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**The Role of Animated Cartoons in Developing Children's  
Standard Arabic Language  
Case Study: The Pre-school Children. Médiouna**

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"Master" in English Language and Linguistics Studies**

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# Dedication

*This simplest work is dedicated*

*To my dearest parents*

*For love, pray and support.*

*To my dearest sisters and brothers*

*For their sacrifices and help in unpleasant moments.*

*To my lovely nephews and nieces*

*To my beloved friend Wafaa*

*To all the ELL 2 Master students*

*HADIJRA KHELLOUL*

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*Hadjira KHELLLOUL*

## **Abstract**

Cartoons are the most popular and preferable characters for children around the world. The purpose of this study is to determine the role of cartoons in developing the modern standard Arabic language of children. This research paper has started with an introduction of the topic, and then three problematic issues have been raised. The first one is about factors that let the pre-school children not perform the Standard Arabic Language. The second one concerns the influence of cartoons on developing children's linguistic abilities in speaking that language. The third one is the role of parents, as well as, caregivers in supporting children when speaking their language. To answer these questions; a qualitative research design has been adopted where the interview was the method that has been applied in a descriptive framework. The sample was collected from Regad Mohammad primary school in Médiouna, pre-school level. Furthermore, two caregivers were interviewed. The findings of this study obtained from the analysis of caregivers' interview have revealed that cartoons have a great influence on developing children's linguistic abilities in speaking their Modern Standard Arabic and circumstances of making them keep silence and not to use that language in their daily life. In that, caregivers in the pre-school class brave children to talk as possible as they can. Suggested recommendations to both parents and caregivers are forwarded to select appropriate educative cartoons that may help children master their standard language and are also introduced in this study.

**Key words:** Standard Arabic, Modern standard Arabic, Cartoons, Linguistic abili

## **List of Abbreviations**

1. BC: Before Christ
2. CDS : Child- directed Speech
3. CLS : Computational Linguistic System
4. CL : Computational Linguistics
5. Comp : Complement
6. cf. : cited from
7. E- Language : External Language
8. I-Language : Internal language/Interlanguage
9. L1 : First Language
10. L2 : Second Language
11. LAD : Language Acquisition Device
12. LAF : Language Acquisition Faculty
13. MT : Machine Translation
14. MSA: Modern Standard Arabic
15. NP: Noun Phrase
16. n.d: no date
17. Para : paragraph
18. QA : Question Answering
19. Qt : Quote /Quotation
20. SEP : Stanford Encyclopedia of Philosophy
21. S0 : State Zero
22. Ss : Steady State
23. SAL: Standard Arabic Language
24. SVO: Subject +Verb+ Object
25. SA : Standard Arabic
26. TV : Television
27. TGG: Transformational Generative Grammar
28. UG : Universal Grammar
29. UK: United Kingdom
30. VSO: Verb +Subject +Object
31. VP: Verbe Phrase

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**GENERAL**

**INTRODUCTION**

**N**



## **General Introduction**

Cartoons have been and continue to be the most popular and favorable characters for children all over the world. Accordingly, cartoonists create these comic strips to express their ideas and judgments about people, events or associations whether inside or outside society where they are living in. Generally speaking, cartoons are considered as another tool of communication in which the cartoon-makers use different symbols, colors, caricatures, and stereotypes in order to help viewers understand the message behind those opinions represented through cartoons. Additionally, cartoons have also taken the role of making children acquire new linguistic items of either their mother tongue language or other foreign languages.

### **1. Aims of the Study**

The present research work aims to find out whether cartoons are used as a tool that helps children develop their Modern Standard Arabic Language or is barely used for laughter and entertainment. It also aims at exploring caregivers' views and perceptions regarding cartoons' role in enhancing children's linguistic abilities. The main objectives of the current study are the following,

- To examine the state of programming cartoons in Algerian pre-schools.
- To carry out the importance of cartoons to enhance and improve children's knowledge of their Standard Arabic Language.
- To find out factors and obstacles that these children may face in their learning process and counterattack their negative effect.
- To investigate the caregivers' attentiveness on the importance of programming cartoons in the pre-school, particularly, the educative one, as well as, their linguistic knowledge regarding Modern Standard Arabic.

### **2. Statement of the Problem**

Looking for the impact of cartoons on flourishing linguistic competences of both children and adults is debatable, and has been long highlighted by many researchers in the field of linguistics and psycholinguistics. However, it seems to be frequent that cartoon designers focus much more on the content and messages to be transmitted and ignore the essential component in cartoons which is the language. Indeed, the major purpose motivating this study is that there is a requirement to investigate the importance of animated cartoons in

rising children's Academic or Modern Standard Arabic. It is deliberate to carry out whether caregivers persuade children to speak this language or not.

### **3. Research Questions**

This research paper aims at addressing the following questions,

- Do animated cartoons help in improving children's Academic Arabic?
- What are the factors, as well as, obstacles that limit children from practising their language?
- Do caregivers and parents prop children up in taking formal Arabic language as a means of communication?

### **4. Assumptions and Hypothesis**

In order to provide the previous questions with relevant answers, the following hypotheses are suggested,

- Children like watching cartoons, and thus those cartoons may assist them outgrow their linguistic capacities regarding their academic language.
- Children may not be able to practise their language for a set of factors and causes, such as, physical and mental ones.
- Both parents and caregivers may play the role of supporting their children in practising the Modern Standard Arabic in order to improve their linguistic skills.

It is hypothesised that if children possess new vocabulary and obtain accurate pronunciations thanks to watching cartoon programs, the latter will be considered as a positive technique that assists in the betterment of children's language.

### **5. Methodology and Research Tools**

Selecting a method of research is dependent on the researcher's views and perspectives. However, the choice of the method is rather reliant on the nature of the topic and data collection, and the aim of the research, as well as, the sample to be investigated. Regarding the current study, both descriptive and analytic methods are used. From one side, the descriptive method includes the interview description to provide data about the participants or

the interviewees. From the other, the analytic method will be used to interpret and analyse ideas, perceptions, and propositions that will be given by caregivers. The interview that will be done with caregivers would examine their sights concerning the role of animated cartoons in developing children's Academic Arabic Language, and seek to investigate the obstacles that those children may face during their language learning process. As for the sample, it is made up of two pre-school caregivers from one primary school in Médiouna. Additionally, their answers may help in finding solutions to the problematic issues that have been raised before.

## **6. Structure of the Study**

The current research paper is divided into two major parts; a theoretical part which is made up of two chapters and an experiential part made up of one chapter. Chapter one attempts to define the concept of language acquisition and seeks to shed light on some of its principle elements focusing on computational linguistic system which Chomsky refers to as the replacement to his competence and performance dichotomy.

Chapter two puts emphasis on giving some illustrations and explanations to both cartoons and Arabic language as principle elements introduced in this dissertation. Besides, the Arabic dubbing of Western cartoons into Arabic language, whether academic or colloquial, will be introduced too in order to help analysing data in the last chapter.

Chapter three differs from the previous two chapters where the focus falls on the research tools and data analysis of the interview submitted to caregivers offering some suggestions and recommendations to both parents and caregivers regarding the best techniques and procedures for training the Academic Arabic Language to their children. Withal, some Arabic Islamic animated cartoons will be suggested so as to improve children's linguistic abilities in uttering that language properly.

# CHAPTER

# ONE

# Chapter One

## 1.1. Introduction

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## 1.1. Introduction

The mid- twentieth century knew a kind of linguistic revolution in understanding language and its acquisition. For many linguists, language acquisition is the neuro- psychological science, which is deemed as a subconscious knowledge of linguistic grammar and vocabulary rules. In general, acquisition of language comes in opposition to language learning. Additionally, it examines children's first and second language acquisition. In view of that, this chapter aims at clarifying the concept of language acquisition, and tries to shed light on some of its principle elements. Appropriately, it will attempt to review some of the noticeable definitions of language, language acquisition and first language acquisition. Withal, a focus on computational linguistic system as a cognitive linguistic science that Chomsky refers to as the I-language and E-language as a replacement to his first competence and performance dichotomy will be introduced.

## 1.2. A Theoretical View of Language Acquisition

### 1.2.1. Definitions of Language

Up to now, the debates on the origin of language still exist between linguists. For many of them, language is a communication system that includes sounds, morphemes, words, and rules to create cohesive and coherent sentences and utterances .Hence, human beings are born with no ability to talk, only in their very early few years of their lives they start learning in order to acquire new knowledge about the linguistic system which enables them to understand language and produce sentences they have never heard of before. Philosophers, psychologists and linguists assure that language is the term that distinguishes humans from non-humans. There are plenty of definitions that have been given to language, and a few main one have been gathered for illustration. Lyons (1981) states that the anthropologist Edward Sapir in his book” *Language: An Introduction to the Study of Speech* (1921)” points out that language is as a system of communication that enables humans to exchange ideas, and express their desires and wishes interchangeably through language. He says that,

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*“Language is a purely human and no- instinctive method of communicating ideas, emotions and desires by means of a system of voluntarily produced symbols means. These symbols are, in the first instance, auditory and they are produced by so- called organs of speech.” (as cited in Lyons, 1981,p.3)*

Furthermore, Sapir continues saying that language is a system of freely structured symbols which are produced by the organs of speech. This latter illustrates that speech itself is biologically preexisted as an instinctive activity that is produced by the human vocal organs. Unlike human beings who are able to convey an unlimited number of meanings and utterances, mammals do not have this ability to do so. That is to say, the communication systems that animals have are not that of humans.

