



به نام خداوند بسیار بخشنده همیشه بخشنده



فصلنامه هنر زبان

مجله علمی بین‌المللی و چندزبانه «هنر زبان» باهدف انتشار پژوهش‌های اصیل با موضوع‌های مرتبط به حوزه زبان‌شناسی و زبان به‌صورت دسترسی آزاد منتشر می‌گردد. داوری محتوای ارسالی دراین نشریه به‌صورت دوسویه کور خواهد بود و به‌طور معمول چهل و پنج روز زمان نیاز دارد. این فصلنامه به‌صورت چاپی و الکترونیکی منتشر می‌شود و انتشار نسخه الکترونیکی برای نویسندگان هزینه‌ای ندارد. عنوان نشریه «هنر زبان» نامی است که به مطالعات حوزه‌های هنری زبان داده شده‌است. از نظر سنتی، هنر زبان به دو حوزه ادبیات و زبان مربوط می‌شود و زبان نیز خود به دو زیرشاخه زبان‌شناسی و زبان تقسیم می‌شود. دراین مجله در حوزه‌های یادشده، مقاله‌ها به‌اختیار نویسنده (گان) به زبان‌های فارسی، انگلیسی، عربی، روسی، فرانسه و تاجیکی پذیرفته می‌شوند.

براساس مجوز شماره ۷۷۰۰۹ مورخ ۱۳۹۴/۱۱/۲۶ و با تأیید معاون امور مطبوعاتی و اطلاع‌رسانی وزارت فرهنگ و ارشاد اسلامی، این مجله به‌عنوان مجله علمی اجازه نشر یافت.

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راهنمای نگارش و شرایط پذیرش مقاله یا گزارش

- زبان نگارش به‌اختیار نویسنده (گان) می‌تواند فارسی، انگلیسی، عربی، فرانسه، روسی و یا تاجیکی باشد.
- محتوای ارسالی به مجله باید حاصل تحقیق، پژوهش و یا ترجمه نویسنده (گان) باشد.
- محتوای ارسالی در مجله دیگری به‌چاپ نرسیده و هم‌زمان به مجلات داخلی و خارجی ارسال نشده باشد. مجله، ترجمه را به‌شرط ارسال مقاله اصلی به هیئت تحریریه مجله و ارجاع به مجله اصلی می‌پذیرد.
- ساختار محتوای ارسالی می‌تواند مقاله یا گزارش باشد و باید دارای عنوان، چکیده بین ۱۰۰ تا ۱۵۰ کلمه و واژگان کلیدی از ۳ تا ۷ کلمه، مقدمه، متن اصلی، نتیجه‌گیری و فهرست منابع باشد. قابل‌ذکر است محتوای ارسالی فارغ از زبانش باید دارای عنوان، چکیده و واژگان کلیدی به زبان انگلیسی روان نیز باشد. حجم مناسب متن برای گزارش به طور متوسط بین ۱۵۰۰ تا ۲۵۰۰ کلمه و برای مقاله ۲۵۰۰ تا ۵۰۰۰ واژه است.
- صفحه عنوان مقاله: دارای عنوان کامل مقاله، نام و نام‌خانوادگی، دانشگاه و مرتبه علمی، تلفن و رایانامه (دانشگاهی) نویسنده (گان) باشد.
- ارجاعات در متن مقاله: در میان دو کمانک (،)، شامل نام‌خانوادگی نویسنده، سال انتشار منبع و شماره صفحه باشد (خانلری ۲۰۱۳، ۹۲).
- منابع مورد استفاده در متن براساس استاندارد هاروارد تنظیم شوند:
- کتاب: نام‌خانوادگی، نام، تاریخ انتشار (داخل پرانتز)، عنوان اثر اصلی و فرعی (مورب یا ایتالیک)، محل نشر: ناشر، صفحه.
- مقاله: نام‌خانوادگی، نام و تاریخ انتشار داخل پرانتز، عنوان مقاله، نام مجله یا مجموعه مقالات (مورب)، دوره یا سال و شماره برای مجله، محل نشر و ناشر، صفحه شروع و صفحه پایان مقاله.
- منابع اینترنتی: نام‌خانوادگی، نام، عنوان اثر، نشانی کامل پایگاه اینترنتی، تاریخ مراجعه به سایت.
- مجله حق رد یا چاپ و ویرایش محتویات ارسالی را برای خود محفوظ می‌داند.
- فایل پذیرش‌شده با فرمت ورد ۲۰۰۷ است که کل متن به‌صورت تک‌ستونی و در سایز A4 با حاشیه ۲/۵۴ سانتیمتر از همه‌طرف تایپ شده و اندازه فونت انتخابی برای همه زبان‌ها ۱۱ باشد. نوع فونت در زبان فارسی (B Lotus)، زبان عربی (Adobe Arabic) و زبان انگلیسی (Times New Roman) باشد. فواصل بین تمام خطوط مقاله ۱ واحد باشد، بعد و پیش از پاراگراف فاصله‌ای نباشد.
- مقاله تنها با ارسال به سایت مجله: <http://www.languageart.ir> پذیرفته می‌شود.

فصلنامه «هنر زبان» علاوه بر سایت مجله در پایگاه‌های مختلف معتبر داخلی و بین‌المللی که نام و نشان آن‌ها در این صفحه و همچنین در فهرست ایندکس سایت موجود است، نمایه شده و مقالات آن به صورت آزاد قابل دسترسی است.



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مكانة الألفاظ الحضارية في المعاجم المدرسية العربية - قراءة وصفية في الرصيد المعجمي -

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مستخلص

تختلف طبيعة المداخل المعجمية وعددها تبعاً لطبيعة المعجم، ونوعية القارئ المستهدف؛ فكما تضم المعاجم العامة المفردات التي يتم تداولها بين جميع الناطقين باللغة في شتى الخطابات، تشتمل المعاجم المتخصصة على المصطلحات العلمية التي يتواصل بها أهل الاختصاص في مختلف حقول المعرفة الإنسانية، وإضافة إلى هذين النوعين من المداخل نجد نوعاً ثالثاً هو الألفاظ الحضارية التي تسعى المعاجم الحديثة إلى إيرادها في متونها؛ قصد رفع حصيلة المتكلمين اللغوية، ولإثبات التلاميذ منهم. وفي هذا السياق تأتي هذه الدراسة التي تهدف إلى تحليل متون المعاجم المدرسية، وكشف دور مضمونها في تنمية لغة المتعلم اللغوي، وإبراز أهميتها المعرفية؛ وذلك بالوقوف على مدى إلمام المعاجم المدرسية العربية بالألفاظ الحضارية، وتسجيل مدى مواكبتها للتقدم العلمي والحضاري بإيراد هذه المفردات الخاصة، وضبط معانيها، وتعريف النشء بمدلولاتها، قصد تقليص الفجوة الكبيرة بين لغة البيت والشارع، وما يتلقاه التلميذ في المدرسة.

الكلمات الأساسية: الألفاظ الحضارية، الرصيد المعجمي، المعاجم المدرسية، اللغة، المعرفة.

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مقدمة

تسعى المعاجم المدرسية إلى تزويد الناشئة بالرصيد اللغوي الوظيفي الذي يسمح لهم بالتواصل مع أفراد الجماعة اللغوية بكل يسر، ويعرفهم بالمفردات والألفاظ الحضارية التي يستعملونها يوميا في البيت والشارع والمدرسة، وغيرها من مجالات الحياة، وفي هذا السياق يأتي هذا البحث الذي نروم من خلاله بيان منزلة الألفاظ الحضارية في بناء المعاجم المدرسية العربية؛ من خلال تحديد مكانة هذه المفردات الخاصة في بناء الرصيد المعجمي لهذا النوع من المعاجم الموجه أساسا لفئة المتدربين؛ الذين يحتاجون رصيда لغويا يناسب مستواهم العقلي، ويستجيب لرغباتهم اللغوية، ويحقق أهدافهم المعرفية، مع تحليل مدى اهتمام المعجميين بهذا النمط من المداخل المعجمية في هذه المعاجم التعليمية.

الألفاظ الحضارية:

أ- المصطلح:

اختلفت المصطلحات الدالة على الألفاظ الحضارية¹ في الثقافة العربية؛ فجمهور اللغويين العرب ينعتها بألفاظ الحضارة باستخدام الإضافة، مثلما نجده عند محمود تيمور (تيمور ١٩٧٢، ٤٠٦)، ومجمع اللغة العربية بالقاهرة في "معجم ألفاظ الحضارة ومصطلحات الفنون" (مجمع اللغة العربية، ١٩٨٠، هـ)، وشهادة الخوري (الخوري ٢٠٠٧، ١٦٩)، وعلي القاسمي (القاسمي ٢٠٠٩، ٥٩)، وغيرهم، أو الألفاظ الحضارية (مطلوب، ١٩٨٨) باستخدام الوصف بالنسبة للمجمع العلمي العراقي، وينعتها مجمع اللغة العربية الأردني بألفاظ الحياة العامة؛ وهذا ما يجسده "معجم ألفاظ الحياة العامة في الأردن".

ب- المفهوم:

تماشيا والمستجدات والمفاهيم المعاصرة أصبحت ألفاظ الحضارة من الأمور التي تلقى عناية كبيرة من لدن واضعي المعاجم اللغوية، ولهذا الغرض اتخذ مفهوم ألفاظ الحضارة عدة تعريفات نسوقها في بعض الآراء، ومنها أن "ألفاظ الحضارة ضرب آخر من المصطلحات اللغوية، وقد تكون معالجتها أعم من معالجة المصطلح العلمي، والإجماع عليها ليس بالأمر الهين" (مدكور، ١٩٤٦).

كما يتجلى هذا الرأي لدى رائد من رواد البحث في ألفاظ الحضارة، فقد عرفها محمود تيمور بالقول: "اللفظ الذي يشيع على أوسع نطاق في محيط الجمهور العام لتسمية أسباب الحياة في البيت والسوق، فهو قاسم مشترك أعظم في كل فروع المعرفة والثقافة والصناعة والتجارة والعلوم البحتة والعلوم الاجتماعية والإنسانية والفنون والآداب، ذلك قيام الجمهور في التعبير عن حياته وبيئته وعلاقاته بما حوله وبمن حوله ويستمد عناصره من كل علم وفن ومعرفة" (تيمور ١٩٧٢، ٤٠٦).

وعليه يتراءى لنا أن ألفاظ الحضارة اتخذت لنفسها عدة مجالات متنوعة، أقرتها بعض المجامع العربية على غرار مجمع اللغة العربية في القاهرة الذي أصدر "معجم ألفاظ الحضارة ومصطلحات الفنون" الصادر عام ١٩٨٠م، والذي تضمن قسمين هما:

- ألفاظ الحضارة، وقد شمل: الثياب، والمأكولات، والمنزل، والأدوات المنزلية، والأماكن، والمكتب، والمركبات، والحرف، والصناعات، والتربية الرياضية، وبعض الألفاظ المتنوعة.

- مصطلحات الفنون وهي: فن التصوير، ومذاهب الفن الحديث، وفن النحت، وفن المرسومات، والخزف، والرقص، والموسيقى، والسينما.

وكذلك شأن المجمع العلمي العراقي والكراس الذي أصدره سنة ١٤١٣هـ الموافق لعام ١٩٩٣م تحت اسم "ألفاظ حضارية محدثة" وقد رتب ألفاظه ترتيبا ألفبائيا بذكر الشائع منها في العراق، فضلا عن الأصل الأجنبي للكلمة التي يستعملها المتحدثون (مطلوب ٢٠٠٣، ٦٠٣).

¹ Civilization words

ج- خصائصها:

يمكن توضيح مميزات ألفاظ الحضارة في السمات الآتية:
 - ألفاظ الحضارة هي في أصلها مصطلحات علمية وضعتها وتداولتها فئة من المختصين في علم من العلوم أو فن من الفنون ثم شاعت وأصبحت كلمات عادية على السنة العامة؛ أي هي ألفاظ شائعة في الاستعمال.
 - إن ألفاظ الحضارة هي في الأصل أسماء منجزات ذات وجود مادي تجسد ثقافة المجتمع (القاسمي ٢٠٠٩، ٦١).

- تتميز هذه الألفاظ بالكثرة والذيق في البيئة الاجتماعية على اعتبار المعجم مرآة ما يحدث في المجتمع.
 - صعوبة الحصر والتحديد لاشتمالها على مختلف الفنون والعلوم والمعارف.
 - ألفاظ الحضارة هي الألفاظ المفضلة؛ أي الكلمات العربية الفصيحة التي تحل محل الألفاظ الأجنبية، أو العامة (مطلوب ١٩٨٨، ٦).
 - تمثل ألفاظ الحضارة اللغة المشتركة (الجامعة) التي تتواصل بها عدة أقطار عربية من المشرق والمغرب العربي.
 - أنها ليست حوشية أو مهجورة، ولم تختف باختفاء مدلولاتها، أو دالة على أشياء لم تبق لها في الحياة المعاصرة دلالات معاصرة (مطلوب ٢٠٠٣، ٦٠٨).

د- معايير تحديدها:

انقسم اللغويون في تحديد ألفاظ الحضارة إلى فريقين، رأى الفريق الأول أنها سميت بالألفاظ العلمية؛ أي إن شيوع اللفظ هو المعيار لاعتباره من ألفاظ الحضارة، بغض النظر عن المجال العلمي الذي ينتمي إليه (تيمور ١٩٧٢م، ٤٠٦).

أما الفريق الثاني فإن يؤكد على مدى استعمال الشيء المسمى في الحياة العامة للإنسان وليس شيوع اللفظ وانتقاله من المعجم الخاص إلى المعجم العام؛ أي أنهم غلبوا الجانب العلمي أو الحضاري على الجانب اللغوي في معيارهم لتحديد ماهية ألفاظ الحضارة، وعليه يمكن تحديد معيارين اثنين لضبط ماهية ألفاظ الحضارة هما:

معيير الشيوخ:

سعى بعض اللغويين إلى تحديد ماهية الألفاظ الحضارية انطلاقاً من تداولها وشيوعها في الحياة العامة، ومنهم محمود تيمور وهو من رواد البحث في ألفاظ الحضارة، فقد عرّف اللفظ الحضاري بأنه "اللفظ الذي يشيع على أوسع نطاق في محيط الجمهور العام لتسمية أسباب الحياة في البيت والسوق، فهو قاسم مشترك أعظم في كل المعرفة والثقافة والصناعة والتجارة والعلوم البحتة والعلوم الاجتماعية والإنسانية والفنون والآداب، ذلك أن قيام الجمهور في التعبير عن حياته وبيئته وعلاقاته بما حوله وبمن حوله يستمد عناصره من كل فن ومعرفة" (تيمور ١٩٧٢م، ٤٠٦)؛ فالمعيار الأساس هنا هو شيوع اللفظ على أوسع نطاق، أما مجال اختصاص الألفاظ الحضارية فليس معياراً لأنها تنتمي إلى جميع فروع المعرفة.

معيير الاستعمال:

ينطلق بعض اللغويين لتحديد ماهية ألفاظ الحضارة من ربط تلك الألفاظ باستعمال الإنسان لها في حياته العامة، وليس على شيوع اللفظ وانتقاله من المعجم الخاص إلى المعجم العام، وفي هذا يقول عبد الكريم خليفة رئيس مجمع اللغة الأردني "ونحن عندما نتحدث عن ألفاظ الحضارة في مشروعنا المعجمي في الوقت الحاضر، فإننا نعني جميع الألفاظ التي يستعملها الإنسان العربي في حياته العامة من مأكّل ومشرب وملبوسات وما يتعلق بها، ومن منزل وأدوات منزلية وأثاث وما يتعلق بشؤون البيت، وكذلك أسماء الأماكن العامة والخاصة وما يتعلق بها، والمكاتب وأجهزتها والمركبات وما يتعلق بها، والحرف وأنواعها، والمهن والصناعات وأدواتها، والمواد المستعملة فيها وكذلك ما يتعلق بالتربية الرياضية وأنشطتها، وجوانب الحياة الفنية، ومجالات الترويح والزينة ويتعدى هذا المدلول التعبير عن الأدوات والأشياء المادية إلى التعبير عن الحياة الثقافية في التعامل بين الأفراد والجماعات في حياتهم اليومية، وفي لغة مختلف وسائل الاتصال الجماهيرية (خليفة ١٩٨٩، ٨٢).

وفي الواقع لا يوجد تعارض بين الرأيين؛ ذلك أنَّ الاستعمال هو السبيل إلى الشيوع، فالكلمة لا تشيع إلا إذا استعملها الناس في حراكهم المعيشي والاجتماعي (وحيد دويدري ٢٠١٠، ٣١٥)، ومما لاشك فيه أنَّ هناك علاقة وثيقة بين الشيوع والاستعمال؛ فهذا الأخير يحقق للفظ انتشارا واسعا بين المتكلمين.

هـ- مصنفاتها:

يرى علي القاسمي أنَّ الشاعر العراقي معروف الرصافي يعد أول من أَلَف في مجال ألفاظ الحضارة؛ فقد نشر معجما كاملا بعنوان "الآلة والأداة وما يتبعها من الملابس والمرافق والهنات" سنة ١٩١٩م، قبيل إنشاء أول مجمع لغوي عربي (القاسمي ٢٠٠٩، ٧٩)، كما نجد من بين المهتمين بألفاظ الحضارة في الوطن العربي أحمد تيمور الذي نشر بحثا في مجلة العلمي العراقي عام ١٩٢٢ عنوانه "تفسير الألفاظ العباسية في نشوار المحاضرة"، ومن بين الرواد الأوائل أيضا أحمد لطفي السيد رئيس مجمع فؤاد الأول (١٩٤٥-١٩٦٣) الذي دعا إلى إنشاء لجنة ألفاظ الحضارة في المجمع، كما اقترن محمود تيمور نجل أحمد تيمور بألفاظ الحضارة منذ التحاقه بمجمع القاهرة ١٩٥٠؛ إذ قام بنشر قوائم بألفاظ الحضارة باللغة الإنجليزية ومقابلاتها العربية في عدة دوريات عربية، منها مجلة "اللسان العربي" بالمغرب، ثم نشر معجمه الخاص بتلك الألفاظ في عام ١٩٧٢م، كما أصدر مجمع اللغة العربية بالقاهرة "معجم ألفاظ الحضارة ومصطلحات الفنون" عام ١٩٨٠م، ووضع المجمع العلمي العراقي مصنف "ألفاظ حضارية" سنة ١٩٩٣م؛ والذي رصد طائفة الألفاظ الحضارية التي أحدثت في هذا العصر لمقاصد وأغراض جديدة نشأت في المجتمع العربي من تطور الحياة وتجدد شؤونها، وتنوع وسائلها في مختلف جوانبها، ورصد مجمع اللغة العربية الأردني ألفاظ الحياة العامة في "معجم ألفاظ الحياة العامة في الأردن سنة ٢٠٠٧م، ونشر المجلس الأعلى للغة العربية بالجزائر "معجم ألفاظ الحياة العامة في الجزائر" عام ٢٠٢٠م.

استيعاب المعاجم المدرسية للألفاظ الحضارية:

يمكن رصد مدى استيعاب المعاجم المدرسية للألفاظ الحضارية انطلاقا من تتبع الرصيد المعجمي^١ لأربعة حقول دلالية وثيقة الصلة بوسط التلميذ والمتعلم، وهي: حقل الأواني والآلات المنزلية، حقل الأدوات المدرسية والمكتبية، حقل مفردات كرة القدم، حقل وسائل النقل في ستة معاجم مدرسية هي: القاموس المدرسي لعلي بن هادية وبلحسن البليش والجيلالي بن الحاج يحي (١٩٨١)، والهدى قاموس (عربي-عربي) لإبراهيم قلاني (١٩٩٧)، والمجاني المصور لجوزيف إلياس (٢٠٠٠)، المفصل (قاموس عربي للتلاميذ والطلاب) لعزة عجان (٢٠٠١)، والمعجم الكافي، ومتقن الطلاب.

أ- حقل الأواني والآلات المنزلية:

يمكن ملاحظة تسجيل وجود مفردات حقل الأواني والآلات المنزلية انطلاقا من الجدول الإحصائي الموالي:

اللفظ الحضاري	القاموس المدرسي	الهدى	المجاني المصور	المفصل	المعجم الكافي	متقن الطلاب
ثلاجة	+	+	+	+	+	+
طباخة	-	+	-	-	+	-
خلاط	-	-	-	-	-	-
طقم	+	-	-	+	-	-
عضارة	-	-	+	+	+	+
كسّارة	+	+	+	+	+	+
كاظمة	-	-	-	-	+	-
فاكهية	-	-	-	-	-	-
مكيّف	+	+	+	+	+	-

¹ Lexical vocabulary

اللفظ الحضاري	القاموس المدرسي	الهدى	المجاني المصور	المفصل	المعجم الكافي	متقن الطلاب
مكواة	+	+	+	+	+	+
تلفزيون	+	+	-	-	-	+
مذياع	+	-	+	+	+	+
المجموع	7	6	6	7	8	6
النسبة	%58.33	%50	%50	%58.33	%66.66	%50

مما سلف يتضح أنَّ معجم الكافي تضمن ثلثي المفردات المتعلقة بالألوان والأثاث، وتلاه المعجم المفصل والقاموس المدرسي، أما المعجم الثلاثة الباقية فأغفلت نصف عدد المفردات؛ فمن بين اثنا عشر مفردة وردت ستة ألفاظ حضارية فقط؛ على الرغم من أنَّ التلميذ يرى ويستعمل الألوان والأثاث في حياته اليومية منذ نعومة أظفاره، ولكن من المؤسف أنَّ يجدها في متن المعجم المدرسي؛ ولعل هذا السبب يؤدي به إلى العزوف عن توظيف المعاجم في العملية التعليمية؛ لأنها- كما لاحظنا- تصبح في نظره غير وظيفية؛ فهي لا تمده بما يحتاجه من مفردات ومعانٍ يحتاجها في وسطه المعيشي.

ب- حقل الأدوات المدرسية والمكتبية:

يمكن تتبع متون المعاجم المدرسية المدروسة، وتسجيل النتائج الآتية:

اللفظ الحضاري	القاموس المدرسي	الهدى	المجاني المصور	المفصل	المعجم الكافي	متقن الطلاب
مجلة	+	-	+	+	+	+
مفكرة	+	-	-	+	+	-
حاسوب	-	-	-	-	-	-
طابعة	-	-	-	-	+	-
ناسوخ	-	-	-	-	-	-
مكتب	+	+	+	+	+	+
مموج	-	-	-	-	-	-
ميكروفون	-	-	-	-	-	-
ماسح ضوئي	-	-	-	-	-	-
ناسخة	-	+	-	-	+	+
هاتف	+	+	+	+	+	+
مكبرة	-	-	-	-	+	+
قرص مضغوط	-	-	-	-	-	-
شبكة	-	-	-	-	-	-
قاعة مشابك	-	-	-	-	-	-
مقرضة/ مقرض	+	+	-	+	-	-
حاملة أختام	-	-	-	-	-	-
ختم	-	+	+	+	+	+
المجموع	5	5	4	6	8	6
النسبة	%27.77	%27.77	%22.22	%33.33	%44.44	%33.33

وليس حقل الأدوات المدرسية والمكتبية بأحسن حال من سابقه؛ فأفضل رصيد معجمي كان في المعجم الكافي الذي تضمن ثمانية ألفاظ حضارية من مجموع ثمانية عشر لفظاً حضارياً، واشتمل كل المجاني المصور ومتقن الطلاب على ثلث الألفاظ الحضارية فقط، أما القاموس المدرسي والهدى فتجاوزا ربع الرصيد بقليل، في حين كان رصيد المجاني المصور ضئيلاً من حيث الألفاظ الحضارية؛ فقد تضمن أربعة ألفاظ فقط، ولاشك أن هذه النسب الضئيلة تبين بجلاء إغفال واضعي المعاجم المدرسية للألفاظ الحضارية في حقل الأدوات المدرسية والمكتبية، فمن غير المعقول ألا يساعد المعجم التلميذ على معرفة مفردات ومعاني ألفاظ حضارية يستعملها يومياً في نشاطاته التعليمية.

ج- حقل كرة القدم:

من خلال الدراسة الإحصائية لمفردات "مجال كرة القدم"، تم التوصل إلى هذه النتائج:

اللفظ الحضاري	القاموس المدرسي	الهدى	المجاني المصور	المفصل	المعجم الكافي	متقن الطلاب
كرة القدم	-	+	+	+	-	-
تسلل	+	-	+	+	+	-
الحكم	-	-	+	+	+	-
المهاجم	-	-	-	-	-	-
الشوط	+	-	+	+	+	-
ضربة الجزاء	-	-	-	+	-	-
العرقلة	+	-	-	+	+	-
المباراة	+	-	+	+	-	-
المرمى	+	-	-	+	+	+
الهدف	+	+	+	+	-	-
الكأس	-	-	-	-	-	-
التماس	+	-	-	-	-	-
ركنية	-	-	-	-	-	+
المجموع	7	2	6	9	5	2
النسبة	53.84%	15.38%	46.15%	69.23%	38.46%	15.38%

وإذا انتقلنا إلى حقل ألفاظ كرة القدم وجدنا القاموس المفصل يرصد أكثر من ثلثي الرصيد المحتمل، تلاه القاموس المدرسي بنسبة تجاوزت النصف، وجاء المجاني المصور بتسعة ألفاظ من أصل ثلاثة عشر لفظاً حضارياً، واحتوى الكافي على أكثر من ثلث العدد، بينما كان رصيد ألفاظ الحضارة الخاصة بكرة القدم في الهدى ومتقن الطلاب ضعيفاً جداً؛ إذ لم يشتملا إلا على لفظين فقط.

ويحق لدارس متون المعاجم السالفة الذكر أن يستغرب أمام هذا الوضع؛ فكيف يعقل أن يمارس الطفل العربي كرة القدم منذ الصغر، ويشاهد مبارياتها أسبوعياً في مختلف وسائل الإعلام، ومع هذا يفتقر المعجم المدرسي لمعظم الألفاظ الحضارية المتداولة في هذه اللعبة الشعبية.

د- حقل وسائل النقل:

سجلت الدراسة الإحصائية لمفردات مجال "وسائل النقل" النتائج الموالية:

اللفظ الحضاري	القاموس المدرسي	الهدى	المجاني المصور	المفصل	المعجم الكافي	متقن الطلاب
دراجة	+	+	+	+	+	+
حافلة	+	+	+	+	+	+

اللفظ الحضاري	القاموس المدرسي	الهدى	المجاني المصور	المفصل	المعجم الكافي	متقن الطلاب
دراجة نارية	+	+	+	-	-	-
سيارة	+	+	+	-	+	+
سيارة أجرة	-	-	+	-	-	-
طائرة	+	+	+	-	+	+
مروحية	-	-	-	-	+	-
قارب	+	+	+	+	+	+
مترو	-	-	-	-	+	-
ترامواي	-	-	-	-	-	-
عابرة	-	-	-	-	-	-
نقالة	-	+	-	-	-	-
الشاحنة	+	+	+	+	+	+
مصعد هوائي	-	-	-	-	-	-
باخرة	+	-	+	+	+	+
اليخت	+	+	+	+	+	+
زورق	+	+	+	+	+	+
غواصة	+	+	+	+	+	+
بارجة	+	+	+	+	+	+
المجموع	12	12	13	9	13	11
النسبة	%63.15	%63.15	%68.42	%47.36	%68.42	%57.89

وفي حقل وسائل النقل يمكن ملاحظة إدراج المجاني المصور والمعجم الكافي لقراءة ٧٠% من الألفاظ الحضارية المتعلقة بوسائل النقل، واشتمل القاموس المدرسي والهدى بدورهما على قرابة ثلث الرصيد المحتمل، وجاء متقن الطلاب خامساً؛ إذ اشتمل على ١١ لفظاً حضارياً من مجموع عشرين لفظاً، وحل المفصل أخيراً لاكتفائه بتسع مفردات فقط.

