acres of land for the ex-slaves who then lived in Kingsrest, Bluff in Durban. This work is significant in the promotion of Arabic as the Zanzibaris are a Muslim community who use Arabic words and phrases in their vocabulary.

H.B.G.H. Hansa's (2004) dissertation on *The Role of Hajee Ahmed Mohamed Lockhat Wakuff in the promotion of Arabic and Islamic Studies* is a study that looks at the funding of the promotion of Arabic and Islamic studies by the Lockhat Wakuff Trust Deed. This study is relevant for research as it identifies the contributions of the Wakuff in the promotion of Islamic and Arabic studies. Hansa provides a detailed account of the formation of the Islamic Educational Organisation of South Africa (I.E.O.S.A). The work covers the historical background of I.E.O.S.A. and the various academic activities they provide to some of the Islamic schools in Durban. Her research includes the establishment of the Educator – Training Institute as well as publications and resource materials, designed by professional Arabic and Islamic curriculum developers.

The Journal of the Centre for Research in Islamic Studies, vol. 4 (1984) of the Department of Arabic, Urdu and Persian at the former University of Durban-Westville contains a book review by S.E. Dangor that provides a fair assessment of the work done on *The Muslim Zanzibaris of South Africa* by G.C.Oosthuizen. The work is about an insight of the social and economic life of the Zanibaris. The work traces the historical development of the Swahili language and traces the racial classification of the Swahili speaking people. Swahili is the language closely resembling the Arabic language in character and is a synthesis of its literature.

From the above literature survey, the nature and extent of the output of Arabic by Muslims have been encapsulated. Moreover, the revisit and

the debate about the media of communication in Arabic for Muslims has not been sufficiently grasped. This is noted in the arguments of two groups of the Muslim leaders (Arabic versus Urdu). Evidence of this is further substantiated in the media of learning in cultural and religious education. The essays of Arabic scholars who participated in the national Arabic seminar recommend Arabic language education should be encouraged in all Muslim schools for it to serve the Muslim community as a speech entity (Mohamed ed.1997). Renowned Arabic linguists and practising Arabic teachers provide a list of teaching techniques and methods that would be very useful in the Arabic language promotion and maintenance. They have demonstrated how they would actually use specific work schemes in the teaching and learning of Arabic in part two of their book.

FORMAT OF THE DISSERTATION

Chapter one gives an overview of the diversity of language groups of Muslims in Durban, KwaZulu-Natal. Chapter two discusses the history of the Arabic language in Durban. Chapter three focuses on the methodology used for the teaching and learning of the Arabic language. Chapter four gives an analysis of the data collected and presented by the respondents. The final chapter of this dissertation summarizes the findings and concludes with recommendations and suggestions for further research.

Chapter One

DIVERSITY OF LANGUAGE GROUPS OF MUSLIMS

1.1 INTRODUCTION

The Durban Municipality area presents a diverse group of Muslims of many different races. Illustration of this diversity is reflected in the many languages spoken by Muslims in different areas, communities and Muslim homes. The first source of linguistic diversity is reflected in the official languages of the two founding peoples, English and Afrikaans. The second source of linguistic diversity is the nine indigenous official language families of the native people as well as a number of ethnic dialects spoken internally by a number of African communities in Durban. The third source of linguistic diversity is amongst the Indian varieties spoken by Indians and Muslims. Diversity is also reflected in the existence of the multiplicity of languages spoken by foreign groups of citizens entering the country on a timely basis. The foreigners' consists of immigrants mainly from the continent of Africa. The greatest pressure is towards cultural assimilation and language shift reflected in the differing mother tongues of the communities. Against this background of diversity, the relationship between Arabic and the languages of the city is provided by two notions, the first being, ethnic origin and the second being the mother tongue factor. In Durban the Arabic language loses its functional specialisation as it is easily replaced by the languages commonly used through the influence of the host languages currently dominating the linguistic scene. Some of these are discussed below:

1.2 THE ORIENTAL LANGUAGE GROUPS OF MUSLIMS

Indian Muslims that identify with Arabic as a religious language limits the use of Arabic because they use their mother tongues as the vernacular, namely: Gujarati, Urdu and Memon (Mohamed 1997:5). Although Urdu is also used for the religious domain, it is also a vernacular of some of the Indians.

1.3 THE INDIGENOUS LANGUAGE GROUPS

Indigenous Muslims comprises of the many Black communities who speak a range of ethnic dialects. Their conversion to Islam familiarised the Arabic language in the daily lives of worship (Wright n.d.: 4). The Zanzibaris, most of whom originate from the East of Africa, are of a strong Islamic character who are very familiar with the Arabic language, but it is largely used for liturgical purposes. Swahili is the mother tongue of most Zanzibaris, a language which is largely Arabic in vocabulary and uses the Arabic script as its literature (Ball 1971:131).

1.4 THE AFRIKAANS LANGUAGE GROUPS OF MUSLIMS

The Afrikaans language owes much to the influence of the Cape Malays. The term Malay has come to be accepted by Coloured Muslims through generations of usage and race legislations. It is noted that speakers of Afrikaans are designated as coloureds (ICSA

1984:44). The history of the Afrikaans speaking community in KwaZulu-Natal is due to the arrival of the “Voortrekkers” (The Dutch Group of the great trek) in the 18c. An abundance of research is done by Afrikaans speaking Muslims in the Universities of Cape town. According to Mohamed, an AL-Azhar University graduate wrote a number of Arabic–Afrikaans tracts which discussed Islamic Theological issues (Mohamed 1997: 47). In South Africa, Malay Muslims use the Arabic –Afrikaans script for Friday sermons (Jadwat 1998:78).

1.5 THE ENGLISH LANGUAGE GROUP OF MUSLIMS

English is used interchangeably by all Muslims as the standard to facilitate all communication. For a variety of historical reasons, English is one of the world’s major languages and is recognized worldwide for business and trade. English has been established as the official language in South Africa. The overall pattern in South Africa is towards the adoption of English by other groups. Almost all South Africans can speak English, irrespective of origin, but a few who do not, are foreigners and immigrants who have immigrated recently to Durban. There is evidence, too, that the majority of the ethnic mother tongue groups are enrolling their children in Model C schools. Muslims who have become the embodiment of western culture prefer to educate their children in English. Not even the mother tongue is being influenced as much as English in education. In other words, the demands for English and its development, is rooted in history and politics. There are a lot of foreigners in the city. They come from all

over the world including the Northern African countries. Since the majority are Muslims, they can communicate in the Arabic language on a social level and are still conversant in a number of Arabic dialects. However, the language of the *Noble Qur'ān* is reserved for liturgical use and in this way the Arabic as a language is restricted for Islamic purposes. Because of their contact with KwaZulu-Natal residents, they have eventually assimilated into speaking either Zulu or English. The settled inhabitants of Muslims immigrants with a strong Islamic character had to learn the language most appropriate for functioning within the host city.

1.6 THE FOREIGN LANGUAGE GROUP OF MUSLIMS

There are thousands of foreigners in the city. They come from all over the world including the Northern, Western and Eastern African countries. Since the majority of them are Muslims, many of them can communicate in the Arabic language on a social level. However, Arabic is regarded as the language of the *Noble Qur'ān* and is reserved for liturgical use. In this way Arabic as a language is restricted for the religion of Islam.

The greatest pressure is towards cultural assimilation and language switch. This is balanced against a need to preserve and redefine a distinct ethnic identity in the new context. There is a loss of Arabic terminology in much of the Muslim speech. The major process is the large-scale language shift occurring between the “other” and English.

The overall pattern is towards adoption of English or Zulu, given the current reality of the province is that English and Zulu dominate the linguistic scene. New Arabic words that are formed are taken and are fused into the host language, thus the Arabic language loses a bulk of its vocabulary. The loss occurs either because existing words are no longer used and fall into disuse or simply because they are replaced with the new words which suit the new environment, through adaptation and absorption within the host city.

The English language has been learned as a mother-tongue of the province, during colonial rule, but it is hardly surprising in view of the political role it was designed to fulfil in the apartheid regime, which was alongside Afrikaans. However, this has been occurring between generations of Muslims and therefore, Arabic and a number of cultural languages have suffered a severe setback in developing as languages of communication. This setback in the past has contributed negatively to the linguistic repertoire of Islam and still continues to have the same impact today.

1.7 THE YOUTH

The younger generation who are easy to influence, have become the embodiment of western culture. As a result, the young Muslim generation are heavily influenced by the use of the English language. Furthermore, the Muslim youth experience difficulty in adhering to the use of the Arabic language in social settings because Arabic in

education is learnt to promote the culture and religion. Although most Muslims would like to have Arabic as a language for communication, its clarity needs to be gained regarding the use of Arabic for purposes other than religion alone. The place for Arabic in society as a communicative tool for the Muslims is still being debated upon. It seems that new curricula will have to take cognizance of the confusion regarding the social standing of Arabic in education. A lack of Arabic usage within Muslims is further dominated by inter-ethnic marriages. The development of new repertoire expands quickly through the mixing of languages to facilitate communication between marital partners. This tendency has stifled the maintenance of the religio-cultural language and has contributed negatively to the linguistic output of the Arabic language within the Muslim community and in Islam.

1.8 CULTURAL AFFILIATIONS

Mixed marriage in Islam is a major obstacle to the use of the Arabic language in homes of mixed cultural groups. The practice of Islam is easily affected as there is no mutual agreement in some of the homes of cross-cultural families.

Additionally, tribal affiliations and religious influence are part of the factors that contribute to the low level use of Arabic because parents who belong to two different religions have to accommodate the language most dominant in the home.

Non-Muslims who have reverted to Islam are often unable to read Arabic because of the dominant language in the house-hold. Scores of children that grow up in these Muslim homes are confronted by another religious setting due to the fusion of different religious partners, and learn the language that is more appropriate and more easily absorbed and amended.

Research done on the promotion of Arabic as a language for communication in the social setting indicate that Arabic is no longer a language used exclusively for religion alone and has, to date, reversed its initial approach. Arabic is now necessary to facilitate the communication process in the Muslim society.

1.9 A PROFILE OF THE ARABIC LANGUAGE IN DURBAN

A fairly comprehensive profile of the Arabic language and its use is already available in the works of Mohamed (1997) who demonstrates and illustrates the focal nature of its frequency in education. At the same time, Arabic is likely to give way and be able to cope with a modern Muslim economy. What this means for the Muslims is that those who speak a vernacular language as an intimate use of a domain i.e. of the home, close friends and informal situations come into contact with Muslims who do not speak the same vernacular, then Arabic as a language of unity, will eventually take over the function of all Muslim vernaculars in the national public life of Muslims.

At first glance Arabic does not look too bad in comparison with other languages recently emancipated, however the tendency to reach its maximum has declined steadily. This is in sharp contrast with other minority languages with a successful development track record. On going debates in various Muslim organizations on the choice of a lingua-franca for the Muslims is a reflection of the significance of Arabic in the developmental process towards the movement for its use on a communication level and as a *lingua franca* in Muslim society (NMC 1943). The movement for immersion programmes that are noted by *Darul Uloom*s (Muslim private religious institutions) and the concerns of some of the parents that their children are relatively poor in Arabic, who have opted for its development in this arena, are all consequences of the overwhelming importance attached to the Arabic language in its development as a language for communication other than religion. Over the last decade, efforts have been made to correct this shortcoming. It was in reaction to this situation that the establishment of Muslim institutions demonstrated their independence for the optimal use of Arabic within the societies. Institutions which play a key role in promoting the Arabic language have become the prerogative of non-governmental organisations, characterised by a complete dependence on private funding for the Arabic course. They have evolved considerably, assuming distinct institutional forms around the city of Durban. In keeping with the myth of self help and taken to its logical conclusion, they are responsible for the provision of a wide range of educational services in Muslim communities.

From the informal attempts of facilitation to the maintenance of the

Arabic language, the implementation of Arabic literacy programmes have relied on the determination and dedication of Muslims who are actively involved in the education and maintenance of Arabic language programmes. They have risen to meet the social and recreational needs with efforts of improving the position of Muslim families in urban and rural communities. The main purpose for most of these organizations is to engage in a variety of learning activities focusing on the promotion of basic Arabic language acquisition for the purpose of reading the *Noble Qu'rān* and making *Ṣalāh*. The support work is a joint endeavour undertaken by Muslim stakeholders and numerous propagation centres that devote much of their energy towards extensive publications and the distribution of Islamic literature.

1.10 CONCLUSION

Whatever the role played, the Arabic language development process cannot be overemphasised. The recognition of Arabic is a necessary prerequisite for its development and has long been established (Mohamed 1997), (Jadwat, 1998), (Mahomed,1987). All these issues are relevant in the consideration of the position of the Arabic language in Durban in relation to its status as a vehicle of communication and in turn, of development. It is these stress and strains which manifest themselves in such arguments that constitute the discussion of this dissertation. Without recourse, the two assumptions are made concerning the Arabic language: firstly, Arabic is generally accepted to be the language of the Muslim faith. Secondly, there is a broad

agreement that the Arabic language does not co-exist with its competitors, namely, English and Zulu. In regard to the first assumption, it can be said that if an international language is spoken beyond the borders of its native lands, by speakers additional to its native speakers, then Arabic qualifies eminently. The Arabic language is not confined to any land or any speaker. It is being used by speakers of various nationalities in Islam. However, it does differ in the extent and density of its output on a linguistic level.

Chapter Two

HISTORY OF THE ARABIC LANGUAGE IN DURBAN

2.1 INTRODUCTION

In view of the fact that language varies in time and stages, the uses of languages within the society must also vary to accommodate, match or coagulate with the needs of individuals, if the language is significant to those who have to practice it. The Arabic language is significant to serve as a social language for the Muslim people. In the society of Durban, for the Arabic language to function effectively, it is contingent upon whether or not it meets human needs of the society. This definition is appropriate for the research now in question. Arabic is recognized as the language of Islam, used by Muslims of different race groups and cultures, for the purpose of liturgy, and has served as a united front for Muslims all over the world through the religion of Islam. The Arabic language is a must in the communities as it is considered in education and religion within the basic unit of the communities in the Durban Metropolitan Area.

One of the important trends in the study of the Arabic language, over the past decade, has been the long overdue initiation of discussion around language revival. This realisation has enabled the development of workshops by groups of Arabic linguists to explore the philosophy of Arabic within the framework of critical theory. The falling standards of the Arabic language at all levels of educational

institutions has become increasingly evident, although the extent of this falling has yet to be empirically quantified, the plethora of dissertations, colloquia reports, seminar papers and graduate projects addressing this issue is generally agreed upon. The need to identify the reasons has prompted researchers and scholars of education to investigate the dilemma of the Arabic language performance and standards in schools. Studies that have been conducted indicate that Arabic should be the language for the Muslims to communicate to each other on a social level. Other studies have explored the learning and teaching theories for effective Arabic language learning and teaching of Arabic for the purpose of communication.

2.2 PROMOTION ROLE OF THE ARABIC LANGUAGE

It is possible to speak of Arabic in the 19th century in Durban. The century marks the birth of the Arabic renaissance with the arrival of outside influence of Arabic to the city of Durban. The emergence of Arabic as a language for the Muslims over the years has acquired proper privileges in the religious arena, but on further discussions of its role as a medium of communication for the wider Muslim audience in the society (Mohamed,1997), (Islamic Resurgence), (The Arabic Study Circle, 1950), (The Natal Muslim Council, 1952). It was this emergence of Arabic as a lingua-franca which prompted some of the attempts by the state to accord Arabic improper privileges by the colonial state functionaries. However, Arabic has succeeded in drawing Muslims to actively engage in the maintenance and promotion of Arabic. This leads to the source of its inception in

Durban, namely, the recognition of three important groups who must be given credit for the influence of the Arabic language in the society of Durban. The groups that are discussed are those who entered the Natal Province: The indentured labourers, the merchant class and the freed slaves.

2.2.1 The Indentured Labourers

When the British colonised part of Africa, present day South Africa, the city of Durban in particular, they found that Arabic was already widespread. The Arabic language had spread through the influence of the religion of Islam, brought in by Indians who used the Arabic language as a religious entity for the use of worship. Although they spoke other languages as their vernaculars, Arabic was the language exclusively for the religion of Islam. The first group arrived as indentured labourers in 1860 after British colonisation of Natal. By 1885 Indians amounting to almost 4,000 had settled in and around Durban. Thereafter, the Indian merchant class arrived and they helped in no small measure to open the land for settled communities by establishing retail shops even in remote areas (ICSA, 1984:16).

2.2.2 The Freed Slaves

Indian Muslims were further supplemented by a stream of freed slaves from East Africa to Natal in 1877. They numbered about 432 at the time and were part of the freed slave movement of 1899. They were

the Swahili speaking people who came from East Africa in Zanzibar (Seedat, 1973). During the course of trade, the inhabitants of East Africa became accustomed with the Arabs and their culture through trade relations and economic ties. The influence of the Arabic culture was soon practiced by the coastal trades of the African traders. The Swahili language served as a catalyst, a language of limited international currency that pointed out a moral to serve speakers of kindred languages formed out of fragmentations of the Arabic language. Today, Swahili is identified with the command of Arabic and, has taken on a political structure and became a language with cultural implications (Ball, 1971:131).

2.3 CHALLENGES FOR ARABIC LANGUAGE DEVELOPMENT

There were many challenges facing the promotion and development of the Arabic Language in Durban. Some of the important challenges are the Apartheid laws, the conflict of a lingua-franca for Muslims and the Mother-tongue factor. These factors are discussed in the continuous pages.

2.3.1 The Apartheid laws

In the era of apartheid, the major problems that Muslims had to contend with were the numerous legislative measures and entrenched policy of apartheid, which made it difficult for Muslims of different race groups to live together (The Group Areas Act). To give effect to

the Act, property that was worth millions was taken away from the Asian and Coloured groups to make way for Whites (ICSA, 1984:26). Towards the end of the century a mosque was built in Durban on a site purchased by Abubaker Amod Jhavery, the first Indian business man known in Durban. He purchased a site in Grey Street in 1884, on which stood a corrugated iron structure, which was converted into a mosque after many years had past. After many structural changes the Grey Street *Jumu`ah Masjid* came into being. Currently, this is the largest mosque in the Southern Hemisphere (I.C.S.A 1984:25). The linguistic boundaries separated one community from the other and had to further cope with a changing socio-political climate of colonial heritage. British control shaped and justified English language usage through exploitation and mercantilism. In this way, language was used as a method of segregation.

Arabic in the 1940s has been consistent with a developing nation of Muslims. In this period the Arabic language had gained a formidable geographical area. This period saw tremendous advances of Arabic literature from graduates. Pioneers of this period namely, the Natal Muslim Council which was the principal agent behind the development of integrated Islamic Schooling in Natal served as a federal body representing Muslim Organisations across the province (Islamic Resurgence 1995:92). Noted is also the efforts of the Lockhat Wakuff in promoting Arabic and Islamic Studies in Muslim institutions by the generous donations for the buildings and resources for Arabic and Islamic studies (Hansa, 2004:56).

Now that Muslims were allowed to build Mosques and *Madrasahs* (Islamic religious schools) in their own respective areas, Arabic language teaching and learning became an important issue for debate. In and around Durban, Muslims initiated collective measures to protect and preserve the cultural traditions, the religious values and the social customs by preserving the Arabic language within the Islamic context.

2.3.2 Conflicting Issues of a Lingua-franca for Muslims

Mohamed (1997:5) mentions the debates between Urdu speakers and Arabic promoters in that certain statements made which allude to Arabic constitute the most compelling evidence to the fact that Muslims were consciously under the influence of families of Urdu speech since much learning is devoted to Urdu, in KwaZulu-Natal *Madrasahs*. These allusions prove beyond doubt that certain cultural motifs play a very important role in the process of language promotion. Urdu is regarded as the religious language of communication and is an integral part of *Madrasah* education in Gauteng and Kwa-Zulu Natal, in Durban.

Urdu was thought to be the only medium through which Islamic knowledge was accessible during the Apartheid regime. However, The Natal Muslim Council wanted to replace this emphasis with Arabic since it is the primary language of the *Noble Qur'ān* which is considered to be the Word of Allāh ﷻ. It insisted that if children learn

a language related to Islam, it ought to be Arabic and not Urdu, since Arabic would grant access to the original sources of Islam. This was the belief that Arabic and not Urdu ought to be the *lingua-franca* of Muslim religious life in South Africa (Islamic Resurgence 1995:95).

2.3.3 The Mother-Tongue Factor

South African Muslims have a variety of ancestral languages in use, domestically. For the Indian groups, the importance and influence of the mother-tongue is dependant on the ancestral home in India. In citing the following; (Mesthrie, 1995:12). Karol (Tamil), Krum (Elegy), Thick (Gujarati), Theta (Hindi/ Bohojpuri) and (Urdu) are the languages often used by the Indian community in Durban. It is important to note that Arabic is not in the categories because it was not a language of communication in post-Independence India and its acceptance by the Muslims is purely religious. So, although there is a fair amount of Arabic use amongst Indians, it is at the liturgical level. However, no one Indian language served as an integration catalyst within the evolving community the way that the Arabic language has. The potency of this complex belief and behaviour towards the Arabic language is testified by the recurrence of notions about its logical character, its purity, its beauty and so on. The attitude of Muslims towards the religion is encoded in their attitude to the language.

2.4 STATUS QUO OF ARABIC LANGUAGE

The development of Arabic has had several lasting features from the time of introduction to the process where it reached a stage where it became possible to do Arabic at tertiary institutions on a philosophical and educational level. In this period we remember pioneers like the Durban based Arabic Study Circle, which began the Arabic renaissance through a series of deliberations and debates for the Arabic language to be promoted on a national scale.

In relation to the status and use of the language, the Arabic situation in South Africa has been well described by Mohamed (1997). The history of Arabic education studies outline the nature of the language discourse as it occurred in the past and the way it has determined and affected the teaching and learning methods that are the production of the out put of Arabic today.