As it has been said before, language is the ability to express ideas and information between humans for communicational purposes, Hall, R.A (as cited by Lyons,1981, p.4) in his *“Essay on Language”*, states that language is “the institution whereby humans communicate and interact with each other by means of habitually used oral-auditory arbitrary symbols.” Thus, Hall’s view of language seems to be like Sapir’s. As Sapir, Hall asserts that language is a purely human system; by which he uses the notion of “institution” to mean that language which a particular group of society use to interact is part of their culture. In fact, what can be noticed here is that; next to the institution; he mentions in the above definition two other terms including symbols and habits.

Hall looks at “symbols” as the vocal sounds or activities that both the hearer and the speaker; or in other words, the sender and the receiver; exchange so as to communicate, interact and transmit messages. However, the term “habit” has no sense in interacting. The reason behind this is that in language the relation between words or phrases and the situations in which they occur does not exist. Indeed, the receiver in such occasions or situations predicts what the speaker means when he/she speaks, as well as, actions and habits behind his/her behaviors. In this case, being humans, we need to have; as Halliday(year) says; both systemic knowledge and schematic knowledge; that is, in order to have a successful interaction, participants need to develop their

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knowledge about language and its structural systems, and knowledge about the external world containing culture, literacy, policy, geography, etc.

Henceforth, the issue of describing a language is unlimited. There are other linguists who are distinct in describing this concept. As an example, this quote is taken from Chomsky's *Syntactic Structures* (1957,p.13) in which he states that, "*From now on, I will consider a language to be a set (finite or infinite) of sentences, each finite in length and constructed out of a finite set of elements.*" (as quoted by Lyons, *ibid*, p.7)

The above citation uncovers that Chomsky describes language as a subconscious knowledge of the grammar rules that enable the speaker to produce an infinite number of sentences, clauses and utterances from a finite number of words. In this context, Lyons states that Chomsky's definition of language has nothing to do with the communicative function of language. Yet, Chomsky focuses his attention on studying structural properties and systems of language itself.

Barbara, C. Lust (2006) comes to state that language is "symbolic" in which it allows its users to produce and understand unlimited sentences and statements, and that through language, as humans, we can express all what we think about, such as, feelings of love, hate, telling the truth, lie, etc. That is to say, language reflects the human thought. So, she cites that,

*"Language is first and for most symbolic. Sounds, words and sentences represent and capture infinity of possible meanings and intentions. We can produce, understand and think of infinity of possible statements, questions, commands or exclamations. Through language, we can tell the truth or lie, regret or hope."*  
(p.9)

Despite the fact that language is complex and it is difficult to master all of its principles, it remains a skill that we have essentially mastered by the age of three. All definitions of language that have been quoted and explained above illustrate that the majority of linguists see language as

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“systems of symbols designed for the purpose of communication” (Lyons, 1981p.8). Yet, the functional linguist M.A.K. Halliday (1978, p.21) describes it as “a social semiotic” that refers to “the study of meaning, the way language has evolved through time to express social meaning”. That is, according to him, language is a set of options that creates meanings that existed in language itself and which need to be activated in society by a social group in accomplishing every day social life.

### 1.2.2. Language Acquisition

Specialists in the field of linguistics and psycholinguistics are rather more concerned with the acquisition of language than language learning for its neutrality. That is to say, language acquisition explains how humans acquire the ability to understand and produce language which enables them later to develop their abilities in learning new concepts. Since the theory of language acquisition is still a complex notion and being considered as humans’ property, the debate between scholars remains due to the fact that there is neither a reasonable nor exact theory that is able to give a complete explanation of how language is achieved. Moreover, the term language acquisition can be interpreted as a meaning of either “the acquisition of language” or “the acquisition of a language.” (Lyons, 1981, p.252)

In this quotation, John analyses language acquisition in two distinct ways in which he, first; uses “language” in a singular position without putting the indefinite article to refer to the “the first language acquisition or the innate language that is acquired naturally”, yet the second term of “language” is related to “the acquisition of second language”.

This concept is defined as the process by which humans acquire the ability to perceive and produce meaningful utterances so as to communicate in a proper way. It refers to the unconscious knowledge that any human has about his/her native language during the first few years of his/her life; approximately from birth to the schooling stage. The linguist S.Krashen (1982, p.10) views language acquisition as subconscious knowledge of language rules. He states that, “*the result of language acquisition...is subconscious. We are generally not consciously aware of the rules of*

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*the languages we have acquired.*” Hence, he clearly clarifies that language acquisition is the ability to be aware of, for instance, acquiring the grammatical rules of the first language unconsciously without being taught.

### 1.2.3. First Language Acquisition

According to the American Institution of Science (2015), “acquisition of language points to native language acquisition which examines children’s acquisition of their first language, while second language acquisition concerns acquisition of extra languages in children and adults as well.” (Journal of Language, Linguistics and Literature, para.2)

Besides, language acquisition has been defined as the process through which individuals acquire language. To this point, language acquisition is supposed related to native language acquisition which examines children’s acquisition of their L1<sup>1</sup>. Muriel Saville-Troike (2012, p.4); quotes that, “*first languages are assumed to be languages that are acquired during early childhood-normally beginning before the age of about three years – and they are learned as part of growing up among people who speak them.*” This explains that first language acquisition is the primary language, a mother tongue or native language that children possess in their first years of life; that is from birth to their first years of schooling and developed through learning.

### 1.3. Key Theories of Child’s Language Acquisition

As it has been mentioned earlier that both language and language acquisition are two complex terms in the field of linguistics and psycholinguistics due to being considered as a unique humans’ quality or their own property. For these reasons, challenging for linguists to give a complete explanation about how language comes to existence and about its nature. However, each of these linguists makes effort to justify and clarify the origin of language acquisition depending on a variety of findings that contain a set of proofs so as to support their perspective view. These ideas lead us to talk briefly about theories that have been suggested in the past and are still being

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<sup>1</sup> First language henceforth L1.

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proposed today. Therefore, language acquisition is explained into four theories according to four various linguists point of views including, Skinner's behaviorist theory, Chomsky's innateness theory, Piaget's cognitive theory and Vygotsky's social interaction theory.

### 1.3.1. The Behaviorist Theory

This approach is introduced by the behavioral psychologist B.F. Skinner in 1957. In that year, and in his book "Verbal Behavior", he states that language could be treated like any other cognitive behavior. Skinner's perspective is based on three basic concepts: *conditioning*, *habit formation* and the importance of *the environment*. To this point, conditioning or operational conditioning is maintained or learned by "stimulus, response," and "reinforcement". For that stimulus-response; a positive verbal or non-verbal response, refers to a method of learning that occurs through rewards and punishments, for instance, if a child says "want milk" and a parent gives the child some milk, the operant is reinforced, but if it is repeated each time, it is conditioned and becomes as a habit formation. In fact, we learn language in the same way we learn how to prepare cakes, sewing clothes and so on. In this sense, language is regarded to be essentially a system of habits and skills which is acquired through repetition and training.

According to what is mentioned in the article of *Revisiting First Language Acquisition through Empirical and Rational Perspectives* (July, 2012, p.3), the behaviorists insist that children come into this world with a *tabula rasa*, that is, they are born with a white board, with no prior knowledge about language and that the environment has a great role to prepare children to erect their abilities in learning language through the stimuli and rewarding operational conditioning. However, this approach fails to give whole description of language acquisition.

Therefore, the reason behind its failure is that studies and researches reveal that child language is very complex and it is quite different from that of adult language. Henceforth, they are able to produce structures which they had never heard before.