وما يلاحظ أنَّ المعاجم المدرسية محل الدراسة قد أدرجت نسبياً-خلافًا للحقول السابقة- الألفاظ الحضارية الخاصة بوسائل النقل؛ ولعل ذلك راجع لقدم تداول هذه المفردات في حياة المتعلم العربي؛ فهي في معظمها تعود إلى القرن الماضي؛ على غرار: الدراجة، والسيارة، والطائرة، والشاحنة، وغيرها، أما الألفاظ الدالة على المستحدث منها فغائب من رصيد هذه المعاجم، مثلما هو الحال في: مترو، ترامواي، مصعد هوائي.

نتائج واقتراحات:

لعل من أسباب عدم إدراج الألفاظ الحضارية في رصيد المعاجم المدرسية محل الدراسة هو اعتماد واضعيها على النقل من المعاجم السابقة؛ وهذا ما قصده المعجمي إبراهيم بن مراد حين كشف أنَّ المعاجم العربية العامة- قديمها وحديثها- بُنيت على النقل، وخاصة عن المعاجم السابقة (بن مراد ٢٠٠٣، ٨٠٢)؛ وبالتالي فالمدونات التي عاد إليها المعجميون غير ملائمة للجمع؛ فهي غير مناسبة بتاتا للغة المستهدفة؛ لأنها وبكل بساطة "انطلقت من تصور غير دقيق لم يكن مبنياً على دراسة ميدانية إحصائية لمعرفة حاجات المتعلم بعد تحديد مستواه ونوعيته والهدف من تعليمه، ومن الصيغ والمفاهيم التي يستخدمها بالفعل أو هو في حاجة إلى استخدامها في مختلف أغراض الحياة" (الودغيري ٢٠٠١، ٢٣٤).

إنَّ مشكلة عدم استيعاب المعاجم المدرسية لألفاظ الحضارة ليست وليدة اليوم، بل هي قدمية نشأت أساساً عن التحديد الجغرافي عند الجمع، ثم عن اعتماد مدونة قاموسية وإهمال النصوص الحديثة، إضافة إلى نبذ الدارجات في ظل الثنائيات اللغوية (بكال وبوعمره ۲۰۱۳، ۱۰۹).

سبل تنمية رصيد الألفاظ الحضارية في المعاجم المدرسية:

بغية الارتقاء برصيد المعجم المدرسي، وجعله متضمناً لشتى الألفاظ الحضارية التي يتداولها المتعلم في حياته وجب الاهتمام بالمدونة المعجمية التي تمثل الرصيد المعجمي المجمع من النصوص، ولا نعني بالنصوص المعاجم المدونة بل يقصد بها الوثائق التي لم تحرر لغايات قاموسية باللغة التي يراد وصفها؛ وهي جامعة لكل ما يكتب في مختلف مجالات النشاط الفكري: من أدب وصحافة وعلم وسياسة واقتصاد وإدارة وفنون على اختلافها، وينبغي أن تراعى في النصوص أنيتها فيطبق من مقياس الزمن ما يجعلها معاصرة بحق (بن مراد ۲۰۰۳، ۸۰۳).

ولتحقيق هذه الغايات التربوية والبيداغوجية لابد من:

- تنويع وتوسيع لائحة المصادر المنتقاة؛ أي مسح المادة اللغوية الموجودة خارج المعاجم، وتنويع المجالات.
- مسح الكتب والمجلات والنشرات والصحف وقصص الأطفال والمسرحيات ومختلف العلوم حتى يشمل المعجم بنيات ودلالات وأساليب متنوعة تمكن المتعلم من الفهم والتعبير بكيفية سليمة.
- اللغة الموصوفة يجب أن تمثل اللغة المشتركة التي تقوم بدور التواصل والتفاهم في شتى المجالات.
- التركيز على الزمن الأقرب؛ أي ينبغي أن تكون الفترة الزمنية ذات ارتباط وثيق بالزمن الحالي، وممثلة لما هو شائع.

- ضرورة مواكبة المعاجم المدرسية للتطور الاجتماعي والسياسي والاقتصادي والثقافي المحيط بالمتعلم، فتكوين المتن اللغوي يجب أن توجه حركية النسق اللغوي الذي ينتج كلمات واستعمالات جديدة تطبعها روح العصر (الخلوفي ۲۰۰۷، ۱۷۱).

وهكذا يتجلى بوضوح أنَّ المعاجم المدرسية محل الدراسة لا تخدم التلاميذ والطلاب والمبتدئين ولا تساعدهم على تنمية رصيدهم اللغوي الوظيفي؛ إذ لا تشذ هذه المصنّفات على باقي المعاجم الأخرى، ويصدق عليها توصيف عبد القادر الفاسي الفهري الذي رأى أنَّ الصناعة المعجمية العربية "قاصرة عن تلبية حاجات مستهلكها لا تغطي المادة المعجمية الجديدة، ولا المعاني الجديدة للمفردات، ولا تهتم لجوانب النطق والصرف والتركيب والدلالة بصفة نسقية منتظمة، وإثماً تورد ما أورده المعاجم القديمة من مداخل دون الاهتمام بالأرصدة اللغوية الحديثة أو بالمادة اللغوية المتداولة حديثاً" (الفاسي الفهري ۱۹۸۶، ۱۳).

ولكن على الرغم من ذلك يجب ألا ننكر الجهود التي تقوم بها الهيئات والأفراد للنهوض بصناعة المعاجم، ومن ذلك نشاط الجمعيات المعجمية العربية؛ على غرار الدور الكبير الذي تؤديه الجمعية المعجمية العربية بتونس؛ التي تأسست عام ۱۹۸۳م، بهدف الاهتمام بقضايا المعجم العربي قديماً وحديثاً في مستوى التنظير والتطبيق، ولتحقيق ذلك عملت على عقد ندوات في هذا المجال، كما ساهمت في النهوض بالمسائل المعجمية من خلال إصدار المجلة المتخصصة "مجلة المعجمية" التي نُشر عددها الأول عام ۱۹۸۶م، وكذلك الجمعية المعجمية المغربية التي يرأسها المعجمي عبد الغني أبو العزم، عقدت عدة ندوات حول قضايا المعجم العربي، سواء أكان عاماً أم متخصصاً، وأصدرت أعمالها في مجلة "الدراسات المعجمية" التي بدأ أول ظهور لها عام ۲۰۰۲م، وكل هذه الإسهامات سيكون له انعكاس إيجابي على الصناعة المعجمية العربية؛ يجعلها تستجيب لمبادئ وأسس الصناعة المعجمية الحديثة.

خاتمة:

مما سلف يمكن القول أنَّ المعاجم المدرسية العربية لازالت بعيدة عن مواكبة الحداثة في شتى مظاهرها؛ فهي لا تسجل مختلف ألفاظ الحضارة، ولا تتضمن المفردات المتعلقة بمستجدات العصر، ولا يزال رصيدها المعجمي جامداً متوقفاً عند حدود معينة، ولا يكلف واضعوها أنفسهم عناء تسجيل الرصيد اللغوي الوظيفي الذي يحتاجه التلميذ في مراحل تعلمه، بل يكتفون في غالب الأحيان بتسجيل مفردات تجاوزها الزمن، ورصد دلالات غيّرتها الظروف الاقتصادية والاجتماعية، مع اكتفائهم بالنقل من المعاجم العامة القديمة؛ ولعل من أسباب ذلك انعدام التخصص، وعدم الإلمام بأسس الصناعة المعجمية، وطغيان العمل الفردي.

ولكي تؤدي المعاجم المدرسية الدور المنوط بها لغويًا ومعرفيًا لابد أن تخضع لضوابط منهجية دقيقة، سواء في مصادر الجمع، أو آليات الوضع؛ حتى تكون هذه المصنّفات خير وسيلة يعتمد عليها المتعلم في تحصيل الألفاظ الحضارية المتزايدة في عصرنا، ويدرك معناها، وفي ذلك تقليص للهوة الواسعة بين لغة البيت والشارع، ولغة المدرسة.

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جایگاه اصطلاحات فرهنگی در فرهنگنامه‌های مدارس عربی خوانش توصیفی از پیکره واژگانی

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ماهیت و تعداد مدخل‌های واژگانی بسته به ماهیت فرهنگنامه و خواننده هدف متفاوت است. همانطور که فرهنگنامه‌های عمومی شامل واژگانی هستند که توسط همه گویندگان یک زبان در گفتمان‌های مختلف استفاده می‌شوند، فرهنگنامه‌های تخصصی شامل اصطلاحات علمی مورد استفاده متخصصان در زمینه‌های مختلف دانش بشری هستند. علاوه بر این دو نوع مدخل، نوع سوم نیز وجود دارد: اصطلاحات فرهنگی، که فرهنگ‌های لغت مدرن تلاش می‌کنند تا آنها را در متون خود بگنجانند تا گنجینه زبانی گویندگان، به ویژه دانش‌آموزان، را غنی‌تر کنند. هدف این مطالعه، تحلیل محتوای فرهنگ‌های لغت مدارس، آشکار کردن نقش مطالب آنها در توسعه زبان زبان‌آموز و برجسته کردن اهمیت شناختی آنها است. این کار با بررسی میزان شمول اصطلاحات فرهنگی در فرهنگ‌های لغت مدارس عربی، ارزیابی همسویی آنها با پیشرفت‌های علمی و فرهنگی از طریق گنجاندن این کلمات تخصصی، تعریف معانی آنها و معرفی معانی ضمنی آنها به زبان‌آموزان جوان انجام می‌شود. هدف، پر کردن شکاف قابل توجه بین زبان مورد استفاده در خانه و خیابان و آنچه دانش‌آموزان در مدرسه می‌آموزند، است.

واژه‌های کلیدی: اصطلاحات فرهنگی، گنجینه واژگانی، فرهنگ‌های لغت مدارس، زبان، دانش.

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ORIGINAL RESEARCH PAPER

The Place of Civilized Words in Arabic School Dictionaries - A Descriptive Reading in the Lexical vocabulary-

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The nature of lexical entries varies depending on the nature of the dictionary and the type of target reader, just as general dictionaries include vocabulary that is used by all speakers of the language in various discourses, the Specialized dictionaries include scientific terms used by specialists in various fields of human knowledge, in addition to these two types of entries, we find a third type, which is the Civilized Words that modern dictionaries seek to include in their texts, with the aim of increasing the linguistic stock of speakers, especially students. In this context comes this study, which aims to analyze the texts of school dictionaries, reveal the role of their content in developing the language learner's language, and highlight its cognitive importance. This is done by determining the extent of Arabic school dictionaries' familiarity with cultural terms, and recording the extent to which they keep pace with scientific and cultural progress by including these special vocabulary, controlling their meanings, and introducing young people to their meanings, with the aim of reducing the large gap between the language of the home and the street, and what the student receives in school.

Keywords: Civilization Words, Lexical Vocabulary, School Dictionaries, Language, Knowledge.

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ORIGINAL RESEARCH PAPER

Language Planning and the Integration of the English Language in Algerian Primary Schools

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The introduction of the English language in Algerian primary schools set the country on a crucial learning path. In this initiative, Algerian pupils will be prepared for a more globalized world as part of the Global Movement for Multilingualism. However, language planning and policy decisions, entailing a series of problems and the need to develop effective strategies, are significant factors impacting the success of this program. Thus, this study analyses the effective integration of English as a second language in Algerian primary schools, considering the country's multilingual and Arabic-speaking context. It aims to provide insights into the intricate relationship between language policies and classroom practices by reviewing challenges and strategies during this educational transition.

Keywords: Algerian Primary Schools, Educational Policy, Language Planning, Sociolinguistic Challenges, the English Language.

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Introduction

The emergence of bilingual and multilingual education is evidence worldwide; and the teaching of English to young learners has demonstrated extraordinary growth over the last 20 years or more. The demand for English as a second language has increased as a result of how quickly the world has advanced economically and scientifically. New initiatives have been made to enhance foreign language instruction both globally and nationally. Indeed, The Algerian President Abdelmadjid Tebboune has announced: *“French is a spoil of war, but English is an international language”* thus deciding English to be taught in the primary school in the late 2022. This decision presents both opportunities and challenges to the country. Within this context, Algeria experienced a significant reform of its educational system in 2022. Indeed, English (the foreign language) has been implemented in Algerian primary schools at the level of the third year. Since then the country has encountered unprecedented obstacles and expectations. Therefore, this study ultimately seeks to provide essential information on the path toward establishing a robust and effective English language education system for Algerian primary school pupils, with implications that extend to the broader field of language policy and planning worldwide. Therefore; how will the decision of integrating English language in primary schools affect primary school teachers and students?

English has increasingly achieved a global status among languages that were dominated before its spread as a universal language, "Over time, those languages were downgraded due to the expansion of English as a lingua franca (Othmane & Bouyakoub, 2020). English language proficiency confers a competitive advantage in various sectors of the global economy, politics, media, sports, and beyond. Algeria, a nation celebrated for its linguistic diversity and rich cultural heritage, has embarked on a significant endeavor by introducing English language education at the primary school level. This initiative aligns with the broader Global Movement for Multilingualism and aims to equip Algerian students with the tools to navigate a globalized world. However, the success of this program hinges on intricate language planning and policy decisions, which, in turn, give rise to a series of complex challenges.

Language Planning and Policy

Because of various circumstances and for the favor of different political issues; a given society may plan to advance the use of the language or languages they speak through government policy. This process is called *“language planning”* which was introduced by the American linguist Einar Haugen in the late 1950s and refers to all conscious efforts that aim to modify the linguistic behavior of a given speech community. Its appearance was associated with decolonization and language problems of newly emerged states (Ferguson, 2006). Haugen (1959, 8) defines such process as: *“The activity of preparing a normative orthography, grammar and dictionary for the guidance of writers and speakers in a non homogeneous speech community.”* Terrence G. (2009, 6) claims that such process is generally seen as entailing the formation and implementation of a policy designed to prescribe, or influence, the language(s) and varieties of language that will be used and the purposes for which they will be used. Language planning is a highly political and ideological activity and it is normally policy driven; this view to language planning has been criticized by many academics who argue that such process can be conducted by a wide range of institutions apart from government, including language academics, ministries of education, Church, language societies.

According to Haugen (1966, 12) language planning includes four stages which can be sequential; these stages are: selection, codification, implementation, and elaboration.

Selection: is the first stage of language planning; it refers to the choice of one language to serve certain functions in a given society, as an official language, medium of instruction, or religious language;

Codification: is the creation of a linguistic standard or a norm for a selected linguistic code. This stage is again divided into three other stages: graphisation which means developing a writing system; grammatication that refers to the process of deciding for the rules and the norms of grammar; and lexicalisation which requires vocabulary identification;

Implementation: refers to the socio-political realisation of the decisions made in the previous stages of selection and codification; it is typically conducted by the state and involves the production of books, newspapers and textbooks.

Elaboration: (often described as modernization) involves the terminological and stylistic development of a codified language to reach the continuous communicative demands of modern life and technology.

Those stages can be structured under the two main aspects of language planning: corpus planning which is concerned with the internal structure of the language, and status planning which refers to all efforts undertaken to change the status and the function of the language within a given society. *Corpus planning*: is used to change and develop the structure and the content of a language so that it can have more functions in society. Typical activities of corpus planning include devising a writing system for a spoken language, initiating spelling reforms, coining new terms and publishing grammar books. A central aspect of corpus planning is language standardization, which can be understood as the creation and establishment of a uniform linguistic norm.

Status planning: refers to the amount of new functions to a language, such as using the language as medium of instruction or as an official language, it also affects the role that a language plays within a given society. These two forms of language planning often operate together since decisions to alter the status of a language require some sort of corpus planning. Education exists in both types; status issues include the choice of a language of instruction or a foreign language, and corpus issues implies the actual teaching of linguistic elements and the choice involved. Therefore; this allusion created the third type called *education planning* or *language in acquisition planning* which refers to the implementation of a strategy or a policy aiming at increasing the use and the users of a language through education.

In the 1970s until the 1980s, the language planning and policy field witnessed the emergence of theories of frameworks like Haugen fourfold model, Cobarrubias ethical issues in status planning and Rubin rational model of planning (Hornberger, 2006). Meanwhile, from 1990s onwards there has been a growing concern towards a critically and theoretically-informed viewpoints. At this phase, new critical approaches towards language planning and policy like linguistic imperialism, planning for equality and governmentality were developed. Scholars at this stage, advocate relationships between language policies and ideologies (Hornberger, 2006). According to Ricento (2006) : «*studies on language policy should encompass other related areas like politics, economy and social theory which enable language planning and policy scholars to get more insights on particular policies or approaches*». Ricento (2006) further proposed that the research must be multidisciplinary and interdisciplinary whereby scholars need to integrate

conceptual and methodological tools from different disciplines to solve language problems in the society.

Language Planning and Social Change

From another view of language planning, Cooper (1989) provided a thorough and readable book of language planning which involves a variety of concrete, interesting examples of language planning that span both geography and history. In his book Cooper recounts the formation of the Academic French, the revitalization of Hebrew in Palestine, the American feminist campaign for non-sexist language use, and the Ethiopian mass literacy campaign. Cooper (1989, 45) defines language planning as: "a deliberate efforts to influence the behavior of others with respect to the acquisition, structure, or functional allocation of their language codes." He sees it as the long-term treatment of a language by authorities, either to change the language itself or to alter its function among speakers. This effort aims to assist language users in solving problems and addressing issues during communication, allowing a language to adapt to various changes over time (1989, 30-31). Cooper further characterizes language planning as an authorized and purposeful change in the language system or language use to achieve specific objectives (Cooper 1989, 30). Additionally, language planning is an organized framework established by the government or a specialized authority, treating language as a dynamic subject requiring changes over time based on speakers' needs (Djennane 2016, 9). Consequently, this process enables the language to adapt to societal changes and remain suitable for use at any given time.

Cooper (1989) agreed with Haugen in reviewing three central types of planning such as: corpus planning, status planning and acquisition planning. Language planning for him emphasizes on maintenance and preservation of language. For Cooper (1989): «*the main tasks of language planners is to: describe; predict; explain processes and outcomes; and derive generalizations*». He understands the activity of language planning in terms of the following factors: management of innovation, marketing, a tool for power, and an instance of decision making. Cooper (1989) also reviews the terms status planning, corpus planning and acquisition planning respectively. Whereas status planning refers to the various functions languages have in societies, corpus planning refers to modification or maintenance of the actual forms of language, which are deemed appropriate for the functions of the language. Acquisition planning looks at the organized efforts to promote the learning of language. Moreover, he notes that physical environment, population, discovery and invention, cultural diffusion, ideology and decision making often work together in some way to form social change.

Finally; Cooper (1989) concluded that language planning involves many complex issues, a theory of language planning can not be determined until the field is better able find a satisfactory theory of social change. Language planning is always concerned with the maintenance or the transfer of power. It is often concerned with language ideology as much as it is concerned with actual language behavior. With a comprehensive index of authors and subjects. Cooper's conceptualization of language planning became very influential in one additional respect. Cooper introduced the term "acquisition planning" as the third basic area of language planning (in addition to corpus and status planning), by which he made language planning explicitly relevant for applied linguistics dealing with the teaching of languages.

Models of Language Planning and Policy

Language planning is a specific discipline which has existed for less than fifty years; yet, intervention in language and communication is an activity that dates back to antiquity. Neustupny (2008) attempted to describe the history of language planning as social practice using the concept of developmental types, which are determined by the specific order of a number of sociocultural phenomena (e.g., means of production, social equality level, dominant ideology or attitude toward language variation). Thus, he concluded four historical types of language planning: Premodern, Early Modern, Modern and Postmodern. These types correspond to a certain degree with specific time periods, but in the language planning system of a specific country, several of these types or their features can be present at the same time. The first three of these historical types can be found in the following examples. The Postmodern type, which corresponds broadly with the current ecology of languages paradigm, will be presented in a subsequent section.

One concrete example of language planning which can be categorized as a Premodern type is that of the *French Academy*, a language academy founded in 1634. This institution came into existence due to the initiative of Cardinal Richelieu at a time when European elites began to use the local vernacular languages in functions that had up to that time been reserved for Latin, during the time when the French state was restabilizing, and when Richelieu wanted to strengthen the unity and order of this state through the unity and order of the language. The French academy's aim was "to give explicit rules to our language [i.e., French] and to render it pure, eloquent, and capable of treating the arts and sciences" Cooper (1989, 10). This aim was to be achieved through the publication of grammars, dictionaries and manuals of rhetoric and poetics, though in the end only the dictionaries were written. The French academy became a model for the founding of similar institutions in Europe (e.g., in Sweden), but it was not the oldest institute of its kind in Europe, but rather it was continuing in the tradition of a similar "Italian" institution that was a half century older. The founding and activity of the Académie française is discussed in detail in Cooper (1989) as the primary part of the argument that the definitions of language planning must also incorporate language planning situations that are not connected to the breakdown of the colonial system that had occurred around 1960, i.e., the situations in which language planning as an academic discipline (i.e., "classic language planning") was born.

A second example illustrating the Early Modern type is the language planning process undertaken by the European national movements of the nineteenth century. These movements led to the formation of a number of modern nations in the Herderian sense (Slovak, Czech, Norwegian, Finnish and other nations). These were originally nations (ethnic groups) with less power, whose members were oppressed by more powerful nations within a single ethnically heterogeneous state unit. Characteristic of language planning of the Early Modern type were large changes (reforms) concerning the selection of varieties to be standardized, and orthography or lexicon. In the Czech national movement, which was battling the more powerful German culture, the second generation of patriots led by Josef Jungmann (1773–1847) laid out the principles for enriching the Czech lexicon (they designated Old Czech, dialects and Slavic languages as the sources of the new lexicon, and the formation of new words was also considered acceptable), and they summarized the results of their work in the extensive five-volume Czech–German Dictionary (1834–1839).

Another model is the case of language planning in the Soviet Union in the 1920s and 1930s; it can belong to the Early Modern type. There were more than one hundred ethnic groups in the Soviet Union. The languages of most of these ethnic groups existed only in spoken forms, and only a few of them had their own standard language, and these were also at various levels of development. During the early Soviet period, the Leninist doctrine of the Soviet state declared the right of self-determination for ethnic groups including schooling based on their languages. This led to the creation of tens of new alphabets, orthography systems, the modernization of most of the languages, and the production of textbooks. Alpatov (2000, 222), for example, states: «*more than seventy alphabets were created for the languages of the Soviet Union during this period*»

Algeria, in particular, is a good example of the process of language planning. The country witnessed many cases of changing the status of certain languages in its repertoire. It all started since the independence in 1962 when officials regained the status of Arabic as the official language of the nation after a process of Arabization keeping the French language as the first foreign language (Benrabah, 2005). Then, in May 2002, with regard to acquisition planning, two language recommendations were held: the introduction of French in the second year of elementary education instead of the fourth year; and the teaching of scientific modules in French in secondary education. After an uprising burst in the Berber speaking areas in April 2001, parliamentarians declared Berber as a national (but not official) language in April 2002. Then, in March 2016, it was recognized as Algeria's second Official language (Abdelhay et al, 2020).

Language planning and policy in Malaysia, Indonesia, Thailand, Singapore and the Philippines emphasizes the significant role of English in today's globalized world (Osman et al, 2022). In Malaysia, Indonesia and Thailand, it has been institutionalized as either a second language or foreign language which is used widely in education, business and international communication, while in Singapore and the Philippines it has been made an official language. For both functions of the language, English has become increasingly demanding where opportunities to be educationally developed, socially acceptable and economically successful are depending on the proficiency and mastery of the language (Low and Ao, 2018). Policymakers in these southeastern countries implemented English to be used in education, either as a medium of instruction (Singapore and Philippines) or as a subject in schools and universities (Malaysia, Indonesia and Thailand). Simultaneously, more and more English-related job opportunities are provided and people thus, either forcibly or voluntarily spend time, money and effort to be good in the language for life survival. This, however, has burdened certain quarters who do not have many privileges and capacity to be good in the language. Excessive prominence of the English language in language policy is regarded by some as a form of injustice because it hampers language rights and multilingualism considerations.

Critics on Language Planning

Discussion on language planning and policy area has evolved over time with focus on orthographic and codification in 1960s, language problems for nation development in 1970s, frameworks and contrasting theories in 1980s and critical viewpoints in 1990s up to now. During the 1980s and in the following years, there were many voices criticizing language planning theory of the previous period. This came as a result of the failure of the process of modernization in many developing nations where language planning was meant to help them. «*The theory of classic*

language planning had only a small influence on the actual practice of the process itself» said Nekvapil (2011). The atmosphere in the social sciences was changing; the visible diversion from scientifically oriented structuralism was accompanied by the growing influence of critical theory. The economic planning model, the so-called “rational model,” which was the basis for classic language planning theory, was criticized in general theories of social planning, and planning itself as a practical activity of the state gave way to the forces of the market economy (Nekvapil 2011).

Rubin (1986) admits the existence of numerous “wicked problems”; she also proposes to involve the greatest possible number of concerned parties including the “target population” in the formulation of goals to be achieved. This leads to the idea that became the central one on the later ecological approach in language planning: in a specific language planning social system, it is necessary to deal with all types of languages used and the relationships between them (Rubin 1986, 119). The book of Cooper (1989) represents clear critical views of the previous development of language planning. Although he does not abandon the initial term “plan,” he refuses to conceptualize language planning as problem-solving in his book and he significantly expands the definition of language planning.

Jernudd (1997) demonstrated that: «*language planning is not specific to the developing nations, it also occurs in developed nations*» It does not take place only on a state level, but also on lower levels. It does not represent the interests of the socially non-differentiated societies (nation, state), but is the resultant force of the conflict between the interests of various groups. A number of other authors, in particular Williams (1992), Tollefson (1991, 2012), and Blommaert (1996), have uncovered and criticized the “covert” ideational basis of classic language planning. These authors argued that all language planning assumes a specific theory of social change and as a political matter it cannot exist without political analysis (Cooper 1989). Furthermore, they argued that early language planning was closely connected to the evolutionary theory of modernization based on structural functionalism which did not contribute to change, but rather, to the solidification of the social and economic inequality in the developing nations (Nekvapil, 2011).

Tollefson (2006) declares that: «*communicative problems in a multilingual setting can be easily solved but in fact, there exist many forms of social inequality because policy-makers often promote the interests of dominant social groups*». He sees that inequality prevails in many countries where there are influxes of minorities with diverse linguistic and cultural diversity. These countries do not promote language-in-education policy which allows the minorities to access social and political institutions. Tollefson (2006) believes that research in language planning and policy should involve other elements of ideology, power and social structure. Critical and postcolonial theory where the analysis of language planning and policy began to take on a more politicised tone (Osman et al, 2022). Studies that take this method, would also normally talk about the importance of languages, issues on multiculturalism and multilingualism, language rights, impact of certain language planning and policy on unity and nation-building. According to Tollefson (2015), critical approach features may exist in all the planning processes at all levels

The emphasis on English in the language policy of many countries has led to certain issues. In the Philippines for example, «*the Filipino and English languages are promoted, however, this only benefits 30% of the population who speak the language*» declares Young and Igcailinos (2019). When English and Filipino become more extensively used, the identities, language and social practices of more than 180 minorities are diminished. Young and Igcailinos (2019) state that this led to social

and economic disparities, as individuals who do not speak Filipino have fewer opportunities to engage in public life, obtain higher education, influence political decisions, and take advantage of economic opportunities. Indonesia also has an issue with giving prominence to the English language as there are more than 400 ethnic groups with major native languages like Javanese, Sundanese, Batak, Minangkabau and Balinese (Zein, 2019). Zheng and Mei (2021) states: «*it is a huge problem to offer English in a way that aligns with the Indonesian people's religious and societal beliefs in terms of character development*».

