

## أبناء ثقافية

114 طالبا وطالبة من أبناء المسلمين ، كما يسمح لغيرهم من الطلبة بالالتحاق بالدراسة ، للتعرف على حقائق الدين الاسلامي .

وينتقى المنهج العربي لمقرر المدرسة الاسلامية ، من بين مناهج مختلف البلاد العربية . كما ينهض المركز بإنجاز ترجمة كتب إسلامية إلى اللغة الاسبانية .

ومن الجدير بالإشارة أن المسلمين في فنزويلا حرصوا على إصدار مجلة إسلامية باللغة العربية باسم «الاسلام» تهم بتوضيح ونشر العقيدة الاسلامية .

\* أساتذة من الأزهر للكلية الاسلامية في شيكاغو وافقت جامعة الأزهر الشريف بالقاهرة ، على طلب الكلية الأمريكية الاسلامية في شيكاغو ، لتزويدها بأساتذة من مختلف تخصصات المواد الاسلامية واللغة العربية .

### \* سلامة اللغة العربية

لتحقيق العناية باللغة العربية ، أعلن في بغداد عن تأسيس «الهيئة العليا للعناية باللغة العربية» ، وسوف تتولى الرقابة والاشراف على تنفيذ قانون الحفاظ على سلامة اللغة ، والقوانين والأنظمة

### \* خدمة علوم القرآن الكريم

تنكب «رابطة الجامعات الاسلامية» ، على حصر الكفاءات الفكرية في الجامعات والمؤسسات بالدول الأعضاء ، سعيا إلى تحقيق تعاون بينها في مجال العمل الاسلامي وخدمة اللغة العربية وعلوم القرآن الكريم ، وبالتالي نشر الدعوة .

### \* مدرسة إسلامية في برشلونة

يعتزم المركز الاسلامي في إسبانيا ، إنشاء مدرسة إسلامية في برشلونة ، كما يخطط لتنظيم دورات صيفية خلال إجازات الطلبة الوافدين من عموم أنحاء إسبانيا ، للمشاركة في برنامج يشمل تدريس القرآن الكريم ، واللغة العربية ، وتأسيس الأخلاق الاسلامية عند الشباب . وفي مجال الاعلام يتابع المركز ترجمة ونشر العديد من الكتب الاسلامية إلى اللغة الاسبانية .

### \* مركز إسلامي في كاراكاس بفنزويلا

بجهود المسلمين ، تم إنشاء المركز الاسلامي في كاراكاس ( فنزويلا ) منذ سنة 1969 ، والذي يضم مدرسة إسلامية عربية معترف بها من طرف حكومة دولة المقر ، تتولى تدريس علوم الدين الاسلامي واللغة العربية . وحاليا ينتمي إلى المركز

Ferguson (1959) points out that one's own language tends to be viewed as superior to other languages. In so far as Arabic is concerned, he points out that « Arabs feel that their language is beautiful and provides a list of features that make Arabic superior from the Arabs' viewpoint. The ratings in Table 6 lend support to Ferguson's claim, especially in regard to /q/. The three other varieties do not rate nearly as high as /q/. However, the ratings indicate a hierarchical order of the beauty of these varieties.

The total of those agreeing to the statement regarding the beauty of speech of the first speaker, i.e. the /q/ variety, is 163 (73.1 %) compared to 16 (7.2 %) disagreeing (Table 6). Of the three other varieties, the positive ranking of [ʔ] is 78 (35.0 %) compared to 93 (41.7 %) negative rates. The total of the positive rates for [g] and [k] is 51 (22.8 %) and 46 (16.1 %), respectively. /q/ in other words is favored over the other varieties by a wide margin. These findings correlate with a study made by El-Dash and Tucker (1975) on reactions of Egyptians toward various speech styles in Egypt. They found that classical Arabic was generally more positively rated than colloquial Arabic with respect to intelligence, likeability, religiousness, leadership, suitability at school, on radio, on television and in formal situations.

The subjects in a study by Herbolich (1979) rated Cairene Arabic speakers the most favorably. According to Herbolich, these subjects rated speakers of other Arabic vernaculars in a hierarchical order based on these speakers' linguistic varieties.