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### 1.3.2. The Innateness Theory

The structural linguist Noam Chomsky claims that the behaviorist theory does not find concrete solutions to seek the logical problem of language acquisition. Then, this logical problem refers to the fact that children come to this universe in order to know more about the structure of their language than imitating adults' speech that in some cases includes some grammatical mistakes. Children, for Chomsky, do not learn and reproduce a large set of sentences, yet they unconsciously create new sentences that they have never learnt before. In other words, they acquire knowledge of the rules of their mother language rather than strings of words, for example, she eat /daddy goed. Chomsky states that the environment is not an appropriate and reliable place for child to acquire language due to it containing full of confusing information, ideas and mistakes that may have a negative impact on the language development of child. In fact, his innateness theory looks at language differently and took a very different theoretical position. His linguistic theory came in the late 1950s as part of the critique to Skinner's behavioural psychology and its claim that the human being comes to life with a blank-slate brain, which is then shaped by the environment around them. In his nativist theory, he proposes that children are biologically programmed to acquire language, and that this language is something innate, unique and that exists in a child's mind before coming to life. For him, language is something that develops in the way other biological functions develop. Thus, Chomsky's view reveals that thanks to an inborn or innate faculty of language acquisition that is biologically determined in a child's mind, he can produce a set of sentences and analyze others' speech. Therefore, Chomsky has determined that being biologically prepared to acquire language regardless of setting is due to the child's *language acquisition device*<sup>2</sup>.

#### 1.3.2.1. The Language Acquisition Device

Language acquisition device is the imaginary "black box" which exists somewhere in the brain. To Chomsky, it is supposed to contain the principles which are universal to all human lan

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<sup>2</sup> Language Acquisition Device henceforth LAD.

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languages. That is, all human languages without exception share common principles, such as, all languages have verbs and nouns; for example, the concept of verb tense already exists like the regular verbs “lived” and “listened”, so that; by listening to word forms, the child will then recognize that the past tense of verbs are formed by adding the sound /d/, /t/ or /id/ to the root. When the LAD is activated, the child will be able to discover the structure of the language to be learned by relating the innate knowledge of basic grammatical relationships to the structures of the particular language in the environment. Under the notion of LAD, Chomsky comes to say that grammar is acquired because it is an approach that is universal to all human languages and an inborn development that all humans have as universal grammar<sup>3</sup>. It is defined as a set of principles and parameters that constrain all human languages. It is part of the human genetic endowment and is encoded in the Language Acquisition Faculty. Chomsky gives arguments to assure his UG notion, he claims that even though children under the age of three usually do not speak incorrect and full sentences as saying things like "love mummy", they do not break down, the syntactic structure of the phrase, that is, the linguistic principles of universal grammar.

Ultimately, Avram Noam Chomsky’s linguistics is mostly based on assumptions related to cognitive psychology that study the human mind. His notion of LAD is still considered a very controversial view, and many linguists and psychologists do not believe language is as innate as Chomsky argues.

### 1.3.3. The Cognitive Theory

This theory was proposed by the Swiss Jean Piaget. When the behaviorists claim that cognition is a mental process that was studied scientifically using scientific methods, Piaget (1972) gives an opposition view. He states that cognitive development is at the very center of the human organism and that language is dependent upon and springs from cognitive development (**reference**). In this case, Piaget emphasizes that language is one of many human mental or cognitive activities that is shaped by a set of symbols and structures. But the problem is that children’s abilities of thinking, understanding and getting things quickly vary from those of adults. In that, it is

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<sup>3</sup> Universal Grammar henceforth UG.

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better for them to make connection with their environment so as to build their own understanding about the external world before they start developing their language. That is, a child has to understand a concept before he /she can acquire language which expresses and explains that concept. Besides, the cognitive theory is based on experience. That is to say, it is believed that infants; first; learn about their environment, then, thanks to their prior experience, they can acquire language. Not as the nativists who claim that a child is born with the innate abilities to acquire language without the help of the external world. Many cognitivists, indeed, believe that language is there in human brain, and it develops as other mental activities of reasoning and understanding objectively.

### 1.3.4. The Social Interaction Theory

This theory is also an approach to language acquisition proposed by Vygotsky (1962). This theory has emerged as reply or revision to all the previous theories. As to say, though the theories of Skinner, Chomsky and Piaget are all very different and very important in their own contexts; they do not take into consideration the fact that children do not acquire language in isolation. For that, Vygotsky suggests the social interaction theory in which he believes in language as nurture than nature (**reference**). That is to say. Language, according to him, is not an imitation or an innate ability or mental activity. Rather, it develops in environment and can only be learned through interaction with adults and older children for the purpose of communication. Furthermore, it focuses on the pragmatics of language rather than grammar, which should come later. This means that this approach to language acquisition gives importance to the language communicative value and the way children transmit messages rather than acquiring grammatical rules of language. According to *KENPRO Online Papers Portal (2010)*” this approach to language acquisition is based on culture and environment”.(para,2) That is to say, what is essential to the integrationists’ is that the child needs first to understand their own behaviors, make sense of them, and how they think about the surrounding world. As to this theory, the child during his/her early childhood development ought to develop their output and have cultural background about the

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society they live in. When they grow up, they will be able to learn about language input of grammar, vocabulary, syntax, etc. And there is no influence of the innate or cognitive factors on child's language development. Namely, children need first to interact with a social group, particularly household members that will eventually enable them to build their own internal perspectives. When care-givers, for example, speak to infants, they use simple syntax, easy vocabulary, exaggerated intonation, and repetition. This kind of articulation is called *Child-Directed Speech*<sup>4</sup> (CDS) which is used to maximize pronunciation of correct forms. Let's come back to Vygotsky's notion of language acquisition. According to Vygotsky (1962, p.10), there are two developmental levels that determine the learning process: egocentricity and interaction. Thus, when children sit alone, in many cases they love keeping silent or speak slowly, that is, less egocentric speech. Whereas, when they play games with other children, they prefer to speak loudly to them, that is, more egocentric speech. This concept, as to him, refers to the task that infants need the help and the assistance of an adult to complete their own linguistic development; yet, they cannot complete themselves alone. This means that, children need to develop concepts, ideas and information by talking to adults, and then use their own perspectives to find solutions and explanations to the problems they face.

Like the other theories, Vygotsky's theory also has been criticized because. In fact, prior to what has been suggested above, it is obvious and true that speech is influenced by the presence of other people, but this is not sufficient for a child to develop the language they acquired. However, next to the aid of social membership, particularly parents and care-givers; children need the innate and cognitive abilities' factors to master their language. Consequently, Vygotsky's beliefs about language acquisition do not give solutions to the problematic of the origin of language nor to when, where and how it is acquired?

In sum, there is no such an appropriate theory in studying neither the nature of language, nor the sources that come behind the acquisition of that language. As to say, in spite of the fact

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<sup>4</sup> Child-Directed Speech henceforth CDS.

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that all theories that have been discussed above are totally in opposition, they complete each other. Thus, all of them are available in language acquiring/learning.

### 1.4. The Computational Linguistic System

#### 1.4.1. Definitions of Computational Linguistic System

The etymology of this notion goes back to the second half of the twentieth century. One can notice that this new field becomes more scientific as a result of the addition of the pre-existing scientific domains of linguistics of both cognitive and computer sciences. According to the Stanford Encyclopedia of Philosophy (Wed, Feb 26, 2014):

*“Computational linguistics is the scientific and engineering discipline concerned with understanding written and spoken language from a computational perspective, and building artifacts that usually process and produce language, either in bulk or in a dialogue setting.”* (para.1)

The latter emphasizes that this system is one of linguistics’ branches in which the techniques of computer science are applied to the analysis of language and speech. That is to say, computational linguistics or corpus linguistics is a new branch in linguistic studies that call for the use of computer software to analyze a large amount of written and spoken texts/dialogues. One can argue that language reflects our thoughts, or that it is the mirror of our minds. A computational understanding of language also provides insight into thinking and intelligence (**from SEP**). It is claimed that just like language, the computational system also has the capacity to deeply understand the notion of thinking and intelligence. Since language is a purely human natural property and an inconstant means of communication, the linguistic system is capable of facilitating human interaction with machines and software of all sorts of the internet that fulfill their needs. As to say, it is easy for this system to simplify things by which any human being can easily understand issues that he/she cannot do before.

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### 1.4.2. Aims of Computational Linguistic System

#### 1.4.2.1. The Theoretical Aims

On one hand, the theoretical goals of this system refer both to the analysis of grammatical/syntactic and semantic frameworks that characterise language. Also, to discover different techniques and learning principles those beneficial to, both, the structural and statistical properties of language; and the development of cognitive and neuroscientific studies of how the brain got language. That is, Computational Linguistic System<sup>5</sup> comes to exist in order to analyse language following various techniques and methods based on logic and reason.

#### 1.4.2.2. The Practical Aims

On the other hand, the practical aims of this field are widely spread and varied. The computational linguistics' focuses here encompass the human ability or competency in acquiring language, making dialogues and conversations, and in understanding language and getting knowledge from texts. In fact, they include; as an example; effective machine translation (MT), question answering (QA), text summarization, analysis of texts or conversations for a certain topic and so on. What can be said here is that the practical side helps us, as humans, to apply what is analysed in the theoretical part.