Arabic language issues were touched upon at the first National Arabic Seminar and Workshop which was last held at the University of the Western Cape in 1994. This event commemorated the Arabic language by presenting an opportunity to review the methods and approaches of Arabic language teaching in South Africa. While some of the work concentrated on the foundations of the Arabic language and on which the language policy in South Africa was built, the rest of the work attempts to suggest what can be done to minimise the existing problems in the development of the Arabic language in education,

given the prevailing policies. The focuses on the historical demographic changes provide a comprehensive survey of the methods employed since its inception as a subject in education which is well illustrated in his voluminous thesis. Of the main resolutions passed were the establishment of a National Association of Teachers of Arabic and the publication of seminar papers. The publication took the form of a book entitled *The Teaching of Arabic in South Africa, History and Methodology*, edited by Mohamed (1997).

For decades Muslims have been promoting Arabic at all Muslim institutions, with the intention of making it a communication tool amongst Muslims. Reaffirmation of this and plans to implement it have been at regular intervals: 1944 - The Natal Muslim Council (NMC), 1950 - The Arabic Study Circle (ASC), 1985 - The Society for the promotion of the Arabic language (SPAL), etc. The argument for Arabic as the *lingua-franca* for Muslims was made in the *Islamic Resurgence* (1995:95). This argument is even more valid today than it was in the 1950s, in view of the mushrooming Muslim private schools, most of which are purported to be promoting Arabic.

This very brief review of early Arabic history is evidence of the strengths and comprehensiveness of Arabic language development to date, which provides the premises for the effective contribution of linguistics.

Despite its relative success the Arabic Language was nearly

abandoned by the latter part of the 20th century. The reasons are many and varied. Among the more obvious are, the racial and ethnic prejudice that come with the population of Durban, leading to tension between different Muslim race groups and the conflict of language choice between Arabic and Urdu, as well as the failure caused by the social standing of Arabic, thus, reflecting the misguided belief that Arabic lacks for economic upliftment.

The colonial history is not to be escaped. An English school system was legally formalised by Acts of parliament, with integration and assimilation of the Arabic language as the stated aim of cultural awareness in education, had an impact on the poor linguistic output of Arabic. The insightful historical accounts are to give a true picture of the devastation which colonisation has wrought, and to awaken the Muslims especially the leaders, to the realisation of the bitter truth enacted within the Muslims of systematically portraying the Arabic language as a linguistic calamity in the communication process, and the decrepit social order of the time.

Without exhausting the topic that forms the subject of this section, it is hoped that the Arabic language from compilation through crisis, to the success in its struggle and victory is a product of the colonial period that coincided with the establishment of the new nationalist government of 1945. Its philosophy of apartheid added a new dimension to the crisis of linguistic identity and cultural heritage. By gaining an understanding of the historical insights determines the present form of the way Arabic is taught and presented today. As we

reach decades of explicit Arabic vocabulary development in linguistics, it is appropriate to reflect on the power of language to express modern discourse in a technical field (ICSA, 1984:25).

2.5 SUSTAINING THE ARABIC LANGUAGE IN DURBAN

A growing need for Arabic education was compelled by economic and religious necessity as was the case in the past. The growing analysis of the sociolinguistic environment beyond the school, and the role of Arabic in the development of Islamic culture, needed to be considered as a choice for the medium of communication within Muslim community.

Today, the success of the education programmes for Muslims is largely due to the dedication of groups of Arabic promoters who, over weekends and evening classes, volunteer to give their services to less knowledgeable teachers and student teachers determined to improve their qualifications in Islamic studies and Arabic language Teaching and Learning in Muslim organisations initiated by development trust activities. These organisations have been actively involved in correcting schooling short-comings in Basic Arabic in community development programmes. Notable amongst these are religious Muslim centres, Muslim Organisations and Education Institutions.

2.6 ROLE MUSLIM ORGANISATIONS AND INSTITUTIONS

Currently, Arabic is taught and maintained in most Islamic institutions, i.e. Muslim private schools, formal and informal religious schools, *Madrasahs*, Adult education and Training Centres. Some of the major organisations are discussed below with a view of providing their brief history, roles and contributions in promoting the Arabic Language.

2.6.1 The Natal Muslim Council (NMC)

The first modern Islamic resurgent organisation in Natal, the Natal Muslim Council, was founded in 1943 by twenty organisations. At this time, it was the only organised voice in the region, and was the principal agent behind the development of integrated Islamic schooling in Natal. This organisation included affiliated bodies like the Habibiyah Muslim Society of Tongaat; the Muslim Society of Pentrich; the Young Men's Muslim Association of Port Shepstone and Newcastle; the Estcourt and District Muslim Society; the Isipingo Muslim League; the Maritzburg and District Muslim Service league; the Natal Memon Association; the *Surti Sooni Madressa* Trust; and the *Buzm-e-Ikhwanus Safa*. These organisations range from local Mosques and *Madrasah* committees, to ethnic community organisations and poetry clubs, as well as individual members of prominent personalities of both men and women Islamic Resurgence (1995:93).

The NMC wanted Arabic to be promoted as a lingua-franca of the Muslim community. It was their belief that Arabic and not Urdu, ought to be the language of Muslim religious life. However, among some Indian Muslims, Urdu was thought to be the only medium through which Islamic knowledge was accessible (Islamic Resurgence 1995:95).

2.6.2 The Islamic Council of South Africa (ICSA)

The establishment of the ICSA came about as a result of Muslim personal law. During Apartheid the South African legal system did not recognize Muslim Personal Law. Prior to the ICSA, the affairs of the Muslim community were expressed in local and regional bodies and institutions, but the need for a central organ to manage Islamic law, gave way to the launching of this organisation. In the year 1974, a group of active Muslims made this a historic event in Durban. Representatives from 109 organisations, covering nearly all the major institutions of the country, assembled in Durban and unanimously established the council (ICSA, 1984:25).

2.6.3 The *Jamiatul-Ulama* (Council of Muslim Theologians)

The *Jamiatul Ulama* is highly diverse culturally, and is recognized as one of South Africa's largest independent Islamic organisations. It relies entirely on the generosity and goodwill of the Muslim population. Arabic classes are held on Saturday Mornings. The

'*Ulama*' have formed their own provincial religious councils to deal with the interpretation of Islamic beliefs, rituals and religious practices. Through their activities, they promote religious consciousness and the dissemination of Islam through lectures and the provision of Islamic literature with the object of inviting erring Muslims to the path of righteousness. The organisation gives direction, guidance and verdicts on all matters concerning the welfare of the Muslim community. Their assistance to the newcomers to Islam bears witness to the cultural influences of Islam in mixed marriages and reverts, promoted in religious ceremonial occasions. Students usually proceed overseas, (India, Pakistan, Egypt and Saudi Arabia) in order to qualify as '*Ulama*' (learned scholars) who become *Imāms* or *Mawlānās* (Muslim theologians). Some of these '*Ulama*' are private professional persons who teach Arabic to the Muslim community for the purpose of reading the *Qur'ān* and during *ṣalāh* (five daily compulsory prayers) (Islamic Resurgence, 1995:93).

2.6.4 The Arabic Study Circle (ASC)

The establishment of the ASC was a response to the decline or lack of promotion of the Arabic language. It became the distinctive feature of an organisation that succeeded the Natal Muslim Council as another voice of Islamic Resurgence in Natal. Since then it has been an active affiliate of the Natal Muslim Council and committed itself to the promotion of the Arabic language. The organisation had members that belonged to a group called the *Buzm-e-Adab*, a literary group that was organised for the promotion and appreciation of Urdu literature and

language. The ASC was not hostile towards the teaching and learning of the Urdu language. However, the ASC argued that Arabic and not Urdu was the language of the *Qur'ān* and the Prophet ﷺ and thus, it ought to be learnt and practiced by all Muslims (Islamic Resurgence, 1995:95).

The history of the Arabic Study Circle records the enormous influence of the Arabic language as an educational entity at all levels of education. It was the Arabic Study Circle, founded in 1950, that committed itself to the promotion of Arabic as the language of the *Qur'ān*, and was instrumental in introducing Arabic in the schools under Indian Affairs in 1975 (Mohamed, 1997:5). The Durban-based Arabic Study Circle grew apace and committed itself to the promotion of Arabic in the schools and universities in the 1970's, and has been the largest contributor in promoting Arabic at the tertiary level. Through extensive negotiations namely the Arabic Study Circle and government, Arabic was slotted under the Eastern language group, with Gujarati, Hindi, Urdu, etc; under the Department of Education and Culture - House of Delegates (for Indians) and under the Department of Education and Culture-House of Representatives (for Coloureds/Malays) and was therefore introduced as a third language alongside German, French and Latin (Mohamed, 1997:34-35). Through its bursary fund, it has provided scholarships to scores of graduates over the last 3 decades. In this period an increasing number of studies produced an abundance of research in both the Arabic and the Urdu languages at the former University of Durban–Westville, Department of Arabic, Urdu and Persian Studies. The Arabic Study

Circle also published a series of works for Arabic language learning and teaching techniques. These works include magazines, Islamic brochures and text books (Jeppie, (2007)).

The subsequent history of the Arabic Study Circle successfully demonstrates the commitment to the Arabic cause, with the belief that the Arabic language can become a lingua-Franca for the Muslims. The movement achieved an incredible level of success and effectiveness in the development of Islamic Studies and Arabic language promotion in Durban. All the more amazing because this was done without the benefits of government patronage. Subsequent events have proven, however that the complexity of problems encountered in the application of the Arabic cause was greatly underestimated. The belief which was widely held, that Arabic would be a language for communication for the Muslims proved to be a major obstacle in the path of the development of the Arabic literacy programme in the early years of colonialism (Islamic Resurgence 1995:95).

2.6.5 South African National Zakaat Fund (SANZAF)

This organisation is a social and cultural institution that caters for the needs of Muslims seeking assistance in the basic requirements of life, i.e. shelter, food and clothing. They derive their income from *Zakāt* (Muslim obligatory donations). In this organisation, Arabic and English is taught to improve the language skills of semi-literate Muslims, so as to provide with a basic understanding for reading the *Qur'ān* and making *ṣalāh*.

2.6.6 The Muslim Youth Movement (MYM)

The MYM is the wing of the Islamic youth movement of South Africa. It is concerned about the future of the Muslim youth who will constitute the next Muslim generation. It offers guidance and support to the vast majority of Muslims through social activities like youth camps, conferences, seminars and public lectures. It works in conjunction with the Muslim Students association of South Africa (MSA). They provide literature to a wide Muslim audience so that teachers and youth readers are continuously learning about Islam and the principals that govern the ideology of Islam. Arabic is highly promoted for reading the *Qur'ān* and making *ṣalāh*.

2.6.7 The Islamic Propagation Centre International (IPCI)

The IPCI is a centre in Queen street Durban. This organisation functions as a social and cultural institution that caters for the needs of Muslims seeking assistance. They publish and distribute Islamic literature and propagate Islam globally. The Arabic language is promoted for the improvement of reading the *Qur'ān* and making *ṣalāh*. Therefore, classes are held on Saturdays mainly for the promotion of Islam and the promotion of Arabic.

2.6.8 The Muslim Charitable Foundation (MCF)

The MCF (which is mainly a charitable vetting agency) rightly regards

Arabic as the lingua franca of the Muslims. The work in the educational wing of the MCF has been carried out by active Muslim intellectuals and educators. The MCF established a centre for Islamic education and training in 1984 at the Orient Islamic School in Durban. Serving as a support system, the centre operates as an educational community centre. Classes are held on Saturday mornings from 9-12 noon. The syllabus comprises of a year plan for work to be covered. The content of the course is an ongoing academic syllabus containing Arabic language learning, Islamic studies and the promotion of the Urdu language. Basic Arabic theoretical knowledge is a pre-requisite for beginners, i.e. those who have become Muslim and to those who want to improve or upgrade their Arabic, Urdu and Islamic knowledge. For those wanting to teach Arabic, Arabic is a compulsory subject for the three year teaching diploma. Subject to the successful completion of the course, students receive a certified diploma which is accredited by the organisation. It serves as a recognized qualification in the field of study and can be utilized effectively in the professional field of work. (See appendix A in this dissertation).

2.6.9 The Islamic Educational Organisation of Southern Africa (IEOSA)

The history of IEOSA is a product of an organisation that started off with a name change from: The Durban Islamic Education Society, to the current; Islamic Educational Organisation of Southern Africa. IEOSA is a charitable Trust that was conceived in 1989 and formally established in 1990, through the requests for assistance by various

Islamic educational societies (Hansa, 2004:100-102). A feature of the organisation is the intentional striving of specific academic standards. While the aim is to impart Islamic knowledge to learners, the rapid growth and development of Arabic, Urdu and Islamic studies is the focal point. Arabic is a compulsory subject for the teaching diploma which is accredited by the organisation.

2.6.10 The *Madrasah* System (Supplementary Religious Education)

The *Madrasah* system provides Muslim children basic Arabic literacy and religious education, the focus being on Qur'anic recitation. Arabic and Islamic Studies are promoted together, to enhance Islamic culture and instil the values of Islam. *Madrasah* education is taught after regular school. Muslim children are encouraged to attend *Madrasah* classes in an effort to remedy the cultural shortage of Islam in the public school system. These classes keep youngsters focused on cultural learning, with Arabic being a pre-requisite for the advantages of Qur'anic recitation and Arabic literacy. Classes are held in schools, Mosques and private homes. The syllabus is religious in nature and is the responsibility of a few service providers such as IEOSA as well as various community leaders in the society. Muslim pupils attend their day schools, then, attend *Madrasah* classes after school for about two hours. Learning is done in English, as pupils are not fluent in Arabic but in recent years they have developed reading, writing and speaking skills at the elementary level in the Arabic language.

2.6.11 *Darul-Ulooms* (Muslim Religious Seminaries)

The establishment of *Darul-Ulooms* created an Arabic speaking and learning environment for advanced Theological studies. These institutions serve as immersion programmes and provide a wider scope of Arabic communication. Although religious in nature and content, with a theological approach, they demonstrate a commitment to the Arabic cause. Here, students have a reasonable command of the Arabic language. Assessment of the syllabus is a combination of course-work and written formal examinations, namely research on philosophical and historical foundations, curriculum design, foundations of Islam and the memorisation of the *Qur'ān*. There are several *Darul-Ulooms* in Durban and the surrounding suburbs.

2.6.12 *Hifz* Classes (Memorisation of the *Qur'ān*)

Hifz Classes form an essential part of Arabic language learning in the *Darul-Ulooms* and many Islamic institutions. This is to provide learners with an opportunity to memorise the *Qur'ān* and thus, become a hafiz. The many students who complete their *hifz* proceed to the local religious *Darul-Ulooms* to be trained as *Imāms* and religious education teachers.

2.6.13 The Mosques

The Mosques have always been the shrine for promoting Arabic

Culture. There are over 50 mosques in Durban and the surrounding areas. Virtually, every mosque has a *Madrasah* attached to it. The largest Mosque in South Africa and in the Southern hemisphere is the Durban *Jumu`ah Masjid* on Dr. Yusuf Dadoo Street (formally known as Grey Street). It accommodates up to two-thousand worshippers and is generally full for prayers. Historically, Mosques have always served as a shrine for religious education for Muslims. These buildings are more than just roofs for religious centres. They serve as testimony for a certain historical era. These buildings form part of the heritage of Muslims and carry the external symbol of Islam. The emergence of Mosque-based schools played a leading role in the maintenance of Arabic culture in cultural identity. In the Apartheid era many of the Muslim communities were removed from many areas in which they had built Mosques to serve the Muslim communities with Islamic activities (ICSA, 1994:25-26).

But the effect of the *Imāms*, *Khaṭībs*, '*Ulama*' and *Tabligh Jamaat* remain the pulsating force in imparting religious knowledge to Muslims. Observed in their activities in drawing the youth to mosques, their guidance is purely from the *Qur`ān* and *Ḥadīth* as understood by the great Imaams of jurisprudence. All religious teachings of the *Qur`ān* is only in the Arabic language.

2.7 ARABIC IN FORMAL EDUCATION

The democratic nature/character of the new legislation is vividly reflected by the presence of multicultural classrooms, with pupils who

share at least some common culture. Although the legal system is still modelled on that of the former colonial government, it is now possible to make Arabic a progressive language in education. The successful embodiment of the Arabic language development in existing structures of the education system bears testimony to the powerful achievement of the Arabic language in Education. Its acceptance is attributed to the strong and charismatic leaders of the ASC. Arabic was successfully integrated in the education of Muslim schools in Durban (Mohamed, 1997:35). Arabic is now an examinable subject in the matriculation examinations because of the relentless efforts of Muslim representatives who met with the commissioners of the then Department of Indian and Coloured Affairs to accept Arabic as a recognised senior certificate subject. Although other provinces failed, this application became successful in Durban because of the continued efforts of Muslim initiatives to promote Arabic in State aided schools (Mohamed, 1997:103).

2.8 LANGUAGE POLICY IN EDUCATION

When reviewing the education language policy section 32 of the South African Constitution which unmistakably indicates a provision for all education institutions that are based on a common “culture”, language or religion, it stipulates that languages may be established and promoted by the appropriate mother-tongue and or vernacular (National Language Policy Framework 2003 Department of Arts and Culture).

Languages as a media of instruction differ from department to department. What this means in the case for Arabic is that, curricula, certification, registration and conditions of service in education, is the responsibility of the governing bodies. The democratic nature is vividly reflected by the presence of multicultural classrooms, with pupils who share at least some common culture.

Our current governmental situation reflects the political ascendancy of the racial majority. There is a distinct advantage in political dominance. When a given territory changes hands, the spoken language of the former inhabitants may completely give way to that of the language of the newly elected government. In KwaZulu-Natal, in Durban, Zulu is being promoted, and dominating the requisition of time and economics. The 9 indigenous languages are promoted in their respective regions with the aid of government funding. This development appears to be influenced in part by current changes in the global socio-economic and environmental conditions in Durban. These factors are becoming more transient and unpredictable. Such changes should cause us to reconsider the kinds of knowledge and language skills that might be more relevant for the Arabic language in the society of Durban.

Although objectives are clear for teaching Arabic, but the weight it carries in society minimizes its overall value. Most Muslims will readily agree that the standard of Arabic education has lost ground. Accordingly, we need to identify the reasons for this.

Arabic is offered as a subject in the National Curriculum. Each year Muslims take Arabic on a professional level at Muslim seminaries and Muslim private schools. It is obvious that the current policy does not lend status to Arabic or promote its maintenance in education. The teaching of Arabic is strongly dependant on the dedication of Muslim volunteers, local authorities and official organisations. Whilst the newly enforced languages have been assisted and promoted by government, the position of Arabic subsequently lost ground.

Thus, the need for the study of Arabic becomes more important because the position of Arabic language does not retain its earlier status as it is, wherever applicable, but has suffered irreversible setback in the schools' curriculum. Prior to democracy the major factors which destabilized the development of Arabic language, were a myriad of apartheid regulations, severely limiting its functioning in the past. This political fragmentation coincided with a considerable level of racial and cultural diversity, and as a result, Arabic was poorly represented in and out of the educational arena.

Implementation of Arabic as a subject in its own right has been undermined by a shortage of government support due in part to an ignorance of the benefit of Arabic language study. This has been attributed to the propaganda of the past, economic constraints, withdrawal of government patronage and franchise laws of the time. Most of our students are not mastering Arabic as a language of Islam, or a second language or even as a foreign language, and those who do usually originate from another country, or have parents or relatives who speak Arabic as a first language.

Should Arabic lose its role as a medium of communication? Many smaller countries require their children to learn the cultural language or vernacular at a very young age in school, but they do not use technical terminology which confuses the subject. Arabic can be taught as a means of communication outside of the classroom and apart from a religious setting in order to learn it as a vernacular. There must also be a radical review of our priorities regarding Arabic as a language within the Muslim community. However, the economic situation which gave rise to a causal chain between the economy and the provision of services, has not failed to affect the teaching of Arabic for the continued insistence of the use of Arabic to Muslims communities.

Although Arabic is one of the most widely used even within African languages, there are still a number of misconceptions about its societal application. Namely, that Arabic is viewed as a foreign language or on the other hand it should only be associated with the teachings of the *Qur'ān* and Islamic theology and reserve itself for liturgy. These two views are strongly supported by many different schools of thought in Islam, as is the case with the methodological propensities of the disagreements and difference of opinion regarding the choice of a *lingua-franca* for Muslims.

2.9 THE ARABIC SYLLABUS

The success of the Arabic and Islamic studies curriculum is due to the commitment of Islamic organisations and Muslim Councils through

ongoing research, detailed planning programmed lessons, user friendly resource materials and workshops. Some of the Muslim institutions use their own Arabic syllabus. The IEOSA. Arabic and Islamic studies syllabus is currently used by over forty *madrasahs* in the Durban and surrounding areas. (Hansa, 2004:111). (See Appendix B for IEOSA Syllabus in this dissertation).

The standard Arabic and Urdu syllabus is drawn up by the Department of Education and Culture, by Arabic/ Urdu subject adviser Mr N. Rehman, who is responsible for its dissemination. The Arabic/ Urdu syllabus is given to all public schools offering Arabic as part of the education curriculum. Arabic is offered from grades 1-12 in co-ed schools. (See Appendix H for public Arabic, Urdu and Islamic studies syllabus).

For much of its education, Arabic Language learning takes as its primary goal, the development of moral values, inter-cultural adjustment skills, a growing consciousness of Islamic culture and the recognition of existing cultures. However, the goal of the teaching Arabic literacy programme is cultural awareness, tolerance and appreciation of cultural diversity. Mr. Rehman says: “The way in which pupils perceive their environment to a large extent, is determined by the world view of their cultures.” It would not be correct to say that Arabic is framed within a specific purpose of learning, but the teaching and learning of Arabic is framed within cultural enhancement of Islam”.