Malaysia, on the other hand, seems receptive to the status of English as the second language in the country, however, making it a medium of instruction in even just 2 subjects (Science and Mathematics) in schools has caused an uproar among its multi-ethnic population. This has made the government change its approach by making English with the National language (Malay language) in schools' dual-language program. Unlike Malaysia, Singapore is devoid of any anti-English slogans and demonstrations in its multilingual and multicultural society. However, the strengthening of English status in the country has gradually undermined the position of indigenous languages like non-standard Chinese dialects, Hindi and Malayalam (Low and Ao, 2018). The debate also occurs in Thailand over the increasing prominence given to English as a foreign language although it is important for the economy and international communication (Low and Ao, 2018). The calls for a systematic planning for linguistic diversity have gained significant attention (Li et al 2020), including a coherent framework of language planning involving dimensions of actors, typologies and process (Shen and Kang, 2020). De Gruyter (2020) recommended that linguistic diversity should be taken more seriously and that people must be better prepared for public emergency communication challenges in the future.

Goals of Language Planning

The main goals of language planning include language purification in order to exclude errors; it also leads to language revival and its standardization; in addition to its spread and maintenance. It can also foster a sense of national consciousness, thus reinforcing the political unity of the country. Language planning can be a factor either in solving communication problems or in causing them. Some of the more common causes of conflicts occur during periods of rapid social and demographic change. People who had previously enjoyed privilege and high status feel threatened by a newly mobilized language minority¹ group (Crawford, 1992; Coulmas, 1994). Similarly, language decisions in Algeria are made on the basis of nationalism (feelings that develop from a sense of group identity), the promotion of Arabic as the national and official language has had a conflicting effect: it has undermined rather than strengthened political unity, and the government policy of promoting a national identity through the Arabisation process has not resulted in political unity but it has led to social and political upheavals especially in Greater Kabylia as the government passed edicts against the use of Tamazight on radio and television networks as supportive measures to the Arabisation process.

The Algerian administration consolidated the process of Arabisation to weaken the status of the French language in the Algeria, but the Algerian linguistic cleaning has failed (Sahel, 2017). The use of Arabic as a national and official language as well as the language of instruction in schools caused friction between two largely components: the arabophones who favoured the use of Arabic as the only way of achieving national identity, whereas the use of French as a disloyal. On the other hand, the francophones, felt threatened by the revival of classical Arabic,

encountered the Arabisation process with great hostility. The stated reasons for promoting language change often sound noble and frequently cite the greater good that will result from the change. However, there is usually more at issue than just language, because decisions about language often lead to benefits for some and loss of privilege, status, and rights for others (Leibowitz, 1971). Simon (1988) adds: «*language planning often pursues economically motivated goals, such as those pertaining to communication and marketing in international trade*». As an instrument of social control, language often becomes a surrogate for other factors underlying the language conflict (Tollefson, 1991; Phillipson, 1989).

English Language Education in Algerian Primary Schools

The minister of National Education, Abdelhakim Belabed, announced in 2022: “*The introduction of English in primary education (third grade) from the academic year 2022-2023; the State has taken a challenge to allow pupils to learn this universal language.*” However, teaching English in primary schools is not an easy task since it is directly related to the readiness of the schools, pupils and teachers as well. ELT became required for third, fourth, and fifth-year primary school students in the academic year 2022–2023. For its part, the National Office for Educational Publications announced the printing of one and a half million copies of the new English book after an in-depth study by experts and specialists. There are numerous covert reasons for this reform's quick implementation among them the French colonial linguistic policy and the failure to Arabize the educational system (Cheref, 2022). Furthermore, to offer pupils the opportunity to begin learning English and to strengthen their language skills. (Saada, 2022)

Additionally, the Ministry of National Education started a teaching program in order to train English language teachers and give them opportunities for ongoing professional development and to improve the quality of teaching in general. Another interesting step towards promotion of English education in Algeria is related to mandatory training in English for teachers in all universities. These teachers are required to learn the English language, through re-registration in the first year of a *licence* degree in English language, or through intensive education centers located at the level of all universities in the country. These reforms express the consent of the Algerian government to improve English language education and prepare active citizens in the globalized world.

One of the most complicated issues in language teaching in the primary level is that whether children should be given special educational treatment because their language variety was sufficiently different from standard English to pose a barrier to their educational progress (Crawford, 1991; Norgren & Nanda, 1988). Therefore; instructing English in the primary schools involves a significant aspect that should be emphasized due to its focus on young learners with distinctive traits. These characteristics include being egocentric, imaginative, active, self-centered, prone to boredom, facing challenges in distinguishing between concrete and abstract concepts, having a low concentration level, and a preference for independent tasks. The introduction of English into Algeria's multilingual framework is a relatively recent development, primarily driven by global trends and the recognition of English as a global lingua franca. English is viewed as a means to engage with the international community, enhance educational opportunities, and participate in the global economy. The integration of English into the Algerian education system aims to offer students an additional tool for accessing global knowledge and opportunities (Ghoul 2013, 102). It is worth noting that the introduction of English does not replace the existing languages (Arabic and French) but complements them.

In 1985, English became the compulsory foreign language introduced in the second year of middle schools "8th year in the foundation school. This shift aimed to reduce the widespread influence of French in Algeria, granting English a stronger position to enable Algerian students to explore a new foreign language and culture beyond French dominance. This reform started to limit the wide extension of French in Algeria. And now since English has been planted in the primary schools of Algeria, the new reform start Giving English a stronger position, the Algerian pupil would be able to discover a new foreign language with a new culture and new notions far away from French dominance. English language education in Algerian primary schools is guided by policies set by the Ministry of National Education. These policies outline the importance of teaching English from the early stages of education to equip students with essential language skills for future academic and professional success. One of the key documents that shapes English language education is the "National Curriculum for Primary Education," which provides a framework for English language teaching.

Significance of the Issue

English language learning and teaching are highly related to culture since it provides teachers and learners with an insight into what is happening around them in other cultures (Alfehaid, 2014). Thus, the integration of English language education in Algerian primary schools is a significant issue for several compelling reasons:

1. Globalization and English: In an interconnected world where English serves as the bridge for international communication, Algerian students need to acquire English proficiency to participate in the global economy effectively. English is the language of diplomacy, science, technology, and business, and competency in English is essential for Algeria to compete on the world stage.
2. Economic Advancement: As Algeria seeks to diversify its economy and reduce its reliance on oil and gas, it is crucial to equip its workforce with the skills required for emerging industries. Proficiency in English can enhance employability, promote foreign investment, and facilitate trade, all of which are critical for economic growth and diversification.
3. Education Quality and Equity: English language education at the primary level can contribute to the improvement of overall education quality in Algeria. Ensuring access to quality English education for students from diverse backgrounds can help bridge educational disparities and promote social equity.
4. Policy and Implementation Challenges: The successful integration of English language education in primary schools in Algeria is not without its challenges. These challenges include issues related to curriculum development, teacher training, resource allocation, and linguistic diversity.

In summary, the integration of English language education in Algerian primary schools is a crucial issue with far-reaching implications for the country's socio-economic development and educational quality. By addressing the research gap and providing insights into the strategies and challenges associated with this integration, the thesis contributes to the ongoing discourse on English language education in Algeria.

Policies and Curriculum Guidelines

English language education in Algerian primary schools is guided by policies set by the Ministry of National Education. These policies outline the importance of teaching English from the early stages of education to equip students with essential language skills for future academic and professional success. One of the key

documents that shapes English language education is the "National Curriculum for Primary Education," which provides a framework for English language teaching.

The decision of teaching English in primary schools brought contradictory reactions from educationalists, teachers' unions and politicians. Some of them welcomed such decision and regarded it as a good thing. All primary school teachers of English were obliged to go through several training sessions before joining their schools. The trainees are required to be trained on the following modules: Didactics, planning learning, assessment, class management, curriculum and syllabus.

It's evident that the decision to introduce English in primary education was a significant undertaking by the State, aimed at providing pupils with the opportunity to learn this universal language. The initial skepticism and contradictory reactions from various stakeholders indicate the challenges and debates surrounding this educational initiative. Khamari, et-al (2014, 35) explains: *"the mandatory training sessions for primary English teachers before joining their schools reflects a proactive approach to prepare educators for the new curriculum."* The outlined modules covering didactics, planning learning, assessment, class management, and curriculum signify a comprehensive training structure. However, the specifics of the training's effectiveness or any challenges faced during the implementation are not elaborated upon.

The recommendations for English primary teachers emphasize on the importance of positivity, effective planning, establishing rapport with learners, and integrating fun and technology into lessons. These recommendations align with pedagogical principles that can contribute to a successful language teaching experience. The emphasis on continuing professional development is particularly noteworthy, recognizing the dynamic nature of education and the need for ongoing learning, and preparing learners for vocational education through the choice of English (Mami 2013, 913).

Regarding the evaluation of performance during the academic year, it might be premature to assess the newly appointed teachers comprehensively. However, there is a positive note indicating that the teachers are putting in efforts to learn and adapt to their roles, which is a commendable approach (Dornyei 2007, 62). The teachers suggest a generally optimistic outlook. However, the mention of the process being a routine procedure without specific criteria raises questions about the depth of the evaluation system and whether it adequately measures the effectiveness of the integration initiative. In summary, the overall positive tone suggests a willingness to embrace the changes, but ongoing monitoring and evaluation mechanisms may need refinement for a more comprehensive assessment of the program's success.

The Impact of English Language on Primary School Students

The relationship between the English language and primary school students is multifaceted and has several significant effects. Here are some of the key relationships and impacts:

1. Cognitive Development: Learning English at an early age can have positive effects on cognitive development. It challenges students' brains and enhances their problem-solving skills and critical thinking abilities. Exposure to a second language like English can improve memory, multitasking, and creative thinking, which are crucial skills for students as they progress through their education.

2. Communication Skills: Learning English in primary school fosters effective communication skills. Students learn how to express their thoughts, ideas, and emotions in a different language, enhancing their overall communication abilities.

This improved communication extends to better listening and comprehension skills, as students learn to understand and respond to English-language input.

3. Academic Achievement: English language proficiency can positively impact academic performance. It provides students with the ability to access a broader range of academic materials, including research papers, textbooks, and online resources. It can also lead to higher scores on standardized tests, as many subjects and exams are conducted in English or contain English components

4. Multilingualism and Cultural Awareness: Learning English introduces students to multilingualism, fostering an understanding of different languages and cultures. It promotes a more open and global perspective. Multilingual students often have a better appreciation of diversity and cultural differences, which is an important life skill.

5. Globalization and Connectivity: Learning English connects students to the globalized world. It enables them to participate in international conversations, exchange ideas, and collaborate with people from various countries. As the lingua franca of the internet and global business, English facilitates global connectivity, information exchange, and networking.

6. Cultural Enrichment: English language learning also exposes students to English-language literature, music, films, and pop culture, enriching their cultural experiences and broadening their understanding of the world. In summary, the relationship between the English language and primary school students is dynamic and transformative. Learning English at a young age has far-reaching effects on cognitive development, communication skills, academic achievement, and future opportunities. It also contributes to students' cultural awareness and global connectivity, enriching their lives and expanding their horizons.

Methodology

Data collection was based on the use of the three primary sources: observation, interviews, and questionnaires. Observation was held during listening speaking sessions at a classe in a primary school. It was basically non-participant one, that is the researches stayed passive observers watching the behaviour and the interactions between the teachers and their pupils. The teacher subsequently structured the lesson with two distinct tasks. The first task required written responses matching images with corresponding descriptions; while the second involved a form of early feedback, encompassing the repetition of newly introduced vocabulary. This methodology aimed to gain understanding and encourage active engagement. The overall experience was described as both fanciful and captivating. The learners exhibited a high level of enthusiasm and surprise throughout the session, reflecting the success of the teacher's participatory approach. Notably, the teacher maintained effective control over the classroom dynamics. Documenting the occasion, the teacher strategically captured moments through both video recording and periodic photography, employing these strategies as integral components to enhance the lesson's appeal and student engagement

The second method used was structured interviews which were conducted using a tape or digital recorder; and the contents of these recordings are subsequently labelled and analyzed. The structured interview was used with limited number of experts such as: the inspector of English Language Education and Training in the state of Béchar, and a trainer teacher at the secondary level. The interviewees were required to answer the following questions :

Question 1: seeks to deeply understand from the experts how was the process of integrating English language teachers into primary schools.

Question 2: the experts here were asked if the primary English language teachers undergo pre-training before joining schools ; and how it was undertaken.

Question 3: seeks to gather some recommendations and pieces of advice directed to the teachers.

Question 4: is about an evaluation of the academic results and achievements.

Question 5: seeks to know if the integration of the English language into primary schools is successful or not.

Additionally, a list of questions has been addressed to the teachers of different primary schools in an online form seeking to gather information and insights about the main topic of this study. The questions covered a range of different issues including the teachers' general background, years of experience, satisfaction about the program, views on teaching methods and materials, technology integration, feedback on the practicality of the training course attended by the teacher, challenges faced, and strategies for fostering student success and motivation. Each question aims to discover a certain point:

Question 01: asks about the educational background and qualifications of the English language teacher.

Question 02: aims to gather information about the teacher's experience and level in teaching English, providing insight into their expertise.

Question 03: seeks to understand the teacher's satisfaction level with teaching English in primary schools, exploring their feelings about their profession.

Question 04: aims to assess the perceived level of challenge in teaching English, exploring the difficulties or complexities faced by the teacher.

Question 05: explores the teacher's perspective on the optimal age to start teaching English, referring to their beliefs about language acquisition.

Question 06: checks a feedback on the practicality of the training course attended by the teacher, assessing whether it provided hands-on, applicable skills.

Question 07: aims to gather information about the teaching materials commonly used in English language instruction in primary schools, covering various language skills.

Question 08: assesses the perceived success of integrating the English language into primary school curricula, gauging the effectiveness of the integration.

Question 09: seeks the teacher's satisfaction on the English language teaching program in primary schools.

Question 10: explores the teacher's opinion on the use of technology in teaching English to primary school children, assessing their comfort or resistance.

Question 11: aims to understand the teacher's feelings and reflections after a period of teaching, providing insights into job satisfaction and personal experiences.

Question 12: seeks to identify the challenges and obstacles perceived by the teacher in promoting English language teaching in primary schools.

Question 13: explores the teacher strategies and recommendations for promoting children success, well-being, and overall development in the classroom.

Question 14: asks the teacher's about the classroom management strategies, particularly those focused on motivating students.

Question 15: seeks recommendations and insights from the teachers based on their experience with children in primary school English teaching.

The samples of this study were mainly teachers, inspectors, trainers, and pupils under onbservation whose sample size was bewteen 20 to 28 according to each primary school. The number of the teachers was around twenty teachers who answered the questionnaires from various levels, taking into account their differing

teaching experiences. The inspector of English language in the secondary education level and one trainer at the middle education level responsible for training in the education sector were the interviewees.

Data Analysis

The data analysis process must be carried out in order to draw conclusions and fulfill the objectives of this study. Data analysis will combine both qualitative and quantitative techniques to provide several levels of analysis. In this context Dörnyei (2007, 45) states that: « *we gain a better understanding of complex phenomena by converging numeric trends from quantitative data and specific details from qualitative data* ». Words can be used to add meaning to numbers and numbers can be used to add precision to words. The data will first be quantitatively analyzed by shifting and classifying the obtained information, editing and combining them to get accurate findings. An essential element of quantitative data analysis involves coding the data, then employing computational and statistical methods for statistical, mathematical or numerical examination of the findings.

In this study, a deeper analysis is conducted after the descriptive and inferential statistical analysis to offer more relevant data. In this regard, Johnson and Onwuegbuzie (2004, 17) defined mixed methods research as: « *the class of research where the researcher mixes or combines quantitative and qualitative research techniques, methods, approaches, concepts or language into a single study* ». Therefore, the data collected from the teachers' questionnaire will be quantitatively analyzed and displayed in the form of figures and statistics; whereas the information gathered from classroom observation and interviews will be qualitatively analyzed and presented in the form of texts.

Interviews

Both interviewees argued that the decision of teaching English in primary schools brought contradictory reactions from educationalists, teachers' unions and politicians. Some of them agreed and argue that such initiative "is a good idea" in which it will make universality accessible to Algerians. However, others felt that the decision was taken in a haste way. As an instruction, all the new primary school teachers of English were obliged to go through several training sessions before joining their schools. The first training took place on the 30th of July, 2022. The trainees were supposed to be trained on the following modules: didactics, planning learning, assessment, class management, curriculum and syllabus.

The trainers insisted on the following points to help the new trainees to perform their jobs on the right way: being positive; planning for the year; having a good rapport with the learners; calling the learners by their first names; setting rules for the classroom; acknowledging every student the first time to see them every day; teaching with fun; being caring and empathetic; looking for continuing educational opportunities; and finally trying to include technology in the lessons. The initial skepticism and contradictory reactions from various stakeholders indicate the challenges and debates surrounding this educational initiative. The mandatory training sessions for primary English teachers before joining their schools reflects a proactive approach to prepare educators for the new curriculum. The outlined modules signify a comprehensive training structure. The interviewees' recommendations for English primary teachers align with pedagogical principles that can contribute to a successful language teaching experience.

The emphasis on continuing professional development is particularly noteworthy, recognizing the dynamic nature of education and the need for ongoing learning. Regarding the evaluation of performance during the academic year, the

responses acknowledge that it might be premature to assess the newly appointed teachers comprehensively. However, there is a positive note indicating that the teachers are putting in efforts to learn and adapt to their roles, which is a commendable approach. The interviewees' perspectives on the integration process and teacher evaluation suggest a generally optimistic outlook.

Observation

The observation provides a practical illustration of English language teaching in Algerian primary schools, aligning with the broader theme of language planning and policy. The teacher's engaging approach, including multimedia presentations and real-world connections, addresses challenges by fostering comprehension in a relatable context. Structuring the lesson with varied tasks enhances the learning experience. The students' enthusiasm reflects the success of the participatory approach, highlighting effective strategies in language education. The teacher's control over the classroom and strategic documentation further contribute to the lesson's appeal and student engagement, offering valuable insights for the research on language planning and policy in Algerian primary schools.

Questionnaire

This section analyses the most important issues asked to the teachers. As an introductory question, they were asked about their level of education, either Licence (BA) or a Master degree.

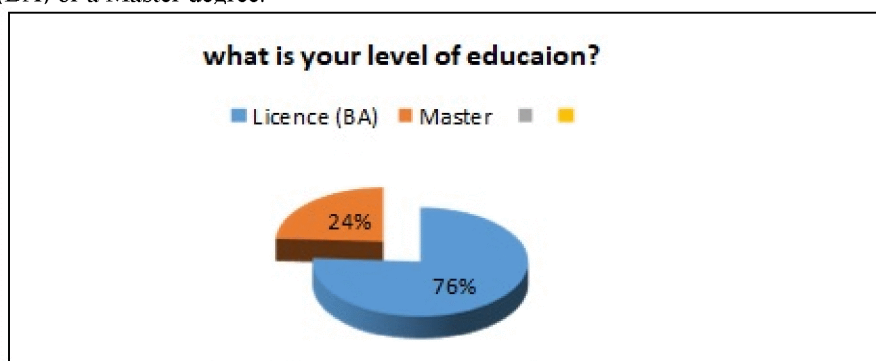


Figure 1: The Teachers' Level of Education.

The first crucial issue is that of the teachers' satisfaction when teaching the English language at the primary level. All the respondent teachers declared that despite of the existence of many challenges but they have all welcomed such decision of English language teaching in the primary school. One must notice that the majority, if not all, the teachers at this level are novice ones who were given the chance to get a job through contracts. Nevertheless, an inspector declared that; *"It's not yet to evaluate the performance of the newly appointed teachers because they are crawling like babies making their first steps. Yet; we can affirm that they are doing their best to learn more and more to be able to do their work properly »*.

Another important question was about the challenges faced by those teachers when teaching the English language. 94% of the teachers announced that they really face many challenges in the teaching process.

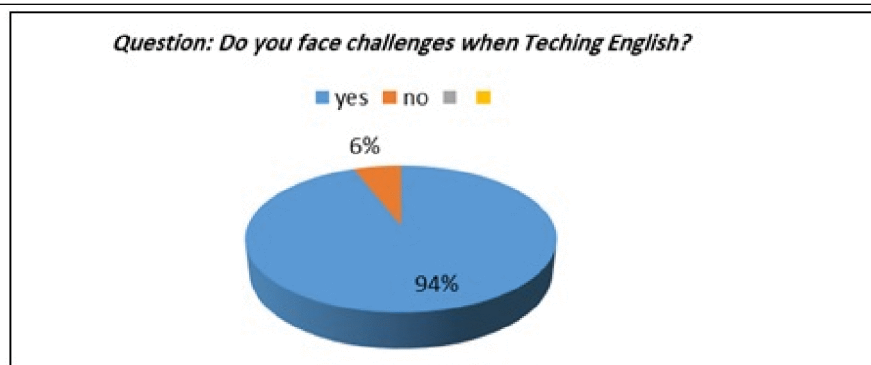


Figure 2: The Challenges Faced by the Teachers in the Primary Level.

English language teachers in Algerian primary schools face a range of challenges, including linguistic barriers, limited resources, overcrowded classrooms, and logistical issues. Balancing time constraints and addressing individual differences, especially challenging behaviors, compounds the complexities of effective language instruction. One teacher declared: *"I am trying to encourage my pupils to minimize the use of Arabic in the classroom. I ask them to practice the language outside with their parents and peers »*. Thus, The overarching goal of minimizing the use of students' mother tongue adds an additional layer of complexity to the teaching environment. These challenges collectively underscore the need for tailored strategies to enhance language education in primary schools. One strategy was adopted by the state in which it devoted scientific-oriented training via training courses to the novice teachers. 88% of them declared that they have really benefited from the training courses held from well experienced teachers in the field. Among the 12% of the teachers who did not attend the program of training justified their absence by special reasons mainly the large distance between the training center and their locations and the vacations.



Figure 3: Practical Orientation of ESL Teacher Training

The Teaching Methods

Teaching methods in Algerian primary schools often focus on communicative language teaching. These methods emphasize on interaction in which the students are encouraged to use English in practical, meaningful contexts. Some common teaching strategies and methods include:

Interactive Language Activities: Teachers use a variety of activities like role-playing, games, and group discussions to encourage active participation and language practice.

1. **Use of Visual Aids:** Visual aids, such as flashcards, multimedia presentations, and videos, are often employed to make the learning process more engaging and effective.

2. **Storytelling and Story Reading:** The use of stories and reading materials in English is common to improve reading and comprehension skills.

3. **Language Labs:** Some schools have language labs where students can practice listening and speaking skills through technology-assisted activities.

Materials Used: In Algerian primary schools, teaching English requires the use of materials such as: textbooks, workbooks, audiovisual resources, and digital materials. These materials are designed to align with the curriculum and teaching methods. Common English language teaching materials are often locally developed or adapted to the Algerian context.

Challenges: According to (International Bureau of Education, 2017, 7) several challenges exist in the current state of English language education in this thesis statement, the case is in Algerian primary schools:

1. **Lack of Qualified Teachers:** There is a shortage of teachers with the necessary qualifications and proficiency in English, which can affect the quality of instruction.

2. **Inadequate Resources:** Many schools face resource constraints, including a lack of appropriate materials and technology for effective language teaching.

3. **Linguistic Diversity:** Algeria's linguistic diversity, including Berber languages, can complicate the introduction of English and require careful consideration in curriculum development.

4. **Consistency in Implementation:** The consistent implementation of English language education across the country can be challenging, leading to variations in quality and outcomes.

English language education in Algerian primary schools is guided by national policies and curriculum guidelines with a focus on developing basic language skills, fostering communication abilities, and promoting cultural awareness. Teaching methods are typically communicative, with the use of various materials and resources. Despite its importance, challenges related to teacher qualifications, resources, linguistic diversity, and consistency in implementation persist and require attention for the successful integration of English in primary education. However, 52% among the teachers announced that they are satisfied by the programs whereas 47% are not.

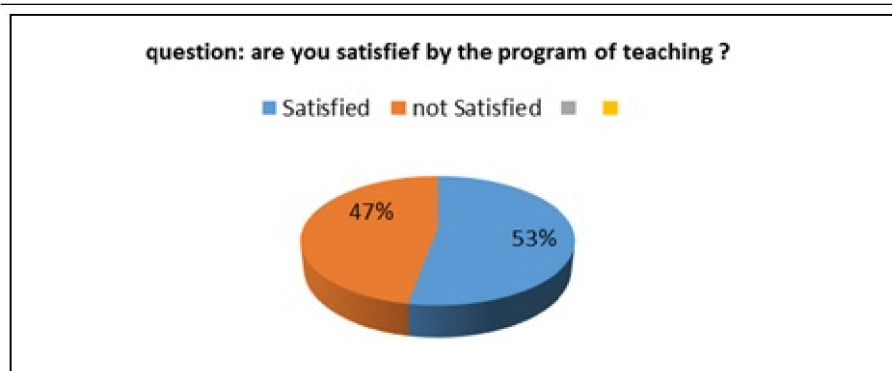


Figure 4: Teachers' Satification about the Program

The responses reveal a consensus among the teachers about the need for more materials and enhanced skills to effectively teach young learners. Patience and confidence are highlighted as essential qualities, emphasizing on the challenging nature of the current program, which some find unsuitable for the children's age. Suggestions include creating specific English classrooms, streamlining lessons, increasing educational resources and time, reconsidering the program, and focusing on vocabulary rather than grammar. The emphasis on being role models, creating a conducive teaching environment, practicing English through games, and avoiding lengthy and difficult programs underscores the importance of adapting teaching methods to the unique needs and capabilities of young learners.

Moreover, when the teachers were asked about the issues of integrating technology in their classes they all declared that they actually involve it in their teaching process using the available technological materials in their schools such as the data show and videos rather than the tradional printed materials. This will help the teachers in enhancing the lesson's appeal and provides valuable insights for the broader exploration of language planning and policy inAlgerian primary schools.

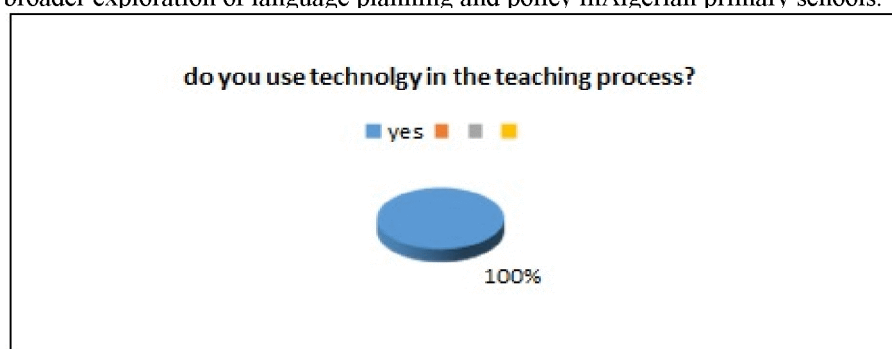


Figure 5: The Integration of Technology in English Language Classroom. Classroom Management in Motivating Pupils

There is a variety of strategies for classroom management to motivate ESL learners; such as: incorporating songs and games, utilizing modern teaching techniques like TEFL approaches (e.g., CBA/TPR/learning through doing), and encouraging learner interaction and sharing of new words are prominent suggestions. In addition to emphasizing on positive reinforcement, avoiding

punishment, and using rewards demonstrates a proactive approach to fostering a positive learning environment. The incorporation of various activities, methods, and continuous encouragement highlights a comprehensive and student-centered approach to classroom management.