### 1.4.3. Chomsky's Computational Linguistic System

During the mid-1960s, a number of researchers and scholars in the field of linguistics designing systems to examine human intelligence in interpreting linguistic principles and understanding language and dialogues. Because Chomsky is referred to as one of the founders of computational linguistics<sup>6</sup>, his model is the one which is chosen to be discussed in the upcoming paragraphs. Thus, to know about Chomsky's computational linguistics framework, we need to revise what is referred to in his generativist/innateness theory. According to what is mentioned in

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<sup>5</sup> Computational Linguistic System henceforth CLS.

<sup>6</sup> Computational Linguistics henceforth CL.

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the article of B.A. Neddar (April 2015, para.3), Chomsky asserts that regardless the intelligence of humans, they are all “wired up” to acquire language, and that they are genetically pre-programmed to do so. In that, as Neddar says; we are pre-programmed to have a language the way we are pre-programmed “to die”. Indeed, this linguist has many things to say about language; particularly, he suggests that language is an innate faculty. That is to say, we are born with a set of shared rules and properties about language wired in our brains, which he refers to as “UG”. So, what does grammar refer to?

For Chomsky, structure and meaning are two distinct items. He gives much importance to the grammatical form of sentence than the semantic meanings it encompasses. As stated by Chomsky, knowledge of any language is based on this initial state (**UG**) that helps any human to acquire any language. It is described to be a mental capacity, an innate linguistic knowledge that we are born with in the same way that we are born equipped with a heart, lungs, a head, and so on. That is, language grows up as any other organs of the human body. It is identified as any organ. Chomsky (2002) quotes that,

*“We may have a heart disease or tuberculosis that may cause a malfunctioning of our body. Similarly, we may have a brain pathology that may cause a loss of some aspects of language knowledge: this language faculty organ or faculty of language...is a common human possession.”* (p.47)

In this case, one can argue that there is an area in the brain which is responsible for what is called “*the Language Acquisition Device*”<sup>7</sup>. As UG is part of the human genetic endowment, and is encoded in the *Language Acquisition Faculty*,<sup>8</sup> this faculty may be regarded as “a language acquisition device”. Besides, the human language faculty is typical of individual minds, as human visual faculty or any other inherent mental /physical faculties. Isaac and Reiss (2013, p.16) point out that each individual person, based on their particular experience of language acquisition, ends

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<sup>7</sup> Language Acquisition Device henceforth LAD.

<sup>8</sup> Language Acquisition Faculty henceforth LAF.

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up with a language faculty that is in a particular state. When they speak about “experience of language acquisition”, they mean that language consists of a set of abstract principles that characterise core grammars of all natural languages which take a particular area in the human brain.

Thereby, to have knowledge about language, the individual needs to make a relationship between the internal mental meanings (internal language) and the external physical sounds (external language).

### 1.4.3.1. I- language Versus E- language

Long before the appearance of both the internal and the external languages, Chomsky’s dichotomy of competence and performance is first introduced. Since these two concepts of language acquisition are the first that Chomsky refers to, it is crucial to take a quick look at both. Competence and performance are two different opposition terms in linguistics. While competence refers to the underlying knowledge of the system of language, its grammatical and vocabulary rules, and all the constituents of a language, and how they fit together, performance is described as the observable and concrete manifestation or realization of competence. In other words, it is either the actual production, as speaking and writing; or the comprehension of linguistic events including listening and reading. The distinction between these terms is behind what Chomsky says in his famous quotation from his book of *Aspects of the Theory of Syntax* (1965):

*“Linguistic theory is concerned primarily with an ideal speaker-listener, in a completely homogeneous speech community, who knows its language perfectly and is unaffected by such grammatically irrelevant conditions as memory limitations, distractions, shifts of attention and interest, and errors (random or characteristics) in applying his knowledge of language in actual performance”.*

*(Chomsky, 1965, p.3)*

It has been noticed that though Chomsky’s theory is based on two notions of language: competence which, as to him, refers to ‘the speaker’s knowledge of his language’ and ‘actual performance’, which is affected by both physiological and external social factors, his focus of

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attention is put on competence rather than performance. One can guess that the reason behind Chomsky's belief is that we do not act what we know in the way we want to do in order to know because our performance does not necessarily reflect our knowledge. That is, what we do does not reflect what we know and that we know more than we do. In the same book reference he also states that, *"...to study actual linguistic performance, we must consider the interaction of a variety of factors, of which the underlying competence of the speaker-hearer is only one."* (ibid, p.4)

Subsequently, this quote reveals that we cannot trust what is actually observable, simply because our speech is affected by external social factors, errors and misconception. For that, Chomsky distinguishes between the ability to understand (our competence) and that of putting our knowledge into use/practice (performance). Similarly, being human speakers; we may have the same knowledge of language (LAD), yet acting and performing in different ways. In brief, the competence and performance dichotomy can be understood in the way that "UG must be a theory of the universal aspects of linguistic competence, since performance factors are not part of grammar, by definition." (Isaac & Reiss, 2013, p.311)

However, Chomsky in 2011 revised his dichotomy and rewrote that computational system is not just a set of abstract linguistic principles that are encoded in our minds, but rather a science of language that must be, primarily, revealing these rules and practicing them. That is to say, our internal knowledge of language is not sufficient, particularly for children, to understand the complexities of grammar rules on the one hand, and practicing them on the other. To some extent, it is already recognized that language faculty is the speaker's previous knowledge about language that develops initially "through a number of states". In other words, according to Chomsky, there are two distinctive stages of acquiring language; firstly; the initial state that contains the intrinsic aspects of language that characterize the human mind in general (alias UG)<sup>9</sup>. Secondly, this state is developed to the steady state<sup>10</sup> where children become competent to acquire adult knowledge of language from one side, and the parameters and lexico-grammar for a particular language from

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<sup>9</sup> Alias UG means known as Universal Grammar.

<sup>10</sup> Steady State henceforth SS.

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another side. Chomsky assures that to acquire any language, we move from State zero<sup>11</sup> (S0), to states 1, 2, 3, 4...till Steady state (Ss), where children become aware about linguistic principles and parameters of their own, and attain the competency of using them successfully . As Chomsky (1995, p.167) notices,” the theory of a particular language is its grammar. The theory of languages and the expressions they generate is Universal Grammar (UG); and UG is a theory of the initial state S0 of the relevant component of the language faculty.” This move takes place in an unconscious way/choice and is identical for all members of a given speech community despite the differences that might exist in their individual experiences (Chomsky, 1986, p.40).That is, the faculty of language is a special property that enables children to attain a specific I- language.

The above perspectives of view attract our attention to discuss another issue that seems to be like Chomsky’s notion of initial state. According to Isaac and Reiss (2013),

*“I-language is a computational system that is encoded in, is a property of an individual brain. It is a system of rules (a grammar), that computer over symbols that correspond to equivalence classes derived either from experience or other symbols.”* (p.14)

Nevertheless, the above quotation uncovers that the concept “inter-language system” is similar to universal grammar (UG), or language acquisition device (LAD) proposed by Chomsky (1986).As to say, it takes its bases from what Chomsky named “*initial state/S0*”. Dwelling on the ideas above, we are going to talk briefly about the I-language because it is already viewed in Chomsky’s states of language faculty. In the years of 1972-1974, Larry Selinker argues the term” inter-language” to say that this system is a dynamic process which starts from L1 and proceeds all the way to L2.It is noticed here that she puts her emphasis on “dynamic” to mean that the inter-language does not only belong to L1 or L2, it rather is always in progress. That is, it refers to the internal system that L2 learners acquire from the L1 input principles, which are develop through time by these second language learners.

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<sup>11</sup> State Zero henceforth S0.

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Ultimately, linguists opt to study the concept of I-languages to develop an understanding of the human language faculty itself. In addition, to reveal that universal grammar is not only understood as the characterisation of the core properties of all languages, but also as the initial state of the language faculty (Isaac & Reiss, 2013, p.238).

### 1.5. Conclusion

This chapter was as an introduction to language acquisition and an explanation to some of its basic concepts. It has been revealed that language acquisition is the ability to be aware of, for instance, the grammatical rules of the first language unconsciously without being taught. And that it is a wide spread field in linguistics' branches. Accordingly, it examines children's acquisition of their first language and the acquisition of a second language or extra foreign languages. Since the notion of language acquisition is a complex and abstract term, many theories come to exist with distinct perspectives. In spite of the fact that these approaches to language acquisition are totally different from each other, they cannot be absolutely divorced from each other because they are, specifically, the pillars of L1. Given that any human can acquire any human language, many linguists have concluded that there is an initial capacity for learning human languages, some innate knowledge shared by all humans. This latter is sometimes refers to as "the human language faculty/ the universal grammar ". Because the notion of UG is abstract and implicit within the human mind, Chomsky and others propose a new linguistic system named "a computational linguistic system" using scientific methods, such as, the computer software; so as to analyse the human intelligence and thought.