2.10 ARABIC IN PUBLIC AND PRIVATE INSTITUTIONS

There are just over 12000 learners of Arabic/Urdu registered in the two education regions of the Durban Metropolitan Municipality area, in the South and North regions. Each of the districts of the two regions comprise of a school for each circuit of the community. Each of the schools within the district is composed of learners in the following categories: pre-primary, primary, secondary, and adult second language education. The north has 86 state schools and 24 private schools, for a total of 110 schools. The south has 74 state schools and 21 private schools, for a total of 95 schools. 23 schools are registered as pre-primary, 62 schools are registered as primary, 60 schools are registered as secondary, 41 schools are registered as combination primary/secondary and 20 schools are registered for LSEN (i.e., learners with special educational needs).

These schools comprise of Public and Private Institutions in and around Durban. All the regions, from Outer-West which is predominantly Umhlanga Rocks, through to the informal settlements of North Central Durban, which is historically the commercial centre of Durban, with an abundance of facilities and educational institutions as well as the Durban chamber of commerce. The Pheonix, Springfield, Inanda, Ntuzuma and Briadene areas are occupied with Muslims. In the South of Durban, Isipingo, Amanzimtoti etc., as well as South Central Durban, in Chatsworth, Umlazi, Lamontville as well as Mobeni Heights, are all populated by Muslim schools and thus, are given the Arabic curriculum from the Department of Education, to

teach Arabic in schools which accommodate Arabic and Islamic Studies. (See Appendix C in this dissertation).

2.10.1 State Aided Schools Teaching Arabic

In the colonial times, the State controlled or State-Aided schools were secular schools and, subject to certain exceptional cases, made no provisions for imparting Islamic education to Muslim pupils. From as early as 1942, the aspirations for Muslim state-Aided schools had been identified as a necessity in Durban. Noted amongst these was the Natal Muslim Council (NMC) that argued against the education that was offered to the Muslim communities. The organisation made their feelings known through the resistance of the schooling that was seen as appalling, and furthermore, they felt that, seeking financial assistance from the state would result in a loss of autonomy over Islamic education. The movement campaigned for State-Aided schools in order to provide the best of both Islamic and Modern Education in schools. A Muslim Education Commission was appointed, who then proposed for an integrated syllabus for State-Aided Muslim Schools. By 1984 the Arabic language had identified formal education as an essential gradient for its success. The consensus regarding this period, was that Arabic would reach its maximum, and serve a wider audience. (Islamic Resurgence, 1995:95). The ASC who have been successful in introducing Arabic in the mainstream education, who are often cited as a shining example of the success and spread of the Arabic literacy, although exceptional in their efforts, the implementation of the Arabic literacy programme was taught as a

language of liturgical use, co-existing with the Urdu language, and taught under Religion and Culture.

Today Muslims attend Arabic/ Islamic Studies schools in and around the city, as a result of special representation and private funding of Muslim stakeholders. Arabic is taught and taken as a subject on a professional level of study at Private Muslim Schools. Public schools that have a warranted number of Muslim pupils are allowed to teach Arabic. The modern era of Arabic language development is marked by a great departure from the features of Arabic language development of the past decade. Arabic is no longer learned for religious purposes alone, but also for communication in society.

2.10.2 Public Schools Teaching Arabic

Some of the older co-educational government schools are as follows: (Muslim Africa, Islamic Diary 1972:7).

- (1) Crescent Islamic School (which housed Anjuman Pre- Primary School in Pine Street, Durban)
- (2) *Jumu`ah Masjid* Trust School (Cathedral Road) originally girls school, now in operation as a co-ed school
- (3) Ahmedia State-Aided School
- (4) Anjuman Islamic High School
- (5) South Coast Madressa

(6) Crescent State Aided High School

(7) Orient Islamic High and Primary

2.10.2.1 Ahmedia State-Aided Indian School

This school has a historical importance because it is the first school that was established in the country with an integrated education system. Arabic and Islamic Studies became part of the curriculum under the department of education in Natal. This school set an example for other Muslim schools to set the pace for an integrated system of schooling in Durban.

Ahmedia State-Aided Indian School opened in 1947 in Bellair Road, Cator Manor. The school achieved outstanding results from pupils, resulting in increased enrolment in the 50s, but by 1960, the number of pupils witnessed a decline due to the group areas act, which declared Mayville and Cator Manor white ownership areas. This eliminated attending separate entities for Arabic/ Islamic Studies for Muslims wanting further education in Arabic and Islamic Studies (Hansa 2004: 67-75). This school closed its doors in 1997.

2.10.2.2 Orient Islamic Educational Institute

The Orient Islamic Educational Institute was founded in 1942. Its historical importance is noted in the promotion for the advancement of

Islamic Education in the field of high school education in Durban. However, since 1942, the Orient Islamic Institute experienced numerous problems such as a suitable site, but in 1959, Orient Islamic State-Aided School opened its doors to Muslim learners. The curriculum was used by its sister schools, (i.e. Ahmedia, Juma Masjid, Anjuman and South Coast Madrasa), of which Arabic and Islamic Studies was a central part of the education (Hansa, 2004:79). These state-aided schools in the Durban Central Area were financed by the state for secular education only, but the building of the schools belonged to the Muslim community. The Orient Islamic became a private school a few years ago.

2.10.3 PRIVATE SCHOOLS TEACHING ARABIC

There are a number of privately owned Muslim schools and are attended by the Muslims rather than non-Muslims. Arabic is highly intensive and lessons are tailored to the requirements of the Islamic character. Some of these schools are cited below as they give historical importance to the formation of Muslim Private schools.

2.10.3.1 Al- Falaah College

Al-Falaah is an Islamic college that was established as a private entity in 1994. It is known as the private Islamic School in the region (Hansa, 2004:81). In the discussion of its history, Hansa, states that, Al-Faalah provides Arabic and Islamic studies, but also serves as a

secular school under the Department of Education.

2.10.3.2 Crescent Girls' High School

Crescent Girls' High School is a private entity, with its inception in 1998. It is an exclusive private secondary All Girls' High School. Arabic is compulsory at Crescent Girls' High School and Islamic studies are co-ordinated by IEOSA (Hansa, 2004:81-83). From as early as 1945, Indian traders were deliberating about modern education for career opportunities for both men and women. The NMC, championed this through an investigation of Islamic Education in the province. A secretarial report of 1945 made positive comments in the education of women in the following remarks: "A few of our girls have valiantly fought for and won their emancipation. Some of them are in universities, but these are just a handful. Education for girls must become general." (Islamic Resurgence, 1995:92).

2.10.3.3 Al- Azhar School

The Al-Azhar school of Durban is a response that stems from the requests of the emerging status of Arabic and Islamic Studies. According to Hansa, the school opened in 2001 and has links with Al-Azhar of Egypt. Al-Azhar of Egypt, with its policy of promoting Arabic internationally has established many schools in a number of countries as well, to be able to provide suitably qualified personnel to

teach Arabic/Islamic Studies in public and private Muslim institutions. After completing studies in this institution, the learner has access to any faculty of Al-Azhar University in Egypt (Hansa, 2004:84). The Al-Azhar schools were specifically created to promote an Arabic-speaking environment for learners (Mohamed, 1997:31).

2.11 ARABIC AT TERTIARY INSTITUTIONS

Not many universities have been popular in teaching the Arabic language in Durban. Of historical importance though are the University of South Africa and the former University of Durban-Westville.

2.11.1 The University of South Africa (UNISA)

The University of South Africa (UNISA) introduced Arabic in 1957, as one of the Semitic languages in the Apartheid era. As quoted by Mohamed (1997:40) “Arabic was treated as a dead language.” UNISA as a correspondence university could not implement the communicative approach for the Arabic course because of the limited hours, as this posed a problem without continuous personal contact (Mohamed 1997:40). UNISA still offers studies in Arabic up to the doctoral level.

2.11.2 The former University of Durban-Westville (UDW)

The Arabic Study Circle was responsible for introducing the Arabic

language at the UDW in 1973 by establishing the Department of Arabic, Urdu and Persian studies (Mohamed1997:4). A journal of Arabic Studies and reports flourished with Arabic literature from graduates and Arabic Scholars through the years since its conception. This was reflected in the Department of Arabic, Urdu and Persian studies. Most of the graduates currently teach Arabic throughout South Africa. The teaching of Arabic and its literature produced a remarkable flood of Arabic research on the Arabic language, which is reflected by our robust scholars, in different fields of specialisation over the last three decades. Some have concentrated their research on the curriculum needed for Arabic instruction; others have taken a special interest in the historical and methodological aspects, while still others have taken a special interest in the learning and teaching styles of Arabic. However, The Arabic language has undergone a dramatic shift over the last three decades in tertiary education.

2.12 THE IMPORTANCE OF ARABIC

We cannot forget the importance of Arabic Culture and traditions that are gaining prominence and running parallel to the widespread expansion of literacy. The world-wide heritage of Arabic culture and its importance is reflected in all walks of life.

It is not difficult to demonstrate the growing importance of a knowledge of the Arabic language, but what value has the Arabic language?, one may ask. How often the question is asked, what use is

Arabic? Very often, the question is badly answered by vague reference to things like culture, traditions of the past, religion and so on. In this regard, Jadwat (1998:71) maintains that the importance of Arabic should not only be looked at from the linguistic point of view because it is the language of one of the major religions of the world, it is also the language of the holy book of Islam, the *Qur'ān* and is also the language of worship of some one billion Muslims world-wide. Mahomed (1987:7) rightly agrees with Jadwat, and makes the following observation; “Internationally, Arabic ranks as the fifth most important language in the world. Religiously, Arabic is the language of the sacred book of Islam. Arabic is the third most prevalent language in Africa, superseded by Swahili and Hausa. Arabic is a means of communication, but, like only a very few languages of the world, Arabic is also a vehicle of a renowned culture and civilisation (Bakalla1984:7).

2.12.1 Arabic as a Universal Language

Although the Arabic language is perceived to be widely used for religion, its importance is recognized in all fields of discipline. In the professional and business world, a knowledge of Arabic is an asset as Arabic is spread in all five continents and spoken by immigrants, businessmen, diplomats, lecturers, students etc. Arabic has gained the recognition of world status and has become one of the official languages of the United Nations (UN), as well as its sister organisations, such as, The United Nations Educational, Scientific and Cultural Organisations, UNESCO and UNICEF since 1973. It is also

the official language of, The Islamic World League and ALESCO. Arabic has gained some enormous strides on the continent of Africa. It is one of the official languages of the African Union (OAU) and the Non-Aligned countries (Jadwat 1998:73).

2.12.2 Arabic in the Media

Arabic is used in the media of Muslim publications for public announcements. Techniques range in complexity, from the publishing of simple straight forward notices in the classified advert columns of newspapers to the concerted use of magazines, television, radio, mail and through to trade journals. A significant amount of miscellaneous media such as publications of calendars and advertisements carry many Arabic names of institutions and businesses. Arabic trade marks show symbols of reliability and value that sets and maintain high standards of quality. Symbols as signs stand tall on the minarets of the Mosques (ICSA, 1984:3).

The T.V. serves as a source of influence, occasionally the more articulate people pass on an article or point out the importance of Islamic speech intended to inform Muslims about the principles governing Islam. For those whose greatest joy is reading, a knowledge of Arabic opens a vast literary field for exploration. Arabic literary exploration can be read in translation by the works of the masters of Arabic, recognized in research and publications of Islamic literature. Muslims devote much of their time towards propagation work and the publication of Islamic literature (Inqilaab, 1984).

2.12.3 Arabic in the Sciences

The close relationship that was obtained among scientists, alchemists and medical institutions was the result of the impact of Arabic culture. The religious and philosophical sciences began with the perusal of the *Qur'ān*. Its perusal and understanding necessitated the study of linguistic, grammatical, historical and speculative sciences. In addition to the works of general literature, Arabic vocabulary is abundant in the field of science, here again, what is written will never be translated, and must be read in the original Arabic script. Historically, the part played by Muslims in developing the sciences stands as testimony to the terms that bear its distinguishing mark, the “el” prefix. The Arabic language works hand in hand with the scientists, and actively supported in most works of scientists. (Hamidullah, 1977:195)

2.12.4 Arabic in Astronomy

In the works of the sciences, Arabic gives us astronomical terms. A large number of stars are still known by their Arabic names. Discovery of the stars and the study, are acknowledged to be a valuable and unforgettable contribution to the Muslim sciences.

The system of numerical science which is popularly called the Arabic numerical system has advanced and influenced the system of medical treatment, the spirit of inquiry of which cannot be ignored. Arabic is characteristically used in the field of medicine where much of its use

is made by specialists' in their fields and discipline (Hamidullah, 1977:193).

2.12.5 Arabic in Mathematics

The Arabic language has left ineffaceable traces of the Muslim's share in the development of Mathematics. The Arabic numerals are very much in international use, so are Euclidian terms, and terms, like algebra, zero, cipher are of Arabic origin. In chemistry, chemical expressions and chemistry names, Alchemy, etc are heavily influenced by the Arabic vocabulary (Hamidullah, 1977:196).

2.12.6 Arabic in the Social Sciences

The Social sciences represents a remarkable characteristic of its development. The *Qur'ān* is the first book ever written in the Arabic language. In history and sociology this kind of evidence is available in connection with the life of the Prophet ﷺ and the many branches of knowledge. The total contribution of Arabic is not only scientific, numerous words appear in popular speech that contribute to the vocabulary of Arabic. These contributions usually bare a distinguishing mark, the "el prefix," that represents the Arabic definite article (Hamidullah, 1977:193).

2.12.7 Arabic in Politics

Arabic supplies a complete history of the legal institutions and is used

in diplomatic relations in the economic sphere and in the institutional world of management. Mutual agreements between countries form the amalgamation in business and become combines. This interaction of the laws upon the language and politics contribute to the language a complete new terminology of its field. Ministers and civil servants have a relationship between the political heads of departments and senior officials, most often appointed because of the ability to speak, read and understand the general language of a foreign country. When speeches or events of the first magnitude happen, Arabic as a universal tongue of international diplomacy sets the vocabulary of ruler-ship. In the political sphere, with nationalism growing in strength throughout the world, international broadcasting of important news of historical and current events of the first magnitude from abroad, are brought to us via satellite, for (for e.g. September 11-2001) in a number of languages.

2.12.8 Arabic in the Arts

Arabic is used to decorate specimens of grace and beauty. Arabic as a development of the Arts is used by Muslims in Art and architecture, historical ruins, art galleries and the ornate decorations of religious relics in Arabic are used in places of pictures and in the homes of Muslims to show the traditional architecture and represent oriental style and Arabic culture, while, “arabesque,” the graceful style of architectural decoration consisting of flowering letters, exclusively from the Arabic alphabet. Arabesque is an extension of art, ceramics, pottery, metal ware, carpets, fabrics and jewellery. The taste for fine

arts is from the *Qur'ān* itself (24:36) which recommended grandeur in the construction of the Mosques which developed architecture and decorative art (Hamidullah, 1977:182).

The Minaret of the Mosque stands tall, with traditional architecture and ornate decorations and is distinguished from other religions. In presenting this emblem, it clearly identifies the traditional ethos of the Arabic language, its culture and tradition. Historical examples which approximate the charismatic authority of Arabic are provided by the holy Prophet ﷺ. Biographical dictionaries provide evidence of characteristic features of Islamic history.

The conversion of the *Qur'ān* necessitated calligraphy to make writing a piece of art. Arabic calligraphy is used for decorative purposes in Mosques, tombs, palaces and mansions. It is referred to as classical in the works of beauty and praise. It is also referred to as the standard, the high prestige, used as a formal language in education and the educated elite (Mahomed 1987:5).

An important art peculiar to the Muslim is the recitation of the *Qur'ān*, not accompanied by instrument of music, but lends to its prose, a sweetness, and melody hardly to be surpassed by the rhymed verse of other languages. The *Qur'ān* has been an object of great attention for recitation purposes since the time of the Prophet ﷺ. Arabic is the language used by the Muezzin to summon the faithful to pray five times a day (Jadwat, 1998:72). The Muezzin's call attracts all Muslims

to invite participation by drawing the faithful to worship at a number of holy places. Of principle importance is the Arabic text, the *Qur'ān*. Muslims learn to read the *Qur'ān* at a very young age.

It is in all of these directions that the Arabic language has already a practical use in the modern times. The early philosophical premises were, even though Arabic may be found in the depths of classics, many persons understanding modern thought, political and philosophical, consider Arabic as a starting point because it deals with quite different subject matters, and that Arabic applies objective reality and serves a practical function in societies.

2.12.9 Arabic in Names

In Arab countries, endings and prefixes are often indicative of national origin, type of religion and the orthodox caste system. There is a linguistic curiosity in connection with names. In personal and family names, they are the badge of individuality to identify oneself. Almost all religions have names that carry the culture and beliefs of the respective domain. Intimately connected with the name is the language, however, there is justification in between the name and that of the language. A similar system has been in use since time immemorial among the great languages of the world. The Roman Catholic traditions select for first names which are taken from the Bible or from the saints' calendars. Hebrew names are often distinguished by a religious note, the *el* suffix appearing in such

Hebrew names as Emanuel, Gabriel, Micheal-means “of God” and Daniel-means “God is my judge.” Geographical and physical characteristics enter into many names of localities. Historical events are confirmed, clarified and often revealed by place names. Commercial products are responsible for a vast number of place names. (Changing Place Names, Indicator Press, Academic Series:May 1996).

Arabic names are often distinguished by a religious note, which is the custom of Muslim families. Muslim contributions in Durban are evident by the names of buildings in business, education and religion. Durban has an abundance of shops that carry the names of prominent Muslim families.

Universal qualities have already been established in the Arabic language, accordingly, it must be expected that the Arabic text is not radically different from its European counterparts. Especially when we take into account the fact that the Arabic genre is something that the Muslim faith adopted from the *Qur'ān* (ICSA, 1984).

2.12.10 Arabic in Religion

We must be reminded of the considerable connection which has existed between linguistics and religious enterprise. The philological work represented in the study of hundreds of languages in the 17th and 18th century and the scientific investigations being carried out by

contemporary linguistics in the translations of the Bible, the Torah, the Hindu scribes and the *Qur'ān* serve as testimony of the worldview.

Nearly all the great religions of the world gave ascendancy to a language. Adoption of the religion carried with it the adoption of the language bound with that religion. All the religions of the world are based in certain sacred books which are often attributed to divine revelation. The great religions of the world, like Christianity, Judaism and Islam, have as their earliest written documents a religious text.

The religion of Islam which came into the city as a cultural heritage is being brightly observed in matters of language, thought and belief. Today, one finds an increasing use of religious centres for public assistance and religious teachings.

Religion produces great power to strengthen the unity of a nation. Together, members of a community, express their faith in common values and beliefs. From this extract, it has become conventional to speak of Arabic as a religious language. However, notwithstanding this caveat, Arabic is a language and not just a literary expression: a mirror of the cultural context from which it originates (Hamidullah, 1977:186).

2.12.11 Arabic and Islam (peace/submission)

One of the factors that led to the growth of the Arabic language on the

continent of Africa is the recognition of its importance in the religion of Islam. Many historians believe that Arabic is the language associated with Muslims and that Islam was brought to the East coast of Africa by Arab traders from Southern Arabia, others argue that Islam was brought from Ethiopia and Northern Somalia, still others claim that Islam came from Persia, from Shiraz a claim that gives historical priority to the South African context (Ball 1971:93).

Arabic is generally accepted to be the language of Islam. On the basis of linguistic evidence the Arabic language rests on Islamic principles, and the *Qur'ān* provides the doctrinal content of understanding Arabic, which promotes one of the startling qualities of Arabic users, the linguistic competence of memorisation.

History records the fact that ancient civilizations had one great form of spiritual activity: religion. Modern civilisation has added two more, that of education and science, but in the case of all three, the influence of language is paramount. The Arabic language in Islam advocates peaceful coexistence among their co-religious counterparts in matters of religious enterprise. Language, more than any other factor serves as a symbol of religious unity in Islam. Muslims rose to greatness under the banner of Islam and the language of the *Qur'ān*. Arabic is recognized as the only form of short-hand that facilitates a common understanding, and serves as a unifying factor for those who profess to follow the religion of Islam.

In Islam, nothing is of greater importance than the canonical prayers and the perusal of the *Qur'ān*. The pillars of Islam and its virtues have the capacity of integrating all and conferring on all the unity of faith. Adherence to Islam has meant more than the observance of Muslim rites and the acceptance of Islamic religious beliefs and laws. All the writings of well known Arabic linguists provide impressive works on the sacred doctrines of Islam. Islam propagates its faith through the Arabic language. The doctrine of Islam is grounded upon two statements: firstly, the *Shahādah* (declaration of faith) and secondly, the concept of divinity. Islam is more than dogma and morality or mere ritual and ceremony: it is a way of life and serves as a cosmology that has made the Arabic language a uniquely beautiful vehicle for the expression of ideas in literary form (Hamidullah, 1977:186).

Arabic is the spiritual language of communication with God for all Muslims, and possesses a tremendous linguistic attraction of unexplainable proportions. Therefore, a Muslim in Jakarta, Samarkand, Karachi, Nairobi, London or Toronto uses the same language of worship as a Muslim in Makkah, Medina or Cairo (Jadwat, 1998:71). Therefore, the necessity of Arabic knowledge is a central theme for Muslims. The most important tenets of Muslim faith are the five pillars of Islam. They are required of all Muslims, and are continually taught and recited in the Arabic language. Whereas the *Qur'ān* is the most sacred book containing prominent Islamic doctrines, the Arabic language is meant for public speech and can be read at leisure. This implies with equal force that Islam

strongly manifests the influence of the Arabic language. It serves as a unifying factor for those who profess to follow the religion of Islam. The Islamic world is united by a common religious culture, expressed in the Arabic language, and by human links, with trade, migration and pilgrimages. At this point it must be conceded that Arabic is much more than the sum total of its characteristic feature, in the same vein it becomes necessary to consider the importance of the *Qur'ān*. It is felt that the *Qur'ān* should not be restricted to *ṣalāh* only. Arabic is never considered a strange, foreign language, but a sacred language, that of the *Qur'ān*, the chosen language of God and his Prophet(PBUH), the language of knowledge, of prayer and law. All Muslims recognize Arabic as the language of Islam and serves as an institutionalized symbolic representation of a proposed Islamic identity. Popular Muslim belief has it that on the Day of Judgment, when the dead will rise up from their graves, they will be speaking Arabic (*Inqilaab*, 1984).