Results: Difficulties and Challenges of Introducing English in Primary Schools

Teaching English in primary schools poses inherent challenges due to the need for distinct methods tailored to children compared to adult learners. These difficulties encompass both internal and external factors, including pedagogy, motivation, identity, textbooks, learning resources, teachers' English proficiency, and class size. One teacher even declared: "*there are many objectives to achieve with limited time*". Internally, the first challenge revolves around pedagogical competence and the adept application of teaching strategies. Despite the existence of innovative methodologies like Communicative Language Teaching (CLT) and Task-Based Learning and Teaching (CBLT), implementation may face obstacles, especially in resource-limited, large classrooms (Copland, F. et al. 2014, p740).

Motivating children to learn English presents another internal challenge. Varied motivations among students, coupled with infrequent progress assessments, hinder teachers' ability to gauge understanding. This deficiency in assessment negatively impacts motivation, particularly among those with lower proficiency levels. Identity poses an additional internal challenge, as teachers aim to instill global insights in young learners while preserving national identity. Striking a balance between fostering pride in one's country and generating interest in foreign cultures demands a nuanced approach.

Externally, textbooks represent a significant challenge with shortages reported. Adequate teaching aids and media are crucial for engaging students physically, but many schools lack these resources. Teachers' English proficiency constitutes another external challenge influencing their confidence, interaction with children, and comprehension of materials. Insufficient training compounds this issue, leaving teachers dissatisfied and ill-prepared to address the diverse needs of young learners.

Class size emerges as a common challenge with larger classes impeding learner-centered teaching. Insufficient classroom space further restricts students' activities. Addressing these challenges necessitates collaborative efforts between the government, teachers, and school committees to formulate effective solutions, ensuring enhanced English language education in primary schools. English competes with Arabic and French, which have established positions in Algeria's linguistic hierarchy. Balancing the roles of these languages is a delicate challenge. Developing effective pedagogical approaches for teaching English alongside Arabic and French is essential. Teachers must be equipped with the necessary skills to teach a third language effectively. The introduction of English can raise questions about the preservation of Algeria's linguistic and cultural identity. It is crucial to address concerns about the potential erosion of local languages and cultures.

In summary, Algeria's history of colonization, which introduced French alongside Arabic, has contributed significantly to the country's multilingualism. The introduction of English into this linguistic landscape reflects the recognition of English's global importance and its potential to open up new opportunities for Algerian students. However, this endeavor comes with challenges related to linguistic balance, pedagogy, and cultural preservation that must be carefully navigated.

Discussion

The results of the study provide valuable insights into effective pedagogical strategies applicable to language planning and policy. The teacher's innovative approach, characterized by the integration of multimedia presentations and real-world connections, serves as a practical illustration of overcoming challenges in language education. The use of multimedia presentations, exemplified by the diorama showcasing a student's growth journey, establishes a relatable context that captures students' attention and fosters comprehension. The inclusion of visual aids underscores the importance of employing diverse instructional tools to enhance the overall learning experience. The teacher's approach to structuring the lesson with distinct tasks, involving written responses and vocabulary repetition, contributes to the solidification of understanding and encourages active engagement. This method aligns with effective language education practices, offering students various opportunities to interact with the language through different modalities.

The teacher's effective control over classroom dynamics underscores the significance of a well-managed learning environment, emphasizing the need for a conducive setting for effective language education. Strategic documentation through video recording and periodic photography showcases the teacher's commitment to enhance the lesson's appeal and provides valuable insights for the broader exploration of language planning and policy in Algerian primary schools. This documentation serves as evidence of successful teaching strategies that foster student engagement and facilitate effective language acquisition.

The results of these analyses related to teaching English in primary schools demonstrate how innovative and participatory approaches can effectively address challenges in language education. The success of the employed strategies contributes valuable insights to the ongoing discourse on language planning and policy in Algerian primary schools. This broader perspective emphasizes the importance of adopting diverse and engaging methods to enhance English in primary settings. The results also underscore the necessity of teacher training and preparation to ensure their competence, a crucial aspect for the success of this new decision in the educational and pedagogical institution.

Recommendations

On the basis of the obstacles and the barriers that face both the teachers of English and their pupils, teaching English effectively in primary school requires engaging strategies that foster language acquisition and communication skills. Here are some recommendations that we propose:

1. Revise the English language educational policies and programs so that it can fit the pupils' age;
2. Intensify the teachers' training in a time that fit all of them in order to avoid the absence;
3. Provide resources, mainly digital ones, in order to facilitate English language learning by the pupils who seem to be more active when watching videos and photos. In the same sense, incorporate songs and rhymes to make learning natural.
4. Focus on listening and speaking through storytelling, role-playing, and discussions.
5. Use interactive and multisensory teaching methods through including hands on activities like drawing, crafting, or acting out words.
6. Engage students with interactive whiteboards or flashcards.
7. Read aloud daily and ask predictive questions.

8. Provide continuous feedback and positive reinforcement. Similarly, celebrate achievements with praise and rewards.
9. Offer constructive feedback to improve confidence and use peer assessments and self-reflection activities.
10. finally, engage the parents through providing home activities and reading lists. Organize family-friendly language workshops.

By incorporating these strategies, English learning and teaching becomes engaging, effective, and enjoyable for primary school students.

Conclusion

The integration of the English language in the primary level in Algeria is a significant educational political decision with far-reaching implications for teachers, students, and the effectiveness of English as a Second Language (ESL) education. Thus, the present study is devoted to the quantitative and qualitative analysis of data, which were gathered through classroom observation, interviewing two experts, and questionnaire addressed to primary school teachers in order to discuss such issue of. One of the most significant findings to emerge from this study is that teachers are facing several challenges including: the effect of L1 in classroom, overcrowded classrooms, and time constraints, insufficiency of teachers' training, lack of teaching materials, and difficulty to maintain pupils' motivation, poor classroom management and floating between different schools. Because of the limited number of the teachers of English mainly in the villages, some teachers are obliged to travel from one village to another in order to meet their pupils. Moreover, not all the teachers are satisfied with the educational program and they demand its refinement. The research has shown that teachers assume that teaching English at the primary level could be more fruitful if appropriate solutions are undertaken. They also demanded for more technological tools in the academic institutions so as to make the teaching process more effective. In order minimize those challenges, the state implemented various strategies, including:

- Teacher training programs: by providing comprehensive training to primary school teachers in ESL pedagogy, methodology, and classroom management techniques.
- Curriculum development: by designing age-appropriate and engaging English language learning curricula that cater to the needs and interests of young learners.
- Resource allocation: by investing adequate teaching materials, technology, and support services to enhance the quality of ESL instruction.

These strategies have contributed to overcoming some of the challenges. However, there is still room for improvement to ensure that all pupils have equal access to high-quality education in English. To maximize the effectiveness of English teaching in Algeria primary schools, it is essential that these strategies are constantly evaluated, refined and adapted. Such initiative presents both opportunities and challenges, but by implementing effective strategies and continuously evaluating their impact, Algeria can foster a generation of young learners with strong English language skills, preparing them for success in an increasingly globalized world. Such decision brings opportunities to enhance communication skills, prepare students for global engagement, and diversify language learning experiences. The parents hold two different views; few of them welcomed such initiative while most of them opposed arguing that their children are not capable enough to study two foreign languages, French and English, in the primary level; but they have been united in a desire for their children to have access to quality education. On the contrary, all the teachers of English welcomed the government

decision since it provided job positions for the unemployed ones. The results presented in this study represent broader areas to better understand young learners and their educational contexts in Algerian primary schools.

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برنامه‌ریزی زبانی و ادغام زبان انگلیسی در مدارس ابتدایی الجزایر

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معرفی زبان انگلیسی در مدارس ابتدایی الجزایر، این کشور را در مسیری حیاتی از یادگیری قرار داده است. در این طرح، دانش‌آموزان الجزایری به‌منزله بخشی از جنبش جهانی چندزبانگی، برای زیستن در جهانی همبسته‌تر آماده خواهند شد. با این حال، تصمیمات مربوط به برنامه‌ریزی و سیاست‌گذاری زبانی که متضمن مجموعه‌ای از مسائل و ضرورت تدوین راهبردهای مؤثر است، از عوامل معناداری به شمار می‌روند که بر موفقیت این برنامه تأثیر می‌گذارند. از این رو، مطالعه حاضر به تحلیل ادغام مؤثر زبان انگلیسی به‌عنوان زبان دوم در مدارس ابتدایی الجزایر، با در نظر گرفتن زمینه چندزبانه و عرب‌زبان این کشور می‌پردازد. این پژوهش با بررسی چالش‌ها و راهبردهای موجود در جریان این گذار آموزشی، درصدد ارائه بینش‌هایی در باب رابطه پیچیده میان سیاست‌های زبانی و رویه‌های کلاسی است.

واژه‌های کلیدی: زبان انگلیسی، برنامه‌ریزی زبانی، چالش‌های جامعه‌شناسی زبان، سیاست آموزشی، مدارس ابتدایی الجزایر.

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مواقف المعلمين تجاه الازدواجية اللغوية في التعليم الجزائري: دراسة حالة ثانوية مفدي زكريا بمغنية^١

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مستخلص

تُعَدُّ الازدواجية اللغوية من أبرز الظواهر في علم اللغة الاجتماعي، وتشير إلى تعايش مستويين لغويين أو تنوعين من اللغة الواحدة داخل المجتمع، بحيث يؤدي كل منهما وظائف تواصلية مختلفة وفقاً للسياق الاجتماعي والثقافي. وتُعدُّ الجزائر من النماذج البارزة لهذه الظاهرة، إذ تتجلى الازدواجية اللغوية في التعايش بين العربية الفصحى المعاصرة بوصفها اللغة الرسمية المستعملة في المجالات التعليمية والإدارية والرسمية، والعربية الجزائرية (الدارجة) التي تُستخدم على نطاق واسع في التواصل اليومي. ينطلق هذا البحث من دراسة الازدواجية اللغوية باعتبارها ظاهرة سوسiolسانية حاضرة في البيئة التعليمية الجزائرية، ويسعى إلى استكشاف مواقف المعلمين تجاه توظيفها داخل الفصول الدراسية. ولتحقيق هذا الهدف، اعتمدت الدراسة على عينة من معلمي ثانوية مفدي زكريا بمغنية، من الشعبتين العلمية والأدبية، حيث تُدرّس المواد باللغة العربية الفصحى. وقد استُخدم الاستبيان أداةً لجمع البيانات وتحليل تصورات المعلمين واتجاهاتهم نحو استخدام الدارجة إلى جانب الفصحى أثناء العملية التعليمية. وتشير الدراسة إلى أن توظيف الازدواجية اللغوية داخل الصف الدراسي قد يحمل آثاراً إيجابية أو سلبية تبعاً لطبيعة استخدامها، إذ يمكن أن يسهم في تعزيز فهم المتعلمين واستيعابهم للمحتوى الدراسي إذا استُخدم بصورة منهجية ومدرسة، كما قد يؤدي، في المقابل، إلى إحداث بعض الإشكالات المتعلقة بتنمية الكفاية اللغوية باللغة العربية الفصحى إذا أُفرط في الاعتماد عليه.

الكلمات الأساسية: التعليم الثانوي في الجزائر، المواقف، الازدواجية اللغوية، المعلمون.

^١ هذه المقالة هي ترجمة لنفس العنوان، نُشرت باللغة الإنجليزية بواسطة حنان رباحي في مجلة العلوم والتعليم والابتكارات في سياق المشكلات الحديثة، العدد ٢، المجلد ٨، ٢٠٢٥.

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مقدمة

تُعد الجزائر مجتمعًا متعدد اللغات، إذ تتعايش فيها عدة لغات وتنوعات لغوية تؤدي وظائف متباينة في المجالات الاجتماعية والتعليمية والثقافية. ومن أبرز الظواهر التي تميز هذا الواقع اللغوي الازدواجية اللغوية¹، التي عرّفها فيرغسون² (1959) بأنها التعايش الوظيفي لمستويين من اللغة الواحدة داخل المجتمع، بحيث يؤدي كل منهما وظائف اجتماعية مختلفة؛ إذ يُستخدم الصنف الرفيع في السياقات الرسمية، مثل التعليم والإدارة والخطاب الديني والكتابة الأكاديمية، بينما يُستخدم الصنف المنخفض في مواقف التواصل اليومية وغير الرسمية، كالتفاعل الأسري والحديث في الأماكن العامة.

ويعكس المشهد اللغوي في الجزائر هذه الظاهرة بوضوح، حيث تتعايش العربية الفصحى، والعربية الجزائرية (الدارجة)، والأمازيغية بمختلف تنوعاتها، إلى جانب اللغتين الفرنسية والإنجليزية بدرجات متفاوتة من الاستخدام. ويتميز عدد كبير من الجزائريين بالقدرة على التنقل بين هذه اللغات أو التنوعات اللغوية وفقًا لمتطلبات الموقف التواصل.

وفي السياق التعليمي، تُعد العربية الفصحى الحديثة³ لغة التدريس الرسمية، ولا سيما في المواد الأدبية والإنسانية. إلا أن الممارسة الصفية تكشف أن العديد من المعلمين يلجؤون إلى استخدام العربية الجزائرية⁴ في بعض المواقف التعليمية لتبسيط المفاهيم، وشرح المصطلحات، وتقريب المعاني، بما يساهم في تعزيز فهم المتعلمين واستيعابهم للمحتوى الدراسي. ويُعد هذا التناوب بين العربية الفصحى والعربية العامية أحد أبرز مظاهر الازدواجية اللغوية داخل البيئة التعليمية.

ورغم شيوع هذه الممارسة في المدارس الجزائرية، فإنها لا تزال محل نقاش بين الباحثين والمهتمين بالشأن التربوي، نظرًا لما قد يترتب عليها من آثار إيجابية تتمثل في تبسيط الفهم وتحسين التواصل، أو آثار سلبية قد تؤثر في اكتساب المتعلمين للكفاية في العربية الفصحى واستخدامها في المواقف الرسمية (Dahou, 2016). ومن ثم، تبرز أهمية دراسة مواقف المعلمين تجاه توظيف الازدواجية اللغوية داخل الفصول الدراسية، باعتبارهم الفاعل الرئيس في توجيه الممارسات اللغوية أثناء عملية التدريس.

وفي ضوء ذلك، تهدف الدراسة الحالية إلى:

١. تحليل الازدواجية اللغوية بوصفها ظاهرة سوسiolسانية في السياق التعليمي الجزائري.
٢. استقصاء مواقف معلمي المرحلة الثانوية تجاه استخدام العربية الجزائرية داخل الفصول الدراسية.
٣. الكشف عن دوافع استخدام التناوب بين العربية الفصحى والعربية الجزائرية وأثره في تسهيل التواصل وفهم المتعلمين.

وانطلاقًا من هذه الأهداف، تسعى الدراسة إلى الإجابة عن السؤالين الآتيين:

١. ما مواقف معلمي المرحلة الثانوية تجاه استخدام العربية الجزائرية داخل الفصل الدراسي؟
٢. إلى أي مدى يساهم التناوب بين العربية الفصحى والعربية الجزائرية في تسهيل التواصل وتعزيز فهم المتعلمين من وجهة نظر المعلمين؟

وفي ضوء سؤالَي الدراسة، صيغت الفرضيتان الآتيتان، اللتان سيتم التحقق من صحتها من خلال تحليل البيانات ومناقشة النتائج في الفصول اللاحقة:

الفرضية الأولى: يميل معلمو المرحلة الثانوية إلى استخدام الازدواجية اللغوية (التناوب بين العربية الفصحى والعربية العامية) في بعض المواقف التعليمية، لما لها من دور في تحسين إيصال الرسائل التعليمية.

¹ Diglossia

² Ferguson

³ Modern Standard Arabic, MSA

⁴ Algerian Arabic, AA

الفرضية الثانية: يلجأ معلمو المرحلة الثانوية إلى التناوب بين العربية الفصحى والعربية العامية الجزائرية أثناء شرح الدروس بهدف تسهيل فهم المحتوى الدراسي، وتعزيز استيعاب المتعلمين، وجعل عملية التعلم أكثر وضوحًا. **مراجعة الأدبيات**

الازدواجية اللغوية في الجزائر

تتجسد الازدواجية اللغوية في الجزائر في وجود مستويين من اللغة العربية؛ يتمثل المستوى الأول في العربية الفصحى الحديثة التي تُعد الصنف الرفيع^١ وتُستخدم في المجالات الرسمية، مثل التعليم والإدارة والإعلام والخطاب الديني. أما المستوى الثاني فيتمثل في العربية العامية الجزائرية، وهي الصنف المنخفض^٢ المستخدم في التواصل اليومي بين أفراد المجتمع. وتتكون العربية العامية الجزائرية من مجموعة من اللهجات المتقاربة التي تتمتع بدرجة عالية من الفهم المتبادل (Almaden, 2022).

وقد وصف فيرغسون (Ferguson, 1991) هذا الوضع في إطار نظرية الازدواجية اللغوية، حيث تمثل العربية الفصحى الحديثة الصنف الرفيع، بينما تمثل العربية العامية الجزائرية، بمختلف لهجاتها الإقليمية، الصنف المنخفض. ولا يقتصر هذا النمط على الجزائر، بل يمتد إلى معظم الدول العربية، إذ تُعد العربية الفصحى اللغة الرسمية للدولة، وتُستخدم في مجالات التعليم، والأدب، والخطاب الديني، ووسائل الإعلام، وغيرها من السياقات الرسمية، في حين تُستخدم العامية في التفاعلات اليومية غير الرسمية. كما تحظى العربية الفصحى بمكانة اجتماعية أعلى، وتُنظر إليها بوصفها الصيغة اللغوية المعيارية والأكثر هيبة.

وترتبط المكانة المرموقة للعربية الفصحى بصلتها المباشرة بالقرآن الكريم. غير أن الواقع اللغوي في الجزائر يتجاوز مفهوم الازدواجية اللغوية التقليدية، نظرًا لتعايش ثلاث لغات رئيسة هي العربية، والأمازيغية، والفرنسية، التي تتفاسم الوظائف اللغوية في مجالات مختلفة. ولذلك، تُعد الجزائر نموذجًا لما يُعرف بالازدواجية اللغوية الممتدة، حيث تؤدي اللغة الفرنسية، رغم عدم تمتعها بوضع دستوري كلغة رسمية، وظائف تعليمية وإدارية ورسمية إلى جانب العربية الفصحى (Djennane, 2014).

العربية الفصحى الحديثة والعربية العامية الجزائرية

تُعد العربية الفصحى الحديثة الصيغة المعيارية المعاصرة للغة العربية، وتُستخدم في مجالات التعليم، والأدب، والكتابة الأكاديمية، ووسائل الإعلام، والاتصال الرسمي (Mohamed, 2024؛ Dendane, 2015). وتشير مؤسسة ويكيميديا (٢٠٢٣) إلى أن العربية الفصحى الحديثة ترتبط ارتباطًا وثيقًا بالعربية الكلاسيكية أو لغة القرآن الكريم، إلا أنها تتميز عنها باحتوائها على مفردات وتراكيب حديثة استحدثت لمواكبة التطورات المعاصرة، مع احتفاظها إلى حد كبير ببنيتها اللغوية الأساسية.

ومن جانبها، أوضحت حمزاوي^٣ (٢٠١٩) أن النحويين العرب استخدموا مصطلح الفصحى للإشارة إلى العربية الفصحى الحديثة، وعدوها الصيغة اللغوية المعيارية والنقية، في مقابل اللهجات العامية التي غالبًا ما تُنظر إليها بوصفها أشكالًا لغوية أقل مكانة. وفي هذا السياق، نقلت عن هورن (Horn, 2015) أن العربية الفصحى هي الصنف الوحيد الذي يحظى باعتراف اجتماعي ورسمي، في حين لم تحظ اللهجات العربية تاريخيًا بالمكانة نفسها، إذ كانت تُعد انحرافًا عن اللغة العربية الفصيحة (حمزاوي ٢٠١٩، ٣١٦).

أما العربية العامية الجزائرية، فتتمثل الصنف المنخفض في إطار الازدواجية اللغوية، وتُستخدم في التفاعلات اليومية داخل الأسرة، وبين الأصدقاء، وفي مختلف المواقف غير الرسمية. وفي بعض السياقات التعليمية، يلجأ المعلمون إلى استخدامها، ولا سيما في المرحلة الثانوية، بهدف تبسيط الشرح وتيسير فهم المتعلمين للمحتوى الدراسي.

¹ High Variety

² Low Variety

³ Hamzaoui

الوضع اللغوي في المدارس الجزائرية واتجاهات استخدام اللغة

تُعد العربية الفصحى لغة التدريس الرسمية في مختلف المراحل التعليمية في الجزائر، بما في ذلك المرحلتان الابتدائية والمتوسطة والثانوية. ومع ذلك، تشير الممارسات الصفية إلى أن المعلمين والمتعلمين كثيراً ما ينتقلون من العربية الفصحى إلى العربية العامية أثناء عملية التدريس، سواء بصورة مقصودة أو تلقائية. ويرى عزوق^١ (٢٠١١) أن العديد من المعلمين لا يتلقون تدريباً كافياً على استخدام العربية الفصحى في تدريس بعض المواد، ولا سيما المواد العلمية، الأمر الذي يدفعهم إلى التبديل بين العربية الفصحى والعربية العامية، وأحياناً إلى استخدام اللغة الفرنسية. كما تُستخدم العربية الفصحى في المرحلة الابتدائية بوصفها اللغة الرئيسة لتعليم المهارات اللغوية الأربع: الاستماع، والتحدث، والقراءة، والكتابة.

ويواجه المتعلمون في السنوات الأولى من التعليم صعوبات في اكتساب العربية الفصحى، نتيجة الاختلافات اللغوية بينها وبين العربية العامية الجزائرية، التي تضم عدداً كبيراً من المفردات المستعارة من الفرنسية والأمازيغية والإسبانية. وفي هذا الإطار، يؤكد عزوق (٢٠١١) أن لجوء المعلمين إلى التبديل إلى العامية يُعد وسيلة لتسهيل التواصل مع المتعلمين وتقريب المفاهيم إليهم.

وفي هذا الصدد، يشير عزوق (٢٠١١، ١٩) إلى أن تقليص الفجوة بين الصنفين الرفيع والمنخفض يسهم في ربط البيئة المدرسية بالبيئة الأسرية، ويجعل اكتساب اللغة أكثر سلاسة، الأمر الذي يساعد على تعزيز عملية التعلم.

كما يستمر توظيف الازدواجية اللغوية في المرحلتين المتوسطة والثانوية، حيث يلجأ المعلمون إلى المزج بين العربية الفصحى والعربية العامية، وأحياناً اللغة الفرنسية، تبعاً لطبيعة المادة الدراسية ومستوى المتعلمين. ويرى عزوق (٢٠١١) أن هذا التناوب اللغوي، على الرغم من إسهامه في تسهيل التواصل داخل الفصل الدراسي، قد يحد من قدرة المتعلمين على استخدام العربية الفصحى بصورة تلقائية في مواقف التواصل المختلفة. وفي هذا السياق، يحذر من أن استمرار هذا الواقع قد يفضي إلى «معضلة لغوية خطيرة سيتعين على صانعي السياسات التعليمية في الجزائر مواجهتها عاجلاً أم آجلاً» (عزوق ٢٠١١، ٢٠).

وتتفق هذه الرؤية مع ما ذهب إليه ديندان (٢٠١٥)، الذي يرى أن الغياب شبه التام لاستخدام العربية الفصحى في المواقف التواصلية غير الرسمية، إلى جانب الفجوة اللغوية القائمة بينها وبين العربية العامية الجزائرية، يدفع المعلمين والمتعلمين إلى اللجوء إلى التناوب اللغوي بوصفه استراتيجية لتيسير التواصل وتعزيز الفهم داخل الفصل الدراسي. غير أن هذا الواقع قد يفرز تحديات لغوية تؤثر في اكتساب العربية الفصحى واستخدامها بصورة تلقائية داخل البيئة التعليمية وخارجها (كريمة، ٢٠١٨). وانطلاقاً من هذه المعطيات، تسعى الدراسة الحالية إلى استكشاف مواقف معلمي المرحلة الثانوية في الجزائر وتصوراتهم تجاه استخدام العربية العامية داخل الفصول الدراسية.

المنهجية

المشاركون

تكونت عينة الدراسة من معلمي اللغة العربية العاملين بثنائية مفدي زكريا بمدينة مغنية، الجزائر. وقد اختير المشاركون وفق معيارَي الجنس والخبرة المهنية، وبلغ عددهم عشرة معلمين، منهم ثماني معلمات ومعلمان. وقُسم أفراد العينة إلى ثلاث فئات وفق سنوات الخبرة في التدريس، تمثلت في: الفئة الأولى، معلمون تتراوح خبرتهم بين سنة وخمس سنوات؛ والفئة الثانية، معلمون تتراوح خبرتهم بين خمس وعشر سنوات؛ أما الفئة الثالثة فتتضمن المعلمين الذين تراوحت خبرتهم بين عشرين وعشر سنوات، أي ممن يمتلكون خبرة تدريسية تتراوح بين ١٠ و ٢٠ عامًا.

أداة الدراسة

اعتمدت الدراسة الحالية على الاستبيان بوصفه أداة رئيسة لجمع البيانات، نظرًا لملاءمته لطبيعة الدراسة وتحقيقه قدرًا مناسبًا من الموضوعية في جمع المعلومات. وقد تضمن الاستبيان مجموعة من الأسئلة الموجهة إلى معلمي ثانوية مفدي زكريا بهدف استقصاء آرائهم ومواقفهم بشأن موضوع الدراسة.

¹ Azzoug

وجاء اختيار الاستبيان لعدة اعتبارات. أولاً، لم تسمح المدة الزمنية المخصصة للدراسة بإجراء مقابلات فردية مع جميع المعلمين، وهو ما جعل الاستبيان الخيار الأكثر ملاءمة لجمع البيانات خلال فترة زمنية قصيرة. ثانياً، فإن العدد المحدود لمعلمي المؤسسة، الذي لا يتجاوز ثلاثين معلماً، أتاح توزيع استبيان شامل يتضمن أسئلة متنوعة تغطي مختلف جوانب الموضوع، مع إتاحة الوقت الكافي للمشاركين للإجابة عنها. وأخيراً، ونظراً لأن الدراسة تهدف إلى استقصاء طبيعة اللغة المستخدمة في التفاعل بين المعلمين والمتعلمين، فقد وفر الاستبيان وسيلة مناسبة لرصد هذه الظاهرة والكشف عن أبعادها وآثارها.