**CHAPTER**

**TWO**

## **Chapter Two :**

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### 2.2. A General Descriptions of Cartoon Movies

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### 2.1. Introduction

Since the first chapter deals with language and the way children acquire it, the second is to be related to western cartoons. Throughout this chapter, we will shed light on describing cartoons and indicate some famous animators of the twentieth century. For more illustration, speaking about the lack of Arabic cartoon production that led our cartoon dubbing companies to buy western ones is also introduced. Moving to talk about Arabic language and discuss its grammatical aspects providing some examples, explanations and figures of Arabic verbs, vowels, diphthongs, consonants, Qur'an diacritics, Arabic vowel diacritics, and description of its consonants' diacritics.

### 2.2. A General Descriptions of Cartoon Movies

#### 2.2.1. Etymology

To study any aspect, it is vital to know about its origin and how it has evolved through time. The same case happens to cartooning. Cartoon's origin dates back to the Middle Ages (5<sup>th</sup> century). This concept comes from both the Italian word "cartone" and Dutch word "karton" which means "large paper" (Lobo, 2002)<sup>1</sup>. Centuries later, precisely during the 19<sup>th</sup> century, the sense comes to refer to humorous or satirical drawings in magazines and newspapers. By the early 20<sup>th</sup> century, it has been developed to refer to comic strips and animated films made by photographing a series of drawings. Thanks to the technology of the 21<sup>st</sup> century, cartoons can be produced by the computer and could be published on the internet.

#### 2.2.2. Definition

For over eighty years, cartoons and animated films were considered as favorable TV programs for viewers from different ages and levels in the world. One can describe them as large

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<sup>1</sup> Lobo, E.(2002).A brief history of cartooning.(Orig.pub.200).[On-line].Available Internet: <http://www.fal.net/html/toonpast.html>

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pictorial images that serve the purpose of telling a story or commenting on a social or political issue (Pryor, 2004, p.5). Namely, they are humor diagrams that show commentary about something that is familiar to all of us. Besides, they are more than just funny characters telling jokes (Fairrington, 2009, p.1). That is to say, these simple satirical drawings are also created to be as a bridge between exaggeration and snapshot of real life situations. According to the Oxford English dictionary 11<sup>th</sup> edition, cartoon is defined as a drawing executed in an exaggerated style for humors or satirical effect.

### 2.2.3. Types of Cartoons

Cartoons, as mentioned before, tell stories and convey messages that are in reality another means of communication. In Scott McCloud's *Understanding Comics* (1994)<sup>2</sup>, he theorises that they have been with us from ancient times-Greeks and Egyptians. Along with the progress of the printing press, cartoons are reproduced in black and white. At the beginning of the twentieth century (1900s), they progressed more and more and various kinds of cartooning have come to existence. In *The Naked Cartoonist* of Mankoff (2002)<sup>3</sup>, he classifies them into five groups that are today appearing in newspapers and magazines- containing:

#### 1. *Illustrative /Paper-print Cartoons*

They have the job to explain stories. They are used in teaching materials and in advertisements. These cartoons appear in schoolbooks and in many kinds of books, such as, textbooks, science fictions or novels. Fundamentally, cartoonists use simple vocabulary and a formal record; most of the sentences are short. Paper-print cartoons are always put into frames, such as, squares or rectangles. Words or numbers are mostly written inside frames or bubbles.

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<sup>2</sup> McCloud, S. (1994). *Understanding comics: The invisible art* [Electronic Version]. Northampton MA: Kitchen Sink Press. Available Online: [http://www.tech.purdue.edu/Cgt/Courses/cgt\\_211/private/lectures/Comics/Web01/index.htm](http://www.tech.purdue.edu/Cgt/Courses/cgt_211/private/lectures/Comics/Web01/index.htm)

<sup>3</sup> Mankoff, R. (2002). *The naked cartoonist: A new way to enhance your creativity* [Electronic Version]. New York City, NY: Black Dog& Leventhal Publishing. Available Online: <http://www.cartoonbank.com/naked/book.htm>

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Some of the cartoons are colored while some of them are only black and white. (Mention the page)

### 2. *Comic Strips Cartoons*

Also known as cartoon strips. They are not found in newspapers and magazines. They have the purpose to make their readers laugh. In the United States, they are called "funnies". One of the most well-known comic strip artists is Charles Schultz, creator of the *Peanuts comic strip*.

### 3. *Gag Strips*

These types of cartoons are found in magazines. They consist of a single picture combined with one to two sentences. They are included into editorial cartoons to produce laughter.

### 4. *Animated Cartoons*

In the period between 1895 and 1907, the term "animated" referred to all films that were shown; whereas, "animated photography" alludes to films in general and not just frame-by-frame cartoons. Indeed, it does not mean just cartoons, but rather any motion picture film (Thompson, 1980, p.106)<sup>4</sup>. Thus, the animators use both hand and computer to give movement to these fixed images, such as, Bugs Bunny (1998), and this is the main characteristic of animated cartoons that differentiates them from the other types.

### 5. *Political /Editorial Cartoons*

This category of cartoons defines them as illustrations or comic strips containing a political or social message that usually relates to current events or personalities (The National WWII Museum, n.d). Cartoonists use elements to transmit their message across, so, they use

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<sup>4</sup> Thompson. (1980). Implications of the Cel Animation Technique, in Stephen Heath and Teresa de Lauretis (eds.), *The Cinematic Apparatus*. London: MacMillan (p. 106).

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caricatures. These caricatures refer to drawings that exaggerate personal characteristics to make the picture more humorous and for comic effect, for example, Big ears, extra long nose (Wintz, Karaca & Lang, n.d, p.7). They also rely on symbols to illustrate the exact meaning behind using these simplest forms. Besides, cartoon's makers use other elements consisting of stereotypes, analogies/comparisons between two events and juxtaposition which refer to positioning people or things side by side. For instance, putting a politician next to a \$ sign<sup>5</sup>. In addition to political cartoons, there is what is called editorial cartoons. They appear in newspaper and magazines; they refer to cartoons that express the viewpoint of a cartoonist. Both political cartoons and editorials are generally put together in the same section of the newspaper, and they complement each other.

Additionally, designing cartoons is not an easy job in which it needs skilful and competent designers in order to create proper and educative cartoons. As it has been said, cartooning is not a new act. It existed before and cartoonists were using their hands to produce cartoons. Nevertheless, with the development of technology and the growth of computers' programs everything becomes possible. Consequently, the twentieth century knew a kind of revolution in producing cartoons, and many animators have come to existence.

### 2.3. Cartoonists and Animators of the 20<sup>th</sup> Century

It is mentioned that cartoons date back to 1300 BC, which explains that they did not emerge on their own. Rather, different influential people considered being the leaders of this art and they developed it to have a communicative function. In fact, the twentieth century knows a kind of revolution in cartooning. In which many cartoonists become known for their famous creations that consist of messages behind their simplicity. Henceforth, there are many creators and artists, yet only some of them will be listed next.

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<sup>5</sup> This example is retrieved from [www.nationalww2museum.org/](http://www.nationalww2museum.org/)

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### 1) *Walt Disney*

This personality is one of the most important animators of 1900s in the domain of animated cartoons. He created the first full-length animated film back in 1937 with Snow -White and the Seven Dwarfs (Isbouts & Disney, 2001). The success of this film led to the creation of many other films as well like; "Bambi (1942)", "Cinderella (1950)", "Alice in the Wonderland (1951)", "Robin Hood (1973)", "The Lion King (1994)", Pocahontas (1995), "Treasure Planet (2002)", "The Princess and the Frog (2009)", and so on. As time progressed, the way of producing cartoons has changed too. Around the year 1995, Disney and Pixar cooperated together to create *Toy Story*, the first full-length feature film created using the computer (Pryor, in ibid, p.14). The success of this film caused to the production of other computer –animated movies, such as; *A Bug's Life* (1998) and *Toy Story 2* (1999). In addition, the production of these films differs from the traditional ones. Unlike the ancient animators, the modern ones use Pixar's computer software rather than drawing and painting.

### 2) *Chuck Jones*

Similar to Disney, Jones created characters for animated cartoons. In 1932, he first worked in the Ubbe Iwerks Studios and later he joined the Leon Schlesinger Studios which were after bought by Warner Brothers who gave their animators the freedom to create various personal styles as possible as they can. In that, Jones created characters that took the name of W. Brothers such as, Bugs Bunny, Daffy Duck, Elmer Fudd, and Porky Pig that are accounted as a fundamental part of human society. Furthermore, he was not just a creator, but he did the animations as well as their voices and personas (Jones, 1999)<sup>6</sup>.

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<sup>6</sup> Jones, Chuck. (1999). *Chuck Amuck*. New York City, NY: Farrar, Straus and Giroux

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### 3) *Hanna-Barbera*

William Hanna and Joseph Barbera are two other animators in the field of cartooning. They go with the duo famous as Hanna-Barbera. Around the year 1937, they worked together or joined forces (Murphy, 2000) to create animated cartoons as “The Flintstones” and “Atom Ant” from 1960 to 1966. Due to the success that those cartoons gained, the two cartoonists produce others like, “Yogi Bear”, “Johnny Quest”, “The Jetsons”, “Tom and Jerry”, and “Scooby Doo”.