2.12.12 The *Qur'ān*

The majority of languages have as their earliest written document a religious text that assisted, standardized and modernized all established languages. The great religions of the world, like Christianity, Judaism and Islam, have as their earliest written documents a religious text. On the other hand, language more than any other factor, serves as a symbol of religion. Hebrew is the vehicle of Judaism which is practiced in the synagogue, Latin in Roman Catholicism, practiced in the Church and Sanskrit in Buddhism,

practiced in the Temple and Arabic in Islam of which the Mosques are the places of worship. The great theophany of Islam is the *Qur'ān*.

Most of the stable languages have been assisted through a religious text, In view of the forgoing the *Qur'ān* can be defined as the Arabic text. This implies with equal force that religion strongly manifests the influence of the Arabic language. On the strength of this view, the bulk of the Arabic literature deals with the religious aspects of life. The Arabic language rests on Islamic principles. In considering the opening sentence of the first revelation of the *Qur'ān*, the word *Iqra'*, (meaning, read), it is worth noting that this word has been a turning point and a transition from the old order to the new order with a historical and an anthropological significance. This means the *Qur'ān*, or more strictly speaking the Arabic text, is the one model provided for the Muslim novelist and has been in a gradual process of evolution.

Muslim scholars agree that the place of the *Qur'ān* in Arabic literature is central, although its divine character precluded direct imitation, it brought into life disciplines considered vital to exegesis, for e.g. Philosophy and Lexicography based on the study of the desert poets, and the application of its commandments and precepts, for e.g. Theology and Jurisprudence. The *Qur'ān* not only set the course to be followed by the humanities, but also demonstrated that, the scope of super-tribal Arabic could be extended beyond the bounds of poetry (Hamidullah,1977:137).

The *Qur'ān* is distinguished by its intimate relationship between it and its reader, primarily for an individual to absorb its message in privacy. A high ambition is to memorize the entire *Qur'ān* and recite it. Since the *Qur'ān* was revealed to Muḥammad ﷺ in the Arabic language, it was forbidden to translate it. Nevertheless, copies have been printed in other languages. It is not only one God and one Prophet that the Muslims have in common, but hold the same views, rules and sumptuary laws for physical purification while reciting Arabic terms, and through calm and storm there is always the one unaltered and unalterable book to sooth and stimulate believers from all points of the compass, with social unity (inqilaab1984 nd.). It is necessary to point out that, translations of the Qur'an are made solely for the purpose of understanding the contents by those who do not understand Arabic and "never" for liturgy, for, in the service of worship, one only uses Arabic (Hamidullah, 1977:187).

2.13 THE INFLUENCE OF ARABIC ON OTHER LANGUAGES

Jadwat (1998:8) says that, as a vehicle of Islamic civilization and Culture, the Arabic language influenced languages in two main ways, borrowing and adopting the Arabic script. He further observes that nations which embraced Islam have borrowed and adopted the Arabic script because of the great influence the Arabic language had on the host languages. A large number belong to the Afro-Asiatic groupings, however, they belong to the regions where the influence of Arabic culture inspired and gave cultural activity in Islam. A few of spoken languages that are largely influenced by the Arabic language are

Swahili, Urdu and Afrikaans. These are discussed below.

2.13.1 The Swahili language

The bulk of Swahili literature may be traced directly to the influence of the Arabic script. Swahili is cited as one of the chief African languages that embody Arabic terminology with an abundance of Arabic vocabulary, spoken widely by the immigrant Muslims that comprise of a host of ethnic cultural backgrounds, largely spoken by the Zanzibari elders residing in Chatsworth, Durban. The youth have taken to the official languages of the Constitution with no regard to enhance the Arabic vocabulary. Nevertheless, they do have a reasonable amount of knowledge for religious use in Islam. These communities promote the use of Arabic terms and catch-phrases in many of the indigenous traditions through the infusion of Islam. They have taken a major role in promoting the use of the Arabic language among indigenous Muslims and non-Muslims through the use of the Swahili language. Swahili is generally written in the Arabic script. It is enriched with Arabic words. These very much fit into the surrounding black language system of noun classes and verbs. Since Swahili speakers are more indigenous than Arab in nature, their home languages are fully assimilated with the Black languages of Durban. In this regard, the Arabic language is viewed as identifying itself as a Black language. The influence of trade brought the Swahili language for purposes of commercial understanding. Islam penetrated many facets of Swahili society in the course of trade along the coastal Islands of East Africa. The Arabs were very influential in the education of Islam in the Swahili clan. The teachings focused on the

“Arabic Words in English” contains about a thousand words of Arabic origin. Mahomed (1987) maintains that, this discovery of about a thousand words of Arabic origin in English include many more derivatives from those words. Some of the words are Alcohol, Algebra, Alcove, Alkali, Muslin, Arsenal, Tariff, cheque and cotton, and more. Jadwat (1998:79) found that, there were about 2,000 English words of Arabic origin, most of which have become obsolete and some not frequently used, but the words of Arabic origin that are still in use are between 400-500 in everyday English use in the world. It is in this regard that the Arabic language serves as a world international language in many countries and thus, the following important points can be noted:

- It is a national language of the twenty one in states of the Middle East.
- It can be used as an ethnic language for indigenous Muslims.
- Arabic is not a dictated text, but a living dialogue, delivered to a responsive audience for pedagogical explanations of the cultural Islamic world and the application for conventional behaviour.

2.14 ARABIC LANGUAGE CONTACT AND SOME OF THE RESULTS

Apart from the fact that language choice is interlinked with the social grouping, a number of pressures influence the use of Arabic between speakers who come into contact with one another on a daily basis.

These could be through economic, administrative, cultural, political, historical, religious or demographic contact. The results are a switch in between languages in the same conversation which is a common phenomenon. Some of the options are discussed below

2.14.1 Code Switching

The Arabic language comes into contact with many of the spoken languages by the different groups of Muslims, as well as the relationships of Muslims with non-Muslims and the many members of the society who come with a host of language varieties.

When Muslim communities are drawn together, the contact situation produces a host of options. One such result is code-switching. The speakers of the different languages who come into contact with one another have to arrive at a degree of comprehension of the host language. This practice of using two or more languages and the modes of interpretation influences the role of the surrounding physical and social conditions of the Arabic language. Although other terms are bilingual or multilingual, this practice has become habitual over the process of time amongst Muslims. The necessity of engaging in this process is a normal daily requirement and society tends to follow suit using Arabic slogans and catch words.

In view of the above, Muslims tend to cause code-switching at any given time. These examples are reflected in the daily deities, the

greetings, the blessings, the Muslim names, the oath phrases and fragmentations of house-hold Arabic terms in the society.

Various reasons for code-switching have been proposed by researchers and linguists. One such explanation is: "It involves the rapid and momentary shifting from one language into another. This alternation may occur many times within a single conversation and it is not uncommon within single sentences (Dulay, Burt and Krashen 1981:114-115). Another reason is that language switching does not occur simply because a speaker is unfamiliar with a word in another language, but rather that a word or phrase that is most readily available is the one that comes out of the speaker's mouth (Herbert 1992:11). Because of the religion and the practice of Arabic, this influence is found in and around Durban in Muslim homes and communities.

2.14.2 Borrowing

Bakalla (1984:66) states that borrowing from other languages is not a new phenomena, it is in fact an old process which has affected many languages of the world, and is still a strong force which can affect modern languages whenever the opportunity arises. He further states that it is important to see borrowing as a process in language development as it displays a continuum from unassimilated borrowing to integration of borrowed items into the target language. Some linguists prefer to call this process adoption or loan-words as most items that are integrated assimilate into the target language and rarely

ever return to the donor language (Jadwat, 1998:79). It is noted that almost all of the African languages have borrowed from Arabic not only words but also expressions and concepts which are reflected in the daily expressions between Muslims such as greetings and the exchanges of cordial or courtesy phrases (Bakalla, 1984:17).

2.15 Arabic as a *Lingua-Franca* for Muslims

The Arabic language can fulfil the instrumental function of a *lingua-franca*. The Natal Muslim Council decreed in the 1950s that Arabic should become the *lingua-franca* of Muslim religious life in South Africa (Islamic Resurgence 1995:95). The selection of Arabic as the *Lingua-franca* caused considerable debate before and after democracy as is evident in Urdu and Arabic, the two languages used for the religion of Islam. But, Arabic acceptance in education and Islamic private schools is attributed to the leadership of the ASC which promotes it through bursaries annually. Arabic is rightly regarded as the basic language of all who profess to follow Islam. The fact that Arabic has not become the *lingua franca* of Islam globally must be attributed to the fact that many Muslims prefer to reserve its usage solely for the religious arena.

2.15.1 Diglossia

Mahomed (1987:6) discusses the term diglossia which according to Mahomed was first introduced by Ferguson (1959) who says that the

nature of diglossia can be seen if we look very closely at the Arabic language. In his example, the language will be said to have a high and a low variety. He notes that one variety of the language is used in a stable manner for occasions of a more prestigious nature or higher function, i.e., school liturgy and serves as the object of scholarship and language management. It is also the vehicle of the major religious literacy traditions of the community. In the Arab world for example, classical Arabic is known as the language of the holy Quran and is no ones mother tongue.

Based upon the characteristic features of diglossia, Mahomed quotes Ferguson (1959) who proposed the following definition of diglossia: "A vehicle of a large and respected body of written literature, either of an earlier period or in a specific speech community, which is learned largely by formal education and is used for most written and formal purposes, but is not used by any sector of the community for ordinary conversation." This definition rightly applies to the Arabic language as it is used in the society.

2.15.2 Arabic as a Standard language

Mahomed (1987:5) advocates that there are two main types of Arabic, the standard language used for formal and literary purposes and the localised vernaculars used in the affairs of everyday life. Standard languages are believed to have autonomy and historicity. A standard language refers to the written and formal form of language. It is taught

in schools, used in publications and in the media. Arabic is noted for all of these functions defined as the standard, with a codified form. Mahomed distinguishes between the high prestige and the Modern standard which is accepted by the whole Muslim world for religious purposes, and as such, serves as a model to a larger speech community. The Arabic Language serves as the standard and fulfils the functions of all of world literature and is universally recognized as such.

2.16 CONCLUSION

Arabic has the greatest potential for mass communication. It has already developed the categories and vocabulary requisite of language in an advanced society. It can cope with the trans-national or multinational trend of all modern economics.

No other modern language has shown such mighty capacity for extension, growth and Islamization. It has met with such enthusiastic acceptance from broad segments of other tongues, because of its healthy compromise between the major tongues of civilization. Therefore, no one language has come to symbolise unity or integration in the way that the Arabic language has among the different races, nations and cultures

Chapter Three

METHODOLOGY FOR ARABIC LANGUAGE TEACHING AND LEARNING

3.1 INTRODUCTION

The word method is used in a collective sense to mean orderly procedure or given processes, a regular way or manner of doing something. It is characterised by regularity or habitual practice in action. A method will have a pedagogical grammar and the principles which guide the creation associated with it.

3.2 THE PARADIGM CHOICE

The English dictionary (1999) defines the word paradigm as being a pattern or a model. To a degree, all human beings follow a model; a habit based upon perceived realities originating from patterns formed in self-preservation. Any qualified counsellor knows that paradigms lead to assumptions; untested givens. The researcher decides on acceptable assumptions which are necessary and appropriate for the selected paradigm.

In taking the discussion as well as the aim of the study into consideration, namely to identify, describe and seek an understanding of the Arabic language situation in Durban the

Durban Metropolitan area, a combination of qualitative and quantitative research approaches were used. The constraints influencing the choice of methodology and data collection techniques in this are mentioned at the outset.

It is felt that the use of both approaches is appropriate to adequately gather all information necessary to identify and describe certain phenomena, to provide explanations and attempt to promote understanding of the discovered reality perspective.

3.3 QUANTITATIVE RESEARCH

Questionnaires were designed by the researcher to provide details of which are discussed in Chapter Four. In-depth interviews with teachers, religious instructors, leaders and stakeholders of various Muslim organisations participated in the study.

3.4 QUALITATIVE RESEARCH

The researcher had opportunities for participant observation in schools, *Madrasas*, homes and Muslim organizations engaged in Arabic language teaching and acquisition. The following four characteristics of qualitative research were incorporated:

- 1) All data collected is in the written form, including interview transcripts

- 2) Attitudes, expectations and daily interactions were recorded
- 3) Data obtained via participant observation was inductively analysed
- 4) The perspectives of the participants were of chief concern during all observation.

The first reason why quantitative research is appropriate should be obvious, mainly because of the colonial influence that prevailed at the time of the introduction of Arabic in Durban. It undermined the Arabic course in its own right, which made it impossible to adopt an ethnographic strategy, i.e. to engage in or follow a network approach for Arabic language teaching and learning on a national scale.

Secondly, the initial approach for teaching Arabic makes it doubtful if Arabic can become successful in post-apartheid times. Yet, even given these special constraints, the Arabic language is not necessarily different from other languages of emancipation.

The Arabic language offers a substantial body of invaluable material, whether it is studied as a principle subject in itself or as supporting material in relation to other disciplines. Equally important, Arabic contributes to the development of Islamic values, referring to the ideals and objectives of a society necessary to guide members in the choices that frequently have to be made in the process of daily life. Like all other disciplines, Arabic provides development in the following realms: intellectual

or cognitive, emotional or effective and linguistic or communicative.

The researcher as a native of Durban was not able to adopt an ethnographic strategy, i.e., engage in participant, observation and follow a network approach, which are common techniques used to research linguistic variation within a community.

Secondly, the researcher, while not fluent in Arabic, is proficient enough to engage in the fieldwork chosen. It should be noted however, that this researcher is not a qualified linguist. Data was planned, conducted and structured around individual interviews with respondents on the basis of the following criteria:

- All respondents were randomly selected from among those involved in promoting, teaching and/or learning Arabic, i.e. individuals, teachers or instructors and pupils.
- The remainder of the chapter deals with the various issues which are addressed in the choice of methodology for Arabic Language teaching and learning.
- The study examines the Arabic language situation at all Muslim institutions which teach Arabic as a subject in the Durban Metro-Municipality area. The schools have a

number of Muslim students taking Arabic as a subject. Students are comprised of all races, the common denominator being that they are Muslim. A number of Muslim institutions also teach Arabic to the community, concentrating on the religious aspect of Islam in promoting Arabic.

3.5 CURRICULUM REFORM IN SOUTH AFRICA

The degree of proficiency achieved in any language depends upon its usage and function within society. The natural way to learn a language is the way in which we learn our mother-tongue, by the constant repetition and imitation of those who speak the language fluently. It has therefore been necessary to devise methods of teaching an unfamiliar language in the simplest way possible. South Africa saw the introduction of the Out-Comes Based Education (OBE) of the general and further education bands from 1998. Through extended discussions and refinement, agreement reached on the concept of transparent national standards, understood as specific descriptions of learning achievements agreed upon by all stakeholders, in the particular area of learning. This curriculum innovation was a move from discipline based subjects to multi-disciplinary learning areas.

The modernizing process of conflict between tradition and innovation has become more insistent. The learning content of the

traditional or old-time school and that of the new school differs considerably. The traditional school was rigidly concerned with transmitting the cultural heritage, static materials such as classical works of literature and long established rules of grammar.

In the new school system the cultural heritage is not overlooked, but the choice is upon the development of the learner, and uses as a starting point as that which is known to the learner which makes sense. In the light of what has been said, in most lessons, no single teaching method is used exclusively during the entire period. Teachers have to bring about an atmosphere that is conducive to educative teaching in multi-cultural and multi-lingual classrooms.

3.6 APPROACHES TO TEACHING LANGUAGES

The range of approaches used to teach languages in a functional and practical method raises several questions: How does language work? What is language? From an applied linguistic point of view the questions that come to mind are; what is the language for? Who are the learners? Where are they? The differing views of the nature of language will predispose us towards the selection of a particular kind of content. Content will be influenced by the views held of the nature of language. Teaching approaches and curriculum development within the related frame-work for the Arabic language are discussed in much more detail in the works

of Jadwat (1998:89-131), Mohamed (1997:152-233), Mahomed (1987:41-75). Islamic institutions have adopted their own approaches in order to advance the teaching of Arabic (Mohamed 1997:35). These approaches are classed into three categories.

1. The traditional Approach
2. The Communicative Approach
3. The Humanistic/Psychological Approach.

In light of the above, the Traditional Approach incorporates the Grammar – Translation, The Direct Method, The Audio Lingualism, The Cognitive and Eclectic (Mohamed1987:42).

3.6.1 The traditional Approaches

The most systematic linguistic knowledge that influences the social and educational policies is still confined to certain standardized styles of learning. Research indicates that in Arabic language teaching, the methods and the techniques used are still following the traditional approaches are still following the traditional approach. Islamic institutions have adopted their own approaches in order to advance the teaching of Arabic (Mohamed 1997:33).

These approaches are classed into 4 categories:

- 1) The traditional Approach
- 2) The Communicative Approach
- 3) The Humanistic/ Psychological Approach.

In light of the above, the Traditional Approach incorporates the Grammar Translation Method, The Direct Method, Audio-Lingualism, Cognitive and Eclectic (Mahomed1987:42).

This approach has been used by the Department of Arabic, Urdu and Persian studies (UDW) and the University of South Africa (UNISA). This is cited in the expanded work of Mohamed who says; “Many of the graduates in the late 70s and 80s lamented the fact that the Department of Arabic, Urdu and Persian studies at U-DW has not done much to upgrade its programme nor to adopt a more acceptable approach to teaching Arabic.

3.6.2 The Grammar Translation Method (GTM)

The Arabic language was always taught as a language for religious use. More emphasis is given to the Arabic script and language materials and the mastery of grammatical skills. Arabic teaching has been associated with biblical languages and placed under Semitic Studies. Here, the grammar translation served as an approach that concentrated on identifying grammatical categories

of Arabic words. The traditional grammar translation method was adopted by UNISA in the early 1960s (Mohamed 1997:8). Assignments required translation of texts. Its main shortcoming is the disregard for conversational skills (Mohamed 1997:65).

Arabic language teaching has been associated with the classics, and as Jadwat (1998:2) says; “The teaching of Arabic has remained too long in the clutches of classical traditions, which implies that Arabic is a dead language and not used for communication, however, Arabic is a modern living language with a contemporary literature and culture, recognized internationally and should be taught actively like other modern languages, and not passively Jadwat (1998:2).

In all phases of human life there is a need for discipline. The discipline of language is the thing called grammar. Grammar is the basis of a language, It exists in any language. Is it necessary to study pages of grammar in order to learn a language? In the modern world, teachers of languages are often unsuccessful in teaching on a grammatical basis. The many grammar rules connected with every language are obscure and deal with rare forms and phrases In order to understand the significance of the traditional method of grammatical rules and their application, the student has to be familiar with the use of technical terms used in grammatical reference, which requires sound knowledge of the various parts of speech. Today, language teachers are in support of the spoken word and have raised concerns about the

effectiveness of traditional approaches to teaching language.

Language is the key component of communication. Although emphasis is placed on grammatical structure for accurate use of linguistic forms, it is imperative for the familiarity of the culture and the communicator. The debate about the approaches and methods for teaching languages in general is explored in the works of Arabic linguists. Jadwat (1998) is of the view that the general tendency for teachers is to focus on the past principles and methods of teaching language which is based on the traditional teaching of Latin, and that Latin is based on the Grammar-Translation Method (G-TM). This has resulted in grammar-based syllabuses and he further makes the following remarks:

The mind is trained, it was asserted by the Logical analysis of the language, much memorization of complicated rules and paradigms, and the application of these in translation exercises” (Jadwat, 1998:103).

Jadwat (1998:90) asks the question, “Can the G-TM produce students with a near native speaking Arabic competence? Teaching by this method produces students with the ability to only read and write Arabic, what about the other two basic linguistic skills of understanding speech (listening) and speaking.” Mohamed (1997) agrees with Jadwat and he is of the opinion that, this method has withstood the criticism of the

passing years and has left very little room for creative language performance in Arabic, and makes this remark; “It was used to train the mind through the learning of rules and paradigms, it neglects conversation and authentic spoken communication, the emphasis being on the literary or written forms, and that the learning is about the language instead of the use of language.” He further makes the following observations; “Since one of the main features of most of the institutions is the memorization method, many of the traditionally trained lecturers employ it, the lecturers expect the students to memorize many Arabic patterns and structures at the beginning of the course.” This method has been in use since the 20th century, and has been employed at a number of schools Mohamed (1997:34).

The memorization method served as a popular method in *Madrasah* education, and served as a method used exclusively for the practice of Qur’anic recitation. Although this method was very useful in memorizing Arabic passages from the *Qur’ān*, it has its shortcomings. Much of the Arabic learnt is memory based and not understood. In light of this, Mohamed (1997:34) says: “The South African University graduates have been exposed more to the cognitive approach (i.e. grammar translation) than the communicative approach, many teachers struggle to teach Arabic meaningfully in classrooms, and are unable to speak Arabic in a given context. The exercises for Arabic are limited to the grammar-translation method. Students are cast into passive roles as recipients of a written culture. Listening and speaking are

secondary to reading and writing. Although it produces correct grammatical habits, the students do not use Arabic in a natural and meaningful context.”

Traditional approaches to curriculum design cannot meet the demands the changes have placed upon curriculum planners. This method is not without its weak points, because concentration on the one aspect hinges at the expense of the other elements of the language. The G-TM was used to train the mind through the learning of rules and paradigms, and the application of these in practice. The aim was to understand the grammar, to write in the language accurately and practice in translating from the native language (Mahomed (1987: 42-43).

3.6.3 The Audio-Lingual Method (A-LM)

According to Mohamed (1997:8-9) this method became popular for Arabic language teaching in the early 60s and 70s. As much as the exercises are limited to the grammar-translation method, grammatical features are introduced inductively through meaningful passages, accompanied by professionally prepared tapes. But, the shortcomings of this method as cited by Mohamed (1997 are:

- 1) Students are cast into passive roles as recipients of a written culture

- 2) Listening and speaking are secondary to reading and writing
- 3) Though correct grammatical habits are produced, students do not use the language in a natural and meaningful context.