النتائج

السؤال الأول: ما التنوع اللغوي الذي تستخدمه عادةً داخل الفصل الدراسي؟

الجدول (١). التنوع اللغوي المستخدم من قبل المعلمين داخل الفصل الدراسي

التنوع اللغوي	عدد المعلمين	النسبة المئوية
العربية الفصحى (MSA)	9	90%
العربية العامية (AA)	1	10%
المجموع	10	100%

تشير نتائج الجدول (١) إلى أن الغالبية العظمى من المعلمين المشاركين في الدراسة (٩٠%) يعتمدون العربية الفصحى في شرح الدروس داخل الفصل الدراسي، مؤكدين أنها اللغة التي ينبغي استخدامها في العملية التعليمية باعتبارها لغة التدريس الرسمية. وفي المقابل، أفاد ١٠% فقط من المشاركين باستخدام العربية العامية في أثناء الشرح، مبررين ذلك بدورها في تسهيل التفاعل بين المعلمين والمتعلمين، وتعزيز فهم التلاميذ للمحتوى الدراسي، لكونها لغة التواصل اليومية الأكثر شيوعاً بينهم.

السؤال الثاني: هل تعتقد أن استخدام العربية العامية (AA) أثناء شرح الدروس للمتعلمين مفيد؟

الجدول (٢). مواقف المعلمين تجاه فوائد استخدام العربية العامية (AA)

الموقف	عدد المعلمين	النسبة المئوية
نعم، مفيد	1	10%
مفيد أحياناً	8	80%
غير مفيد	1	10%
المجموع	10	100%

توضح نتائج الجدول (٢) أن معظم المعلمين المشاركين (٨٠%) يرون أن استخدام العربية العامية أثناء شرح الدروس قد يكون مفيداً في بعض المواقف التعليمية، ويتوقف ذلك على طبيعة الدرس، وأسلوب المعلم في الشرح، ومستوى المتعلمين وقدراتهم على الفهم والاستيعاب. في المقابل، أبدى ١٠% من المعلمين تأييداً صريحاً لاستخدام العربية العامية داخل الفصل الدراسي، معتبرين أنها وسيلة فعالة لتعزيز التواصل بين المعلم والمتعلمين، نظراً لإلمام جميع الأطراف بها واستخدامها في الحياة اليومية. وعلى الجانب الآخر، عارض ١٠% من المشاركين هذا التوجه، مؤكدين ضرورة الاكتفاء على العربية الفصحى بوصفها اللغة المناسبة للتدريس.

السؤال الثالث: كيف يتم التبديل من العربية العامية (AA) أثناء التدريس؟

الجدول (٣). نمط التبديل من العربية الفصحى (MSA) إلى العربية العامية (AA)

طريقة التبديل	عدد المعلمين	النسبة المئوية
عن قصد	5	50%
دون قصد	5	50%
المجموع	10	100%

تشير نتائج الجدول (٣) إلى تساوي آراء المعلمين بشأن طبيعة انتقالهم من العربية الفصحى إلى العربية العامية أثناء التدريس. فقد أفاد نصف المشاركين (٥٠%) بأنهم يلجؤون إلى هذا التبديل بصورة مقصودة عندما تستدعي

الحاجة توضيح المفاهيم أو تسهيل استيعاب المتعلمين، في حين ذكر النصف الآخر (٥٠%) أن هذا الانتقال يحدث بصورة تلقائية وغير مقصودة نتيجة اعتيادهم استخدام العامية في التواصل اليومي. وتبرز هذه النتائج أن التبديل اللغوي داخل الفصل الدراسي قد يكون سلوكاً تعليمياً مخططاً لدى بعض المعلمين، في حين يمثل لدى آخرين ممارسة عفوية تفرضها طبيعة التفاعل الصفّي.

السؤال الرابع: هل تعتقد أن استخدام العربية العامية (AA) داخل الفصل الدراسي يؤثر في المتعلمين؟

الجدول (٤). مواقف المعلمين تجاه تأثير استخدام العربية العامية (AA) في المتعلمين

الموقف	عدد المعلمين	النسبة المئوية
نعم، يؤثر	6	60%
لا، لا يؤثر	4	40%
المجموع	10	100%

تُظهر نتائج الجدول (٤) أن غالبية المعلمين المشاركين (٦٠%) يعتقدون أن استخدام العربية العامية داخل الفصل الدراسي يؤثر في المتعلمين، ويرون أن هذا التأثير يمتد إلى عملية التعلم ومستوى استيعاب المحتوى الدراسي. في المقابل، يرى ٤٠% من المعلمين أن استخدام العامية لا يترك أثراً يُذكر في تعلم الطلبة، وأن نتائج التعلم تعتمد بدرجة أكبر على أساليب التدريس وكفاءة المعلم، وليس على التنوع اللغوي المستخدم أثناء الشرح.

السؤال الخامس: كيف يؤثر استخدام العربية العامية (AA) في متعلمي المرحلة الثانوية؟

الجدول (٥). مواقف المعلمين تجاه طبيعة تأثير استخدام العربية العامية (AA)

طبيعة التأثير	عدد المعلمين	النسبة المئوية
تأثير إيجابي	3	30%
تأثير سلبي	4	40%
لا توجد إجابة	3	30%
المجموع	10	100%

تبين نتائج الجدول (٥) تبايناً في آراء المعلمين بشأن طبيعة تأثير استخدام العربية العامية داخل الفصل الدراسي. فقد رأى ٣٠% من المشاركين أن لهذا الاستخدام أثراً إيجابياً، إذ يسهم في تسهيل التواصل بين المعلم والمتعلمين، ويعزز فهمهم للمفاهيم الدراسية، باعتبار العامية اللغة الأكثر شيوعاً في تفاعلاتهم اليومية. في المقابل، اعتبر ٤٠% من المعلمين أن استخدام العربية العامية قد يترتب عليه آثار سلبية، تتمثل في إضعاف التزام بعض المتعلمين باللغة الفصحى، وتشجيعهم على الانشغال عن الدرس أو توظيف العامية في مواقف قد تؤثر في الانضباط الصفّي، مثل المزاح أو السخرية وإثارة الفوضى داخل الفصل. أما ٣٠% من المشاركين فلم يقدموا إجابة محددة بشأن طبيعة هذا التأثير.

مناقشة النتائج

استهدفت الدراسة استقصاء مواقف معلمي المرحلة الثانوية، في التخصصين العلمي والأدبي، تجاه استخدام الازدواجية اللغوية، والمتمثلة في التناوب بين العربية الفصحى والعربية العامية، بوصفها وسيلة لتيسير التواصل وتعزيز فهم المتعلمين داخل الفصل الدراسي.

أظهرت نتائج الدراسة دعماً عاماً لفرضياتها، إذ بينت أن التناوب بين العربية الفصحى والعامية يمثل ممارسة شائعة لدى المعلمين، ويُستخدم أساساً لتيسير إيصال المعنى وتعزيز استيعاب المتعلمين للمحتوى الدراسي. كما كشفت النتائج أن معظم المعلمين ينظرون إلى هذا التناوب بوصفه أداة تعليمية يمكن توظيفها بصورة مرنة وفقاً لمتطلبات الموقف التعليمي.

وهدفت الدراسة إلى مراجعة مفهوم الازدواجية اللغوية وتحليل دورها في تحسين فهم المتعلمين، مع التركيز بصورة خاصة على استكشاف مواقف المعلمين تجاه استخدامهما داخل الفصل الدراسي. وقد أمكن تحقيق هذا الهدف من خلال النتائج التي أظهرت وجود تباين في تصورات المعلمين بشأن فاعلية هذه الممارسة وآثارها التربوية.

فمن خلال تحليل بيانات الاستبيان، تبين أن غالبية المعلمين يرون أن الانتقال من العربية الفصحى إلى العربية العامية يساعد على إيصال الرسالة التعليمية بصورة أكثر وضوحًا، وهو ما يتفق مع نتائج دراسة عزوق (٢٠١٩). كما أشار المشاركون إلى أن المتعلمين يختلفون في قدراتهم اللغوية، ومستوياتهم المعرفية، واحتياجاتهم التعليمية، وسرعة استيعابهم للمحتوى، الأمر الذي يجعل اللجوء إلى العربية العامية في بعض المواقف التعليمية ضرورة تربوية تسهم في زيادة تفاعلهم مع الدرس. ويرى هؤلاء المعلمون أن العربية العامية تتميز بقدرتها على تقريب المعنى وتسهيل الفهم مقارنة بالعربية الفصحى في بعض السياقات، وهي نتيجة تتفق مع ما توصلت إليه دراسة حمزاوي (٢٠٢١). وفي المقابل، أظهرت النتائج وجود فئة من المعلمين تعارض استخدام العربية العامية داخل الفصل الدراسي، انطلاقًا من اعتقادهم بأن الاعتماد عليها قد يضعف مكانة العربية الفصحى باعتبارها لغة التعليم، وقد يؤدي إلى آثار تربوية غير مرغوبة. ويرى هؤلاء أن بعض المتعلمين قد يستغلون استخدام العامية في الانشغال عن الدرس، أو المزاح، أو السخرية من المعلمين وزملائهم، مما قد يؤثر سلبًا في الانضباط الصفوي وفي تحقيق الأهداف التعليمية. ومن ثم، تؤكد هذه النتائج أن مواقف المعلمين تجاه استخدام العربية العامية ليست موحدة، وإنما تتباين وفقًا لتصوراتهم لدورها في تحقيق التوازن بين تيسير الفهم والمحافظة على استخدام العربية الفصحى داخل البيئة التعليمية.

الختام

هدفت هذه الدراسة إلى استكشاف مواقف معلمي المرحلة الثانوية وتصوراتهم تجاه استخدام العربية العامية داخل الفصول الدراسية في المدارس الثانوية الجزائرية. وأظهرت النتائج أن غالبية المعلمين يتبنون موقفًا إيجابيًا، بدرجات متفاوتة، تجاه توظيف العربية العامية إلى جانب العربية الفصحى في بعض المواقف التعليمية، ولا سيما عندما يكون الهدف تسهيل التواصل وتحسين فهم المتعلمين للمحتوى الدراسي.

كما بينت النتائج أن الخلفية اللغوية للمتعلمين تدفع العديد من المعلمين إلى التناوب بين العربية الفصحى والعربية العامية، خاصة عند تدريس بعض الموضوعات التي تتطلب مزيدًا من التوضيح، وبوجه خاص في مجالات العلوم الإنسانية والاجتماعية. ومع ذلك، تشير النتائج أيضًا إلى أن هذا التناوب قد يكرس تحديًا لغويًا يتمثل في اعتماد المتعلمين على العامية في التواصل، بما قد يحد من قدرتهم على استخدام العربية الفصحى بصورة تلقائية وطبيعية في مواقف التواصل المختلفة.

وتسلط هذه النتائج الضوء على إحدى القضايا اللغوية والتربوية المهمة في السياق التعليمي الجزائري، الأمر الذي يستدعي اهتمام صناع السياسات التعليمية، والعمل على تطوير سياسات لغوية وتربوية تحقق التوازن بين الاستفادة من العربية العامية بوصفها أداة مساندة للفهم، والمحافظة على مكانة العربية الفصحى بوصفها لغة التعليم والتواصل الأكاديمي، بما يساهم في تعزيز الكفاءة اللغوية للمتعلمين وتحقيق أهداف العملية التعليمية.

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نگرش‌ها و دیدگاه‌های معلمان نسبت به دوزبانگی در آموزش و پرورش الجزایر: مورد مدرسه راهنمایی مُفدی زکریا در مغنیه^۱

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دوزبانگی یک اصطلاح جامعه‌شناسی زبان است که به استفاده از دو گونه یا گویش مختلف در یک زبان واحد در یک جامعه اشاره دارد. این اصطلاح در نقاط مختلف جهان یافت می‌شود. الجزایر نمونه بارزی از این پدیده است که از طریق وجود «دوزبانگی» عربی که شامل «عربی استاندارد مدرن» و «عربی الجزایری» است، آشکار می‌شود. نقطه کانونی پشت کار تحقیقاتی فعلی، نگاهی عمیق به وجود «دوزبانگی» به عنوان یک پدیده زبان‌شناسی اجتماعی در فضاهای دانشگاهی الجزایر و روشن کردن نگرش معلمان نسبت به گنجاندن آن در کلاس‌های درس است. به عنوان نمونه، معلمان مدرسه متوسطه «مُفدی زکریا» در هر دو رشته علوم پایه و علوم انسانی را با زبان تدریس عربی در نظر گرفته و پرسشنامه‌ای را در اختیار آنها قرار داده تا پاسخ‌های خود را دریافت کرده و به نتایج جستجو دسترسی پیدا کنند. برای این منظور، یافته‌های اصلی ثابت کرد که استفاده از «دوزبانگی» در کلاس‌های درس توسط معلمان می‌تواند یک سکه دو رو باشد که بر فرآیند یادگیری و توانایی‌های درک مطلب دانش‌آموزان تأثیر می‌گذارد.

واژه‌های کلیدی: آموزش متوسطه الجزایر، نگرش‌ها، دوزبانگی، معلمان.

^۱ این مقاله ترجمه‌ای از همین عنوان است که در مجله

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TRANSLATED PAPER

Teachers' Attitudes and Perspectives Towards Diglossia in Algerian Education: The Case of Moufdi Zakaria Secondary School at Maghnia¹

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Diglossia is a sociolinguistic term that refers to the use of two different varieties or dialects within the same language of a community. It is found in various parts of the world. Algeria is considered a vivid example of this phenomenon, which appears through the presence of Arabic "Diglossia" that involves "The Modern Standard Arabic" and "The Algerian Arabic". The focal point behind the current research work is to give an in-depth look at the existence of "Diglossia" as a sociolinguistics phenomenon in the Algerian Academic spaces and to shed light on the teachers' attitudes towards including it inside classrooms by taking the teachers of "Moufdi Zakaria" Secondary school of both scientific and literary fields of study with Arabic as the language of instruction; as a case in point, and providing them by a questionnaire to get their answers and access the search results. To this end, the main findings proved that using "Diglossia" inside classrooms by the teachers can be a two-sided coin, which affects the pupils' learning process and comprehension abilities.

Keywords: Algerian Secondary Education, Attitudes, Diglossia, Teachers.

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ORIGINAL RESEARCH PAPER

A Discourse Analytic Study of Practices of Constructing National Linguistic Identity of Algerian EFL Learners

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In Algeria's multicultural landscape, the sustainable construction of national linguistic identity within foreign language education presents a multifaceted challenge. This corpus-based study aims to investigate official educational discourse to uncover the intent of Algerian educational authorities to establish a sustainable national linguistic identity among young language learners. Grounded in Critical Discourse Analysis, the study examines a documented presidential speech and legislative texts, employing the «absences/presences technique» of textual analysis. This method highlights not only what is present but also underscores the significance of what is absent from the official discourse. The research critically evaluates fundamental assumptions about language functions and the objectives of foreign language courses. The analysis reveals a concerted effort in the official discourse to sustain national linguistic identity among learners, emphasizing adherence to Algerian values and cultural specificities. The documents underscore the importance of mastering Arabic, promoting Tamazight, and learning foreign languages, positioning foreign languages as a conduit for intercultural dialogue and understanding. This study provides insights for policymakers and educators to enhance multicultural education and ensure the effective integration of intercultural principles into classroom practices.

Keywords: Language, Sustainability, National Identity, Official Discourse, Education, Interculturality.

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Introduction

Algeria is a diverse, multicultural country where different linguistic groups coexist. While the concept of 'multiculturality' is recognized in Algeria, the practical understanding of this concept remains limited. The Algerian Constitution of 2016 recognizes and protects the ethnic and cultural diversity in the country, which, in theory, should serve to foster language teachers' multicultural awareness and practices through sustainable approaches to managing this diversity.

Central to this investigation is the process of constructing national identity in a sustainable manner through language education. The formation of a national linguistic identity among young learners can contribute to a stronger sense of unity and belonging without denying the country's ethnic and linguistic diversity. This process reflects the challenges that Algeria's official discourse faces in promoting harmony and inclusiveness in a multicultural society, aligning with ongoing governmental efforts to prohibit ethnic, linguistic, cultural, and racial discrimination.

This paper argues that education lies at the heart of the process of constructing national identity in a sustainable manner. In particular, foreign language programs hold the potential to reinforce discourses centered on mutual understanding and tolerance. Language teaching serves as a platform for developing national linguistic identity while encouraging learners to value both their own identities and those of others (UNESCO, 2021).

Based on this broader understanding of multiculturalism, the aim of this paper is to analyze the official discourse regarding the construction of national linguistic identity through language education programs in a sustainable manner. The general assumption underlying this study is that, as a natural arena for intercultural education, language teaching and learning, when guided by official directives, can play a pivotal role in fostering interculturalism and maintaining national linguistic identity among Algerian young learners who belong to diverse linguistic communities, thus contributing to a transformative educational landscape (Lahmar, 2024).

Despite the growing body of research on multilingual education and intercultural dialogue, gaps remain in understanding how official educational discourse shapes national linguistic identity. Few studies have explored how language education policies contribute to sustaining national identity in a multilingual context like Algeria's. This study seeks to fill these gaps by examining how official discourse promotes the construction and sustainability of national linguistic identity through language programs. In doing so, it will also investigate the role of foreign language instruction in fostering intercultural dialogue and promoting social cohesion within Algeria's educational system.

Sustainability in language education is a growing concern for educational policymakers, particularly in contexts where multilingualism is the norm. According to Trisnawati (2017), sustaining national languages while ensuring global competitiveness through foreign language instruction presents a delicate balancing act. Ashokan (2019) elaborates that sustainability involves preserving linguistic diversity and cultural heritage, suggesting that sustainability in education entails integrating mother tongues and cultural knowledge into curricula to ensure these elements endure over time. Language education in Algeria aims to support the use of Arabic and Berber while acknowledging the practical need for proficiency in French and English. This aligns with UNESCO's (2021) emphasis on fostering multilingualism for inclusion and social cohesion, advocating for policies that not only preserve linguistic diversity but also promote national identity through sustainable educational practices.

In this study, sustainability refers to the enduring integration and promotion of national linguistic identity within educational frameworks, ensuring it adapts to and thrives in a globalized, multilingual environment. This concept aligns with intercultural contact by fostering dialogue and mutual understanding through language education. By embedding sustainable practices, the curriculum aims to balance the preservation of national identity with the promotion of intercultural awareness, creating a dynamic and inclusive educational landscape (UNESCO, 2021).

The present study examines the sustainability of national linguistic policies in Algeria's educational system, specifically in relation to foreign language education. It investigates how language instruction, particularly in EFL classrooms, integrates multiple linguistic and cultural realities, fostering intercultural dialogue and mutual respect among students. For this reason, the learner should be considered as a social being that makes use of the markers of his/her identity to value his/her country and respect those of others.

Drawing on the literature mentioned above, the following research questions were put to the test:

1. What place would national linguistic identity construction enjoy in the official educational discourse in Algeria?
2. To what extent do language education programs in Algeria contribute to the sustainability of national linguistic identity?
3. What role does foreign language instruction play in fostering intercultural dialogue and social cohesion in Algeria's educational system?

Literature Review

In the language education context, multiculturalism refers to the coexistence of diverse cultures and languages within a society, promoting inclusion and equality

across linguistic and ethnic groups. In language education, this concept involves not only teaching the dominant or national language but also supporting the languages of minority communities, which aligns with the broader goals of sustaining cultural diversity and fostering intercultural dialogue. Scholars like Kymlicka (2009) and Banks & McGee Banks (2016) highlight how multiculturalism in education aims to challenge the hegemonic dominance of a single national identity by recognizing and integrating the languages and cultures of various groups.

In Algeria, where Arabic and Berber are the official languages, the legacy of French colonization continues to shape the linguistic landscape. Recent studies highlight how national identity is intertwined with language policies that aim to both preserve indigenous languages and integrate global languages, especially in education (Adder, 2024). The Algerian Constitution of 2016 underscores the importance of linguistic diversity, recognizing the ethnic and cultural pluralism of the country. Yet, the coexistence of Arabic, Berber, French, and the increasing presence of English poses challenges for maintaining a unified national linguistic identity (Rouabah, 2022).

According to Spolsky (2004), national identity in the context of multiculturalism and language education involves a complex interplay of factors, including the use of language to assert identity and maintain cohesion within a nation-state. The selection and promotion of a national language often serves as a symbolic effort to unify a diverse population, highlighting the crucial role of language in shaping national identity. However, this process is particularly challenging in multicultural settings where multiple ethnic and linguistic groups coexist.

Imran and Natsir (2024) argue that the role of language in shaping national identity becomes even more significant in such multicultural societies. They explain that inclusive language policies—such as bilingualism or the protection of regional languages—can foster social cohesion and national pride by creating environments where linguistic diversity is recognized and celebrated. The experiences of countries like Canada, Belgium, and India illustrate how language can function as both a unifying force and a source of tension, as these nations navigate the delicate balance between preserving national unity and embracing cultural diversity.

Algeria's linguistic situation and foreign languages education policies: An overview

Algeria, with a population of approximately 45,017,901 (according to 2021 Worldometer data), enjoys a rich and diverse linguistic heritage. Contrary to a common misconception labeling it as monolingual due to the dominance of Arabic, Algeria is far from being mono-cultural. From a sociolinguistic viewpoint, the country can be broadly categorized into two linguistic groups: Arabophone and Berberophone.

Arabic stands as the predominant language in Algeria, with the popular dialect, often referred to as Algerian Arabic, being widely spoken (accounting for more than 60% of the population). This dialect serves as the lingua franca of Algerians. Classical Arabic -- the language of the Quran -- esteemed for its literary and academic significance, finds limited use, primarily in official and administrative contexts such as governmental documents and educational institutions.

Tamazight, also known as the Berber language, holds the status of an official national language in Algeria. Spoken as the mother tongue by 35% of the Algerian population (Ouahmiche et al., 2017), it was officially recognized in 2002. Tamazight has been incorporated into the educational curriculum since the 2007/2008 school year, with various regional dialects such as Kabyle, Mozabite, Targui, Chaoui, and Chenoua. These diverse oral dialects form the basis of the Tamazight language.

French and English are officially recognized as foreign languages in Algeria's educational system. French instruction begins in the 3rd year of primary school, while English was recently implemented at the same level. Additionally, the secondary school curriculum offers instruction in other languages such as Spanish, Italian, and German.

Based on these linguistic realities, it would be more coherent to expect a curriculum to define educational practices, skills to be developed, and teaching materials reinforcing national identity construction in intercultural contextualized foreign language learning settings.

Methodology

This study adopts a content analysis approach, informed by a constructivist lens, to examine the construction of national identity within Algerian educational texts. Content analysis, as Krippendorff (2018) notes, is a systematic and replicable method for interpreting textual material through the coding and categorization of themes. Guided by Fairclough's (1992) insights, this constructivist paradigm aligns with the principles of Critical Discourse Analysis (CDA), emphasizing how social realities, such as identity and culture, are constructed through language and discourse.

Data source

The primary data sources analyzed in this study include key official educational texts and curriculum guides designed to represent the national educational framework and objectives. The Official Bulletin of National Education, Law No. 08-04 (January 2008), serves as a foundational legal document establishing principles, goals, and values for the Algerian educational system, with particular emphasis on national identity. Additionally, The General Curriculum Reference Framework (January 2009) outlines comprehensive educational standards and competencies across subjects, promoting a cohesive approach aligned with national priorities. The

Educational Reform and Pedagogical Innovation in Algeria document (ONPS, 2006) highlights efforts toward educational reform, focusing on innovative strategies to strengthen the alignment of the educational system with Algerian national and cultural identity. Finally, the Presidential Speech (May 2000) offers insights into national perspectives on identity, unity, and education, as articulated by Algeria's leadership.

The choice of the last document as a support for analyzing the official discourse regarding the instructions given to the educational sector in Algeria vis-à-vis identity-related issues can be explained in two ways. First of all, this document is the latest legal provision dealing with the identity issue in Algeria. Second, some of the documents are legislative texts which organize the question of national languages in the national education sector. This is the reason why they will be considered the most recent official discourse regarding language policy and identity construction. Moreover, these documents are preceded by a reform launched in 2003. According to the literature, documents such as policies are deemed more trustworthy than other sources (Burns, 2000), due to the legitimacy inherent in such documents. Bowen (2009) claims that "availability, cost effectiveness, lack of obtrusiveness and exactness" (p. 31) make document analysis an easy approach as a source of data. According to Merriam (1988), one advantage of using documented material is its stability.

Theoretical and Analytical Framework

This study adopted Fairclough's (1995) Critical Discourse Analysis (CDA) model as its theoretical and analytical framework, with a focus on the absences/presences technique. This technique helped us highlight the elements, aspects, and concepts of national identity which are present in or absent from the official documents. Therefore, it is very pertinent to mention that "textual analysis can often give excellent insights about what is 'in' a text, but what is absent from a text is often just as significant from the perspective of socio-cultural analysis" (Fairclough 1995, 5).

Research Paradigm

Informed by Fairclough's (1992) insights, this study adopts a constructivist lens to examine how national identity is constructed and conveyed within Algerian educational official texts. According to Fairclough (1992), constructivism aligns with CDA by focusing on the idea that social realities, such as identity and culture, are actively constructed through language and discourse. This perspective supports the study's aim to reveal how specific linguistic choices in educational discourse reflect and reinforce societal structures, ideologies, and values within a multicultural educational context.

Therefore, Fairclough's three-dimensional framework has been employed:

- i. Textual Analysis: Examining linguistic features such as word choice to identify explicit and implicit messages.
- ii. Discursive Practice Analysis: Investigating how the texts are produced.
- iii. Social Practice Analysis: Situating the discourse within its broader socio-cultural context to reveal its ideological underpinnings.

The analysis focuses on identifying linguistic moves and patterns that align with the themes of national identity, interculturality, and sustainability. That said, specific criteria for analysis would include:

- Themes and Keywords: Identifying recurring terms and phrases related to national identity, such as references to Algerian identity, Islam, Arabism, and Amazigh culture.
- Foreign language education: Exploring how foreign language constructs and maintains relationships of unity between various linguistic and cultural groups across Algeria, promoting national identity, multicultural understanding, and global engagement.
- Interculturality: Analyzing the extent to which the texts promote intercultural understanding and dialogue.

By integrating these analytical moves, the study seeks to reveal how educational discourse in Algeria reflects and reinforces the nation's sociocultural and ideological frameworks.

Data collection

Given the depth and complexity required for a CDA, this study utilized a manual approach to data collection and analysis. This method allowed us to perform a direct, iterative engagement with each text in question, enabling a more nuanced interpretation of themes related to national identity, multiculturalism, foreign language education, and interculturality. According to Krippendorff (2018), a systematic and careful reading of documents is essential for extracting rich, context-specific meanings, especially when dealing with ideologically significant content. By manually analyzing each source, the researcher was able to interpret the data with sensitivity to the cultural and linguistic nuances that automated tools might overlook.

In line with the approach described by Miles, Huberman, and Saldaña (2014), the researcher began by closely reading each document line by line, recording initial observations and identifying key themes that aligned with the study's objectives. This initial analysis facilitated the development of a thematic framework that was refined over successive rounds of reading and coding, allowing for patterns and relationships to emerge. This approach ensured that the analysis remained flexible and responsive to the evolving insights within the data, reinforcing the depth and rigor of the study.