In reaction to the statement that the (respective) speaker talks in a pretentious and affected manner, one may note in Table 7 that there is a divergent rating between [ʔ] speaker on one hand and the /q/ and [g] and [k] speakers, on the other. 124 (55.6%) (the total of Strongly Agree and Agree) rated the [ʔ] speaker as pretentious and affected. 31 (13.9%) viewed /q/ as such, as opposed to 146 (65.5%) (Strongly Disagree and Disagree responses) that did not see the /q/ speaker as revealing signs of pretention. These figures seem to indicate that three varieties are more positively viewed, and [ʔ] is rated negatively. This does not seem to be surprising, especially when we bear in mind the location of this study, i.e. a traditionally non - [ʔ] region. This negative reaction is in many ways predictable when one remembers this fact. It would be of interest to

duplicate this attitudinal experiment in cities or regions where [ʔ] is predominant.

Since [ʔ] is generally favored by women (as opposed to men) as well as by city speakers<sup>(11)</sup>, and since the speaker on tape in this experiment was a male, one could hypothesize that this fact may have contributed to the negative attitudes toward his speech. For a more complete study, an experiment with a women speaking these four varieties would probably yield different results of people's attitudes toward linguistic varieties.

The negative attitudes towards [ʔ] as seen in Table 7 are further shown in Table 8. Reactions were elicited concerning effeminacy (Arabic ʔunuutha), as shown by one variety or another. /q/, [g] and [k] were not construed to be effeminate (see Table 8) as 202 (90.6%) marked Strongly Disagree and Disagree about the /q/ speaker, compared to 205 (92.0 %) for [g] followed by 191 (86.1%) for [k]. However, 156 (69.0%) identified [ʔ] as a marker of effeminacy. These ratings seem to indicate negative attitudes among the subjects toward [ʔ]. As was mentioned before, the reasons for this could be that the region where the experiment was conducted is predominantly not an [ʔ] area. Additionally, the fact that the stimulus was in a man's voice could have drawn this negative reaction.

The DT included two items about the beauty (Arabic ʔajmal 'more beautiful') and the masculine characteristics (Arabic Sifaat rujuula) of the speech variety. In table 4, 140 (62.8%) rate the /q/ speaker to produce the most beautiful speech, followed by 62 (27.8 %) for [ʔ], 35 (15.7%) for [g] and 22 (9.9%) for [k]. On the question of masculinity, we notice that 156 (70.0%) rated /q/ the most masculine, followed by 82 (36.8%) for [g]. Interestingly enough, only 6 (2.7%) rated [ʔ] as revealing masculine characteristics. These results at least indicate two things : (1) speakers of a language seem to associate certain sounds with a specific gender. The use of that sound by the 'wrong' gender brings with it sociolinguistic attitudes upheld in that society. (2) Speakers of a language seem to rate in a hierarchy related sounds in terms of this attached sociolinguistic value. Thus, in this experiment /q/ is the most masculine, [ʔ] is the least, and [g] is in between.

In summary, the subjects' ratings of the four sentences favor /q/ over [g], [k] and [ʔ]. /q/ is viewed as aesthetically more appealing, and its use (in this

	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	Missing Information
/q/	47 21.1 %	116 52.0 %	37 16.6 %	14 6.3 %	2 .9 %	7 3.1 %
/r/	6 2.7 %	72 32.3 %	47 21.1 %	58 26.0 %	35 15.7 %	5 2.2 %
/g/	5 2.2 %	46 20.6 %	52 23.3 %	70 31.4 %	43 19.3 %	7 3.1 %
/k/	5 2.2 %	31 13.9 %	58 26.0 %	73 32.7 %	51 22.9 %	5 2.2 %

TABLE 6  
Speaker's dialect is pretty

	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	Missing Information
/q/	6 2.7 %	25 11.2 %	34 15.2 %	117 52.5 %	29 13.0 %	12 5.4 %
/r/	35 15.7 %	89 39.9 %	53 23.8 %	33 14.8 %	8 3.6 %	5 2.2 %
/g/	2 .9 %	15 6.7 %	43 19.3 %	106 47.5 %	51 22.9 %	6 2.7 %
/k/	3 1.3 %	14 6.3 %	39 17.5 %	118 52.9 %	46 20.6 %	3 1.3 %

TABLE 7  
Speaker speaks in a pretentious and affected manner

	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	Missing Information
/q/	0	2 .9 %	13 5.8 %	72 32.3 %	130 58.3 %	6 2.7 %
/r/	46 20.6 %	108 48.4 %	30 13.5 %	24 10.8 %	13 5.8 %	2 .9 %
/g/	0	2 .9 %	8 3.6 %	94 42.2 %	111 49.8 %	8 3.6 %
/k/	3 1.3 %	8 3.6 %	15 6.7 %	111 99.8 %	81 36.3 %	5 2.2 %

TABLE 8  
Speaker speaks in a way that reveals effeminate characteristics