### 4) *Charles Schultz*

This personality is different from the above ones. Namely, Schultz’s first career was not an animator. Before, he worked in Roman Catholic magazine called *Timeless Topics*. Later, he created his well-known comic strips characters of Charlie Brown, Snoopy, Lucy, and other Peanuts gang. As shown in Charles’ speech (1997)<sup>7</sup> when he says that the *Peanuts strip* has appeared in over two thousand six hundred different newspapers in seventy-five countries and in twenty-one different languages. For him, Charlie Brown represents the inner psyche of the American people and influences the way they view themselves.

In spite of the fact that there are some Arab cartoonists, such as, Naji Salim al-Ali (Handala), Riad Sattouf, and Mohammed Saeed Harib (Al Fireej), their cartoons are not widely known among Algerian children as the Western ones, mainly, because they are aired only on Gulf drama channels. The proof is that the majority of western cartoons are dubbed into either formal Arabic or informal colloquial language.

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<sup>7</sup> “Charles Schultz [Electronic Version” (1997). Available Internet: <http://www.ideafinder.com/history/inventors/schulz.htm>

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### 2.4. Arabic Dubbing of Western Cartoons

With the growth of technology and computer software programs, everything becomes possible and available anywhere and anytime. Like the rest of the world, Arab nations are also familiar with changes in different fields especially when it comes to TV programs. To this point, Arab countries rely on importing, not just products, such as, cars, clothes, foods, medicines and so on; also TV programs as movies and cartoons are included. Since the present study's focus is on cartoons, it has been the one chosen to be discussed.

In addition, one can argue that producing cartoons in the Arab societies is not given much importance. This is the reason that all cartoons are brought in from Western countries particularly the United States of America. However, this does not mean that there are no original Arabic cartoons. Merely in recent times, only some of the Arabic countries have ongoing creation of cartoons. The United Arab Emirates<sup>8</sup> is one of those nations where cartoons are produced. One of its famous cartoons is termed *Al Fireej*<sup>9</sup>. Besides, in Saudi Arabia studios "*Dairy of Menahy*"<sup>10</sup> is considered as the first cartoon which was produced there. Abu Mahjoob Creative Production in Jordan has also produced *Min Wahl L-waaq*<sup>11</sup>: ' (Al Alami, 2006, p.2). Yet, these Arabic cartoons are produced barely in colloquial Arabic, a dialect which is specific to these countries.

In the same line of thought, if the Arabic production of cartoons is compared with Western production, it seems that the latter has high production values than the former one (ibid). As mentioned before, Arab countries rely on importing cartoons from the foreign nations which lead them to dubbing those cartoons either into formal standard Arabic or into informal colloquial level of language. Accordingly, Ramez Maluf (n.d) describes dubbing as the process of replacing the original dialogue or soundtrack by another either in a different language or voice. That is, the dubbing process seems to be like imitating other's voice or speech. It is also defined as hearing the dialogue in the target language (Al Alami, 2006, p. 11). Translation's intellectuals look at that

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<sup>8</sup> The United Arab Emirates henceforth UAE.

<sup>9</sup> Al Fireej that is in Arabic الفريج

<sup>10</sup> Dairy of Menahy means يو ميات مناحي

<sup>11</sup> Min Wahl L-waaq : ' means in Arabic من وحل الخيال

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process differently. Catford, for instance, points out that dubbing is as a “source language phonology replaced by equivalent target language phonology” (Catford, 1989: 423, as cited in Al Alami, 2006, p. 11).

To some extent, dubbers face difficulties in translating and dubbing cartoons for children. For that reason, experts in the field need to be familiar with a range of techniques and approaches in dubbing process in order to produce comprehensible texts and speeches. In the translating or dubbing process, the translator may leave out some words and expressions or add modifications to the dialogue so as to give out proper translation for the Arab world particularly children. For the reason that most of the foreign programs were imported from the United States, attention turned to three major issues: language, sex, and violence (Gamal, 2008:4, quoted in Al Alami, 2006, p. 12). That is to say, dubbers should focus in dubbing process on language; sex and violence because children in this phase of life accept anything given to them and can get influenced easily. So, to save these children from being aggressive and grow immoral, and also support them to acquire an accurate language, translators have to be more attentive when they dub western cartoons for the young.

In the case of dubbing cartoons for children, it is better to dub cartoons so that it will be easier for children to understand both the story and the language because children may not be able to focus their attention on reading slogans and concentrate on the story itself. Dubbing cartoons in the Arab countries is whether in Standard Arabic (Al-Fus-ha), or into colloquial Egyptian (Ammyah). Additionally, using standard Arabic in dubbing cartoons has the purpose of educating children all kind of good manners, as well as, accurate pronunciations and vocabulary. Besides, there are others who argue that the mixture between laughter and seriousness is helpful in educating process because the more the cartoon is humorous, the more it is attractive to children’s attention. Nevertheless, formal language is not used in daily life conversations. Frankly speaking, a few numbers of communities speak standard or academic Arabic in their everyday life. Each one starts talking his/her dialect while academic Arabic is learned in schools to achieve literacy.

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As it has been said above, dubbing programs for children is a hard process in which it needs competent translators and technological tools to reproduce accurate texts. In the Arab world there are many production houses which take the job of dubbing children programs into the Arabic language. Thereof, the Beirut- based independent Al Ittihad al Fanni is the first production house to dub media programs which is developed as radio by Ghanem Dajjani, Sobhi Abou Lghd and Abed El Majid Abou Laban in 1963 (Ibid,p. 13). Regarding dubbing cartoons, Filmali Company of Nicolas Abou Samah dubbed the *Sinbad* cartoon into Arabic in 1974, and then the accomplishment of the latter led to dub the famous cartoon *Zina Wa Nahoul* in 1975 (Ibid). In 1985, Faayez Al Sabaagh and Al Hajj Wiss brought into existence The Venus Centre or Markaz Al-Zuhra. This production house is a Syrian dubbing company which is located in Damascus. Its focus of attention is given only to dubbing children's programmes into Arabic. It is known for dubbing Japanese cartoons, such as, *The Inspector Conan* which is programmed on Spacetoon channel. There is also another cartoon called *Little Clowns of Happy town* which is an American animated cartoon produced and broadcast for first time in 26 September 1987 till 1988.

Ultimately, the lack of Arabic cartoon production leads to dubbing western cartoons into both formal standard Arabic and colloquial Egyptian, such as, *Timon and Pumbaa* . In view of the fact that Arabic is the language which is chosen as a key element to this case study, it is necessary to talk about its origin and grammatical descriptions.

### 2.5. Arabic Language

Arabic is one of the Semitic languages which is a member of the Afro-Asiatic language family that is also known as "Proto-Semitic", such as, Hebrew and Aramaic languages. Precisely, the word "Arab" [árab] means "nomad". Originally, it was the language of itinerant tribes in the desert regions of the Arabian Peninsula [Al-Jazira Al-Arabia] (History of Arabic Language, n.d, para.2). Mostly, Arabic is one of the widespread spoken languages among Arab speakers, especially in the Middle East and North Africa. Besides, it is the language that both Muslims and believers throughout the world -especially in Asian countries, such as, Indonesia, Malaysia, India, Pakistan, Iran, Afghanistan and the Philippines- use to pray or practise any other Islamic beliefs.

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They are obliged to learn Arabic language and be aware of its grammatical rules, simply, because the holy book of Islam, the Quran, is written in Arabic and should be read in Arabic which is for Arabs considered as “the language of the Quran” as Allah says in His holy book:”**Verily, we have sent it down as an Arabic Quran in order that you may understand.**” (Surratt Youcef, **Ayah 2**) [UK Essays, 2015).

To put it clearly, Arabic language is divided into three subclasses: Classical Arabic, Standard Arabic and Colloquial/spoken Arabic. The two initial classes will be explained thoroughly in the following titles. However, due to the fact that the third category differs from the others, it is supposed to be the focus here. Differently, *colloquial/dialectal or local Arabic* refers to distinctive national or regional varieties which constitute the everyday spoken language. Namely, as any other languages, Arabic has dialects that vary from one region to another. Thus, the major classifications of the colloquial dialects in Arabic are: Maghribi (Morocco, Algeria and Tunisia), Egyptian, Levantine (Arabic “Shami”; comprising Lebanon, Syria, Jordan, and Palestine), Iraqi, and Gulf (the Arabian Peninsula, Kuwait, the Arab Emirates, ect). On the one hand, Yemen’s Arabic dialect -Sanaa -/**ʕana baina' hibb el-ge'ra:je 'gawi /**, for example, is different from the Gulf Arabic one - Kuwait - /**ʕa:na wa:yid ahibb agr:/**. On other hand, these two Arabic languages/dialects are, to a great extent, different from the Moroccan-Rabat-/**ana ʕziz ʕlija bzzaf ngra/** and Tunisian Arabic-Tunis-/**nhib liqra:jabarja/**.