Measures

The researcher employed a thematic framework to measure key constructs that align with the study's purposes, including national identity, multiculturalism, foreign language education, and interculturality, within Algerian educational texts. As Miles, Huberman, and Saldaña (2014) explain, qualitative measures are often established through iterative coding and thematic development, allowing the researcher to identify, refine, and consistently apply categories relevant to the study's objectives. The thematic categories were developed through repeated readings and careful coding of each text, which Krippendorff (2018) notes is essential for capturing nuanced meanings embedded in language. These measures provided a structured way to assess the presence and representation of themes, enabling a systematic analysis of how educational discourse in Algeria frames national identity in relation to multicultural and global contexts.

Results

Through qualitative content analysis, several key themes emerged in the discourse surrounding national identity within Algerian educational texts.

Sustaining National Identity

The former president's speech on educational reform implemented in 2003 was analyzed first. With regard to the role of the school in constructing national identity, the former president A. Bouteflika stated in 2000 that:

The renovated Algerian school... will train a citizen with indisputable benchmarks, faithful to his principles and values but also capable of understanding the world around him.

The role of the school being very important, the president's speech proves that the educational reform was initiated in order to put the Algerian school back on a global level. As stated above, the new educational policy is expected to enrich the personality of the Algerian citizen and equip her/him with the necessary tools to face the world without denying her/his origin.

As for the other documents at hand, the internal diversity of Algerian society mentioned above is well represented in both *Law No. 08-04 of January 23, 2008 on the Framework Law on National Education* and the *Law on National Education Orientation* (2008). The statements and texts of the two documents do mention ethnic and linguistic specificities with great emphasis. In that regard, the three dimensions of Algerian identity -- Islam, Arabité, Amazighité -- are given great importance.

Moreover, the concept of national identity comes up eight (8) times in *Réforme de l'éducation et innovation pédagogique en Algérie* (2006); nine (9) times in the *Law on National Education Orientation* (2008), and thirteen (13) times in the *General Curriculum Reference Framework* (2009). Throughout the documents,

derivative terms such as "national community," "national education," "national unity," "national conscience," etc., are recurring. Within the theoretical framework of the document designers, these concepts have been inserted within the targeted skills and values aimed at preparing learners for interculturally responsive citizenship.

In Article Two, Chapter One, Title One of the Law (page 36), the fundamental principles as well as the purposes of the school are formulated as follows:

The Algerian school aims to train a citizen endowed with indisputable national benchmarks, deeply attached to the values of the Algerian people, able to understand the world around them, to adapt to it, to act on it, and able to open up to universal civilization.

In the same chapter, the aims of education in regard to the construction of national identity in a sustainable way are outlined as follows:

- *Rooting in our children the feeling of belonging to the Algerian people; raising them in the love of Algeria and the fertility of belonging to it as well as in the attachment to national unity, territorial integrity, and representative symbols of the nation;*
- *Strengthening awareness, both individual and collective, of national identity, the cement of social cohesion, by promoting values related to Islamité, Arabité, and Amazighité;*
- *Creating the foundations for constructing a society committed to peace and democracy and open to universality, progress, and modernity, by helping students to appropriate the values shared by Algerian society, based on knowledge, work, solidarity, respect for others and tolerance, and ensuring the promotion of positive values and attitudes in relation, in particular, to the principles of human rights, equality, and social justice.*

Very close to this, the General Curriculum Reference Framework stipulates that teaching/learning programs must prepare learners for:

Essential competitiveness by strengthening attachment to national identity and developing the skills necessary for successful adaptation to the world of intercultural communication and the international labor market. (p.5)

The *Réforme de l'éducation et innovation pédagogique en Algérie* (2006) emphasizes the restoration of national identity through education by incorporating Arabic and Amazigh languages, viewing them as crucial for the formation of Algerian identity:

The generalization of the teaching of the Amazigh language now functions, alongside the official Arabic language, as an element of rehabilitation of all the cultural components of the Algerian personality. ... All things called upon to

function, in the social imagination, as an element of rehabilitation of the founding community national values of the collective identity. (p. 6)

The document highlights efforts to reverse the old approach that previously narrowed identity to a single dimension. This shift aims to restore Algeria's cultural balance while embracing modern educational methodologies.

These results suggest that the documents emphasize sustaining Algeria's unique identity, rooted in Islamité, Arabité, and Amazighité, aligning national identity with shared religious, linguistic, and cultural heritage. This unity is a recurring theme in all four documents, especially highlighted in the educational framework for instilling values through national symbols like the anthem, flag, and historical figures. Similarly, the Official Bulletin strongly focuses on fostering a shared Algerian identity through Islamité, Arabité, and Amazighité as foundational elements, emphasizing a curriculum centered on Algeria's cultural, religious, and linguistic heritage.

Multiculturalism

The *President's Speech (2000)* emphasizes that the commission charged with reforming the education system must base its efforts on the specific characteristics of Algerian society: "The commission must... rely on the specific characteristics of Algerian society." This approach suggests that the educational system should embrace and integrate the various cultural, linguistic, and social aspects of Algeria, ensuring that all groups are represented and included. Such inclusivity would acknowledge the cultural richness within Algerian society, thereby fostering a more equitable and culturally responsive educational environment.

Further, the *President's Speech* establishes a balance between preserving Algeria's cultural heritage and embracing modernity through educational reform: "The reform ... will have to express the attachment to the values of our cultural and civilizational heritage, but also the legitimate aspiration of our youth to build their future in a democratic, modern society open to the world." It could be understood that, on the one hand, the reforms are framed as essential for reinforcing Algeria's cultural and civilizational values, ensuring that younger generations remain connected to their *Algerianité*. This emphasizes the importance of instilling a sense of pride in the cultural and historical legacy of Algeria. On the other hand, the speech highlights the legitimate aspirations of the youth to build a future in a democratic, modern, and globally connected society. This recognizes the freedom of the younger generation to engage with global ideas and modern societal structures, promoting openness and the ability to navigate a diverse, multicultural world.

Moreover, the *Réforme de l'éducation* (2006, p. 172) outlines what should be included in the curriculum by emphasizing key educational priorities. It suggests

that a curriculum should focus not only on content but also on processes that address the needs of learners:

The term "curriculum" places more emphasis on processes and needs, rather than on content. ... aiming to make learning meaningful and centered on societal problems, movements aiming to identify hidden forms of racism and cultural stereotypes in educational materials and in teaching practices, or currents centered on student autonomy.

This broader perspective on the concept of curriculum reflects an approach aimed at making education more relevant, inclusive, and focused on empowering learners in a diverse and evolving society.

The *General Curriculum Reference Framework* (2009) emphasizes the constitutionalization of the Amazigh language and culture, marking a clear shift towards acknowledging and integrating this cultural dimension of Algeria within the national educational framework: "The introduction of the teaching of the Amazigh language and cultural heritage into the curricula is a first expression of the desire to devote the place of this fundamental attribute of the Algerian personality" (p. 14). The introduction of Amazigh language and heritage into the curriculum is presented as a critical step in reflecting the diverse cultural richness of Algerians. It also mentions the need to create the necessary conditions for the generalization and flourishing of this educational inclusion.

Finally, the document *Law on National Education Orientation* (2008) identifies the school not only as a place of learning but as a forge for respect toward Algeria's diverse heritage:

The school becomes not only the place of knowledge but also the crucible where respect for the historical, geographical, religious, linguistic, and cultural heritage and all the symbols that express it such as the national languages, the national emblem, and the national anthem are forged. (p. 9)

By highlighting the importance of national languages, alongside historical, geographical, religious, and cultural symbols, the document recognizes the multicultural reality of Algerian society. The inclusion of multiple national languages is a clear sign of multiculturalism, recognizing the linguistic diversity present in Algeria, particularly with Arabic, Amazigh, and their various dialects. Throughout the analyzed documents, there seems to be a conscious effort to promote multiculturalism in the Algerian educational system. The official discourse tends to make education more inclusive by embedding multicultural values, promoting pluralism, and ensuring the representation of Algeria's diverse cultural and linguistic heritage. It advocates for an inclusive approach that acknowledges Algeria's regional and cultural diversity, specifically encouraging the integration of local identities.

This is framed as essential for reinforcing unity while respecting the diverse backgrounds of Algeria's population.

Language Education and Inter-Culturality

The *President's Speech* (2000) highlights the necessity of global awareness. It explicitly recognizes the need for Algeria to be more open to the world, driven not only by the imperatives of common sense but also by the demands of globalization: "*Mastering foreign languages has become essential. Teaching students one or two other widely spoken languages from a young age gives them the essential assets to succeed in tomorrow's world... and promote openness to other cultures.*" This approach positions Algeria to navigate the challenges of modernization and globalization by preparing students to engage with other cultures and navigate international contexts through intercultural pedagogy.

Conceptualizers of the *General Curriculum Reference Framework* (2009) seem to be aware that in a constantly changing world, it has become imperative to reframe the fundamental missions of the school. The school, in its mission of socialization, has evolved towards learning how to live together where "the individual must develop attitudes and behaviors in order to be able to live with the citizens of the world" (p. 7).

As far as language education is concerned, this document explains that:

Language teaching in the education system is based on three guiding principles: mastery of the Arabic language, promotion of Tamazight, and learning of foreign languages (p. 43)

With special reference to foreign language education, Chapter Three of the same document states that one of the school's missions is to:

Allow learners to master at least two foreign languages as an opening to the world and a means of access to documentation and exchanges with foreign cultures and civilizations.

All these citations indicate that the official discourse punctuates the teaching action and advocates training that reinforces both identity traits in learners as well as openness to the culture of others and to universal civilization through foreign language settings. This objective must logically be followed by activities and texts that exploit the two aspects of interculturality. The need for intercultural education is essential, because in the presence of heterogeneous profiles and a society increasingly open to the cultures of the world, intercultural education must allow a dialogue between these cultures. This trend must be really translated into teaching materials and teaching approaches in the classroom.

They also show the importance that Algerian stakeholders attach to foreign language education. According to the documents analyzed, learning foreign languages is mandatory in the school curriculum to foster global engagement and

enhance learners' social and professional opportunities. It is clearly stated in the document that, through foreign language education, educational authorities allow openness to otherness and maintain adherence to national ideas. In other words, foreign language teaching is intended to allow dialogue between cultures; it broadens the perceptual horizons of learners. This should not, however, result in a loss or rejection of one's own identity, or of one's own values. Therefore, dialoguing with the other presupposes knowledge of the Self as a prerequisite.

From this perspective of intercultural education, Byram (1997) speaks of an intercultural approach where, both the teaching content and the approach used must be reviewed with a view to an approach whose stake is to act on the learner, by establishing a *savoir-fair* to perceive a world that is as heterogeneous as it is reconciled with its cultural differences. These must be perceived as a source of wealth and the teaching aids must be chosen with the aim of showing culturally reconciled specificities.

In Byram's (1997) model of ICC, otherness and interculturality constitute a paradigm of self-identification. The definition of learner's national identity stems from the opposition of culturally distinctive features of his/her identity compared to those of the other: the opposition is not considered here in clash and conflict, but enrichment and diversity. Taking into account the foreign culture in the definition of learner's own culture and his/her identity is a necessity as an essential vector of the training for citizenship stipulated by *la loi d'orientation de l'éducation nationale* (2008).

Discussion

This study examined how national identity is constructed and conveyed within Algerian educational official texts. The key elements of the study revolve around the interplay of foreign languages, cultural, and intercultural competencies and their role in shaping a sustainable sense of national identity among young Algerian learners.

National Linguistic Identity Construction in Official Educational Discourse

The findings indicate that educational directives in Algeria place substantial emphasis on national identity construction through the promotion of Arabic and Tamazight. This focus serves to preserve linguistic diversity while reinforcing a sense of unity and belonging among learners. Mastery of these languages is framed as essential not only for linguistic competence but also for cultural continuity, ensuring a sustainable construction of national identity.

This approach aligns with Byram's (1997) assertion that national identity cannot exist separately from cultural values, positioning language as a core aspect of cultural identity. Similarly, Starkey (2002) supports the idea that educational policies aiming to preserve linguistic diversity are essential in multicultural

societies, suggesting that Algeria's strategy reflects a universal educational philosophy prioritizing both national cohesion and individual cultural expression.

The Algerian policy contrasts with the concerns raised by Banks and McGee Banks (2016) regarding multicultural education. By integrating both Arabic and Tamazight into the curriculum, Algeria fosters inclusivity and prevents the marginalization of linguistic minorities. In contexts where linguistic representation is insufficient, minority students may experience exclusion, weakened academic engagement, and a diminished sense of belonging. The Algerian case demonstrates a conscious effort to prevent these challenges by ensuring linguistic representation in official discourse.

Comparative insights from Ling-Yin's (2007) study on England's Curriculum Guidance further highlight the significance of the inclusive linguistic policies in Algeria. While in England the framework emphasizes inclusivity, it fails to provide sufficient guidance for incorporating cultural diversity in a meaningful way. The binary categorization of English-speaking and non-English-speaking students oversimplifies linguistic diversity, unlike the Algerian approach, which actively integrates multiple linguistic identities into the national educational framework.

Contribution of Language Education to the Sustainability of National Linguistic Identity

The findings suggest that language education policies in Algeria are designed to sustain national identity by prioritizing Arabic and Tamazight within the curriculum. This approach ensures that young learners are deeply connected to their linguistic heritage, reinforcing cultural preservation across generations. The emphasis on native languages aligns with research highlighting the role of heritage languages in maintaining sustainable cultural identity (Conley, 1993; Orgoványi-Gajdos, 2016). These scholars argue that policies supporting heritage languages in multilingual settings foster inclusivity and social cohesion---an outcome observed in the Algerian educational system throughout the analyzed documents.

A comparison with the Colombian case (Nieto, 2009) underscores the importance of the Algerian linguistic strategy. In Colombia, the prioritization of Spanish and English in official discourse has led to a linguistic hierarchy that marginalizes indigenous and Afro-Colombian languages. This policy perpetuates social inequalities by positioning dominant languages as symbols of modernization while devaluing minority languages. By contrast, the Algerian policy framework actively works against such disparities by affirming the equal cultural significance of Arabic and Tamazight.

Similarly, Tsui and Tollefson (2007) illustrate how increased English curriculum time in Asian countries can create social and class divides, as English fluency becomes associated with elite status. Countries such as South Korea and Japan

model their English education on Anglo-centric norms, sometimes reinforcing linguistic hierarchies that undermine native languages. The Algerian model presents a different paradigm by ensuring that foreign language instruction complements rather than replaces indigenous linguistic and cultural identity.

Conversely, Aung (2023) describes a contrasting case in Myanmar, where education policies have been used to reinforce national unity by diminishing ethnic minorities' individual identities. Since 1962, the Burmanization strategy has aimed to create a singular national identity, sometimes at the expense of ethnic diversity. While this has maintained national cohesion, it has done so by eroding linguistic and cultural pluralism. In contrast, Algeria sustains national unity through an inclusive framework that integrates multiple linguistic and cultural identities rather than suppressing them.

Role of Foreign Language Instruction in Fostering Intercultural Dialogue and Social Cohesion

The analysis of the official educational discourse in Algeria reveals that foreign language instruction plays a significant role in fostering intercultural dialogue and social cohesion. The 2003 educational reform emphasizes student-centered learning and aligns with broader globalization trends, acknowledging the multicultural nature of Algerian society. This approach reflects Starkey's (2002) concept of a universal teaching philosophy that promotes human and citizen rights while preserving ethnic, cultural, and linguistic specificities.

Intercultural education in the Algerian foreign language curriculum is designed to contribute to national identity construction by placing students in an environment that nurtures their awareness of both their own cultural identity and that of others. This aligns with Bennett's (1986) model of intercultural sensitivity, which posits that exposure to diverse cultural perspectives enhances students' ability to appreciate and adapt to cultural differences.

The discourse suggests that foreign language instruction in Algeria has a twofold purpose:

1. Promoting intercultural dialogue – By exposing students to different linguistic and cultural contexts, the curriculum encourages open-mindedness and cultural exchange.
2. Reinforcing national identity – Rather than eroding local cultural identities, foreign language instruction strengthens learners' awareness of their own heritage by positioning it within a global framework.

Research in different contexts corroborates these results. For example, Chaika (2023) highlights that foreign language instruction plays a significant role in fostering intercultural dialogue and social cohesion. She argues that, through task-

based approaches, foreign language teaching promotes social cohesion by preparing learners to navigate and appreciate cultural diversity.

Similarly, the European Centre for Modern Languages (ECML) implemented the "Languages for Social Cohesion" programme (2004-2007), involving approximately 4,500 language professionals. This initiative emphasized that language education is of high importance for promoting linguistic and cultural diversity, thereby enhancing social cohesion in European societies.

Despite these results, some researchers have reservations about fostering intercultural dialogue through foreign language instruction. Iswandari and Ardi (2022) suggest that traditional models of ICC may overemphasize the ideal native speaker as a benchmark, which can be unrealistic and may not fully address the complexities of intercultural interactions. This perspective calls for an approach that considers the dynamic nature of cultural identities and interactions.

Another concern has been raised by Abu-Nimer and Smith (2016), who argue that while intercultural pedagogy aims to promote dialogue and peace, its effectiveness is limited if not accompanied by participatory teaching methods. They emphasize that without active engagement, such educational initiatives may fall short in promoting cross-cultural understanding. This means that the effective implementation of intercultural pedagogy presents challenges. Adopting multicultural policies is not the same as ensuring their functionality in everyday classroom realities. A key issue remains the gap between policy and practice, requiring targeted interventions.

Sustainable multicultural education demands more than curriculum reforms; it necessitates a shift in pedagogical practices. Teachers need greater support in integrating intercultural elements into their teaching, and educational materials should more explicitly reflect the diverse fabric of Algerian society. Sustainable identity construction requires continuous adaptation, ensuring that education evolves alongside social transformations (Conley, 1993; Orgoványi-Gajdos, 2016).

In response to these critical perspectives, the following implications and applications are outlined:

- **Language Policy Implications:** The emphasis on Arabic and Tamazight in educational directives underscores the importance of supporting bilingual education models. Policymakers should continue to develop and implement curricula that balance both languages, ensuring that linguistic diversity is preserved while promoting national unity.
- **Foreign Language Educational Practice:** Educators are encouraged to adopt teaching strategies that integrate intercultural elements into foreign language instruction. This practice not only enriches the learning

experience but also prepares students to engage in meaningful intercultural dialogue, thereby enhancing social cohesion.

- **Cultural Preservation:** The deliberate inclusion of native languages in education serves as a tool for cultural preservation. By embedding linguistic heritage into the learning process, educational systems can contribute to the continuity of cultural identities across generations.

While this study provides valuable insights into the role of language education in national identity construction, it is essential to acknowledge certain limitations:

- **Scope of Analysis:** The study primarily focuses on official educational documents, which may not fully capture the on-the-ground realities of classroom practices. Future research could benefit from observational studies or interviews with educators and students to gain a more comprehensive understanding.
- **Generalizability:** The findings are context-specific to Algeria and may not be directly applicable to other multicultural societies with different linguistic landscapes. Comparative studies across different contexts could provide a broader perspective on the interplay between language education and national identity.

Building upon the current study, future research could investigate the challenges and successes in the practical application of bilingual and intercultural education policies, offering insights into effective strategies for educators and policymakers. It is also of high importance to explore the long-term effects of bilingual education on students' national identity and cultural integration, assessing how sustained exposure to both native and foreign languages influences their sense of self and societal cohesion.

Conclusion

This study investigated whether national linguistic identity is constructed and sustained within the framework of Algeria's language education programs, focusing on the role of official discourse in fostering a balanced approach to multilingualism and cultural preservation. Reflection on the link between foreign language teaching and national linguistic identity construction has been the main concern of this research. An ideological apparatus par excellence, official educational discourse has been regarded in this paper as a means through which the government models its citizens of tomorrow: by offering them a general framework of thought accentuating a certain number of perceptions, values, behaviors, and reactions presented as the corollary of belonging to the Nation.

Bearing this in mind, official documents were analyzed with a focus on the mission and purposes of the Algerian school regarding language teaching/learning and national linguistic identity construction they stipulate. The analysis indicated

that the official educational discourse puts forward an Algerian national identity whose pillars are Islam, Arabité, and Amazighité. The official educational discourse acknowledges the Arabic-Tamazight bilingualism aspect of Algerian society.

With regard to foreign language education, they highlight the need to promote the mastery of at least two foreign languages. They give clear signs of official recognition of the importance of foreign languages to support the education system in enhancing Algeria's opportunities in the era of globalization. This discourse legitimates the intercultural approach to education. By including foreign languages in Algerian education policy, official discourse envisages the construction of a new Algerian citizen able to cope with global challenges.

It can be concluded that stakeholders' intention is not to make school simply a place for building knowledge. According to official discourse, educational institutions, through language education, constitute a place with various functions including the construction of national linguistic identity among young learners. Crucially, the official educational discourse not only recognizes but also celebrates the rich cultural and linguistic backgrounds that students bring. Instead of negating their diverse origins, it embraces this wealth of diversity and plurality. This inclusive approach fosters an environment where learning foreign languages becomes not just a syllabus-based exercise but a profound multicultural experience that contributes to sustaining a national identity among young learners.

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مطالعه‌ای تحلیلی از شیوه‌های ساخت هویت زبان ملی زبان آموزان رشته انگلیسی به عنوان زبان خارجی الجزایر

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در چشم‌انداز چندفرهنگی الجزایر، ساخت هویت زبان ملی به شیوه‌ای پایدار در چارچوب آموزش زبان‌های خارجی، چالشی چندوجهی به نظر می‌رسد. این مطالعه مبتنی بر پیکره زبانی، با هدف بررسی گفتمان آموزشی رسمی برای آشکار کردن نیت مقامات آموزشی الجزایر در ایجاد هویت زبان ملی پایدار در میان زبان‌آموزان جوان انجام شده است. این مطالعه که ریشه در تحلیل گفتمان انتقادی دارد، به بررسی چنین سخنرانی مهم مستند ریاست جمهوری و متون قانونی می‌پردازد و از «تکنیک حضور/غیاب» تحلیل متنی استفاده می‌کند. این روش نه تنها آنچه را که وجود دارد برجسته می‌کند، بلکه اهمیت آنچه را که در گفتمان رسمی وجود ندارد نیز برجسته می‌کند. این تحقیق به طور انتقادی فرضیات اساسی در مورد کارکردهای زبان و اهداف دوره‌های زبان‌های خارجی را ارزیابی می‌کند. تجزیه و تحلیل، تلاشی هماهنگ در گفتمان رسمی برای حفظ هویت زبان ملی در میان زبان‌آموزان را با تأکید بر دلبستگی به ارزش‌ها و ویژگی‌های فرهنگی الجزایر نشان داد. این اسناد بر اهمیت تسلط بر زبان عربی، ترویج زبان تمازیقی و یادگیری زبان‌های خارجی تأکید می‌کنند و زبان‌های خارجی را به عنوان مجرایی برای گفتگو و درک بین فرهنگی قرار می‌دهند. این مطالعه بینش‌هایی را برای سیاست‌گذاران و مربیان فراهم می‌کند تا آموزش چندفرهنگی را ارتقا دهند و ادغام مؤثر اصول بین فرهنگی را در شیوه‌های کلاس درس تضمین کنند.

واژه‌های کلیدی: زبان، پایداری، هویت ملی، گفتمان رسمی، آموزش، بین فرهنگی.

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ORIGINAL REVIEW PAPER

Psycho-Cultural Process of Language Acquisition and Development: A Critical Review

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This study endeavors to critically canvass the cultural processes involved in language acquisition from the psychological point of view. To discern how the culture enacts and interacts with mind in shaping and sculpting of the language is the focus of the present review. An overview of the studies on the mutual interplay between culture and thought process and their reciprocal interactions will be, in detail, presented to signpost the path to the determining players. The evidences from all walks of cultures across different contexts yielded to corroborate the claims provided for the actual differences and semblances. A broader discussion of the empirical and theoretical evidences with the provision of implications and applications of the study will also ensue.

Keywords: Language Development, Linguistic Experience, Culture, Cognition, Brain.

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Introduction

Language, as an exterior facade of cognitive behavior, serves a person's psychological status and wellbeing, governed by the thought processes and influenced by the cultural context, per se. The more culturally developed a society is, the more polite and polished language is witnessed to be exchanged there. Chiao and Ambady (2007) proclaim that, brain structure and function both vary cross-culturally due to culture-specific early experiences. Neural system levels differ across sundry languages (Chen et al., 2009).

Culture is a determining factor of behavior. According to Schumann (1986), the degree a person acculturates determines the extent of language acquisition. However, the term acculturation implies the way a learner socially and psychologically integrates with the target language (TL) group. Not only does culture not occur in a vacuum, but it also is consonant with the environment in which a person raised. Thence, one can proclaim that culture habituates person in certain behaviors. When it comes to language learning and development, the behaviorist assumption in actualization of language behavior in response to experiencing the surrounding milieu should come into focus. In multilingual contexts, the choice of language adoption can be a matter of value dominance in the community that languages practiced. It affects thought processes and the potency in language acquisition and dominance, determined by the factors that psychologically shape a person's language behavioral.

Cultural neuro-linguistics, an emerging discipline, though in its fetus, has commenced to study the effects of cultural aspects on the language and brain. Lyons (1981) asserts that as much as language success is contingent upon transmission of biological and universal features so is on the cultural transmission. As Chen et al. (2009) claim, language is not isolated from other content areas. Brain mechanisms can be influenced by sociolinguistic, socio-psychological, or language use in other cognitive activities (e.g., arithmetic).

Children appropriation of cultural artifacts of their communities is via socialization processes, structured by caregivers (Wertsch, 1998). Play is a conspicuous instance of socialization activity witnessed in preschool children. However, adults learn more directly and explicitly like their formal learning at school. Explicit knowledge can also turn into automatic procedural knowledge because of internalization, with internalization in SCT understood as the process whereby individuals appropriate and integrate cultural artifacts, making them their own (Wertsch, 1998).

According to Han and Northoff (2008), experiences, vastly in the context of the culture, which human being develops and lives by, shape brains and minds. Albeit psychologists cross-culturally give evidence for diversity of human cognition and

behavior, whether the neural mapping of human cognition is, likewise, culture-dependent or not, has been neglected by neuroscientists. Trans-cultural neuro-imaging researches have shown that cultural background can affect the neural activity that underpins both high- and low-level cognitive functions. Cultural neuroscience seeks to answer to what extent genetic background (nature) or the experiences (nurture) of human beings determine the function of their brains (Han & Northoff, 2008).

According to Kuhl et al. (2001), linguistic experience transforms speech perception in infants using unexpected and unpredicted learning strategies like statistical, probabilistic, distributional, and other computational skills. Cultural anthropologists pinpointed the universality of adult speech behavior. However, cultural anthropologists study cross-culturally the role of adults in triggering language in the child. Neuroscientists, using the modern brain imaging techniques, disclose the temporal and structural aspects of language processing by the brain proposing new perspective on the critical period for language. Computer scientists by modeling the computational aspects of language acquisition of children using biologically inspired neural networks come into effect (Kuhl et al., 2001).

Vygotsky (1978) believed in simultaneous mental, cultural and linguistic processes which are dynamic which realized itself under rubric "*talking to learn*" which implies that children use language to internalize and organize their thoughts as they verbally interact with others. Vygotsky (1978) proclaims that culture is a determining factor in guiding cognitive activity even in infancy. Vygotsky's (1978) socio-cultural theory underscores the robust impact of social and cultural aspects on both cognitive and language development. It zeros in on the significance of the context, construed as the interplay of cultural determiners and the meaning derived from groups. It builds on if and how learners develop the ability to apply the new language to mediate (i.e., regulate or control) their mental and communicative activity. Socio-cultural theory propones that, social, cultural, and historical contexts contribute to learning and development via individuals' joint and active engagement into meaningful and purposeful activities. Socio-cultural theory counts activity as dynamic not outwardly compelled upon the interlocutors (Atkinson, 2011).

