

Latest Trends in Foreign Language Teaching Learning and Curriculum Designing

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Abstract – Arabic language is being taught in the Indian sub-continent for the past several decades and has now found its place in various Universities of India and in other related academic fields. Arabic language has now become an International language, being spoken in several countries both as native as well as a second or foreign language. From the early eighth century, Arabic in India has borne an Islamic identity, which has continued to be elaborated and strengthened through the thirteen centuries of its use under Muslims and British rule. Presently, in India, Arabic language is also being taught and learned in more than twenty thousand Madarsas, mostly in Northern and some Western parts of India. Deobandh and Nadva-tul-Ulum has emerged as the major centers of learning of Arabic language in the form of recitation of Quran and Hadith. These centers of Arabic learning are now also offering post graduate and graduate courses in the teaching of Arabic language. The present paper tries to explore the place and scope of Arabic language in the higher education system of India and the impact of teaching and learning Arabic language on other languages.

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Arabic in India arrived in the eighth century and it carries an almost absolute Islamic identity, to the extent that even the study of pre-Islamic pagan poetry is ascribed to a spiritual impetus. In the seventh century, the Arabian Peninsula witnessed the birth of Islam, and the majority of Arabs became Muslim.

One century later, in 711, the Arab-Muslim Umayyad commander Muhamad b.al-Qasim al-Thaqafi invaded and conquered the western Indian Province of Sind. Arab Muslims settled there, and with their colonization of Sind came India's first substantial and sustained contact with both the religion of Islam and the Arabic Language. At this time, Indians began to convert to Islam. The initial act required of any convert, the recitation of the Islamic creed of faith, "la ilaha illa Allah, Muhammadun rasulu Allah" (There is no God but God, Muhammad is the messenger of God), had an Arabic linguistic frame, which meant that Indian converts to Islam came into contact with Arabic through their very first religious experienced. Arabic in India, also had religious prestige as the language of Islamic scripture, believed by the majority of Muslims to be inseparable from the message.

FINDINGS

– Arabic language teaching practices remain teacher centered and bound to teaching the textbook and overlooking the importance of aligning the curriculum to instruction and assessment.

Practical implications

- The need is critical for writing national standards for the Arabic language in addition to establishing teacher colleges that offer quality pedagogical training all backed by sound research and generous funding.

Originality/value

- The paper highlights the importance of teaching and seeing the Arabic language in a totally new light that preserves national identity yet embraces best teaching practices.

Approaches to Teaching of Arabic Language There are various approaches to the teaching of Arabic Language, but few of them are as following:

1. Multicultural Approach to Teaching and Learning Arabic Language in India

Multicultural education can be seen as the type of education which tries to prepare students living in the society with variety of cultural background. In Arabic Language teaching and learning, basic objective of multicultural education is to develop students' ability to live in the context of multicultural society and also in teaching environment to give an improvement for student in their study. Task of multicultural education is to help students to

achieve a higher stage of ethnic and cultural existence so that there exists a sufficient cultural and social overlap for society to function. Ideology of multicultural education has aim to develop social change in our society that regards cultural pluralism, equal opportunity, diversity and social justice.

2. Information and Communication Technology Based Approach to Teaching of Arabic Language in India

Another feature of the significance of Arabic among Muslims is the establishment of Quranic Arabic Schools in every Muslim community to teach the Holy Quran, Arabic language and fundamentals of Islamic religion. The Ministry of Education of Northern Nigeria in 1958 puts the number of the Quranic Arabic Schools found in the area at the beginning of the 20th century at 20,000 schools with approximately 250,000 students. A considerable number of works have been written on the language in Arabic and other languages spoken by Muslims. This enthusiasm is summed up in the observation of al-Thaalib I (d.1038 A.D.). He says, "When the Almighty ennobled and exalted the Arabic language, He elevated its rank and showed greater regard to it than any other language. He decreed for its fate guarding and treasuring a select people, the leaders of virtues and the luminaries of the earth who gave up lust and roamed the desert land in its service; who befriended the notebooks, the book case and inkstand for its acquisition, and who exerted themselves systemizing its rules, and dedicated their life to immortalizing its books". In the present scenario, for the growth and promotion of Arabic language, we all have to make efforts in the right perspective and need to make a recourse to our pristine values, we should be the transmitters of knowledge, particularly that of Arabic language and Islam, from our progenitors to our progenies.