### 2.6. Linguistic Features of Modern Standard Arabic

#### 2.6.1. Arabic Writing System and Vocabulary

Since the local dialects are considered to have little importance and no high value as the standard Arabic language, it is the written and printed form of the language that possesses that prestige and value. Next to what it was said previously, the modern written language is derived from the language of the Quran (alias Classical Arabic or Quranic Arabic). Mostly, it follows the grammatical standards of Quranic Arabic and uses much of the same vocabulary (from Wikipedia, the free encyclopedia). Largely, Arabic is written with the Arabic alphabet that

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consists of 28 letters, which is an *abjad* script and is written from right-to-left<sup>12</sup>. During the seventh century, scholars created new Arabic letters by adding dots to existing letters in order to avoid ambiguities (The Online encyclopedia, n.d). Furthermore, diacritics<sup>13</sup> are also used to indicate short vowels so as to read the Quran loudly without mistakes. Indeed, there are two types of written Arabic:

### A. Classical Arabic

It is also is famous *liturgical /poetic* language. It refers to the language of the Quran and classical literature. Mainly, it differs from modern standard Arabic<sup>14</sup> in style and vocabulary which is archaic and very old. All Muslims are expected to recite the Quran in the original language which is the classical one. However, many rely on translations or otherwise interpretation<sup>15</sup> in order to get the meaning of the written text. For example, */ʕindama:ḍahabtuʔilqilmaktabah/* which in English means ; *when I went to the library*<sup>16</sup>.

### B. Modern Standard Arabic

The second form of written language is called MSA or */ al-luġatu l-á rabiyyatu l-fushá/*. It is learned or acquired by native –speakers of Arabic in schools. Besides, it is accounted as a second language when the colloquial/vernacular language is acquired initially. Certainly, it is the language of literature, the press and also international communication between Arabs of different nations and regions (History of Arabic Language, n.d, para.10). Basically, this type of language uses much more classical vocabulary as ;dahaba and darassa. Additionally, and due to modernization, Modern Standard Arabic has borrowed a large number of words and concepts that did not exist in Quranic times. Some words have been borrowed from other languages as "فلم" "film" and "ديمقراطية" */dimuqrātiyyah/* that means "democracy". Moreover, before leaving to

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<sup>12</sup> From different resources

<sup>13</sup> Diacritics in Arabic means التشكيل

<sup>14</sup> Modern standard Arabic henceforth MSD.

<sup>15</sup> Interpretation the Quran means التفسير

<sup>16</sup> This example retrieved from Wikipedia, the free encyclopedia.

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describe the grammatical units of Arabic language, it is necessary to mention that Arabic lexicographers follow a kind of strategy to collect and organize vocabularies of this language to know their meanings. For that, they make a list of verbal roots including three basic consonants with morphological derivatives<sup>17</sup>. This rule is explained under the following “*tri-literal root K-T-B*” which has the meaning of “write”. In that, “*KaTaBa*” means “*he wrote*”, “*KāTiB*”-with an elongated “a” sound- means “*an author*”, “*ma KTaB*” means “*desk or office*”, and “*KuTTāB*” which means either “*authors*” (in plural) or “*a Quran school*”. By all account, the Arabic dictionary is not arranged alphabetically by individual word but by “verbal root”. Each of these verbal roots in Arabic may have eight or nine “derived forms” (**awzan**) [History of Arabic Language, n.d, para.4).

### 2.6.2. Arabic Grammar

#### 2.6.2.1. Syntax

Since MSA is the language that is used in learning or acquiring new grammatical rules and forms of this language, it is the one that is chosen to be discussed. As any other language, MSA also has its own linguistic system. Syntactically, Standard Arabic sentence structure takes two forms (SVO= Subject+Verb+Object)/ (VSO= Verb+Subject+Object). In order to get deep understanding, it is important to know about this language’s sentences’ structure, word order, and subject-verb agreement.

##### 2.6.2.1.1. Sentence Structure and Words Order

Similarly to other languages, such as, French, English, Spanish and German; Arabic has sentence forms including statements, interrogatives, imperatives and exclamations. Generally, in writing, sentences are marked by beginning with a capital letter and ending with a full stop (.), question mark (?), or exclamation mark (!), ( Leech, 2006,p.104). In Standard Arabic, most sentences are “verbal sentences” or sentences that begin with a verb (VSO). For example, “*katabat Mona risaalatan*”, which means” *Mona wrote a letter*” (Shlonsky, 1997, p.7).That

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<sup>17</sup> Derivatives means المشتقات

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is, "katabat" is the feminine nominative verb form of the root/k-t-b/ that has the meaning of writing. "Mona" is the subject of the sentence and comes directly after the verb "katabat" because of the verb-subject syntactic rule. Finally, "risaalatan" is the direct object of the verb meaning "a letter" and comes before the subject. "Resaalatan" is in the accusative form as indicated by the /an/ case ending.

The second possible sentence structure in Arabic is SVO when emphasis is on the subject. The same example is applied in the Palestinian dialect: "Mona katbat risaali" (ibid). Like the previous standard Arabic example, the functions of the sentence's elements are still alike. Namely, the nominative verb "katabat" again means "wrote" while "risaale" meaning "a letter" is the direct object of the verb. "Mona" is again the subject of the sentence; however, the subject precedes the verb in this particular sentence structure because emphasis is put on the person who wrote the letter, meaning "Mona" and not the act of "writing a letter".

### 2.6.2.1.2. Simple Sentence-Structure

In Standard Arabic Language<sup>18</sup>, the structure of simple sentence is somehow different from, for instance, the English one. For that, the Arab's linguists use Chomsky's transformational generative grammar (TGG), (Chomsky, 2002) as the pillar to identify the elements of Arabic sentence. Generally, in this language there are two basic sentence types; "the nominal" and "the verbal sentences". Indeed, a nominal sentence is the one which starts with a noun (NP) and the verbal sentence is the one which starts with a verb (VP), [Chejne, 1969, pp.33-34]. However, some Arab linguists indicate that this division does not explain sometimes the exact or clear semantic meaning. Henceforth, those grammarians suggest another classification. They divide the (NP) into both "equational sentences" for sentences without verbs, and "nominal sentences" for sentences which have verbs and nouns (Ibid). Other linguists point out that the Standard Arabic's simple sentence structure can be divided into four types: nominal sentences vs. verbal sentences, and equational or non-verbal vs. verbal sentences.

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<sup>18</sup> Standard Arabic Language henceforth SAL.

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First, nominal sentences vs. verbal sentences will be discussed shortly. On one side, a nominal sentence can be identified as the sentence which necessarily starts with a noun (NP) followed by a verb (VP) and a complement if necessary. This sentence can be in reverse with or changed into a verbal sentence without any changes or additions to its elements. A verbal sentence, on the other side, is the one which starts with a verb (VP), followed by a subject (NP) and ends with a complement. For instance; "الهدف الخاص كان هدفا دينيا" The syntactic Arabic system of the sentence in general, and of simple sentence in particular allows us to move the verb "to be" or any verb, here it is [kaana-was]"كان", the past form of the verb "be", change to the beginning of the sentences as in "كان الهدف الخاص دينيا". Consequently, we will have a verbal sentence instead of the nominal sentence. Regardless the structural alternation of a sentence, the meaning remains the same. The following sentence shows the second image of transformation without additions or basic changes; "ورث سليمان داود". This sentence, according to the Arab grammarians, is a verb sentence which can be simply changed into the following sentence;"سليمان ورث داود". Moreover, an equational/ non-verbal sentence is, according to some grammarians too, a sentence that deletes the verb "to be" or comes with no verb at all. Alternatively, VS is the one which starts again with a verb (VP), but in this case it is followed by subject (NP). In the sense that it is argued that not all verbal sentences can be changed into nominal sentences. To make it clear, consider the following examples:[kaamaa aatlamith ihtraman lilawstath]. Well, this sentence is a verbal sentence because it starts with a verb (VP) [kaama] [stood up], and it is followed by a subject (NP) [aatlaamith][pupils], and ends with a complement [ihtraman lilawstath][respectively for the teacher]. In order to invert this sentence into a non-verbal sentence, it is important to consider the relationship between the subject (NP) [aatlaamith] and the verb (VP) [kaamaa]. When this sentence is altered into the nominal one, it will lose its grammatical meaning, becomes ill-formed and an unacceptable sentence in SA language because the verb must agree with the subject in terms of qualitative ( singular or plural) and quantitative (masculine or feminine) form, that is, the subject (NP) is plural and the verb needs to be in plural. The result is in; \*[aatlamith kaamaa ihtraman lilawstath]. Let's continue speaking about the opposed type of the verbal sentences that is referred to as "the non-verbal /equational sentences". Apparently, this type of sentences seems