As Kuhl et al. (2001) put it, parents across different cultures use a special style of speaking to address their infants and young children, which is coined as "motherese" or "parentese" (Ferguson, 1964; Blount, 1990). Cross-cultural studies evidence that infant-directed speech produced with a higher fundamental frequency (pitch), exaggerated intonation contours, and a slower cadence (Fernald & Simon, 1984). Kuhl et al. (1997) ascertain that language input to infants contains culturally universal characteristics aimed to promote language learning. Kuhl et al. (1997)

examined language input to young infants in the United States, Russia, and Sweden for the acoustic features of phonetic units. Acoustically more extreme vowels generated by mothers addressing their infants in all three countries, than the times when addressing adults, culminating in a "stretching" of vowel space. The findings demonstrated that language input provides exceptionally well-specified information about the linguistic units that sculpt and mold the building blocks for words.

This review adopts a dynamic interactionist perspective based on socio-cultural theory (Vygotsky, 1978), recognizing bidirectional influences between language, culture, and thought, while avoiding strong deterministic or relativistic claims. Vygotsky (1978) proposes a monistic dialectic view of the mind in which people's interaction with the world is not direct, but mediated through cultural tools (physical and psychological). Development of thinking is dependent upon interaction and interplay of language, cognition, and culture. Vygotsky (1978) believes that human life is quintessentially cultural in which culture mediated by linguistic functioning like language game implicated in nonlinguistic activities. Language serves as a communicative tool and resource through which collaborative mental activities and developments mediated and appropriated dialogically in interactional and participatory situated cultures that construct concepts and meanings to which participants pervasively have access to make sense of the world, which are expected to be psycho-linguistically discrepant as mediations are different.

Methods

The method used in this review consisted of conducting the search in databases on Google using the combination of the search terms cognition, thought, language, and culture together to identify the most relevant pieces of studies and to map their contents for extracting information. The selection criteria set up for choosing of the scholarly literature comprised the inclusion of any type of available published research (peer-reviewed or not) written in English language with no constraints made for the year of article publication and the exclusion of those literature which did not cover the relevant scope of the study. After screening, the relevant studies selected retained for full-text review. All obtained studies underwent thorough perusal as to determine the parts potentially eligible for the inclusion in this review. The initial search yielded 487 potentially relevant records. After screening titles and abstracts, 92 full-text articles were assessed for eligibility. Ultimately, 68 studies met the inclusion criteria and were included in this review. Data extraction focused on the key findings related to the interplay between culture, cognition, and language processing.

Overview of the Relevant Studies

Language is believed to orient, con, and steer the conceptual development (Gopnik & Meltzoff, 1997; Waxman & Braun, 2005). Gender attributes manifest

themselves culturally in grammar. A salient dissimilarity in the way individuals from sundry cultures discern the world around them has been documented in myriad studies (Gutchess & Indeck, 2009).

Cultural Differences in Perception and Cognition

In Western cultures, people predispose to zero in on object-dependent details, which are literally pertinent or self-relevant while in Eastern cultures people tend to concentrate more on contextual details, similitude, and group-related information. These sundry manners of discerning the world imply that culture acts as a guide that direct attention and filters the environment processing into memory (Gutchess & Indeck, 2009).

Ross et al. (2002) evidenced that bilinguals varied in the number of collective self-statements, self-esteem scores, and cultural perspectives when reacting with their two languages. Marian and Fausey (2006) evidenced that bilinguals reported better remembering of information in academic writing (for instance on history, chemistry, etc.) when examined in the same language originally the material was taught (however, language proficiency mediated the effects). Not only the effects of language-dependency are observable in episodic memory, but also in the self-construal (see Ross et al., 2002) and in academic learning (see Marian & Fausey, 2006). The language-specific finding, that ascertain to neural underpinnings of language processing in healthy subjects implies that the neural mappings of language processing deficits might also vary between individuals from different cultural groups that speak different languages (Han & Northoff, 2008).

Park and Huang (2010) proclaim that continuous experiences influence both structure and function of brain and behavior. Continuous encounter to a set of cultural experiences and behavioral action would influence neural structure and function. To cultural psychologists, there are subtle differences in East Asian as collectivist and Western cultures as individualistic they differently process information especially in ventral visual cortex activations regions known to be responsible for perceptual processing. The cab drivers in London involved in continuous finding of path exhibit bigger gray matter of posterior hippocampi, with the effect magnitude was augmented as a result of experience, which taken to enjoy a causal mechanism (Maguire et al., 2000). Postal workers in Canada investing innumerable hours sorting postal codes by both letters and numbers together attain a single unitary module for these two symbolic systems (Polk & Farah, 1998).

In the matter of identifying formation relative to self and other, there is plethora of evidence that culture affects neural systems. Chiao et al. (2008) denoted that in Japan native Japanese and in the United States Caucasians exhibited higher activation of amygdala in response to fear expressed by their own cultural group's members implying that the automatic, culture mediates response to dreadful faces by

prepotent nature of the amygdale. Zhu et al. (2007) evidence that both East Asians and Westerners demonstrated strong activation of the medial prefrontal cortex (MPFC) and anterior-cingulate cortex when judged themselves, but when the same subjects judged their mothers, the East Asian participants demonstrated more activation of MPFC than did Westerners, suggesting a more collectivist outlook of self, in opposition to the representation of individualistic. Sui et al. (2009), carried out an event-related potentials study of British subjects, reacting to picture of their own face than those of a familiar face. They evidenced the greater anterior negative activity at 280–340 ms (for instance the face of a friend) than their Chinese counterparts demonstrating a converse pattern, suggesting the existence of differences in the neural mappings of self- and other-referencing stimuli across cultures. Chiao et al. (2009), likewise, evidenced MPFC neural activation when judging themselves or others depending on the potency of collectivistic or individualistic values. In a similar vein, Hedden et al. (2008) showed that the East Asian the more acculturated to Western individualistic culture, the more strongly they reported the Western manner of neural activation.

Cagigas (2008) examined the performances of 50 Chinese, 72 Caucasians, and 47 Latino students on the perceptual categorization exercises. The subjects taught to sort out stimuli into one of two predetermined categories supplied with corrective feedback after each try-out. In the phase one of the experiment, subjects learned a uni-dimensional rule demanding subjects to attend selectively to a single stimulus dimension. In the phase two of the experiment, subjects taught a conjunctive rule demanding an explicit conjunction of two stimulus dimensions. In the phase three of the experiment, the subjects instructed on an information-integration rule demanding that subjects integrate information from two stimulus dimensions at an implicit level. Additionally, mathematical models determined the kinds of categorization strategies subjects actually utilized when learning one of the tripartite categorization rules besides testing potential differences in accuracy employing repeated measures analysis of variance. In the last, a regression analysis employed to pinpoint differences in the possible underpinnings of observed ethnic group in categorization accuracy.

However, no differences evidenced between groups in experimental groups one and three, implying category learning activities that underscore selective attention and implicit learning processes are not amenable to the ethnic differences observed in erstwhile studies. In contrast to the expected presumption, in experiment two, Caucasians reported a better explicit sorting formation of rule combination with more than one stimulus dimension than both Chinese and Latino subjects. Hierarchical regression further disclosed that ethnicity is not the predictor of accuracy after taking into account the level of mainstream. In second phase of

analysis of the acculturation subscales, receptive language ability in English predicted the overall accuracy in learning a conjunctive rule-based activity over and above ethnic group membership. All told, the findings conveyed that cultural differences observed in previous studies seem to pertain more to factors other than ethnic group membership.

Language interacts with other processes, like memory, to enhance cultural differences through its stress on different aspects of information and its employment of divergent cognitive and social processes (Gutchess & Indeck, 2009). Marian and Kaushanskaya (2007) investigated the nexus between language and memory through examining the accessibility of general ken across two languages. Mandarin-English bilingual speakers were solicited for example to name a statue of somebody standing with a raised arm while looking into the distance were probable to name the Statue of Liberty when questioned in English and when questioned in Mandarin to name the Statue of Mao. Multivalent information (i.e., multiple possible answers to a question) and bivalent information (i.e., two possible answers to a question) were more amenable to language dependency than univalent information (i.e., one possible answer to a question). Veracity of retrieval denoted the impact of language-dependent memory in both languages, while velocity of retrieval exhibited effects of language-dependent memory only in bilinguals with more language proficiencies. These results implied that memory and languages are firmly related and that linguistic context can integrate into memory content at the course of learning.

Neural Correlates of Cross-Cultural Language Processing

According to Kessing (1974), culture, from a cognitive stance, is a compacted set of ken shared by the society members to much or less extent. However, cultures vary in self-construal and memory patterns (e.g., Leichtman et al., 2003). According to Han and Northoff (2008), different thought styles sprout from different socio-cultural systems. Westerners think wholly in an analytical manner, while East Asians wholly think in a more holistic way (Nisbett et al., 2001; Nisbett, 2003).

Bolger et al. (2005) propone that despite similarity of sundry languages (like Chinese, English, and Japanese) in some of the brain regions which are activated during language processing, like the left superior posterior temporal gyrus and the inferior frontal gyrus, several brain regions are language-specific (Han & Northoff 2008). For example, the superior temporal gyrus is activated when native English speakers read English words (Bolger et al., 2005) but the dorsal extent of the inferior parietal lobe is activated when native Chinese speakers read Chinese characters (Tan et al., 2005). Positron emission tomography (PET) examination of English and Italian subjects showed that, English readers, reading non-words stimulated highest activation (proportionate to a resting state) in the left posterior inferior temporal area and in the inferior frontal gyrus (Paulesu et al., 2000). Conversely, Italian readers

reading non-words produced highest activation (relative to the resting state) in the left temporoparietal junction (TPJ) (Platek et al., 2004).

It has been evidenced that dyslexia in English monolinguals, which is a reading problem in people with normal intelligence and schooling, is pertained to dysfunction of the left temporoparietal cortex and the left inferior frontal gyrus (Shaywitz et al., 1998; Temple et al., 2003), whereas with dysfunction of the left middle frontal gyrus in Chinese monolinguals Siok et al. (2004). Moreover, English dyslexic children demonstrated decreased grey-matter volume in the left parietal area, relative to healthy controls, (Hoeft et al., 2007) but Chinese children with reading problems demonstrated declined grey matter volume in the left middle frontal gyrus (Siok et al., 2004). These findings imply that both functional and anatomical abnormalities in language processing structures can be language-dependent.

Extensive cultural disparity documented in human cognition, thought and behavior (Markus et al., 1996; Peng & Nisbett, 1999). Discrepancies in perceptual and attentional processing evidenced in European Americans (who are Westerners) and East Asians (Nisbett & Masuda, 2003; Nisbett & Miyamoto, 2005). Westerners appear to be predisposed to heed more attention to salient objects than to contextual background, while East Asians appear to attend to relations and contexts more than to salient objects (Ji et al., 2000; Masuda & Nisbett, 2006).

Culture like language is amenable to five senses and can be received and produced in differential coding. It is imparted in many different ways and styles cross-culturally which are coined as motherese. Motherese is a kind of hyperbole of some crucial elements of speech to make understanding more feasible. The way a shepherd communicates objects and addresses the infants differ from the way a literate person addresses his child. In Kawara'ae of the Solomon Islands indirect speaking of mothers to infants only is being witnessed (Watson-Gegeo et al., 1986). However, there is a consensus in the acceptance the universality of cultural constraints. Women from different walks of cultures demonstrated that they utilize an expanded vowel triangle when speaking to their infants.

To cultural psychologists, like Markus and Kitayama (1991), Markus et al. (1996), and Shweder and Sullivan (1990), culture is a system of shared meaning agreed upon by members of a group to see the world, build cultural artifacts, guide constituents of the environment, and invoke certain feelings. D'Andrade (1984) proposes that cultural meaning system is a cohesive organization of interrelated wards, which is composed of a big, variant basket of shared ideas, values, beliefs and mutual knowledge which constrain the meanings people construct and the inferences they draw (e.g., Miller, 1984; Morris & Peng, 1994).

Language-Specific Neural Mechanisms

Differences in scripts, orthography, and tonality across different cultures affect significantly the neural mechanisms of processing of language (Chen et al., 2009). Different writing systems or scripts predispose to configure different visualization. Chinese symbols (a typical logographic system) are several complex strokes that come into a square form, while the alphabetic systems are a linear mixture of letters. Visuo-spatial analysis put to exercise for processing of Chinese characters more than alphabetic writings (ibid). As Grill-Spector (2001) and Rossion et al. (2000) mention, visuospatial analysis (like whole-part nexuses) is either bilateral or right brain dominant. Tan et al. (2000) contrasting laterality between single Chinese characters and words evidenced significant activation in the right occipital cortex for both types of materials which is in opposition to the processing of alphabetic languages dominant with left-brain (e.g., Price et al., 1996; Vigneau et al., 2005).

Tone processing seems to be specific to a language (Chen et al., 2009). Neural patterns of tone processing do not appear to transfer from one tonal language to another tonal language (ibid). Native Chinese speakers, albeit with years of experience in Chinese tones while processing Thai tones exhibited different neural patterns from those of native Thai speakers (Gandour et al., 2002, 2003). The impact of linguistic factors or language experience on lexical tone processing is solicited more through cross-linguistic/cross-cultural research (Chen, et al., 2009). Neural mechanisms of tone processing in speakers of a tonal language (e.g., Chinese & Thai) denoted more left-lateralized activations in the frontotemporal areas in contrast with the speakers of the tonal language (e.g., English), (Gandour et al., 2003, 1998; Klein et al., 2001; Wong et al., 2004; Xue et al., 2006). Wong et al. (2007) evidenced that, left hemisphere has a more drastic and constructive role in learning lexical tones than the right one.

Tonality rate differs across language systems (Chen et al., 2009). However, English language deemed to be atonal in which tones not used to signal the word meaning (Chen et al., 2009). According to Wong et al. (2004), Pitch imparts a number of different information, viz., speaker's identity, affection, intonation, phonemic stress, and word meaning. Tonality is a yardstick to distinguish lexical variety. The sound /ma/ in Chinese language, uttered in a high pitch conveys 'mom,' but the same sound vented in a low falling–rising pitch imparts the word 'horse.'

Albeit it seems to be a dearth of research on brain functioning of language processing in Iranian context, there is a plethora of research on cross-cultural differences in neural mechanism of language processing in all facets of language learning skills in other contexts. Petersen et al. (1989) evidenced that the English speakers and other Indo-European languages typically represent the verbs in the frontal region (e.g., the left prefrontal cortex), while represent nouns in the posterior

regions (the temporal-occipital regions). However, Li et al. (2004) showed that in Chinese a wide range of overlapping brain regions in distributed networks, in both the left and the right hemispheres activated for nouns and verbs language. Chen et al. (2009) give the reason for this cross-cultural difference for this that probably is less there is a lack of clear-cut categorization of words into different grammatical classes in Chinese than in English. In Chinese language, many individual words cannot be easily distinguishable from nouns and verbs vastly due to a dearth of inflectional morphology in Chinese. Most words act several grammatical roles, culminating in a plethora of class-ambiguous words that can come into use as either nouns or verbs.

The research on the bilingual neural systems for the effect of native language in second language acquisition expected to implement. The earlier studies limited to neural scission between native and second language (Dehaene et al., 1997; Kim et al., 1997; Perani, 1998). However, a shared neural network in both native and second-language processing, even for two patently different languages like Chinese and English found (Chee et al., 1999a, b, 2000; Klein, 2003; Klein et al., 1995, 1999; Xue et al., 2004a, b). Chen, et al. (2009) explained the reason why there is an overlap between native and second language's neural networks in that native language experience shape the neural mechanisms for second-language processing (Chen et al., 2007; Dong et al., 2008; Mei et al., 2008; Xue et al., 2006a).

Implications for Theory and Practice

Perfetti et al. (2007) have mooted a peculiar model including two processes in Piagetian sense, viz. assimilation and accommodation, to explain the effects of the native language on second language learning neural mechanisms. The assimilation assumption presumes that the brain will take reading of second language as that of the native one and utilizes the native language network to back up the second language. Conversely, the accommodation assumption presumes that the reading in brain network must accommodate to features of the new writing system to the extent that those features need different reading procedures. Tan et al. (2003) endorsed neural assimilation; that is, the superior temporal gyrus in Chinese learners learning English as second language not activated while reading English whereas this area activated for native English readers. Furthermore, the bilateral visual form and left MFG activated for English speakers learning Chinese when processing Chinese, which corroborates the accommodation hypothesis (Liu et al., 2007; Nelson et al., 2009). Chen et al. (2009) assert that it is more probable for Chinese speakers to assimilate, but for English speakers to accommodate. Nontransparent and opaque logographic language requires accommodation, while transparent alphabetic language permits accommodation (ibid).

Fabrega (1977, 1982) delineates triads of distinct passages; happening at different stage of development, in which cultural features can assess as to shape the human brain. Firstly, the ecological surroundings coming with a certain culture might selectively activate or adjust apposite neuronal connections. Secondly, in early child learning, cultural factors differentially and dynamically change brain development. Lastly, life-long accommodation permits the brain of an adult to adapt consistently to new contexts. Dehaene and Cohen (2007) proposed a model of a cultural recycling, in which preexisting brain circuitry constrains structurally the brain-cognition mapping (e.g., cross-culturally mapping of visual words onto the left fusiform gyrus), but brain plasticity permits flexibility in the specifics of the mapping. Bolger et al. (2005) quantitatively contrasting the results of 43 research on sundry languages (25 with alphabetic languages, 9 with Chinese, 5 with Japanese Kana, and 4 with Japanese Kanji) found that the different languages share the activations in the frontotemporal, occipitotemporal, and occipital areas. Significant cross-language discrepancies evidenced in the left middle frontal gyrus (MFG), temporoparietal area, and right fusiform cortex.

According to Vygotsky (1986), language is the gadget of cultural representations. Universally, infants, at birth, have capability to distinguish phonetic contrasts in all languages but with experiencing native language (or "tuning"), the capability to differentiate nonnative phonetic contrasts is dramatically dwindled as early as 6 months and non-native phoneme sensitivity is lost (Kuhl & Rivera-Gaxiola, 2008; Kuhl et al., 2006; Werker & Tees, 1992). According to Kuhl et al. (2001), Japanese infants by 11 months of age cannot differentiate /ra/ from /la/ any longer, and American infants cannot differentiate Chinese sounds /chi/ and /ci/. Sharma and Dorman (2000) assert that speakers of English cannot recognize Hindi phonetic contrasts that vary in voice onset time from 90 to 0 ms.

Han and Ma (2014) examined functional MRI studies of 35 individuals from East Asian and Western societies through quantitative meta-analysis to measure cultural differences in brain activity involved in social and non-social processes. The findings evidenced that East Asians exhibited a stronger activity in the dorsal medial prefrontal cortex, lateral frontal cortex and temporoparietal junction in social cognitive processes whereas Westerners showed stronger activity in the anterior cingulate, ventral medial prefrontal cortex and bilateral insula. East Asians exhibited stronger activity in the right dorsal lateral frontal cortex in social affective processes while Westerners exhibited greater activity in the left insula and right temporal pole in. Non-social processes in East Asians stimulated stronger activity in the left inferior parietal cortex, left middle occipital, and left superior parietal cortex but in Westerners greater activations in the right lingual gyrus, right inferior parietal cortex, and precuneus evidenced. The findings imply that distinct neural networks

mediate cultural differences in social and non-social processes. Additionally, East Asian cultures is known to include augmented neural activity in the brain areas pertaining to inference of others' mind and emotion regulation whereas Western cultures are believed to have enhanced neural activity in the brain regions pertinent to self-relevance encoding and emotional responses in the course of social cognitive/affective processes.

Concluding remarks

According to Park and Huang (2010), cultural values, practices, and experiences mold neuro-cognitive processes and affect neural activation patterns while may even influence neural structures. However, the researchers should not be remiss in the fact of cultural barrier as Urabe (2006) points out, however unconsciously culture affects the way a person thinks and feels. Iranian context also seeks to subjected to study for cultural aspects of language processing and to be distinguished brain function for male and female and ethnicity background for bilingual and multilingual learners. However, caution needs to be exercised when it comes to controlling of the effect of socio-economic, sanitation, education, knowledge bases, technology, communication style, cultural orientation, or ethnicity variables in the study of language, culture, and brain.

Synthesizing the findings across the reviewed studies, several consistent patterns emerge. First, cultural experiences systematically shape both the neural substrates and behavioral manifestations of language processing. Second, these effects are observable across multiple levels of analysis, from early phonetic perception in infancy to complex semantic processing in adulthood. Third, the bidirectional relationship between language and culture suggests that neither can be fully understood in isolation from the other.

The implications of these findings extend beyond theoretical understanding. For language educators, recognizing the cultural embeddedness of language learning can inform more culturally responsive pedagogical approaches. For clinicians, understanding culture-specific neural patterns in language processing may improve diagnostic accuracy in multilingual populations. Future research should further investigate the interaction between biological universals and cultural particularities in language development, particularly in understudied populations such as Persian-speaking learners.

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فرآیند روانی-فرهنگی فراگیری و رشد زبان: مروری نقادانه

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این مطالعه تلاش می‌کند تا فرآیندهای فرهنگی دخیل در فراگیری زبان را از دیدگاه روانشناختی به طور انتقادی بررسی کند. شناخت نحوه عملکرد و تعامل فرهنگ با ذهن در شکل‌دهی و ساماندهی زبان، محور بررسی حاضر است. مروری بر مطالعات انجام شده در مورد تعامل متقابل بین فرهنگ و فرآیند تفکر و تعاملات متقابل آنها، به تفصیل ارائه خواهد شد تا مسیر را به سمت بازیگران تعیین‌کننده نشان دهد. شواهد حاصل از فرهنگ‌های گوناگون در زمینه‌های مختلف، ادعاهای ارائه شده برای تفاوت‌ها و شباهت‌های واقعی را تأیید می‌کند. همچنین، یک بررسی گسترده‌تر، بحث در مورد شواهد تجربی و نظری با ارائه پیامدها و کاربردهای مطالعه، ارائه خواهد شد.

واژه‌های کلیدی: رشد زبان، تجربه زبانی، فرهنگ، شناخت، مغز.

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ORIGINAL REVIEW PAPER

On the Methodological Controls for Determining the Meanings of Words: A Reading in Some of the Dictionaries of Ghareeb Al-Hadeeth

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The issue of determining the meaning of words is one of the issues that has been the focus of attention of linguists in general and lexicographers in particular, and there are many opinions about the methodological bases adopted in determining and controlling the meaning of words in their various contexts. After all, meaning is the most important requirement for the user of the lexicon. Hence, recent studies have called for re-reading the lexical heritage with the aim of upgrading and developing it. Perhaps one of the most prominent things that can be upgraded and developed in reading the dictionaries of Ghareeb al-Hadeeth al-Nabawi is to benefit from those methodological controls established by the modernists to determine the meanings of vocabulary in a way that contributes to presenting them free from ambiguity and confusion and close to access and achievement, enabling the realization of the purposes of religious discourse represented in the texts of the Prophetic Hadith and the development of language use skills among its recipients in the correct and eloquent aspects of the Arabic language. In this paper, we would like to present a reading of the dictionaries of the strangeness of the Prophet's hadith in order to explore the methodological controls that can be included in them to determine the meanings of vocabulary in the light of comparing them with the findings of modern lexicographers.

Keywords: Words, Meaning, Methodological Controls, Ghareeb Al-Hadeeth, Lexicons, Modern Lexicons.

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Introduction

In their re-reading of ancient lexical achievements, lexicographers are based on their belief that there is a wide dividing space between modern linguistic theories that are concerned with studying meaning and those that until now still rely on ancient mechanisms and methods in dealing with lexicons. In addition to this, the neglect of modern linguistic studies to investigate the lexicon, particularly those that opted to ignore meaning, such as the Bloomfield School, was seen as an addendum to grammar and phonetics. It undervalued the dictionary's difficulties because it ignored the study of meaning, viewing it as a feature of psychology and behavior, or positivist sciences. However, certain studies have appeared since the 1950s that are affected by the work of British linguist Firth, and they allowed a small space for connotation. Hill, Gleason, and Hall's attempts were then followed by studies interested in issues of semantics and lexicography, many of which were able to contribute to assisting lexicographers in digesting linguistic theories to produce better lexicons. Among the contributions of these scholars was the establishment of methodological controls to determine the meanings of lexical items and offer more organization of entry structures. Here is an analytical exposition of some of these controls, with a focus on seeking to invest them in rereading Ghareeb al-Hadeeth lexicons.

Problématique

The central research issue can be identified in attempting to answer the question: How can the methodological foundations adopted in classical heritage dictionaries contribute to the precise determination of word meanings, and to what extent do cultural, social, and temporal contexts influence the formulation of word meanings in those dictionaries?

Research Objectives

Based on the research problem defined in the previous paragraph, several objectives are outlined to be achieved through this study. The key objectives include:

- Analyzing the methodological approaches adopted by classical heritage dictionaries in determining the meanings of words.
- Exploring the fundamental principles employed to classify words and explain their meanings.
- Highlighting the influence of cultural and social contexts on the interpretation and determination of word meanings.
- Attempting to utilize the methodological principles proposed by modern scholars to define word meanings in a way that eliminates ambiguity and ensures clarity, making them more accessible and comprehensible.
- Clarifying the importance of studying heritage dictionaries as a fundamental reference for understanding the Arabic language and its history.
- Emphasizing the value of heritage dictionaries in documenting the language and its evolution throughout history.

The Significance of the Research

The importance of any scientific research lies in the relevance of its topic, its promise of contribution and addition, and the potential of its findings to yield positive, actionable impacts in real-world applications. Below are the key aspects highlighting the significance of our research topic:

- Enhances linguistic heritage studies by providing an in-depth analytical reading of certain classical heritage dictionaries, supporting researchers in the fields of philology and lexicography.
- Highlights the scientific value inherent in heritage dictionaries, emphasizing their importance in understanding the Arabic language and its evolution over centuries.
- Offers an opportunity to utilize heritage methodologies in the development of modern dictionaries based on robust scientific principles.
- Aids in understanding the influence of cultural and social environments on language and word meanings, thereby enriching historical linguistic studies.
- Unveils the role of the Arabic language in documenting intellectual and cultural heritage across different eras.
- Showcases the significance of the Arabic language as a rich intellectual and cultural vessel full of meanings and connotations.

Research Methodology

In crafting this research paper, we adopted a methodology aimed at describing the foundational principles utilized by heritage dictionaries to determine word meanings, and analyzing texts and data contained within these dictionaries to extract the mechanisms used for meaning determination. Additionally, the results are interpreted and discussed in relation to both historical and contemporary contexts.

Previous Studies

We reviewed several prior studies that were accessible to us and that, in our opinion, align in their general approach with the subject of our research paper. Below are the most notable studies:

- The Methodology of Al-Khalil ibn Ahmad in the Dictionary of Al-Ain by Khwailid Mohamed Al-Amin (<https://asjp.cerist.dz/en/article/141025>): This study focuses on the methodology employed by Al-Khalil in categorizing the dictionary entries and the process of root derivation to uncover the origins of Arabic words.
- Semantic Development in Rare Words of Hadeeth: Study and Analysis by Shadlia Sayed Mohamed, Master's Thesis, Faculty of Arts, Department of Arabic Language, University of Gezira, Sudan, 2010: This research offers a semantic study of rare words in Hadeeth literature, tracing the evolution of their meanings to document the dynamic nature of the Arabic language.
- The Impact of Ghareeb al-Hadeeth Books on the Composition of Arabic Lexicons by Mahmoud Mubarak Ubaidat and Hussein Mustafa Ghwainmeh, Studies in Humanities and Social Sciences, Volume 41, Issue 03, 2014 (<https://platform.almanhal.com/Reader/Article/90310>): This study

examines the influence of Ghareeb al-Hadeeth dictionaries on Arabic lexicons, particularly in providing linguistic content and the methodology of word categorization.