In the Audio-Lingual Method (A-LM), the lessons begin with a dialogue that consists of structures and selected words. Students imitate the dialogue and learn to memorize the work. To strengthen this habit, the dialogue was followed with continues pattern drills and the review to ensure mastery. This method catered for competency in all four language skills. Speaking is done in the early stages of the learning session and is best suited for the younger generation. Although this method avoided grammatical explanation, it has its short-comings.

Memorization and drilling techniques proved to be too tiresome. As much as accuracy was the primary goal, linguistic competence is the goal and not communication. The teaching occurs in a fixed sequence, very parrot-like (Mahomed 1987:44-45).

According to Jadwat (1998:126-127) this method introduced new innovations in FL teaching. From his evaluation of the A-LM he identifies these contributions as follows:

- 1) Audio-lingualism was the first theories to recommend the development of a language teaching theory on linguistics and psychological principles.
- 2) It attempts to make language learning accessible to learners, in graded stages without demanding great intellectual feats of abstract reasoning to learn a language.
- 3) It stressed syntactical progression, while the previous methods tended to focus on vocabulary and morphology.
- 4) It has led to the development of simple techniques, without the translation of the varied, graded and intensive practice of specific features of FL teaching.
- 5) It developed the separation of the language skills into a pedagogical device, by introducing specific designed techniques of auditory and oral practice.

The conclusion that Jadwat arrived at was that the A-LM allowed for the active participation of the students, and the dialogues and drills are well suited for individual work with the aid of recorders or the use of the language laboratory. However, Jadwat rightly agrees with Mahomed in that the A-LM is best suited to teach the younger children and less gifted students as it is a method that teaches with a lot of activity i.e. mimic, repetition, memorizing and acting out roles (Jadwat 1998:126-127).

3.6.4 The Direct Method (DM)

This method is used for teaching grammar, but emphasis is placed on aural-oral skills whereby the learner thinks in the target language without having to go through the translation phase, The assumption being, that improvement in reading skills would raise students' vocabulary, and in this way, lead to spontaneous use of Arabic (Mahomed1987:43).

Jadwat (1998:113) is of the opinion that the Arabic language can be taught to non-Arabic learners in the DM, as it will incorporate the different linguistic backgrounds of Muslims from all parts of the world, and he states:

Wherever conversation classes are held in the Arabic language, the DM is frequently used, and in countries such as Britain and the United States of America, Arabic courses were done using the DM. This method is also very popular in the Arab World as the teaching materials of the Arabic Language Centres for foreigners are in the Arabic medium.

3.6.5 The Communicative Approach (CA)

This is a popular method in the modern era of language teaching.

This approach is discussed at length in the works of Jadwat (1998:198-268 and others which examines the theoretical base of the design features of the Communicative Approach. In teaching Arabic as a foreign language, the Communicative Approach is adopted as an example to associate the teaching of the Arabic language with a range of topics from other subjects in the curriculum. Although the Arabic language teaching field which is broad and its development and growth are deeply rooted in history and politics; the teaching methods, currently in use, can be divided into a number of fields that while separate are yet closely linked.

In a short but insightful essay, Jadwat outlines a number of exercises and presents a lesson, through the use of a map for the demonstration of the Communicative Approach (in Mohamed 1997:233-252). The method employed is intended to apply strategies for the practice of teaching Arabic as a foreign language in the context of compulsory education for the Muslims. The insights mentioned constitute the approach to the problem of learning, with a pedagogical grammar and the principles which guide the creation associated with it, i.e. the syllabus, the selection of elements to be taught and the technique for teaching them.

3.6.6 Activities of the Communicative Approach

The Communicative Approach has been advocated to teach people to speak the language, but very little attention has been given to this approach as very limited communicative Arabic is learnt. The aim of this approach is to build the ability and competency of students in a meaningful communication (Mohamed 1997:13). An outline of its methodology is characterized by the following activities:

1. Selection of a number of exemplary themes
2. Standardization of the structure and design of the modules applying basic principles on material and text design.
3. Provision of procedural specification for lesson planning and lesson execution to facilitate the implementation of curriculum innovations in the classroom
4. Systematic and efficient formative evaluation of the modules

3.6.7 Anticipated outcomes of the Communicative Approach

- 1) To increase efficiency of the communication in Arabic.
- 2) To increase the vocabulary of Arabic terms.
- 3) To reduce the uncertainty of the Arabic status and its use thereby increasing the degree of its implementation.

- 4) To stimulate a professional learning environment for all participants. This is especially to enhance the teacher expertise who will obtain a better understanding of the importance of Arabic in Muslim schools by implementing an Arabic that conforms to universal principles of Islam.
- 5) To generate more knowledge about what an Arabic curriculum for Muslim schools should look like.

Jadwat's (1998) solution is quite successful. The learning of Arabic by communication is very powerful because the learner gets firsthand information about every word and meaning. The approach is largely experimental.

3.7 THE COMPONENTS AND FUNCTIONS OF LANGUAGE

The functions of language are discussed in depth by Jadwat (1998) who describes language as a social phenomena that operates through the vocal- aural apparatus, which is the faculty of speech functions, and that four components have been recognized as the generally accepted parts of language, phonology, morphology, syntax and semantics.

3.7.1 The Components of Language

The 4 language-learning components generally recognized by

pedagogues are:

- a) Phonology and Graphology –The sound and the writing system.
- b) Morphology –The structure of the forms and pattern of words found in a language.
- c) Syntax –Structure of sentences and their various patterns.
- d) Semantics – The meaning of words and sentences. (Jadwat, 1998:34-55).

In all these processes the application of a method is needed, however, the means and methods may be unorthodox, unconventional or even incorrect. The required outcomes of all 4 language skills, listening, speaking, reading and writing, include a variety of communication activities and reflect the trends of modern approaches to teaching language.

3.7.2 The Functions of language

Each of the components of language, represent complex abilities and functions. In speaking the vocal organs must be controlled to produce the proper sounds while trying to memorise and understand. Hearing must be very accurate. There must be an intellectual process of making meaning and the faculty of co-ordination are all processes that are essential. Here are the four functions of language:

- 1) The ability to converse in the language fluently.
- 2) To understand all that is said in the language.
- 3) To read the language with facility.
- 4) To write the language gracefully.

To learn to speak a foreign language requires practice and personal acquaintance with the social conditions and the culture of the people and to pronounce the language intelligibly. Correct pronunciation is essential in the initial stages of learning. Only by drilling the sounds can fluency be obtained. Today, it is not sufficient to read and write Arabic: Muslims are encouraged to learn Arabic to be able to speak it fluently and accurately.

3.8 ARABIC LANGUAGE TEACHING AND LEARNING

The aim of the revised expanded work of Jadwat (1998) presents an in-depth study of the structure of the Arabic language. He gives a description of each linguistic structure and the mechanisms of the speech functions that one uses for producing the various sounds of the letters of the Arabic alphabet (Jadwat 1998:35).

3.8.1 The sounds of Arabic

According to Jadwat (1998:35) Arabic is a very phonetic

language, phonologically guttural with a high tone in which words are pronounced and spelt as they are heard. Arabic has some difficult sounds, but it is impossible to avoid their use for the effective use of the language. The sounds are an important feature of the learning process. According to Wickens(1980:13) The Arabic alphabet is similar with the sounds of English and regard it as the natural means of pronouncing and writing a language, the phonetic peculiarities of Arabic are described and compared with the phonetic transcription of the universal English alphabet. Individual sounds and the pronunciation of Arabic words are through the adaptation of spellings in the English and Arabic medium.

3.8.2 Writing in Arabic

The Arabic script is written from left to right and it is a cursive script. For most beginners, the Arabic script presents difficulties that make it somewhat cumbersome. This difficulty is noticed by (Jadwat 1998 35-43) and he gives the following advice: "If the learners are made to understand the physiological movements of the hand from the outside of the body to the inside than in the opposite direction, it provides more freedom of movement."

Another important point he makes is that Arabic must be written in a clockwise direction, and it is much easier to turn pages in this manner (Jadwat1998:43. Most of the letters undergo various

distortions of shape according to their position and the shape of the letter after a word (Wickens1980:3).

The Arabic language presents different sounds through the vowels which appear above or below the letter. These are described in detail by Jadwat. There are 6 vowel sounds in Arabic, 3 short and 3 long ones which are essential for the pronunciation (Jadwat 1998:41). Mahomed (1987:30) gives the expected outcomes of the Arabic writing.

3.8.3 Meanings in Arabic

All learning is potentially meaningful. Insight occurs when a learner grasps or understands what the learning matter is all about. On Arabic language meaning, Jadwat (1998:59-60) says: "Semantics or meaning can be attached to sounds by imitating the sounds of nature, and that they are depicted by the consonants of Arabic."

Arabic language learning in South Africa is taught in some circles without having to learn the meaning of Arabic words because memorization required a learner to be able to recite the learning sequence. The memorization method is highly employed by the *Madrasah* system where Qur'anic recitation is done by the learner until it is imitated perfectly.

Meaning was also not important in the outcomes of the learners in schools. This has been cited by Arabic linguists who pointed out the linguistic defects that have surfaced because of neglecting meaning in Arabic language learning (Mohamed1997:42-45) (Jadwat1998:103) (Mahomed 1987:43). However, contemporary linguists are focusing a lot more meaning and new approaches to teaching language have been adopted where more emphasis is placed on meaning.

3.8.4 Teaching Arabic

For the teacher of languages, presenting the subject matter is in line with the philosophy of life and the cultural values of a community. The preoccupation is how to simplify the grammatical structure, and the selection of vocabulary that will be most readily available and acceptable to the greatest number of people.

In the classroom, teachers have the final responsibility for activating the syllabus with the learners. The teacher is able to modify the materials and the content of the syllabus given, to suite the specific needs of the learner. The syllabus, methods and materials derive from the approach. One of the most difficult tasks for the syllabus designer is to match the required perception. Fortunately there are books and articles available for guidelines to follow. All the principles, methods and techniques of teaching

Arabic have to be taken into consideration when planning a lesson; what is to go into the syllabus, what the learners are to learn and in what order will predispose towards the selection of content, the educative framework for Arabic in the formulation of principles for effective learning strategies, methods and aids in the classroom.

3.8.5 The Arabic language syllabus objectives

- To develop teachers competence and proficiency in the Arabic language
- To acquaint teachers with contemporary approaches in Arabic language teaching
- To expose them to the Arabic language syllabus in use in Arabic institutions
- To train teachers in methods of teaching the topics in the syllabus
- To train teachers to be resourceful in teaching aids and materials
- Trainees' proficiency is expected to improve through demonstration lessons.

3.8.6 Teacher Training

The teachers are the primary instrument through which

proficiency in the Arabic Language is affected. One of the main problems with a course for Arabic language teachers is that it is not sufficiently emphatic of the need for the teacher trainee to be conversant with the language. This point is corroborated by Mohamed (1997:35) who contends that many of the Arabic teachers are struggling to cope with the command of the Arabic Language because they did not have much exposure and do not possess the required qualifications to teach Arabic effectively. It is against this background that the adequacy of the training courses for teachers of Arabic should be reviewed. At this juncture it would be useful to take note of the views of teachers who have undergone training in preparing for their roles in the schools. During the interviews teachers felt that an Arabic teacher needs the following;

1. Good teaching methods.
2. Guidelines on the organisation of content matter.
3. Good understanding of the topics in the syllabus.
4. Communication skills.
5. Mastery of the language.
6. Fluency in the language.
7. Correct pronunciation in the language.

Jadwat (1998:310) provides important information on the role of the Arabic teacher. Firstly, that the Arabic teacher should be fluent enough in Arabic, so that theories of first language acquisition can be applied. Jadwat further gives highlights four

questions that are dependant on the success of the teacher and are as follows:

1. Why the items in a particular syllabus have been selected?
2. Why a communicative methodology is essential?
3. What does this methodology consist of?
4. How to implement and encourage communicative activities?

3.8.7 Qualifications of Arabic Teachers

Teachers teaching Arabic need at least an Arabic proficiency certificate and many of them have diplomas and certificates of education. Teachers with a certificate are encouraged to get a diploma. The department in which one works normally organizes one-day training events on different aspects of the Arabic language teaching. At regular team meetings, discussions and issues on materials used will occur. Working as part of a team means that you have the opportunity to learn from more experienced colleagues as an opportunity to teach at different levels and to develop your own ideas. Teachers can work full or part-time and can be expected to teach varied number of hours dependent upon whether or not they are part or full-time employees. The number of hours worked vary slightly between schools and colleges and is a great step to getting a full-time post. Arabic teachers' are normally required to possess a diploma in

education from Teaching colleges or a degree with education from a university. At the advanced level, the Arabic course is a linguistic based one, aiming at providing teachers with a descriptive competence of Arabic. It is assumed that teachers are adequately proficient in Arabic since they should have passed Arabic in grade 12. The Language course seeks to increase the teachers' linguistic competence by providing opportunities to develop the 4 language skills; listening, speaking, reading and writing. Teachers are expected to perform a range of relative activities; making speeches in Arabic, reading Arabic books, writing that is creative in Arabic. With this background the student are equipped to enter for a diploma or a degree course in teacher training.

The contribution of the edition of A.Y. Jadwat (1998) and the formulation of an Arabic curriculum by Mahomed (1987) in the preparation of performance objectives in curriculum design for the Arabic programme, specify steps involved in the design of a training programme with specific techniques for teaching Arabic. The suggested teaching procedures reflect all aspects associated with the teaching of Arabic, and may be used with any method through the principle of selection from the subject discipline. The proposal seeks to integrate the academic and Methodological aspects of a course which may be divided into 4 major components: The Applied linguistics component, the Structure component, the Phonology component and the Reading and Writing component. The proposal includes the professional skills

that comprise of the following: evaluation, schemes of work, language teaching aids, departmental organisation, etc.

The emphasis is placed on the CA approach with the following examples:

- The objectives and aims associated with the subject
- The methods of teaching the subject
- The teaching and learning media
- The organisation for the evaluation of the subject (Mahomed1987:85-93) and (Jadwat1998:293-307).

3.9 CONCLUSION

Training teachers of Arabic where the environment is exclusively English outside the classroom is a phenomenal task, more so when learners are expected to learn Arabic for conversation. Trainee teachers and their students do not receive sufficient practice in the language to develop adequate competence in using Arabic on a social basis. These results are increasingly evident in much of the research being done on Arabic language promotion. In order for adequate proficiency in Arabic to be developed, exposure to the language is needed as much as possible especially in an environment where English is not used, yet, remains the medium of instruction. It is expected that students and teachers

will encounter enormous difficulties however improving the teaching of Arabic in this context is indeed a challenge to Arabic linguists and educators alike.

Chapter Four

DATA ANALYSIS

4.1 INTRODUCTION

This chapter is the analysis of the data collected for the study of the usage of the Arabic language. The attitudes and opinions portrayed in this chapter are those of the respondents, therefore, the writer of this dissertation is of the view of the Arabic language situation in Durban is based upon data collected from the interviewees.

4.2 LANGUAGE ISSUES

The official literary languages of most countries are based upon a local dialect which assumed the leadership, either because it was spoken in the region where the capital was located or the speakers gained political and military pre-dominance or because they set a cultural pattern for the entire economy. The three above possibilities are well illustrated by the two major and dominant languages of South Afrikaans.

On the continent of Africa post-independence language policies are heavily influenced by the former colonial governments. South Africa is no exception. On becoming an independent in 1994, the main focus of the new government was on the development of minority

languages, alongside the two official languages of English and Afrikaans. As in many other African countries, more vernacular languages exist. Previously they were suppressed by the former government. However, since the introduction of the multiparty system in 1994, the vernacular languages are also developing.

The democratic character of South Africa's new legislation is vividly reflected in the language policy in Education. Policies regarding language as a subject and language as a medium of instruction differ from department to department and present a challenge to the selected sectors of education. The Government has given the mandate for owners of a language to promote their respective languages. In response to empowerment of languages, certain of the sectors have shown how they can utilize and extend a range of applications that present a unique opportunity for their own effective systems of innovation.

4.3 LANGUAGE STATUS IN SOUTH AFRICA

A national sociolinguistic survey commissioned by Pan SALB (South African Language Board) in the year 2000, calculated the mother language status for the total South African Population. Their findings are shown in the table below:

Language Spoken	Percentage of Population	Language Spoken	Percentage of population
Zulu	24%	Sesotho	8%
Xhosa	18%	Tsonga	4%
Afrikaans	14%	Siswati	2%
English	9%	Venda	2%
Sepedi	9%	Ndebele	1%
Setswana	8%	*Other: Asian & other European languages	1%
Total languages Spoken	12+	Total population Reporting	100%

Note: Asian languages, such as Gujarati, Hindi, Tamil, Urdu, as well as other foreign languages from European countries, are less widely spread than was expected by many linguist. These findings are of particular interest as they pertain to the Muslim community as well.

As noted in the above table of information, Arabic along with other Asian languages such as Gujarati, Hindi, Tamil and Urdu is claimed by less than one percent of the population. In comparison with the other eight provinces, the language distribution pattern in Kwa-Zulu Natal has the majority of Zulu and English speaking groups.

4.4 THE SITUATION OF ARABIC IN THE SOCIETY OF DURBAN

During the colonial rule, of government the addition of Muslims in Durban society saw an important event in the history of the Arabic language. Arabic, with its emphasis on spiritual equality seemingly gave way to yet another culture, another religion and another language. The Arabic language situation in the Durban Municipality Area is complex and active due to the nature of its racial diversity.

According to some of the Muslims, Arabic is a religious language and an extremely sacred form of communication. The connotations follow according to the religious context. Arabic is perceived as a link between the physical world and the spiritual. For this reason, Arabic conveys a message to show national as well as religious identity based on common principles. The Arabic language embraces the Muslim society's customs, traditions, beliefs, speech and habits.

Muslims are part of a generation whose doctrine to the teachings of Islam is spiritual enhancement. A large percentage of Arabic formulae

is designed for spiritual activity and abase Muslim customs. Muslim customs and way of life are often revealed in terms of its nomenclature, attire and religious atonement granted the interrelationship of the ethos and language. In the society of Durban, Arabic stands in lieu with respect to the societal influences such as the home, the family, the cultural group, etc.

The Arabic language functions by a religious code that suggests its social position/ status, and this in turn indicates the mode of dress and manner of speech. The living style and dress gear that is worn immediately indicates the general social position of Muslims in the society. Some of the common instances when the Arabic language is used by Muslims daily are:

1. Arabic is used to glorify God when going to sleep and when waking up.
2. Arabic is used when eating or drinking.
3. Arabic is used when slaughtering is performed and in ritual ceremonies.
4. Arabic is used in the services of worship, ablutions and in the daily rituals of Islam.
5. Arabic is used in language and tolerance as the paramount symbol of unity in the accompanying slogan, purely religious and philosophical in nature (God is Great).

The expressions in use are not confined to the old days, because one can clearly discern these expressions of Arabic in fairly recent times. All the attributes of the greatness of God that are used in involuntary

actions and the oath phrases are familiarised with the Arabic environment and interpret the liturgical works. Equally curious are the formulas of greeting in meeting and leave taking, used in the opening of a conversation. "Peace be upon you" is the beautiful salutation of the Arabic language to which the equally beautiful reply is "And unto you be peace."

It almost seems that there must be a religious or sacred atmosphere following on the act that Arabic must be accepted on faith and belief. Yet it must be borne in mind that people are normally identified by language and religion and goes without saying as well as the name associated with it. Such phenomena have occurred in the remote past, and even when the realization that the sacred atmosphere is lacking, it was and still believed that this is due to the acceptance of other religious beliefs (cross-religion).

Although linguistic reality shows us the localisms of intonation, enunciation, grammar and vocabulary of Arabic cropping up in many of the terms which occupy an important place in the technical vocabulary of Muslim speech. Muslims do not use Arabic as the normal vehicle of speech instead adults speak various dialects as the home vernacular. The colloquial languages exist side by side with the formal language of the *Qur'ān*. They may have borrowed from it and have been widely influenced by it, but, they cannot find identity or unity with the diverse Muslims unless they all learn Arabic. Too often it is presumed that a smattering of Arabic terms is sufficient within the Muslim population, but such a brief knowledge leads nowhere.

The Muslims comprise of different, diverse languages and cultural backgrounds and are faced with a linguistic problem. The Arabic language learning for conversation to compliment the religion is lacking in terms of linguistic output. The problem is their loyalty to the wider community and to their ethnic community. Therefore Arabic is learnt to represent the religious unity.

In communication, Arabic is mainly used by intellectual academics. Many of the intellectuals use the classical standard Arabic for writing and reading, mainly those who have had the opportunity and enough exposure of the language to be able to converse in it on a social basis. It is more widely used by philosophers and scholars having a broad linguistic Arabic culture, most of whom are foreigners or educated Arabic scholars, but who still feel that it should be used for religion alone as a consequence Arabic at the grass-root level seldom ever features in the linguistic repertoire of Muslims on a social basis in Durban.

Arabic is used in literary productions for devising new literary forms on a continuous cycle. From the Arabic language comes related terms along with a wealth of words dealing with life, art, literature, music and classical mythology, all of which are utilised by academics or Arabic professionals. Arabic literature partly satisfies the Muslim public for good reading. Arabic is only read by intellectuals consisting of a small audience of academics.

The media serves as a source of influence to the less active sections of

the population. Occasionally the more articulate people print articles in the daily news or news columns for the literate Muslims, but most of the literature is not read by the masses, especially if there are more Arabic writings, yet the amount of information that is provided applies to the Muslim at the grassroots, the community and the homes.

It can be inferred from the forgoing that Muslims avoid using Arabic socially, and use the religion as an umbrella term to denote the whole genre of Arabic literature. Muslim labour under the misconception that if one's *ṣalāh* is performed in Arabic, the cause has triumphed. The mere verbal expression is no proof of loyalty and dedication to the *Qur'ān*.