Much of the Arabic vocabulary that has been incorporated into Indian languages over the centuries has to do with religion, moral values, and issues discussed extensively in the Quran. Heaviest absorption appears to be into languages used to a great extent by Muslims in particular Urdu. The following sample Arabic terms have been simultaneously assimilated into four languages via; Hindi, Urdu, Gujarati and Marathi: din (religion), hajj (the Hajj pilgrimage), iman (belief), jannat (heaven), jahannam (hell), haqiqat (reality), haqq (right), hikmat (wisdom), dunya (this world), risala (message), salam (greeting), zulm (oppression), maqam (station) etc. In India, during Mughal period, Persian was very dominant language and all the official correspondence was done in Persian, as a result of which the integration of Arabic into Indian languages took place primarily through its mediation—thus Arabic vocabulary that had earlier been absorbed into Persian came into Indian languages as Arabo-Persian words. Arabic language has pervaded into almost all the fields of academics. A large number of libraries in India house Arabic and Persian works by

Indian and Middle Eastern scholars, including thousands of manuscripts, some very valuable. Some of the libraries in North India are the Raza Library of Rampur, Maulana Azad Library of AMU, Aligarh, Kutubkhana-i Nasiriyya in Lucknow etc

Teaching Arabic in public educational institutions has the following general aims:

1. To provide students with sets of words, structures, and methods of linguistic eloquence that will enable them to understand the Holy Qur'an, the Hadith, the Islamic heritage, and developments in modern life.
2. To improve students' language abilities that help them to understand, analyse, and evaluate language events that face them, in order to produce language structures characterized by accuracy, fluency, and quality.

ARABIC LANGUAGE TEACHER TRAINING

The teaching of Arabic as is the case with teaching any language ought to be governed by

1. The teachers' mastery and in-depth knowledge of the subject matter or the language and
2. The teachers' knowledge of pedagogical principles including classroom management skills, curriculum, various teaching and learning methodologies and child development and psychology.

The goal of pedagogical knowledge for the Arabic language teachers is to provide them with the skills, knowledge and experience necessary to employ the best practices in the field in their own classrooms.

The relationship between efficacy in the content area or subject-matter and the use of the best teaching practices is one of highest importance for ensuring a successful classroom experience. Having the knowledge of the content area alone will result in classrooms that are mostly teacher-centered and that deprive the student of the strategies that effective teachers employ to help them develop their linguistic skills by using the language and by taking charge of their own learning. Having the knowledge of the best teaching practices alone without a solid and in depth articulation of the content area or in this case without sufficient knowledge of the Arabic language will result in a learning situation that does not offer the student the best model for recognizing, understanding, creating and producing the

language in a semantically and syntactically correct manner.

It has always been the belief that to teach Arabic language, one has to have degree in Arabic literature. As important as it is to have subject matter competency, however, teachers have not been required to pass a national subject matter test that proves the teacher's mastery of the language. More importantly, Arabic language teachers in Arab countries have not been required to take courses in educational pedagogy or andragogy, child development, educational technology, teaching methodology, assessment and classroom management that prepare them to go into the classrooms and be able to interact with the child or the young adult.

Schools need to work with departments of education in their local universities and with universities abroad in addition to curriculum specialists who would help them set up a series of courses that can prepare Arabic language teachers to become 21st century educators and to help them stay current on educational pedagogy through continuing professional development after they become authorized teachers of Arabic.

CONCLUSION

In summary, there are some great initiatives and genuine newly-found interest currently to enhance Arabic language education around the world. These considerations include writing a well-articulated set of standards and guidelines, establishing quality teacher training institutes, developing research based instructional materials, allocating proper funds to the Arabic language teaching and educating parents through a national campaign on the best child rearing practices. All of this will be truly possible and attainable if we dedicate the right resources, human and financial, to such a well deserving goal: the preservation and advancement of the Arabic language and identity.

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