Although these studies share a general thematic relevance to our research, our study offers additional insights not addressed in the above-mentioned works. Specifically, it attempts to extract a set of conditions to more precisely define the meanings of words, such as looking at the temporal and social contexts in which these terms emerged.

Arrangement of Lexicographical Materials

The arrangement of vocabulary is considered one of the most important controls that lexicographical studies have been marked by, both in the past and in modern times. In fact, no nation throughout its ancient or modern history is known to have excelled in the forms of its lexicons, and in the methods of tabulating and arranging them, as the Arabs did. The methods of compiling Arabic lexicons have varied to the extent that they almost exhausted all possible options (Omar, Al-Bahth al-Lughawi 'Ind al-Arab: Ma'a Dirasah li Qadiyyat al-Ta'theer wa al-Ta'thir, 1988). Modern lexicons have known various forms of arrangement for their entries, including:

1. Lexicons arranged by narrator

These rely on the narrator of the hadith as the main basis for arrangement in the lexicon, and are of two types:

The first type: Lexicons that arrange the hadiths within the lexicon according to the narrator, without considering the arrangement of the words. The most famous lexicon in this method is 'Ghareeb al-Hadeeth' by Abu Ubaid al-Qasim ibn Sallam al-Hirawi (died 224 AH).

The second type: Lexicons that arrange the hadiths within the lexicon according to the narrator, but they do consider the arrangement of the ghareeb words. The most famous lexicon in this method is 'Ghareeb al-Hadeeth' by Abu Ishaq al-Harbi Ibrahim ibn Ishaq (died 285 AH).

2. Lexicons in alphabetical order

These arrange the gharib words of the hadith in the dictionary according to alphabetical order. The most famous of these is the book "Al-Ghareebayn" by Abu Ubaid Ahmad ibn Muhammad al-Harawi (died 401 AH), who is considered a pioneer in authoring in this method. He assigns a chapter to each letter, and each chapter begins with words starting with that letter, starting with alif, then ba, then ta, and so on.

One of the notable aspects in lexicons of "Ghareeb al-Hadith" that arrange words alphabetically is the ease of access to words. However, the ghareeb material in one hadith is multiple, so the reader may not know them and is forced to search for their meanings in their places. This may lead to difficulty in comprehending the overall meaning of the Noble Hadith. In addition, there are many words in some lexicon entries, while others have fewer, and this results in a loss of coordination and consistency required by the cognitive approach.

3. Lexicons arranged according to chapters of jurisprudence

This arrangement corresponds to what neo-linguists refer to as semantic fields. A field is the organization in which language words can be classified to facilitate

precise understanding. Indeed, we cannot comprehend the meaning of an expression in isolation from its corresponding synonymous, homogenous, or antonymous meanings (Dayem, 1428 / 2007).

One of the most famous lexicons organized in this manner is "Jumal al-Gharaib" by Najm al-Din Abu al-Qasim Muhammad ibn al-Hasan ibn al-Husayn al-Nisaburi al-Ghaznawi, also known as "Bayan al-Haqq." This book is a manuscript and is arranged according to the chapters of jurisprudence (al-Sahibani, 2009 AD).

Reaching this level of arrangement indicates the intellectual maturity achieved by the Arab mind and its understanding of the concept of semantic fields in preserving the meanings acquired by each vocabulary through its relationships with other vocabulary. Because reaching the true meaning of any linguistic unit can only be achieved by placing the word within its semantic field to which it belongs, the theory of semantic fields asserts that there is a connection between the meaning of a word and the collective meanings of the words associated with it. Hence, to understand the meaning of a word, studying the semantic relationships between the vocabulary within the semantic field is necessary, as Lyons said, "The relationships between words within the field or the subtopic must be studied." Therefore, Lyons defines the meaning of a word as the sum of its relationships with other words within the lexicographical field. This theory aims to gather all the words related to a specific field and to reveal their connections with each other and with the general term (Ibrahim, 1463 AH / 2003 AD).

Al-Nisaburi (Ibn al-Nadim) was successful in selecting this type of arrangement, because arranging them alphabetically according to the letters of the dictionary, or lexicographic arrangement, does not suit the Ghareeb al-Hadeeth tradition in regulating its meanings, which are always ambiguous due to the hidden intention from the tradition. Because the problem does not lie in the single word outside its field, but rather in the meanings of the words and sentences. As a result, arranging them according to the chapters of jurisprudence, or what is known as thematic arrangement, is the best way to collect the Ghareeb al-Hadeeth. Indeed, it is considered superior to arranging them according to the chain of transmission of the Hadeeth, because it presents difficulties and complexities in accessing Ghareeb al-Hadeeth. Therefore, it requires that the researcher have knowledge of the chain of transmission of the Hadeeth, which may not necessarily relate to the locus or the content of the Hadeeth. Furthermore, the strangeness and ambiguity are related to the content itself.

Al-Tahequibe (Periodization of Lexicon Vocabulary)

Al-tahequibe involves determining the lexical meaning of the word through its usage in the speech of the Arabs at that time, and what changes occurred in the word in question during the time of Prophethood (Al-Warāghī, 1431 AH / 2010 CE). Hence, addressing the criterion of al-tahequibe in the study of Ghareeb al-Hadeeth lexicons involves investigating the meanings of its ghareeb vocabulary in light of the impacts of the new cultural and religious reality that produced them, which differs from the way Arabs used language at the time. It is worth noting that the lexicons of Ghareeb al-Hadeeth words have paid close attention to this criterion, especially since the ghareeb vocabulary arises from the fact that their meanings differ from

what was known to the Arabs in that era. Because Islam introduced a new intellectual and cultural system that was completely different from what the Arabs had in their pre-Islamic era, scholars established conditions for explaining Ghareeb al-Hadeeth vocabulary. Among these prerequisites is the importance of being familiar with the most common usages of the phrases by the Lawgiver, both factual and symbolically. Said Al-Sakhawi: "It is not allowed to interpret Ghareeb language from the Lawgiver based merely on what was discovered in the origins of Arabic speech. It is necessary to follow the Lawgiver's language and understand that what the Lawgiver intends from these terms is only what was reported in Arabic. If indications are found in the Lawgiver's speech that the intended meanings of these terms are new meanings, they should be interpreted according to these new meanings rather than the original linguistic meanings. Jurists refer to this as legitimacy truth (ḥaqīqah sharʿiyyah)" (al-Sakhāwī, 1426 AH). Ibn Taymiyyah reminds us that the habits of the speaker, as well as the habits of the listener, influence the meaning of the word. This is evident in his statement that every word is "restricted and associated with others, and a speaker whose habits have been known, and a listener who knows the speaker's habit with that word, these limitations must be in every speech that is understood by its meaning" (Taymiyyah, 1412 AH).

The linguistic vocabulary that acquired new meanings in the new Islamic era are numerous, to the extent that this vocabulary has been called "Islamic terms": "Those are the words that were found in the Qur'an or appeared in the prophetic Hadeeth, and those words whose roots and forms were known to the Arabs, but Islam endowed them with new meanings that became widespread and caused their pre-Islamic meanings to be forgotten" (al-Ashīrī, 1983 CE). Among these Islamic vocabulary is the word 'wudu' (ablution), which appears in some prophetic Hadeeths: "On the authority of Abu Huraira, may Allah be pleased with him, who said: The Messenger of Allah, peace and blessings be upon him, said: 'Allah does not accept the prayer of any one of you if he breaks his wudu, until he performs it again.'" One of its linguistic meanings was beauty and cleanliness. However, the prophetic contexts specified its meaning to one type of purity. Thus it becomes clear that Islamic terms are nothing but old Arabic words to which the Lawgiver assigned new meanings, because it is in the nature of language to be influenced by and interact with all aspects of life: social, cultural, economic, artistic, and political. And because "the civilized reality is carried, with its renewable variables and its enduring constants, within the vocabulary of the language" (al-Warrāghī, 2010 CE/ 1431 AH).

The Messenger, peace and blessings be upon him, while drawing the features of the new Islamic society, conveyed words from the Arabic lexicon that had meanings agreed upon by the people in a previous era, and so he assigned them new meanings derived from the new intellectual framework. The examples in the lexicons of Ghareeb al-Hadeeth are numerous. Among them is the term 'muflis,' which in pre-Islamic times was used to refer to a person who is destitute, having no belongings or wealth, as evidenced by the response of the Companions when the Prophet, peace and blessings be upon him, asked them: "Do you know who the bankrupt (al-muflis)

person is?" They said: "The bankrupt (al-muflis) among us is the one who has no dirham and no belongings."

However, in the new Islamic perspective, during the early period of Islam, the term 'al-muflis' derived its meaning from the saying of the Prophet, peace and blessings be upon him: "The bankrupt (al-muflis) from my Ummah is the one who comes on the Day of Judgment with prayers, fasting, and zakah, but he has insulted this person, falsely accused that person, wrongfully consumed the wealth of this person, shed the blood of that person, and struck this person. He will be given from his good deeds, and this one from his good deeds. If his good deeds run out before his debts are settled, their sins will be taken and cast upon him, and then he will be thrown into the Fire" (Narrated by Muslim).

Not linking the term 'al-muflis' to its intellectual context in its specific time period makes it an ambiguous term, and this ambiguity in meaning prevents a proper understanding of the phrase. Among the terms that derived their meanings from the new intellectual context through the precise moral guidance given by the Prophet, peace and blessings be upon him, are many. We cite, for example, 'al-harj' and 'al-wahn.' The term 'al-harj' was defined as "killing," while the term 'al-wahn' was defined as "love of the world and dislike of death" (Nāṣif, n.d).

This lexical explanation given by the Messenger of Allah, peace and blessings be upon him, for the terms 'al-harj' and 'al-wahn' is not found in many linguistic dictionaries. Therefore, we say that determining the lexical meaning of a term in the lexicons of Ghareeb al-Hadeeth words should be done by examining the meaning of the term in its usage in the speech of the Arabs at that time, and then considering the changes in meaning that occurred according to the prophetic guidance accompanying the term, which can only be achieved by examining the poetic and prose evidence as well as the prophetic traditions that were mentioned during the same period. If, after examining the evidence, it becomes clear that the meaning of a lexical unit remains the same with all contextual clues, "it is necessary to preserve and adhere to this meaning, so that it is not associated with a single word in the dictionary of Hadeeth except the meaning for which the evidence showed it, and rejecting anything else" (Al-Warāghī, 1431 AH / 2010 CE).

Contextual Factors

The intention behind this criterion is to guide the meanings of terms by relating them back to their social contexts, because the lexical meaning is not confined to the linguistic meaning alone, and it is not everything in understanding the intended meanings of prophetic words. Words change their meanings from one era to another and from one environment to another, because there is a close relationship between language and society. Firth considered that man communicates with others within specific social contexts, which dictate the style one should adopt and the type of words to choose. Specifically, there is a social framework within which language is used, influenced by its dynamics and adapting to its elements (Sharifi, 2002-2003).

And because the prophetic text is not ordinary speech; rather, "it is speech charged with special, sacred meanings" (Mouloud, 2000), and in order to understand the meanings intended by the Messenger, may God bless him and grant him peace, Hadeeth scholars have made great efforts in establishing rules and conditions for

interpreting the noble prophetic text. Among these criteria that must be considered to determine the meanings is examining the connotations of the Hadeeth vocabulary within their social context, because the implications of prophetic vocabulary are often related to the social context of that period, and because the meanings of words can change from one era to another and from one environment to another. People may use words to indicate certain meanings which are specific to a particular era, and they apply "these new terms to words found in the prophetic Hadeeths... this is where the confusion arises" (al-Qaradawi, 1993 CE / 1414 AH), and this leads to a misunderstanding of the meanings of prophetic terms. Many words, whose meanings were limited to a certain era or specific fields, have changed due to changes occurring in time, place, or the social structure of humanity. This creates a significant gap between "the original religious connotation of the term and its contemporary cultural or terminological connotation. Here arises unintentional misunderstanding, as well as deliberate deviation and distortion" (al-Qaradawi, 1993 CE / 1414 AH). This is why the scholars of the Ummah warned against imposing legal meanings on new terms over time. Examples that we can cite to illustrate this include the occurrence of some prophetic texts according to customs that have changed:

The first example: The Hadeeth "The weight is the weight of the people of Mecca, and the measure is the measure of the people of Medina" ("Al-waznu wazn ahl Makkah, wal-mikyālu mikyāl ahl al-Madīnah"), narrated by Abu Dawood in *Al-Buyu'* (3340).

This Hadeeth embodies a high level of civilized language, directing people at that time towards the standards and measures they should adopt in their buying, selling, and all transactions and exchanges, because they were the most accurate units of measurement that were in circulation among people at that time. This is what we should understand from the Hadeeth when we read it within the social context in which it was said. Indeed, "the determination of the noble Hadeeth regarding the balance of the people of Mecca and the measure of the people of Medina is a matter of practicality subject to change with time, place, and circumstances. It is not a rigid religious injunction to be followed without considering these variables. Exactly, it is a flexible means that can adapt to changing times, places, and circumstances. It is not a rigid religious decree to be strictly adhered to without considering these factors" (al-Qaradawi, 1993 CE / 1414 AH). Indeed, Muslims today have no objection to using decimal measurements like kilograms and their fractions and multiples in their commercial transactions. This is because these modern standards offer precision, speed, and ease of calculation. This is the purpose of the noble prophetic discourse, and its benefit is to utilize the most accurate means available to humans in their time, and not to dwell on the apparent meaning of the Hadeeth without considering the time, place, and social context in which the Hadeeth was stated.

The second example: The term "tasweer" (depiction) that appears in authentic Hadeeths, warning of severe punishment for those who create images. How should we understand its meaning in light of the technological and cultural advancements of our present societies?

The Hadeeth states: "Indeed, among the most severely punished people on the Day of Resurrection will be the image-makers" (Imam Abu al-Husayn Muslim ibn al-Hajjaj al-Qushayri al-Naysaburi, 2008).

"Many of those who study Hadeeth and jurisprudence place under this warning what we call in our time 'photographers,' that is, everyone who uses that device called a 'camera' to capture this 'form' called an 'image'" (al-Qaradawi, 1993 CE / 1414 AH). Is this really the interpretation of the Hadeeth that the person with a camera whom we know in our present time is meant by the term "image-makers"? We say that no one can claim "that this designation is a religious designation, because this form of art did not exist during the time of legislation. It is unreasonable to use the word 'photographer' when it does not exist. Who called him a photographer and called his work photography then?" (al-Qaradawi, 1993 CE / 1414 AH).

Of course, we are the ones who gave it this name, as this type of art emerged in our time. It was possible to give it another name that we agreed upon, a term derived or arabized while considering all the linguistic rules of morphology, grammar, and so on. This term's meaning would be the one intended in the noble prophetic Hadeeth, referring to this incidental occurrence. The evidence for this is the existence of another term used for the process of photography, which is commonly used in some Gulf countries: "al-'aks" (reflection). In my opinion, this term is closer to the true nature of this work, as it is nothing more than reversing the image using certain means, just as an image is reflected in a mirror. Just as our era has termed photographic reflection as "photography," it has also termed three-dimensional imaging as "sculpture," which the early scholars described as "that which has a shadow," and they unanimously agreed on its prohibition except in the case of children's toys. Does calling this imaging "sculpture" exclude it from the warnings mentioned in the texts regarding image-making and image-makers? The answer is definitely no, as this form of imaging is more adequate for which the term photography is applied linguistically and in Sharia (al-Qaradawi, 1993 CE / 1414 AH).

From this, we say that the literal interpretation of the prophetic Hadeeth, and adhering to the superficial meanings of its words without considering the new social concepts intended by the Prophet (peace be upon him), has always been harmful. As Sheikh Muhammad al-Ghazali, may Allah have mercy on him, said: "What the Islamic Ummah has suffered throughout history from the incorrect understanding and corrupt interpretation of the Hadeeth and the Sunnah is far greater than what it has suffered from thousands of fabricated Hadeeths" (al-Ghazali, 1989).

Considering the Appropriate Methods of Explanation and Definition for the Vocabulary

Neo-linguists have employed various methods in explaining and defining lexical terms, such as functional explanation, formal explanation, analogical explanation, and inclusive explanation. We have observed that many lexicons of Ghareeb al-Hadeeth explain the vocabulary according to these methods, with some differences in perspectives and methodologies between them and the dictionaries of neo-linguists.

1. Functional Definition: "The functional definition describes something by its use or by the function it performs. Thus, a book is defined as 'what we read,' and a box as 'what we use to put things in'" (Safiya, 2007). This type of definition gives us an idea about the things that were used at that time. It also paints us a picture of the customs, traditions, and cultural level of the Prophetic generation. "Language is the strongest evidence when searching for the unique features of society from communities. It is sufficient for us to read His word: 'Allah has not appointed [such innovations as] from bahirah or sa'ibah or wasilah or ham'" [^2], until we realize the extent to which the meanings of Arabic words are related to the prevailing Arab customs of their time.

Language is therefore one of the factors that characterize societies (Ibrahim Rajab Abdul Jawad, 1463 AH/2003 AD). Everything documented by the lexicons of Ghareeb al-Hadeeth, whether things or events, serves as a foundation for all types of cultural and civilizational activities of the prophetic society. It is wonderful to find this type of definition in the explanations of the dictionaries of Ghareeb al-Hadeeth, like the explanation of the text of this Hadeeth: "No khuzam (nose ring) and no zamam (leash) in Islam." Ibn al-Athir said in his explanation: "Al-Khuzam is the plural of Khuzamah, which is a ring made of hair placed in one side of a camel's nostrils. It was the children of Israel who used to pierce a camel's nostrils and perforate their collarbones, and other forms of torture. Allah abolished such practices for this nation" (Ibn al-Athir Majd al-Din Abu al-Sa'adat, 1383H/1963). This gives us an insight into the beliefs of this nation, its intellectual orientations, and the level of its culture, "and its outlook on life and its general social affairs. Every development in these aspects resonates in the expression tools. Therefore, language is considered the most accurate record of the history of peoples" (Ibrahim, 1463 AH / 2003 AD).

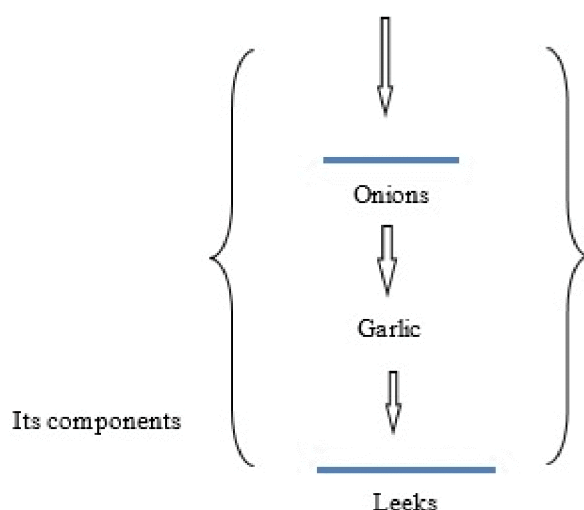
2. Formal Definition: This is also called sensory description or sensory definition because it refers in its definition to the characteristics of things perceived sensorially, such as shapes, sizes, and colors (Omar, "Ilm al-Dalalah," 1992). This type of definition is frequently found in the explanation of vocabulary in Ghareeb al-Hadeeth lexicons, indicating the distinct scholarly identity of our ancient scholars and their careful attention to lexicography craftsmanship over other nations. In the example we will mention, in which formal and functional explanations are intertwined, Ibn al-Athir says in his explanation of this Hadeeth: "He had in his hand a 'mudrā' with which he scratched his head" (Ibn al-Athir Majd al-Din Abu al-Sa'adat, 1383H/1963). Al-Midrā and Al-Midraat: an object made of iron or wood in the shape of a tooth of a comb and longer than it, used to comb tangled hair, employed by those who do not have a comb.

3. Explanation by Simile: The definition is made using analogy or comparison, such as likening something to something else, like defining the color red by saying it is like blood, or by saying: "The spoon resembles the knife and the fork," and so on (Omar, "Ilm al-Dalalah," 1992). We have encountered this type of definition in lexicons of Ghareeb al-Hadeeth, as explained in "Al-Shaahid al-Muwali," derived from Ma'jam al-Nihayah fi Ghareeb al-Hadeeth: "Man tahalla dhahaban aw halla waladahu mithla kharbasiṣah." Ibn al-Athir says in his commentary: "It is the small

piece of gold that glimmers in the sand, resembling the eye of a locust" (Ibn al-Athir Majd al-Din Abu al-Sa'adat, 1383H/1963).

4. The Inclusive Definition: This type of definition is based on the concept of inclusion, "which is considered one of the most important relationships within the lexicographical field. It encompasses the relationship of inclusion or implication, and the relationship of the whole to the part. This necessitates finding the head word or the more general term" (Omar, 1998). This definition requires listing a set of visualizations under which the explained term falls, such as defining a motor vehicle by mentioning its types (car, bus, truck, and others). We have found this type of definition in lexicons of Ghareeb al-Hadeeth. To you, the following example: The Hadeeth: "Whoever eats from this foul tree should not come near our mosque." Ibn al-Athir explains "the foul tree" by saying: "He means onions, garlic, and leeks; their foulness is in terms of the distaste for its taste and smell" (Ibn al-Athir Majd al-Din Abu al-Sa'adat, 1383H/1963). (See Figure 1)

The foul tree (the covering word)



This definition is often used in terminological lexicons as well as in technical lexicons (Figure 1)

Conclusion:

After presenting a set of methodological principles for determining word meanings and comparing them with the contributions of authors of Ghareeb Hadeeth dictionaries in explaining and organizing words, we can conclude:

1. The science of Ghareeb Hadeeth terminology is not merely a lexicon limited to the explanation and organization of Ghareebah words. It is, in addition, a discipline based on precise methodological foundations for organizing the words of Hadeeth and defining their meanings.

2. The importance of these foundations lies in their potential to make the science of rare Hadeeth a rich source of human and social knowledge of all kinds, not just jurisprudential knowledge. Demonstrating the validity of these foundations and uncovering the value of this intellectual richness requires leveraging the scientific methodologies employed by modern lexicography in dictionary-making.
3. It is important to highlight and direct attention to the necessity of examining the Prophetic lexicon within its various contexts. Unlike general linguistic dictionaries, which draw their material from language alone, the Prophetic lexicon transcends the standard meanings of words. It often expands upon their original meanings to convey unique interpretations, influenced by temporal, spatial, and social contexts. This necessitates revisiting Ghareeb Hadeeth dictionaries using modern scientific approaches to uncover the Prophetic language's suggestive power and its miraculous ability to employ and influence language.
4. Finally, it can be stated that Ghareeb al-Hadeeth dictionaries are primarily dictionaries of meanings, as they focus on one subject: the Ghareebah words of Hadeeth. From a broader classification perspective, they resemble other linguistic dictionaries in their internal organization and methodologies for categorization and arrangement. However, they generally do not adopt a thematic approach to organization, despite its earlier emergence. An exception is the book "Bayān al-Ḥaqq" by Najm al-Dīn Abū al-Qāsim Muḥammad ibn al-Ḥasan al-Nīsābūrī al-Ghaznawī, which followed a thematic method. In summary, the authors of rare Hadeeth dictionaries overlooked thematic organization, which we believe is easier for students to engage with and utilize effectively.

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حول الضوابط المنهجية لتحديد معاني المفردات قراءة في بعض معاجم غريب الحديث

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مسألة تحديد معاني الكلمات هي من القضايا التي حظيت باهتمام اللغويين عموماً، والمعجميين خصوصاً، وتتعدد الآراء حول الأسس المنهجية المعتمدة في تحديد معاني الكلمات والضبط بها في سياقاتها المختلفة. فالمعنى، في النهاية، هو أهم متطلبات مستعمل المعجم. ومن هنا، دعت الدراسات الحديثة إلى إعادة قراءة التراث المعجمي بهدف تطويره والارتقاء به. ولعل من أبرز ما يمكن تطويره والارتقاء به في قراءة معاجم غريب الحديث النبوي هو الاستفادة من تلك الضوابط المنهجية التي وضعها المحدثون لتحديد معاني المفردات، بطريقة تسهم في عرضها خالية من الغموض والالتباس، وقريبة من المتناول والتحصيل، مما يتيح تحقيق مقاصد الخطاب الديني المتمثلة في نصوص الحديث النبوي، وتنمية مهارات استعمال اللغة لدى متلقيها في الجوانب الصحيحة والفصيحة من اللغة العربية. وفي هذا البحث، نود أن نقدّم قراءة لمعاجم غريب الحديث النبوي من أجل استكشاف الضوابط المنهجية التي يمكن إدراجها فيها لتحديد معاني المفردات، وذلك في ضوء مقارنتها بما توصل إليه المعجميون المحدثون.

واژه‌های کلیدی: الكلمات، المعنى، الضوابط المنهجية، غرائب الحديث، المعاجم، المعاجم الحديثة.

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درباره کنترل‌های روش‌شناختی برای تعیین معانی کلمات: خوانشی در برخی از فرهنگ‌های لغت غریب الحدیث

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مسئله تعیین معنای کلمات، یکی از مسائلی است که همواره مورد توجه زبان‌شناسان به‌طور عام و فرهنگ‌نویسان به‌طور خاص بوده است، و دیدگاه‌های گوناگونی درباره مبانی روش‌شناختی اتخاذشده برای تعیین و کنترل معنای کلمات در بافت‌های مختلف آنها وجود دارد. از این گذشته، معنا مهم‌ترین نیاز کاربر فرهنگ‌لغت است. از این‌رو، پژوهش‌های جدید بر بازخوانی میراث واژگانی با هدف ارتقا و توسعه آن تأکید داشته‌اند. شاید یکی از برجسته‌ترین موضوعاتی که در خوانش فرهنگ‌های غریب‌الحدیث النبوی می‌توان ارتقا و توسعه داد، بهره‌مندی از آن دسته از ضوابط روش‌شناختی است که توسط متجددان برای تعیین معانی واژگان وضع شده است؛ به‌گونه‌ای که به‌عرضه آنها عاری از ابهام و سردرگمی و نزدیک به دستیابی و درک کمک کند، و امکان تحقق اهداف گفتمان دینی مندرج در متون حدیث نبوی و نیز توسعه مهارت‌های کاربرد زبان را در میان مخاطبان آن، در جنبه‌های صحیح و فصیح زبان عربی، فراهم آورد. در این مقاله، درصددیم تا خوانشی از فرهنگ‌های غریب‌الحدیث نبوی ارائه دهیم تا ضوابط روش‌شناختی را که می‌توان در آنها گنجاند تا معانی واژگان مشخص شود، در پرتو مقایسه با یافته‌های فرهنگ‌نویسان مدرن، واکاوی کنیم.

واژه‌های کلیدی: کلمات، معنا، کنترل‌های روش‌شناختی، غرائب الحدیث، فرهنگ‌نامه‌ها، فرهنگ‌نامه‌های مدرن.

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