Muslims born under the British flag, have their, their knowledge of Arabic culture linguistically tainted with western values. The educated elite are unable to impart Arabic knowledge to the Muslim masses because their education was acquired in a foreign language. According to the Arabic/ Urdu subject advisor for KZN Mr Rehman, the educated Muslim of the new generation are not interested in learning Arabic for communication, but the youth are.

Some Muslims feel that the Islamic personality is distorted and consequently the degeneration of the entire *Ummah* (nation) on a collective level, resulting in a compartmentalization of Islam on a linguistic level.

4.5 THE FAMILY UNIT

The oldest of social institutions is the family. A fundamental stock of Arabic words, are learnt by children through the spontaneous outbursts of Arabic phrases in adult conversations.

The family as an institution has a very important role to play in the shaping of cultural values within Muslim communities. The family represents ethical life based on the feeling of intimacy. The individual is assured of belonging.

It has been estimated that a large percentage of Muslim adults are illiterate and thus, without basic Arabic knowledge. Although the development of keeping records, abstractions and generalisations are mentally disciplined, the incapacity of general speech of Arabic has become verbally incapacitated. This language deficiency deprives the family of a highly talented people for the future Arabic culture. It is not easy to start learning at this stage, because the adult mind lacks spontaneity and the absorptive capacity of the mind/brain. The few who are knowledgeable lack the opportunity to build on that base.

An ignorant, illiterate person may be pitied for a deficiency in Arabic which is due to the environment and mental limitations, but for the Muslim masses, it is a sorry affair.

However, on the negative side, there is little room for practice because

of other cross-cultures living in the homes of many Muslims. Sometimes the neighbours of some families have differing views towards using Arabic for communication. They feel that Arabic should be reserved for *ṣalāh* which influences the children playing together.

Arabic culture and traditions must be kept alive within Muslim families, so as to transmit the intellectual heritage of the past to their children. Parents must instil in their children a sense of who they are? Where they come from? What cultural group they belong to? Neglecting to do this will result in the child becoming lost and confused.

4.5.1 The Role of Parents

It is clear that parents have a very important role to play in the education of their children and are very positive towards the education of their children. They ensure that their children become educated. Often, parents did not have the opportunity of attending schools themselves, and therefore want to provide their children with this opportunity.

The results of these scenarios is that parents are forced to send their children to schools not specifically suited and that a deficit in the language required will be hampered by lack of exposure. This has dire consequences for the representation of the language and of culture.

Parents experience a lot of problems when selecting a school for their children. Sometimes there are no nearby schools which offer the

language required to be learnt for the Arabic culture. The fact that the Arabic language is not used as a medium of communication at home and in schools makes it difficult to learn on a wide scale. Further, Arabic is not the mother tongue of Muslim parents. This means that the child has no recourse to a role model. Parents are also not able to help their children with home-work and assignments in such circumstances, as they do not have sufficient knowledge of Arabic. This can, to a large extent, be attributable to the factors relating to a decrease in enrolment and the high rate of Arabic illiteracy.

4.6 GENERAL OBSERVATIONS

Arabic is sometimes used for written and formal speech, but is not used widely by any sector of the community as a vehicle for ordinary conversation. The results and the deficit from this cultural deprivation are as follows:

1. Social malfunctioning-The Muslim knows what is to be expected, but does not know how to perform, because the individual lacks the skills of competence.
2. The inability to read the *Qur'ān*. The remedy for this lies in the practice and training through experience.
3. The accommodation of another language to profess the faith causes a loss of Arabic vocabulary and to not being able to read the *Qur'ān*.

On the issue of the vocabulary of Arabic in the society, and because it has a direct bearing on the Islamic faith, an indication is given that it is by and large the Arabic language in its social standing against English which creates a barrier to the comprehension of the linguistic output, yet it is interesting to note that some Muslims are willing to accept that learning Arabic is not a necessary part of instruction in Islam.

The consensus should be that Muslims should no longer make Islam merely survive, but build an Arabic speaking society in which it would be possible to demonstrate the beauty of Islam in its original language in one voice. So far the function of Arabic is only limited to liturgical use. Arabic provides the student of languages and literature a peep into the character of the people. It serves as a store-house by collecting experiences of a people to be passed on to the generations following.

4.7 ATTITUDES TOWARDS ARABIC

After looking at the situation of Arabic in the Muslim society of Durban, the behaviour and attitudes towards Arabic is briefly discussed below.

4.7.1 Positive Attitudes

There may be no general encouragement towards Arabic language learning for acquisition, but many conscious Muslims like to improve greater understanding of their cultural language and for personal

satisfaction. This enthusiasm may spring from the many years of practical experience in the religion or the love of the language. There should be a review of the situation of the Arabic function because there are numerous Muslims who have not read the *Qur'ān* and have little knowledge of its teachings. Their only way of learning and understanding, is by the examples set by others. The Muslim response to the Arabic endeavour is generally seen in two opposing terms, the one is for resistance and is epitomized by the leadership of Islam, and the other is for collaboration.

4.7.2 Negative Attitudes

Although Arabic is cited as one of the oldest languages of Africa (Bakalla, 1984:17), most widely recognized and most widely spoken today by the African population, there are still misconceptions about its social standing. Arabic is met with negative prejudice. The underlying assumption regarding this shift is the characteristics of historicity and autonomy. Attitudes of the youth are mostly modern. Most youngsters aspire to becoming professionals. However, the family income makes that impossible for some, which leads the youngster to reject the values of cultural achievement. This isolates the younger generation from their history and literature.

Major charges that are usually labelled are; Arabic is archaic. Arabic is viewed as a classical language, and retains its image as a language of the religion of Islam only. Its use rarely corresponds to real needs. It

is regarded as irrelevant to the needs of the people. The assumptions being, that Arabic is not linked to socio-economic prestige. In this regard, Arabic is construed as a hostile enterprise.

According to some of the views, proficiency in Arabic seems to be a short-term operation. The situation has been a logical consequence of the successive narrowing of the sphere of Arabic over the years, and still continuing in the democratic period.

4.8 INTERVIEWS

This section aims at examining the main reasons which contributed to the decline in the Arabic language in education and the Muslim society.

Everyone interviewed was aware of the need for the study and believed it would help substantiate the necessity of upgrading the quality of Arabic teaching. The desire expressed was for an improved level of Arabic instruction for all students; at all levels. Most people interviewed admitted that they did not have an overall picture of how the Arabic language programme, was operated in their schools and communities.

After visiting and observing classes in some schools where Arabic is adequately accepted, and in analysing the nature of its inclusion, the

author was able to assess the position, status and function of the Arabic language syllabus. The following are the writer's findings and impressions on problems arrived at; Analysis of data obtained and suggestions of some ways to enhance the situation of Arabic. A reflective interview with the teachers was done after a lesson. All the personnel interviews conducted are available in the appendix A and some of the main points raised are discussed below:

4.8.1 ARABIC IN SCHOOLS

There are various contributing factors leading to the negative linguistic output of Arabic in schools. In Durban schools, especially urban based, are mixed schools. Children from various backgrounds attend these schools. Due to the need for a medium of communication, it can be expected that mixed languages will feature strongly in these schools. However, schools are predominantly English medium. Pupils who come from minority language groups in a particular school usually end up learning and speaking the majority language. Cultural languages and or the vernacular languages are for the most part only spoken during the period designated for learning these languages. For the Arabic lesson, pupils split up and go to their respective classes to learn Arabic and its related themes and concepts of Islam. Once outside the classroom, just like at home, pupils use English to communicate with peers.

4.8.2 Lack of Motivation for Learning Arabic

Interviews with learners in the various schools visited revealed the following:

- The impact of Zulu has replaced Arabic as a third language following English and Afrikaans and is not mandatory for Muslims in schools. The Arabic language differs in the extent and density of its distribution when compared to other languages recently emancipated. A question one may ask is: What are the roles of all the languages currently taught to Muslims in schools?
- The language level has dramatically declined from the Arabic that was taught a number of years ago.
- Downsizing, understaffing and shorter periods for the arts has taken place recently in schools. This has been attributed to the expansion of the indigenous language being taught which has reduced the number of class periods per week being spent in Arabic instruction.
- The use of Arabic rarely corresponds to real needs. It has no social prestige and power because it is being unfairly compared to English and Zulu.
- Of great interest, motivation for learning Arabic is non-existent because of the indifference of linguistic choice and the objectives on the future role of Arabic within the Muslim community.

4.8.3 Lack of Competency of Arabic Teachers

The lack of competent teachers in Arabic is as questionable. The majority of Arabic teachers do not use Arabic conversationally and are not adequately proficient in the language. This was not only from the research findings but also after several interviews with the teachers themselves. The significance of this problem was also highlighted in Mohamed (1997) who made the following remarks:

In fact, since the inception of the Arabic language, the Arabic syllabus did not undergo any radical changes in order to accommodate the feeder schools where Arabic is taught Mohamed (1997:37).

Discussion with the teachers revealed that most of them depend heavily on English translations. Discussions with the teachers revealed that many Muslims who are the product of Madrasa education in Durban have had to learn Urdu in conjunction with Arabic to fulfil the learning of Islamic culture, and are therefore not adequately proficient in Arabic, but do have a reasonable command and understanding of Urdu because some Muslim parents use it as a vernacular.

4.8.4 Inappropriate Methodology

Many graduates furthered their studies through scholarships from Egypt, Saudi Arabia and Kuwait and completed the Arabic method

courses in the Faculty of Education at the respective universities. But the Newcastle-based *Darul-Uloom* in adopted the indirect approach to teach Arabic and the Azadville-based *Darul-Uloom* where Urdu was adopted as the medium of instruction at the first year level of study, which is memory based learning (Mohamed, 1997:37). These methods that were used to teach Arabic to graduates contributed to the poor command of Arabic. Although the universities produced qualified Arabic teachers, many felt frustrated and helpless because they had not been adequately trained for the profession, and need support structures and in-service training at regular intervals (Mohamed, 1997:39).

4.8.5 Decline of the Arabic Teaching Profession

There has been a general decline in the teaching profession of Arabic. The decline in the number of teachers for Arabic instruction has contributed to the poor command of Arabic in schools. Many Arabic teachers leave for overseas posts, or after doing corresponding courses do not return because of better prospects their for career advancement. After the expansion of Arabic literacy, there was no corresponding number of qualified Arabic teachers to fill the required establishments in the Muslim schools. The reasons are as follows:

1. Long-term Arabic language methodology are of no use
2. Books that are published are not put to good use because Arabic has failed to serve as a language of communication in the life of Muslims.

3. The element of contradiction has remained. Should Arabic or Urdu be the language of the Muslims, or should Arabic remain at the level of religious belief?
4. It becomes difficult for Arabic language experts to advice on the type of Arabic to be taught if the objectives are not clear.
5. Arabic is taught for religious and cultural values only. Other comments point to the national curriculum and the revised syllabus of the Arts and Sciences in schools.

According to the subject advisor for the Arabic/Urdu syllabus in KZN Mr. Nizaam Rehman, a large number of subjects have undergone a severe threat due to understaffing, limited resources etc. The elevated status of the sciences has sidelined the Arts, causing a shift in language education and he says that these subjects are finding it hard to stay alive. The introduction of 11 official languages adds to the Arabic dilemma. Many of the schools in KZN have embraced the Zulu language. The language of heritage and culture is fast diminishing. He also feels that the youth have become too materialistic and also ambitious, not particularly worried about the Muslim heritage, tradition or culture.

4.8.6 Language Policy side-lines the Arabic Language

The Arabic language has become more affected after curriculum reform in education. Arabic became more affected when it was decided that teachers were to teach all subjects and that there would be

no specialisation. This shift has damaging effects for secondary schooling where commitment and specialisation are most needed. Moreover, the change in the syllabus has also resulted in the interruption of whatever progression and consistency there was. This has caused Arabic language practice to be rendered ineffectual. Another primary factor is that no clear objectives, whether Arabic is required for all Muslims, or for only those who need to learn Arabic. Language modification seems to have witnessed interest in the debate on the issue of language maintenance. What does this mean for Arabic?

Under present conditions, current language policy places barriers to master Arabic on a national scale. Arabic is the religious language of the Muslims, but can it be the lingua-Franca of the Muslim denomination? It is important that a clear policy is established on the future needs of Arabic. It might be argued that every Muslim has a right to Arabic education which can assist in the religious arena. On the other hand, economic constraints might not make it realistic to teach Arabic on a large scale to every Muslim in an effective way. This calls for the possibility of limiting Arabic language training to few Muslims on a professional basis. Other views are of the opinion that the 9 indigenous languages have a very successful rate compared to other languages of culture and heritage.

4.8.7 Lack and Loss of Arabic Terminology

There is lack of development in Arabic terminology and therefore,

feedback on its efficacy and relevance proves to be at a standstill with the learners unable to demonstrate what they have learned in social situations. Arabic is not frequently practiced outside of the classroom setting due to the ambivalent attitude most Muslims have towards it. Muslims have a number of mother tongues of which Urdu is the language associated with Islamic principles. New terms that are learnt are soon forgotten because there is no practising environment for Arabic. The cognitive developments have come to rest on a weak and unstable foundation. Basic Arabic words that are learnt as a child are soon lost and forgotten. The content and the process are non-existent. The significant amount of terminology that already exists is confined to the draws and shelves of Arabic specialists.

The ASC have been vigorous in their attempts to standardise Arabic, and to develop terminology to facilitate its role as a vehicle for communication to a wider audience of Muslims. A range of books have been translated from Arabic for basic terminology use in everyday activities. But, most of the Arabic terminology is largely religious in nature and content.

4.8.8 Decline in Arabic Graduates

Universities that had been promoting Arabic have experienced difficulty in recruiting and retaining great numbers of Arabic language learners as in the 1970s and 1980s. At tertiary level. Efforts to improve student enrolment have proven ineffectual and it has led to the closure of the Department of Arabic, Urdu and Persian Studies at the University of Durban Westville. Therefore, Arabic language

learning is left to the public schools Muslim private schools, *Madrasahs* and Muslim organisations. Research output has been considerably lowered. Research capacity in tertiary education has a direct bearing on the quality and number of teachers in Arabic language teaching and learning. Literature from graduates has withered after the new policies of education came into effect as a result of rationalisation, closure of departments and the merger of universities. However, recent efforts are being made to revive Arabic at the newly merged University of KwaZulu-Natal.

4.8.9 Lack of environmental Support

In Durban there has never been an Arabic speaking community as such. Research points that was brought to the Durban Metropolitan Area by Arabs (ICOSA 1984), Indians (Mohamed 1997) the influence of Islam (Bakalla, 1984) (Jadwat, 1998) indicates that no Muslim community came with the Arabic language as a home dialect.

In our contemporary society and culture, Muslims constantly face bewildering assortments of challenges and pressures, many of which stigmatize the efforts to fulfil a purposeful life. The beliefs and misconceptions that impede progress in Arabic language acquisition occur due to certain popular beliefs that have persisted over time. The unfortunate consequences of an unbalanced education system contributed to the stigma that is attached to Arabic. Also, it is due in part to the attention that the media has focused on the colonial languages, mainly English. Much of this exposure has accurately depicted other aspects causing widespread misconceptions about

Arabic as a social standing language. This tendency can be very harmful because of the prerogative and stigmatizing implications of the many labels that cause considerable difficulty.

4.9 GENERAL OBSERVATIONS

These comments support the writer's statements on the attitudes towards Arabic. The present status of the Arabic language and its future position in the country. This has had the following effects: A substantial increase in the overwhelming majority claiming English as their mother-tongue. Underlying the influence of the social status of Arabic is the ambiguity of negative stimuli and beliefs regarding the use of cultural languages are based on attitudes towards what is considered status-full. A combination of pressures on the school timetable created by the demands of the New National Curriculum in schools contributes to the problems. Arabic is taught in unison with 4 other languages, Urdu, English, Afrikaans and the newly enforced regional language, Zulu. Some Muslim pupils have to learn 5 languages in their daily lives. A reduction in the number of periods has caused a shift in the Arabic timetable to less than two hours a week. to create space for certain subjects favourable for the economy, e.g.(sciences) The multidisciplinary teaching has put an extra load of work on teachers who are specialists in certain areas. Although the ASC stepped up the pace for an effective Arabic literacy programme, the consequence is that, attempts to raise the standard of Arabic are met with negative prejudice.

4.10 THE QUESTIONNAIRES

In response to the questionnaires, the following were some of the main comments made by teachers, learners and parents.

4.10.1 Teachers' Responses

The questionnaires directed at teachers, parents and learners are included as Appendix D, E and F.

The following reasons were given for Arabic being the appropriate choice as *lingua franca* of Islam:

- Arabic is a natural language handed down from generation to generation, whose standard form has been regulated by the holy *Qur'ān*.
- The *Qur'ān* is a perfect model for Arabic literature and therefore is used as a text to study the Arabic language.
- As a first language, Arabic may be of a lesser demographic importance, but as a foreign language, Arabic is rapidly growing in status and this tendency is likely to continue. Right now Muslims are going through a period of intellectual stagnation.
- Objectives are clear for teaching Arabic, but the weight it carries in society minimizes its overall value. Most Muslims will readily agree that the standards of Arabic in education have lost ground.

- Religious education ends at the level of equipping Muslims with a repertoire of the basics, if that level does not stand on firmer ground, it remains at the level of belief.
- A magnificent contributor to the linguistic deficit is the present tendency to rely on rote learning.

4.10.2 Learners' Responses

The learners consisted of children in the pre-primary, primary, and secondary levels including adults attending school for the purpose of learning a second language. Learners confirmed that Arabic is learnt mainly to read the *Qur'ān* and for making *ṣalāh* and that, their parents do not speak Arabic at home, or depending on the language that is dominating. Children learn a language not well spoken by parents. This imbalance produces acute shortages in the linguistic factor which is contradictory to semantics. Children cannot be assisted with their home-work, because of the low level of Arabic terminology available by parents. Children are a model for the way we respond to life. During childhood, all needs are expressed orally, every hour of the day and only in the language concerned.

Some of the pupils identified the following reasons for wanting to learn Arabic: The following reasons come from the higher grade learners:

- I would like to become an Arabic teacher
- My parents did not give me a choice

- We have to make *ṣalāh* in the Arabic language.
- I will be studying in an Arabic speaking country from next year.
- I want to be able to recite the *Qur'ān*, to become a *mawlānā* (Muslim theologian) or a religious instructor (*Imām*).

4.10.3 Parents Responses

The parents were those of the children interviewed, who were willing and available to take part in the interview process. See Appendix f for the Parent Questionnaire.

The following is a summary of the collective viewpoints of the parents interviewed and the comments were expressed regarding their opinions:

- Many parents felt that having their children take Arabic classes was a waste of time in the schools and that its usage is irrelevant to the people after democracy or in the current South Africa for communicating
- There is an overload of languages for Muslim pupils; English, Afrikaans, Zulu, Urdu and Arabic. It is better to choose two languages in the school context because the vernacular is already learnt at home. In school, the English language and the language of religion one belongs to should be taken as subjects of learning. There are private Muslim schools to learn Arabic on a communicative level.

From interviews conducted, strong protests have been voiced over the choice of a unifying language for Muslims. The nature and extent of Arabic among Muslims has noted arguments on two sides. One wonders whether the different Arabic varieties are part of the negative impact in the Arabic development process. It is a tragedy of human nature that is easy for human beings to continue to stick to certain beliefs, but difficult to maintain.

4.11 THE RELIGIOUS ASPECTS

Arabic is the only language which seems to be gaining ground religiously. If the recognition of the Arabic language belongs to all Muslims, then it has to be taught in such a way that Muslims are made to recognise themselves through the learning context employed, not as a third language or as a foreign language, but as self respecting citizens of Islam. The Arabic language must assume the cultural colour of its perspective users.

Arabic literacy programme is designed to constrict its use to the limitations of liturgy. In negative terms it can be said that the negative influence of the tongue, used as a sacred vehicle of a religious faith, tends to stifle linguistic development. This is the very opposite of the expansive. Muslims live under the shadow of Islam and the banner of the holy *Qur'ān*.

On a positive note the extension of Islam's spiritual influence is

certain to bring about linguistic predominance of the Arabic language. This aspect of Islamic belief has evidently escaped the notice of those involved in language issues.

4.11.1 The Qur'anic viewpoint

We may sum up the Qur'anic standpoint of the language in respect of Islam, by saying in negative terms, that with all the practice of religious rituals, the Muslims stand to lose a vital part of the Islamic character, linguistically. The failure to manifest the language of the *Qur'ān* in the practical life of Muslims explains the failure to influence an Islamic approach to the generation of future Muslims.

Other suggestions implied that the role of Arabic must be separated from religion however the culture of Islam is embedded in Arabic. This is done in order to drive moral values, lest the youth stray from the cultural values and heritage of Islam.

Although progressively displaced, Arabic remains in liturgical use for the Muslim masses, from this background, Arabic is taught for the upliftment of Muslim culture, fully dependant on the financial support of active Muslim organisations which stimulate and co-ordinate the activities of the local Arabic Educational Institutions.

4.12 CONCLUSION

Arabic is an international language, but is also internationally known as a sacred language of Muslims. Such concerns contain considerable misgivings about the central role that Muslim organisations play in planning and shaping an Arabic speaking population. Beliefs held by curriculum developers may conflict with those of orthodox Muslims.

Chapter Five

CONCLUSION AND RECOMMENDATIONS

The aim of this final chapter is to present a summarised overview of the dissertation and to point out certain salient conclusions which can be drawn from the research. Suggestions for further research are also made.

Clearly, a common medium of communication for the diverse Muslim community can only be found in the Arabic language. It is therefore essential to embark on a wholesale modification of Arabic teaching and learning. In the context of the diverse Muslim groups, it is important to compromise for unity as one voice, which is what is being strived for. This can only happen if Muslims are willing to accommodate Arabic to be brought to the surface.

There has never been a national platform for Arabic education, and no official support provided by the national government. Muslims do not have formal schools to teach Arabic on a national scale. Local education authorities have been made responsible for the teaching of minority languages in post-Apartheid South Africa. Decentralisation of educational authorities leads to great discrepancies in the policies of the various cities. In Durban, for example, Muslim institutions which teach Arabic are supported by Muslims even after the new laws of emancipation. For the Muslims, do it yourself projects have been an ongoing activity. Even though Muslims are not active politically in

post-Apartheid times, they do take it upon themselves to protect, promote and preserve the Arabic language which is still being done today.

RECOMMENDATIONS

Having established some of the problems facing the teaching and learning of Arabic, a review of that, if solutions could be found, can lead to improving the situation of the learning and teaching of Arabic. The following are some suggestions and solutions for the status quo of the Arabic language in the Durban area.

THE ISSUE OF MOTIVATION

The most important source of motivation to learn Arabic is not so much the professional needs, but rather the interest that the teacher can cultivate in the learner through pedagogical competence. The teacher should also make learners understand that Arabic will still be important in educational advancement and in the daily life of Muslims. Arabic education as a mutual cultural involvement between social beings should be supplemented by understanding the members of the society in which a young person who is being led to adulthood as a member of that society belongs.

The psychological perspectives are touched on by Jadwat (1998:228)

who supports the views of psycholinguistics and sociolinguistics. Psychology of education is concerned with the psychic life of the child that is being educated. He says that psycho-educationists empirically investigate the following: “The structures of child-being (the life worlds) which are common to each period of life, e.g. the pre-primary (pre-basic) school child, the primary (basic) school child, and the secondary (post basic) school child.”

Sociology of education is a part of a discipline that studies the child who is being led to adulthood as a member of a particular community. The understanding of a child as an individual should be supplemented by an understanding of the child as a member of the society, and that when learning theories are being investigated, they should take into consideration the above as techniques for a discipline, and that it should be controllable and measurable. This point is observed in the following extract: The learner’s individuality, as well as his membership in a societal group must be considered, lest we leave ourselves open to the accusation that we treat students as puppets on the one hand or as though they were to live in isolation on the other. (Jadwat, 1998:238).

It is an obvious fact that the society which comprises our immediate environment are not enriching or enhancing enough for many infants and their families. The experiences of growing up in such families and certain neighbourhoods block or frustrate cultural practices and linguistic heritage (Professor P.J. Zungu.)

A society which results in a lack of motivation and self defeat, the quad pro quo which permeates our social norms naturally seeps into our treatment protocol.

THE QUESTION OF COMPETENCY OF ARABIC TEACHERS

All Muslim teachers ought to have a reasonable command of Arabic. It is therefore essential that Arabic/Islamic Studies teachers be given in-service training in order to make them improve their language proficiency as well as their pedagogical competence. The suggestions by Jadwat (1998:308-310) for general learners in Arabic are the following:

- ♦ Arabic teachers would have to provide learners with the ability to communicate in general circumstances about subjects of general importance and interest in general education.
- ♦ The teacher must become a guide rather than a leader. In this way the teacher adopts an activating role as the instigator of situations and a participant in meaningful communication which allow students to develop their communication skills in Arabic.
- ♦ The teacher of Arabic must have a very high level of Communicative Competence (CC) in Arabic in order to carry out their roles effectively.
- ♦ In addition to the initial training of new Arabic teachers in the communicative language teaching programme, practising teachers

as well may need to receive training in the form of workshops and in-service courses.”(Jadwat, 1998:308-310).

- Moreover, it is thought that Muslim teachers should be fluent in Arabic. This is important in view of the need for effective Arabic speaking teachers who will be able to detect and correct systematically the weakness of the learners at different stages of learning.

The content could be changed so that input in the classroom is better planned, co-ordinated and comprehensible. In making the curriculum relevant to pupils, it is imperative that the language be applied to practical applications out of school for the development of the levels of literacy required for secondary and university education. Too many students who do not get to the secondary or tertiary level of Arabic learning never continue because they have not acquired the literacy skills that are needed to cope with the demands of the Arabic literacy programme.

THE ISSUE OF METHODS

Fragile Arabic language learning skills are inherent because Arabic is identified through memory based learning among the many Muslims who have learnt Arabic. The learning methods must be flexible. The traditional approach to teaching creates barriers like the following:

- 1) A certain degree of literacy.
- 2) Cultural and religious background.
- 3) Educational aspirations of the family.
- 4) Background knowledge.
- 5) Individual differences.
- 6) Lifestyle demands and responsibilities.

These characteristics should always be taken into account to ensure that the service provided will meet the demand of the user group. In fact, basic Arabic theoretical knowledge must be a prerequisite where much importance is attached to work that gives all Muslims the required reading, writing and communication skills.

Teachers are not clear as to the present situation of Arabic. It would be useful to emphasize the required function of Arabic in determining the objectives to a growing Muslim nation. No direction produces negative effects psychologically. Researchers are expected to continue their research for an effective means of Arabic transmission to students. But, when the result is unknown, frustration leads to damaging effects on planning viable long-term language methods.

Communication across cultural divides is possible whenever sufficient incentive exists and relevant parties are able to focus on mutual benefits. Because Arabic is the language of Islam, it is imperative that Muslims be proficient in it. A network of urban and rural centres that

are linked together as a functional whole need to be developed, which would affect an ideal modern approach to the acquisition and instruction of Arabic.

Stakeholders have a key role to play in local and regional development. Our neighbouring cities and regions should be taken into account. Strong links should be maintained to facilitate the development of innovative programmes in areas of mutual interest. Consistent with the idea of an effective education change, a training programme for teachers who will be facilitators in their regions and schools clusters to sustain and ensure the effectiveness of the Arabic literacy programme must be put in place to provide assistance with regard to future plans for Arabic educational reform. Clear objectives must be stressed which must contribute to the level of Arabic. If the future of Arabic is not certain, there will be no interest in promoting the language.

It is important that learners do not become monolingual English speakers, especially Muslims. They should be encouraged to learn Arabic. Arabic is too important to be side-lined as it is used in conjunction with Islam.

THE LANGUAGE POLICY

When examining the new language policy at this level the case for Arabic is put very meekly. Although it has been said that there is considerable progress in making the curricula relevant to the local

communities, Arabic is still not taught as a language for communication, with the sad result that many pupils attending Arabic classes relapse into illiteracy soon after they leave school.

Ultimately, such generalizations although inevitable, are tentative and imperfect. Muslims need to address a central question, namely, why are some policies more democratic than others? The hypothesized origin of a view should be irrelevant compared to its validity and predictive power. The exclusion of Arabic as a language of development for the Muslims in the language policy is an undemocratic step towards national consciousness.

In schools the choice of language rests with the parents. In tertiary education there is no compulsion to choose any specific language, as long as the language of teaching and learning is one of the official languages recognised in the constitution. In the current system of education, school governing bodies have to determine the language policy of their schools, but the status quo, with regard to language has remained English, and is offered as a first language in all public schools with Afrikaans or Zulu as the second language.

So far the policy of Arabic language teaching has not been seriously questioned. We need to know if Arabic can become the *lingua franca* of the Muslims. The ASC had a vision for Arabic to develop as a fully fledged language of the Muslims (Mohamed1997:35) and other Muslim organisations like the NMC and its affiliated bodies (Islamic Resurgence, 1995:95-99).

The decision taken by the ASC to recommend that Arabic be the *lingua franca* of the Muslims was not only bold, but realistic in view of the fact that every effort could ensure that the coming Muslim generations is an Arabic speaking one. The Policy has been set out, but the implementation has not been forthcoming. The official status of the Arabic language should be emphasized in the constitution, and be developed and promoted so that equal use therefore will become possible. In the words of the former National Education Minister (2001) Professor Kader Asmal had this to say:

The language in education policy (LEP) is theoretically sound, but it has not really worked well on the ground, the vernaculars and heritage languages have not achieved any success save for the fact that the policy has worked well for English and Afrikaans speakers, but not for other speakers. (Daily News, 8 May 2001:1).

Obviously the assumption here is that English must be used for international communication. In other words, underlying the argument in favour of English is the belief that success in the modern world requires English proficiency.

THE ISSUE OF TERMINOLOGY AND THE TEACHING ENVIRONMENT

The development of Arabic terminology has not included its

dissemination. Feedback on its efficacy and relevance has proved to be a stalemate. The teaching and social situations necessary for practice and the acceptance of Arabic are non-existent. The schools and universities do not promote Arabic as a language of communication. Students are not given a chance to demonstrate the results affected the communicative competence of the language.

LACK OF CLEAR STATEMENT

There is a lack of clear statement and researchers are expected to continue their research for an effective means of Arabic language transmission to the students. Although the ASC stepped up the pace for an effective Arabic literacy programme, the consequence is that, attempts to raise the standard of Arabic, is met with negative prejudices. If the results are sometimes not known, it proves futile. The reduction in the number of periods for Arabic language teaching in schools has interrupted the Arabic syllabi. In order to increase the use of Arabic, clarification on the ambivalent position about Arabic needs to be clarified. The schools could be encouraged to use and practice Arabic in their compounds. Introduce more Arabic language periods in upper classes to ensure more language activity in class. This is important because unlike English and Zulu, students have no practice outside the classroom.

It has been said that the social situation is the most powerful determinant of verbal behaviour. Conversation is articulate, direct and

confident. In order to create an Arabic environment, a day should be chosen in a week for students, especially upper grades, to speak Arabic in the schools could be promoted by introducing discussions, drama, plays and debates and also by encouraging learners to listen to radio and television programmes in Arabic. A mini library can be established where Arabic dictionaries and simple novels are available and these can be on loan to students. Teachers should be encouraged to do a teaching diploma in Arabic. The teacher must become a specialist in Arabic, who has specialized in the teaching of Arabic in order to ensure intensity and continuity in the surrounding environment. In Anglo-phone and Franco-phone countries lessons are taught in the vernacular at the primary level of education. A switch is then made in the secondary phase of schooling to the international target language. For example, English as an international language in Tanzania became the language of common ground. Tanzanian children receive primary education in the medium of Kiswahili, which is not a mother tongue of the whole country. Following primary education, children begin learning English. The status of English has changed to being a foreign language (Language and Society in Africa, The Theory and practice of Sociolinguistics; (Robert K Herbert, 1992) cites (Criper & Dodd 1984). A few other countries use the vernaculars in tandem with the colonial languages in learning and teaching. Perhaps our country as a developing nation can be successful by following suite.

To come back to the historical efforts of the ASC, whose stated aims of mobilising and uniting the Muslims from all ethnic and cultural

groups through the use of Arabic on a national scale, promoted the Arabic language for graduates to be proficiently prepared for the task at hand and maintained its hold in education. Under present conditions no graduates can be produced since there are no opportunities that exist at tertiary level in Durban. Arabic educational standards have accordingly suffered. The use of Arabic at schools is not the crucial condition for successful acquisition of the Arabic language by Muslim learners. It is suggested at this point that a seminar and workshop be arranged as a matter of urgency, bringing together teachers in schools, specialists in Arabic, organisations, universities and education advisors as well as interested individuals and institutions.

REGIONAL DIFFERENCES OF ARABIC

Another problem that contributes to the Arabic situation is found within the languages closely associated to the Arabic language. Each of the regions in South Africa display different kinds of Arabic influence to the standard Arabic, due to the influence of the history of Indian labour, coastal trade and political exiles of different regions. These variations are being used in the homes of many Muslim families and are cited as the following:

- Afrikaans Arabic (spoken by Malays)
- Urdu Arabic (spoken by Muslims hailing from India)
- Standard Arabic (widely written and spoken globally)
- Swahili-Arabic (spoken by indigenous Muslims).

Each of the different varieties shown above all practice Islam and all have one thing in common, that all the varieties originate from the Arabic language. Although there are similarities between Urdu and Arabic, in that they facilitate religious communication, and in that Urdu has a mixture of elements taken from Arabic, these two languages are fundamentally different.

Firstly, Arabic is the language for all Muslims globally while Urdu is not. Secondly, Arabic is used exclusively for the religion of Islam, whereas Urdu is used as a vernacular of a specific people /group of Muslims in Durban.

Not only was the development of Arabic impeded by the opposition of those who doubted the practical goals of the Arabic language, but also, it was delayed by the inability of the early Muslims and the differences of opinion regarding its use. Interrelations are still hidden and stigmatized between Muslims. This presents a lack of cultural support that leads to shame, guilt and low self esteem (a feeling of inferiority). The frame of reference or sense of identity becomes dismantled and failure to find reliable supportive cultural templates leads to fear of being ridiculed and ultimately alienated.

It is obvious that various problems exist in the teaching of Arabic in schools. The consequences of this, is an important issue which needs to be taken seriously. The central role of Arabic is accepted in all school systems, yet, Arabic is still one of the least popular aspects of language learning for Muslims, some of whom prefer the other. If the

gaps between language, terminology, thought processes and the worldview of Muslims is so different, neither survey methods nor participant observation can ever correctly measure Arabic knowledge within the Muslim community at large because the methods of teaching Arabic are varied based upon the inherent ideologies of the speech communities in question. There has never been a collective, definitive norm set for Arabic acquisition in South Africa. As can be seen from research, no one community came into the region speaking Arabic as a mother tongue. The chief official languages of post independence India do not include Arabic as a mother tongue. That is to say, although Arabic came with the Indians and the East African Muslims to Durban, it basically came with the religion of Islam. In light of its practice, the Arabic language came with the religion of Islam.

The teaching of Arabic has been a slow and gradual process which had its beginnings in the 18th century, a process which is not yet fully complete. The standards of the Arabic language has lost ground is a generally accepted view. The Arabic language is not a case of minority rights. It is a recognized official language of the Muslim communities. characterized by *de jure* rules of usage, available in grammars and dictionaries, used for teaching as part of the formal education of inhabitants, recognized as the standard and is heard all the time around the world and can be used without denying the cultural roots of Islam. To help redress this imbalance, a massive and sustained teaching input would be required. A re-standardization of Arabic is seen as a precondition for its future central role, to cultivate a conscious ethos of

multi-lingualism. The existing infrastructure of institutions and programmes which perform and promote Arabic needs to be revisited and to be reassessed to achieve improved accountability and co-operation with other stakeholders.

A new language policy framework needs to take into account the historical inequities and the historical failures. The policy must be designed to turn the crisis into an opportunity and to launch the Arabic language on its rightful path. Arabic linguists and constructors must take into consideration the existing generation of adult who will soon disappear, leaving the future generation linguistically handicapped. A commission of Arabic linguists can be set up for the purpose of constructing a unified Arabic literacy programme across the board. Once it is accomplished, it goes into all the schools and institutions at the same time to be imparted by natural methods. A simplified grammar that is common to all Muslims should be introduced in classes teaching the Arabic language. Within a couple of years, a new generation of Arabic inter-linguists will be available and ready to perform the role of the past legacy.

This means international action is necessary and a concerted move on the part of Muslim stakeholders should make possible what is desirable. In view of the language record, it might have to be coupled with some additional reforms until it is intimately studied for its literary value, and the present practical value, in Islam.

The debate about methods of studying Arabic can be enhanced only if

there is a common understanding among the stakeholders of what is to be studied. The response of the private sector has to be taken into account when assessing the impact of the proposed Arabic policy. A clearer appreciation has also emerged that the government does not have complete control over economic out-comes in a mixed economy and therefore the maintenance of the language must be protected by the owners.

The promoters of the Arabic language must initiate a national advocacy to act as a voice source for revising and rebuilding an Arabic language policy for the development process. A new programme must be adopted by all institutions promoting the Arabic language, which must work side by side with the national tongues, so that it can be learnt easily, naturally and painlessly by the oncoming generation. Evidence of bilingual learning shows us the rate of language acquisition from the time of birth after linguistic habits are formed, to the time of schooling, where language is learnt by time (hr) by the grammar method. An example of this is the Swahili language, which was promoted on a national scale in Tanzania (Herbert , 1992).

The Arabic language must be seen as a counter-part, reflected also in other arts of the neo-political, economic and cultural development that has occurred. However, the policy for a hold on western education cannot be justified as Arabic has almost expanded its realm into education, albeit slowly, almost stealthily and that the supposed inadequacies of Arabic will be overcome only if the language is put to use and allowed to develop faster.

Basic Arabic must represent a radical departure from other languages. Policy makers will be faced with different opinions. The relevance of the suggestions will depend on whether there is a need to intensify or spread up the teaching of Arabic in schools, and whether the Arabic language can or should serve as the national foreign language on the continent of Africa, given its flexible character. Some of these suggestions have been pointed out by language planners and Arabic linguists (Bakalla1984:18).

CONCLUSION

The decision to maximise Arabic to all sectors of the Muslim society and the extent of its use requires a rescue operation to restore Arabic to its glorious past and give Arabic its status as a language of the Muslim nation. This would require a shift in attitudes and values. In practical terms, Muslims would have to use Arabic in more of their activities than is the case today. Besides the pedagogical considerations, the case for Arabic also has a cultural/nationalistic aspect.

Differences of opinions will always be present, but Arabic promoters demonstrated the way different decision making lead to different substantive outcomes, and that even the order in which issues are tackled can affect outcomes. Agenda-setting, as has increasingly been realised, is a form of power, just as interestingly is the different Muslim groups, who though identical in their principles, but differ in

their ideologies. However, this does not prevent the pooling of resources, planning and organizing a dynamic vibrant force task capable of meeting this challenge. There is no reason why it should not do that in the future. Change is a characteristic of the culture of every human being. People sometimes find it difficult to understand that continuous major change is not inevitable and human beings are living in a period of rapid social change. Changes which are situated in one institution impinge on others. In the past, change occurred in technology, which in turn changed the social and the government organisation, which finally changed the social beliefs and philosophers of different groups of movements.

It is hoped that this study has confirmed that the importance of the Arabic language cannot be fully appreciated unless and until it is associated with the cultural background of the people.

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MUSLIM CHARITABLE FOUNDATION CURRICULUM

BEG. YR	19					5	4	3	2	1	Gr.	11-11.30	11.30-12.00	10.10-10.40	7.35-10.05	10.10-10.40	11-11.30	11.30-12.00	Gr.	1	2	3	4	5
	QUR'AN	QUR'AN	QUR'AN	QUR'AN	QUR'AN																			
1A	QUR'AN	QUR'AN	QUR'AN	QUR'AN	QUR'AN	QUR'AN	QUR'AN	QUR'AN	QUR'AN	QUR'AN	1A	ARABIC CHALKBOARD	ARABIC CHALKBOARD	QUR'AN	QUR'AN	QUR'AN	QUR'AN	1A	DEENYAAT	ISLAMIC HISTORY	QUR'AN	QUR'AN	ARABIC	ARABIC
1B	QUR'AN	QUR'AN	QUR'AN	QUR'AN	QUR'AN	QUR'AN	QUR'AN	QUR'AN	QUR'AN	QUR'AN	1B	ARABIC	ARABIC	URDU	ISLAMIC HISTORY	URDU	ARABIC	1B	DEENYAAT	ISLAMIC HISTORY	URDU	URDU	ARABIC	ARABIC
1C	URDU	URDU	URDU	URDU	URDU	URDU	URDU	URDU	URDU	URDU	1C	CHALKBOARD	CHALKBOARD	QUR'AN	QUR'AN	QUR'AN	QUR'AN	1C	CHALKBOARD	DEENYAAT	URDU	ARABIC	URDU	URDU
1D	CHALKBOARD	CHALKBOARD	CHALKBOARD	CHALKBOARD	CHALKBOARD	CHALKBOARD	CHALKBOARD	CHALKBOARD	CHALKBOARD	CHALKBOARD	1D	QUR'AN	QUR'AN	DEENYAAT	DEENYAAT	DEENYAAT	DEENYAAT	1D	QUR'AN	ARABIC	QUR'AN	DEENYAAT	DEENYAAT	DEENYAAT
1E	EDUCATIONAL PSYCHOLOGY	EDUCATIONAL PSYCHOLOGY	EDUCATIONAL PSYCHOLOGY	EDUCATIONAL PSYCHOLOGY	EDUCATIONAL PSYCHOLOGY	EDUCATIONAL PSYCHOLOGY	EDUCATIONAL PSYCHOLOGY	EDUCATIONAL PSYCHOLOGY	EDUCATIONAL PSYCHOLOGY	EDUCATIONAL PSYCHOLOGY	1E	QUR'AN	QUR'AN	CHALKBOARD	CHALKBOARD	CHALKBOARD	CHALKBOARD	1E	QUR'AN	DEENYAAT	DEENYAAT	DEENYAAT	DEENYAAT	DEENYAAT
2A	ISLAMIC HISTORY	ISLAMIC HISTORY	ISLAMIC HISTORY	ISLAMIC HISTORY	ISLAMIC HISTORY	ISLAMIC HISTORY	ISLAMIC HISTORY	ISLAMIC HISTORY	ISLAMIC HISTORY	ISLAMIC HISTORY	2A	URDU	URDU	ARABIC	ARABIC	ARABIC	ARABIC	2A	ARABIC	DEENYAAT	DEENYAAT	DEENYAAT	DEENYAAT	DEENYAAT
2B	DEENYAAT	DEENYAAT	DEENYAAT	DEENYAAT	DEENYAAT	DEENYAAT	DEENYAAT	DEENYAAT	DEENYAAT	DEENYAAT	2B	ARABIC	ARABIC	URDU	URDU	URDU	URDU	2B	DEENYAAT	ISLAMIC HISTORY	ISLAMIC HISTORY	ISLAMIC HISTORY	ISLAMIC HISTORY	ISLAMIC HISTORY
3	QUR'AN	QUR'AN	QUR'AN	QUR'AN	QUR'AN	QUR'AN	QUR'AN	QUR'AN	QUR'AN	QUR'AN	3	URDU	URDU	DEENYAAT	DEENYAAT	DEENYAAT	DEENYAAT	3	QUR'AN	ARABIC	ARABIC	ARABIC	ARABIC	ARABIC
4TH YR	ARABIC	ARABIC	ARABIC	ARABIC	ARABIC	ARABIC	ARABIC	ARABIC	ARABIC	ARABIC	4TH YR	DEENYAAT	DEENYAAT	QUR'AN	QUR'AN	QUR'AN	QUR'AN	4TH YR	DEENYAAT	TAFSIR	QUR'AN	ARABIC	ARABIC	ARABIC
5TH YR	ARABIC	ARABIC	ARABIC	ARABIC	ARABIC	ARABIC	ARABIC	ARABIC	ARABIC	ARABIC	5TH YR	ARABIC	ARABIC	ARABIC	ARABIC	ARABIC	ARABIC	5TH YR	ARABIC	ARABIC	ARABIC	ARABIC	ARABIC	ARABIC

CURRICULUM OF THE ISLAMIC EDUCATIONAL ORGANISATION OF SOUTH AFRICA

Grades 1-7 Themes and Topics: with Arabic Texts and Exercises

<u>GRADE ONE</u>	<u>GRADE TWO</u>
1) Greeting, Introduction and condition (M) & (F)	1) Greeting, Introduction & condition (M) & (F)
2) Who is this (M) & (F)	2) The Garden
3) The House	3) Colours
4) The Toys	4) Animals
5) The Food	5) The Body
6) Numbers	6) The Supermarket
<u>GRADE THREE</u>	<u>GRADE FOUR</u>
1) The Classroom	1) My family
2) The Definite Article eg & exercise	2) I am
3) The attached Pronoun My, Your (M) (F)	3) My Father
4) The attached Pronoun His, Her & Our	4) My Mother
5) The attached Pronoun I Have, You Have, We Have	5) My Brother
6) Prepositions	6) My Sister
7) Dialogue	
<u>GRADE FIVE</u>	<u>GRADE SIX</u>
1) My School	1) The Kitchen
2) My Friend Ahmed	2) My Room
3) My Friend Fathima	3) The Garden
4) The Library	4) The Month Of Ramadaan
5) The New Teacher	5) Wudu
6) My House	6) The Noble Quraan
<u>GRADE SEVEN</u>	
1) Reading & Writing	
2) An Islamic gathering	
3) Salaah in the Musjid	
4) Our Prophet (SAW)	
5) The Sacred Mosque	
6) The City of the Prophet (SAW)	

**ARABIC/URDU AND ISLAMIC STUDIES SYLLABUS
DEPARTMENT OF EDUCATION AND CULTURE**

**ARABIC
GRADE ONE**

1. ORAL WORK

- 1.1 Greetings
- 1.2 Weather
- 1.3 Numerals 1 - 5
- 1.4 Myself
- 1.5 Poetry 2 poems
- 1.6 Dialogues -: question and answers.

2. READING

- 2.1 Model reading by teacher
- 2.2 Simple words; phrases; sentences.

3. LANGUAGE STUDY

- 3.1 Alphabets
- 3.2 Numerals 1 - 5
- 3.3 Nouns :- Masculine; boy, door, classroom, book, pen, teacher.
Feminine; girl, ruler, window bag, teacher.
- 3.4 Long and short vowels.

4. WRITTEN WORK

- 4.1 Letter formation - alphabets
- 4.2 Numerals 1 - 5
- 4.3 Promote writing skills: alphabets, numerals.

5. CONTINUOUS ASSESSMENT

6. REVISION

7. USE OF TEACHING RESOURCES.

- 7.1 Charts
- 7.2 Flash cards
- 7.3 Audio visual aids
- 7.4 Photographs, pictures
- 7.5 Models
- 7.6 Specimens.

IC E TWO

ORAL WORK

Introducing oneself (I - ana ; Anta; Anti)
Days of the week - Yaumul - Usbu'i
Numerals 6 - 10; inclusive of 1 - 5; 6 - 10.
My Family (Father abun - ; Mother - ; Brother - ; Sister -).
Poetry 2 poems.
Dialogues:- questions and answers.

READING

Model reading by teacher - simple words,
phrases and sentences.
Group reading.

LANGUAGE STUDY

Numerals 1 - 10.
Nouns :- Masculine:- wall, chair, desk, floor, window, roof, pupil.
 Feminine:- chalkboard, duster, cupboard, table, watch, basket, pupil.
Adjectives (masc.) ; - Haadhilhi (fem.)
Adjectives Masculine and Feminine - big (kabeer); small (sageer); tall (taweel); short (seer).

WRITTEN WORK

Letter formation - all alphabets
Numerals 1 - 10
Spelling skills - 3 letter words
Sentences.

CONTINUOUS ASSESSMENT

Oral - oral and written
Formative testing
Assignments and projects.

REVISION

LIST OF TEACHING RESOURCES.

ABIC GRADE THREE

ORAL WORK

Themes: 1.1.1 house 1.1.2 car 1.1.3 school
Colours
Numerals 11 - 15
Body Parts (head, eye, ear, nose, hand, foot, mouth).
Poetry
Dialogues/conversation:-questions and answers.

READING

Model reading by teacher - simple words; phrases, sentences.
Group reading
Individual reading.

LANGUAGE STUDY

Nouns relating to the themes
Colours :- black, white, red, green, yellow, blue.
Numerals 11 - 15; Maths (addition and subtraction)
haadha; - haddhihi with maa
hal haadha, hal haddhi
Pronouns: - huwa ; hiya
Yes, no, and

WRITTEN WORK

Word formation:- initial, medial, final
Numerals 11 - 15.
Vowels , fatha, kasrah, dammah and shaddah

CONTINUOUS ASSESSMENT

Testing - oral and written
Group testing
Assignments, projects calligraphy, colour in.
Self study.

REVISION

USE OF TEACHING RESOURCES.

**ARABIC
GRADE FOUR**

1. ORAL WORK

- 1.1 Themes 1.1.1 fruit and vegetables 1.1.2 my friend 1.1.3 food 1.1.4 classroom
- 1.2 Months of the Year : Islamic and English.
- 1.3 Numerals 16 - 20.
- 1.4 Body Parts (face, hair, tongue, leg, body).
- 1.5 Poetry.
- 1.6 Dialogue / Conversation.

2. READING

- 1 Model reading by teacher - simple words, phrases and sentences.
- 2 Group reading
- 3 Individual reading
- 4 Silent reading.

3. LANGUAGE STUDY

- 1 Nouns relating to themes
- 2 Pronouns -all with the introduction of - mann (who?)
- 3 Numerals 16 - 20.
- 4 Prepositions - fee ; `ala; Tahta with Ayna Where?
- 5 Definite Article - al With (i) moon letters.
(ii) sun letters.
- 6 Gender (mas. & feminine) :- pupil, teacher, principal, servant, doctor.
- 7 Possessive Pronouns - my , your / your (ﷲ) - his; her - our

WRITTEN WORK

- 1 Word formation
- 2 Numerals 16 - 20
- 3 Dates
- 4 Names of pupils

CONTINUOUS ASSESSMENT

- 1 Testing - oral and written.
- 2 Group testing
- 3 Assignments projects calligraphy
- 4 Calligraphy
- 5 Self study.

REVISION

USE OF TEACHING RESOURCES.

1. ORAL WORK

- 1.1 Themes:- 1.1.1 My teacher 1.1.2 Masjid 1.1.3 Garden
- 1.2 Commands! (sit! stand! read! write! listen!)
- 1.3 Numerals in tens (10 - 50).
- 1.4 Poetry.
- 1.5 Dialogue question and answers.
- 1.6 Sketches.

2. READING

- 2.1 Model reading by teacher - simple words, phrases and sentences.
- 2.2 Group reading
- 2.3 Individual reading.
- 2.4 Silent reading.

3. LANGUAGE STUDY

- 3.1 Nouns relating to themes.
- 3.2 Commands (masculine and feminine ; singular)
- 3.3 Numerals in tens (10 - 50).
- 3.4 The conjunction wa and the hamzatul wasl.
- 3.5 Nominal sentences. (Singular noun as subject).
- 3.6 Adjectival Phrases (masculine and feminine, sing.)
- 3.7 Verbs - past tense
 - 3.7.1 - huwa
 - 3.7.2 - hiya
 - 3.7.3 - anta
 - 3.7.4 - anti
 - 3.7.5 - anaa
- 3.8 Verbal sentences (word order).

4. WRITTEN WORK

- 4.1 Word formation
- 4.2 Numerals (10 - 50)
- 4.3 Spelling
- 4.4 Dates
- 4.5 Names of pupils.

5. CONTINUOUS ASSESSMENT

- 5.1 Testing - oral and written.
- 5.2 Group testing
- 5.3 Assignments and projects.
- 5.4 Self Study.

6. REVISION

7. USE OF TEACHING RESOURCES

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GRADE SIX

ORAL WORK

- 1 Themes 1.1.1 The kitchen. 1.1.2 Clothes 1.1.3 Occupations
- 2 Numerals in tens (60 - 100)
- 3 Poetry:(individual/groups)
- 4 Dialogues and conversation questions and answers.
- 5 Sketches. -

READING

- 1 Model reading by teacher
- 2 Group reading
- 3 Individual reading
- 4 Silent reading
- 5 Speeches.
- 5 Colour description • Picture

LANGUAGE STUDY

- 1 Nouns relating to themes.
- 2 Numerals in tens (60 - 100)
- 3 Duals - nouns (masculine and feminine) only
- 4 Use of haadhaani and haataani.
- 5 Duals with adjectives.
- 6 Duals in nominal sentences.
- 7 Verbal sentences (word order).

WRITTEN WORK

Word formation
Numerals (60 - 100)
Spelling (nouns only).
Testing.

CONTINUOUS ASSESSMENT

Testing - oral and written
Group testing
Assignments and projects.
Self study.
Calligraphy, colour-in, murals.

USE OF TEACHING RESOURCES

ORAL WORK

Themes 1.1.1 Animals 1.1.2 Transport 1.1.3 Seasons
Numerals Ordinals (first - tenth)
Poetry
Dialogues and conversation; Questions and answers.
Sketches
Commands - Plurals.

READING

Model reading by teacher.
Group reading
Individual reading
Silent reading
Speeches.
Picture description.

LANGUAGE STUDY

Nouns relating to themes.
Short comprehensions relating to themes.
Numerals - Ordinals (first - tenth).
Use of kam - how many?
Use of kaana ; kaanat; kuntu.
Use of laysa; laysat; lasto.
Commands - Plurals
Sound Masculine Plurals 3.7.1 Nouns
3.7.2 Adjectival Phrases
Sound Feminine Plurals 3.8.1 Nouns
3.8.2 Adjectival Phrases
Broken Plurals - (a few common nouns).
Simple Idafa Construction (possession).
Translation of sentences (Arabic to English).

WRITTEN WORK

Word formation
Numerals - Ordinals
Spelling
Testing.
Short - paragraphs.
Translations of sentences Arabic to English and vice versa.

CONTINUOUS ASSESSMENT

Testing - oral and written
Group testing.
Assignments and projects.
Self study.
Calligraphy; murals

REVISION

USE OF TEACHING RESOURCES

Appendix D

INTERVIEWS

Note: Some of the following persons who were interviewed in this study are dedicated Arabic language promoters.

Muhamad Jhazbhai

Imaam Jhazbhai is an Arabic teacher and Arabic Head of Department (HOD) at the Islamic Educational Organisation of South Africa (IEOSA). He is also a volunteer lecturer at the Muslim Charitable foundation (MCF) classes. In the interview he made the following observations and suggestions on the current courses being taught:

- 1) Arabic should be a mandatory and examinable subject in the Muslim schools.
- 2) The existing Arabic curriculum needs to be revisited because it has not been reviewed since its inception.
- 3) Current Arabic instruction is a disadvantage to all Muslims.
- 4) He said the following: “An Arabic guide across the regions, from an implementation perspective, can contribute to a successful Arabic language learning curriculum change with in-service training activities.
- 5) A sensible combination to tackle the initial implementation problems faced by teachers today.
- 6) Regarding reinforcement and rewards he said the following: “We have to look for the baby in the adult.
- 7) Arabic has to be justified as a language of Islam. To master it is difficult, but we are losing the value and meaning of the heritage of Islam.

Zuleika Shah

Zuleika Shah is an Arabic teacher and use to teach at Orient Islamic School for many years. She is a volunteer at the Muslim Charitable Foundation (MCF) classes on Saturdays who teaches Arabic to beginners. In the interview she expressed the following views:

- 1) Part of the problem is that teachers are not fully equipped to respond in Arabic to students
- 2) We have separated the language from the religion. Arabic is not optional but a necessity, especially for educators. All Muslim teachers should have a vast knowledge of Arabic.
- 3) Another problem is the promotion of Urdu in place of Arabic. Urdu is a home dialect and Arabic is the language of the *Qur'an*. Arabic is a must for anyone celebrating the faith of Islam.
- 4) What the children learn in school should be taken home, but, because they are learning a language opposite to the parents, there is no speaking environment for the child to progress in Arabic.
- 5) If you come into the *din* (Religion) accept your responsibility to learn the language of the Qur'anic text. Conversion has been easy for most Muslims but no effort has been made to learn the language of Islam.
- 6) We are providing ourselves as resource material for the Arabic courses

Zubeida Docrat

Zubeida Docrat is a retired Arabic education advisor of the Department of Education and Culture. She is currently teaching Arabic at Orient Islamic school. In the interview her comments and solutions were as follows:

- 1) There is the misnomer about Arabic.
- 2) The apparent conflict is with educational drive for social consensus through values curriculum.
- 3) Since the introduction of the OBE the arts have been sidelined by the sciences.
- 4) Even if we have Arabic workshops in the schools, they are not contributable due to the low participant turnout.
- 5) There is no subject specialization and time for Arabic is very limited.
- 6) We are aware that the Arabic education does exist and maybe basic Arabic must represent a radical departure from other language schemes, but from the standpoint of logic and meaning, this is open to suggestion.
- 7) We should place more emphasis on the pursuit of understanding and change the image of the Arabic programmes.
- 8) Maybe we should go after the learner and not the reader.

Nizaam Rehman

Mr. Rehman is Subject advisor for Arabic and Urdu in Kwa- Zulu Natal. He is employed with the Department of Education and Culture.

In the interview he had the following comments:

- 1) Arabic is taught with a specific audience in mind. (Muslims).
- 2) Arabic is for cultural enhancement and moral values. Once a year during September/October cultural concerts are held in schools, called jalsa. Various regions come together and have items performed in Urdu and Arabic.
- 3) Because Arabic falls under the heritage languages in the Department of Education and Culture, his responsibility is for the promotion of Muslim culture and not the language as such.
- 4) Educators are appointed on a contractual basis on merit.
- 5) Efforts are being made to ensure that Urdu and Arabic are promoted for the purpose of appreciating various cultures and Islamic values
- 6) He indicated that different cultural groups gather to display their individual cultures through performances. For example. They play games, they dance and they have stage plays, Drama and also promote dialogue in both the Urdu and the Arabic language.

Note: When the writer of this dissertation asked when he last visited the Arabic curriculum he admitted that he was not an Arabic speaker and that his preference was Urdu promotion. However, he does recognize that Arabic is a must for the Muslim population specifically for the purpose of religion, however, we can use Urdu for religious use as well.

Farouk Sulthan

Farouk Sulthan is a Social Development worker with the South African National Zakaat Fund (SANZF). In the interview he asked questions and made the following comments and suggestions:

- 1) Why are there so many different Muslim organizations doing one service?
- 2) Why don't they pool all their resources together and function under one umbrella?
- 3) Those who sit on the board of management are promoting Arabic with regard to the old school of thought.

The writer of this dissertation told him that this was a misconception in society: that the management, 'Ulama' or council are promoting the type of Arabic being taught, but the fact was the syllabus for Arabic comes from the Department of Education and Culture.

- 1) I only attended *Madrasah* classes in Arabic because it was promoted for religious use only, but I have an award in Urdu.
- 2) My parents believe in the primary of one's own practice.
- 3) Most teachers of Arabic are not from here, but overseas. So, ...
- 4) Where do all our Arabic graduates go to after they have completed their Arabic studies? We don't see them in our schools!
- 5) I think organisations must be flexible and keep pace with the changing times. Too much emphasis is placed on identity, ethical standards and the dress code. Does all this make a difference?

- 6) What criteria are used for in-take/admittance in Muslim schools where Arabic is adequately taught?
- 7) The ASC served as the steering committee for the Arabic cause, and were good managers, but did they set realistic goals for the scope and duration of the programme? This was hardly the case, persuasion to convince the decision makers prove futile in making Arabic a unanimous repertoire.

Mawlana Kathrada

Moulana Kathrada is a member of the *Jamiatul-Ulama* who made the following remark regarding the position of the Arabic language:

“I have given a practical outlook on the issue of the Arabic language from the apartheid regime. The conclusions we did come to were, that all Muslims should systematically look at long-term trends. Specialized academicians must get involved in developing and enhancing the underdeveloped areas in Arabic. The consensus should be that Muslims should no longer make Islam merely survive, but build an Arabic speaking society. There is no reason why it should not be done.”

Mogamad Emand Gamiieldien

Mogamad is a dentist in the Berea in 3 lancers Road. His views of the Arabic language went as follows:

We should not lose focus on the grounds that are borne out for the use of Arabic. There is the misconception of this thinking that Arabic should not be for functional reasons.

Although Arabic has a strong association with Islam, it should not necessarily be associated with Islamic principles.

I think that one language should be for the Muslims, but it does not mean that it must have ascendancy over other languages, example, the Urdu language carries the same status as the Arabic language in Islam by those who feel loyal to Urdu.

Culture and religion is separated. Culture should fall within the parameters of each religion. Is the Muslim the denominator of Arabic?

I went to Summer School and learnt Arabic there, but I do not have a good command of the Arabic language because there was no reason for me to speak Arabic as the environment wasn't conducive for the Arabic cause. Women are the most important role models for the promotion of the language in the homes.

I would like to add that I follow the Naqshabandi Path of Sufism. There are 4 groups. Are you aware of the different paths that Muslims follow according to the Caliphs.

COMMENTS

A lack of its out put in Muslims and clear objectives for teaching and learning Arabic is not the only major problems. The effects of it having a considerable bearing on the problems mentioned above. Whether the recommendations are adopted for the Arabic language as the input by the suggestions, what needs to be done is to clarify this position so as to determine the appropriate manpower and material input.

Since the predicted deficiencies arise from the subjective characteristics of religious language, not of a foreign language or a second language, a plausible strategy for remedying the issue could be a national foreign language, so that it becomes more acceptable, more teachable and more experienced in use.

Appendix E

QUESTIONNAIRES

Teacher Questionnaire

1. How often are Arabic instruction methods and materials updated and/or revisited via teamwork and workshops?
2. What is the status of Arabic compared to other language programs in the school?
3. How many of the school staff are involved in Arabic instruction? Are the members alienated from other staff members?
4. How many students are enrolled in Arabic?
5. What are the performance measures and evaluation criteria?
6. What are your schools bursary requirements?
7. Does the school have a guidance program to assist learners who wish to study Arabic at a higher educational level?
8. Does the Arabic programme comply with its stated outcomes?
9. Who is responsible for the implementation of the Arabic program?
10. What is your mother tongue language?
11. Is Arabic classified as an indigenous language?
12. Why did you choose to teach Arabic?
13. Should South Africa have a unified language?
14. Is Arabic a religious language?
15. What is the relationship between language and self?
16. What is your opinion of the *Madrasah* system of recitation of the *Qur'an*?

17. Which language among African languages, including Arabic, would you prefer as the official language in South Africa?
18. Is learning Arabic a social disadvantage?
19. How keen are students to learn Arabic?
20. Is Arabic a compulsory (culture bound) school subject in Muslim schools?
21. Do you listen to radio channels promoting Arabic? If so, which ones?
22. Are you aware that more immigrants in Durban converse in Arabic than resident Muslims?
23. Should official announcements be made in Arabic?
24. What context factors effective Arabic programme impact?
25. Is the Arabic language a symbolic representation of a proposed identity?
26. How does the Arabic language relate to other languages?
27. Where is Arabic widely used? At home? At school? At work? During prayers?
28. Is Arabic taught with a special audience in mind?
29. Can you read and write Arabic?
30. Is Arabic exclusive to Islamic Principles?
31. Is the Arabic language used to influence the social upbringing of Muslims?
32. What is the future potential of the Arabic language?
33. Have you pursued the Arabic language at a tertiary level?
34. What is the educational significance of the Arabic language?
35. What is the most difficult problem encountered in teaching Arabic?
36. What is the average attendance in Arabic class lectures?

37. Do you encourage group-work during Arabic lessons?
38. Write any other comments you have about the Arabic language course or session.

LEARNER QUESTIONNAIRE

1. Did you have enough to do the work to finish your class work?
2. What is your mother-tongue?
3. Would you choose Arabic as a learning subject?
4. Did you understand what you were supposed to do?
5. Did you ask someone to explain the work to you?
6. Was the explanation given clear enough for you to continue?
7. How did you find the session? Was it interesting? Was it boring?
8. Did you learn anything new?
9. Was the explanation you were given, clear enough for you to do your work?
10. Would you rather have had some written instructions?
11. What was your most difficult problem (reading, writing, listening or speaking)?
12. Do you like working in a group session or do you prefer working alone?
13. How well were you able to concentrate throughout the session?
14. What is the average attendance in your class?
15. Here is a space for writing any other comments about the session or work you are/or were doing.

PARENT QUESTIONNAIRE

1. How many African languages have a uniformity of words in the Arabic language?
2. Should there be a completely new grammatical structure compiled to create a new more functional language of unity?
3. What is the significance of the Arabic as a religious and sacred code?
4. What are your views on Arabic for religious use only?
5. Do you consider Arabic important? What is your view?
6. Do you think it is essential to have knowledge of Arabic in a Muslim home?
7. How has the *Madrasah* system promoted Arabic?
8. Are you or your spouse engaged in Arabic language study?
9. To what extent has education improved the output of Arabic socio-linguistically?
10. How often do you engage yourself with Arabic literature?
11. How often do you visit and or attend the *Madrasah*? Do you attend the Arabic classes?
12. How do Muslims get motivated to accept Arabic as a *lingua franca*?