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to be with a verb in the present simple tense when the sentences have only two elements (NP+Com) that appears in SA as [mubtad'a and khabbar]<sup>19</sup> For instance:

-Man is a social being الإنسان كائن اجتماعي

-Psychology is a descriptive science علم النفس علم وصفي

-Neurolinguistics is the study of language in the brain اللسانيات العصبية هي دراسة اللغة في المخ

The above given examples illustrate what is referred to in SA language as equational or non-verbal sentences. These sentences are not allowed to be inserted into verbal sentences. Yet, it is possible to use some types of words which function as verbs (Alduais, 2012, p.514). For example:

- Man is a social being يعتبر الإنسان كائن حي

-Psychology is a descriptive science يعتبر علم النفس علم وصفي

Otherwise, this kind of verb may produce ill-formed/incorrect sentences in some cases, such as,

- \*The study of language in the brain \*تعتبر اللسانيات العصبية هي دراسة اللغة في الدماغ

is neurolinguistics

### 2.6.2.2. Morphology

Linguistically, morphology means the study of inflections and other forms of words. This definition leads us to talk about other linguistic elements which are; nouns, verbs and adjectives

<sup>19</sup>mubtad'a and khabbar means in Arabic "المبتدأ والخبر"

<sup>20</sup> All the above Arabic examples took from the article of Alduice, M.S. (Simple sentence structure of standard Arabic language and standard English language: A Contrastive study. International Journal of Linguistics, ISSN 1984 -5425, Vol.4, No.4. Retrieved Nov.2, 2012, from <http://dx.doi.org/10.5296/ijl.v4i1.2621>

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as morphological items. Specifically, nouns in Arabic language are inflected for number, case, gender and state. Unlike in English language; for instance, in Arabic both nouns and adjectives come under the noun class. Obviously, Arabic nouns have three phases; singular, dual and plural. In the case of dual, nouns are formed by suffixing */-āni/* as in [khaatamāni] to the nominative case and */-aini/* in [khaatamaini] to both the accusative and genitives cases which will be discussed in details later on. And plurals are formed by either adding suffixes to the singular morphemes or by creating a new pattern to the basic root. Suffixing a morpheme to a noun creates a plural called a “*sound plural*” as in [معلمات/معلمون] means [teachers] because the singular form of the noun does not alter. Plurals of the second type are called “*broken plurals*” [jam? d taksiir]<sup>21</sup> as in "خواتم" “rings”, "كؤوس" “glasses” and "فؤوس” “axes” due to the singular form of the noun being broken into pieces and put back together in a new shape. In general, Arabic nouns can take three cases; nominative, accusative and genitive. Consequently, most nouns of both genders are */u/* for nominative, */a/* for accusative, and */i/* for genitive. For example, “moon” is “qymarun” in the nominative, “qywaran” in the accusative, and “qywarin” in the genitive (Tritton, 1943, p.33). Moreover, the state of nouns and adjectives in Arabic are either definite, indefinite, or construct, but only the definite and indefinite states have affixed articles or marks (“Grammar”). In this case, the prefix */al-/* is affixed to the beginning of the word to create a definite noun like in “al-kitaab” meaning “the book”. Indefinite nouns are suffixed with */-n/*, such as, “risaalatan” meaning “a letter”. The construct state is when “one noun governs another in the genitive, such as, baytu rajulin” means “a house of a man” (ibid, p.34).

Next to the nouns, there are verbs used to describe these nouns. However, form of verbs in the case of Arabic language is not the same as in other languages. Namely, in Arabic language there is no space to the infinitive form because words are derived from a root form called “al-ishtiqaq”<sup>22</sup> [Bulos, 1965, p.17]. Dissimilar to the traditional Arabic, modern Arabic uses ten verb forms including the bare or root form (ibid, p.35). More importantly, in Arabic the forms of the verbs “to be” or “to have” does not exist yet it is possible to use the alternative verb “to become”

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<sup>21</sup> [jam? d taksiir] means جمع تكسير

<sup>22</sup> “al- ishtiqaq” means الاشتقاق

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in such occasions. As it is referred to, that there are ten verbs' forms, we barely choose one form to support the above ideas. Therefore, one form of the Arabic verbs has three shapes. Bulos explains them through the following chart,

Form I	
qatala	- a - a -
qatula	- a - u -
qatila	- a - i -

(Bulos 14)

**Figure 01:** First form of Arabic verbs (Bulos, 1965, p. 14).

From this chart, it is shown that Bulos takes the form of /qatala/ as sample to create other roots of “transitive verbs”<sup>23</sup> such as “rassama”, which means “he drew”. Yet, there are other verbs called “intransitive verbs”<sup>24</sup>. These verbs are also derived from the /qatala/ form, such as, “zalassa”, which means “he sat”. The second shape of intransitive verbs adopts the /qatula/ and /qatila/ forms. For example, “qabuha” which means “he became ugly” and “hasuna” means “he became nice”. Ultimately, those intransitive verbs that indicate a temporary state take the /qatila/ form, that is, situations that alter from time to time. For instance, “fariha” means “he became glad” and “hazina” that means “he grew sad”.

### 2.6.2.3. Phonetics and Phonology

Next to the strata mentioned in the previous paragraphs, phonetics and phonology are different from them, because they deal with the human speech sounds system of one's language. Phonetically, modern standard Arabic language has more places and manners of articulations as

<sup>23</sup> transitive verbs means الأفعال اللازمة

<sup>24</sup> intransitive verbs means الأفعال المتعدية

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velarized and pharyngalized sounds than, for instance, English language (Alduais, 2012, p. 506). In phonology, the talk is about vowels and consonants of which Arabic language consists.

### 2.6.2.3.1. Vowels of Arabic Language

Arabic contains six pure vowels; three of them are short vowels while the other three are long. On the one hand, the first type is classified as follows, high front unrounded [i], high back rounded [u], and low back unrounded [ɑ], and they can be short or long (Ziadeh, 1957, p.7 & Semaan, 1968, p.11). Yet, pronunciations of these vowels are varied from one Arabic region to another. Briefly, there are nine very common pronunciations, and three pronunciations for each type. Thus, high front unrounded [I] is pronounced as [i] as in “triyd” (تريّد), [I] as in “jiddan” (جداً), and [e] like in “kayf” (كيف). The high back rounded [u] is pronounced as [u] like in “shuwf” (شوف), [ʊ] like in “bukra” (بكره), and [o] as in “shlown” (شلون). The last one is the low back unrounded [ɑ] that is pronounced as [ɑ] as in “fahamt” (فهمته), [ɔ] like in “haadha” (هَذَا), and [æ] like in “bass” (بس) (Wagoner, 1977, pp. 11-12). The illustration is shown in the table below:

		Arabic Vowels			
		Front	Central		Back
High		i		ɤ	u
Mid		e			o
Low		æ			ɑ

(Van Wagoner 11-12)

**Figure 02:** Arabic vowels (Wagoner, 1977, pp.11-12).

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(3) Arabic Diphthongs

Sound	Symbol	Arabic	English
au	aaw	maaw	lout
au:	aw	aw	loud
ai	aay	maay	say

(Van Wagoner 11)

**Figure 03:** Arabic language diphthongs (ibid, p.11).

The second category of vowels that is “long vowels”, on the other hand, is also classified into three main ones: [a:], [i:], and [u:]. These later are determined by the letters “**á**lif” as in [ma:ʕ],<sup>25</sup> “**yā**” as in [ami:r]<sup>26</sup> and “**wāw**” as in [ku:b]<sup>27</sup>. More importantly, there is in Arabic language what is referred to as “diacritics” which means in Arabic "التشكيل", whereas in English they are called “accents”. Diacritics, as said before, are as an accent written above or below a letter to indicate different pronunciations (Oxford dictionary, 11<sup>th</sup> ed). In the Arabic language, diacritics are used to identify short vowels consisting “*fatha, damma and kasra*”. In fact, there are other special symbols/marks that appear barely in Quran. The below chart summarizes what has been discussed before:

<sup>25</sup> [ma:ʕ] means "ماء"

<sup>26</sup> [ami:r] means "أمير"

<sup>27</sup> [ku:b] means "كوب"

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بَبْ	بَبْ	بَبْ	بَبْ	بَبْ	بَبْ
فَتْحَةٌ	كَسْرَةٌ	ضَمَّةٌ	فَتْحَةُ الْاَلِفِ	فَتْحَةُ الْاَلِفِ	كَسْرَةُ الْاَلِفِ
dammah	kasrah yā	fathah 'alif	fathah 'alif	dammah	kasrah
wāw	kasrah yā	maqsūrah	fathah 'alif	dammah	kasrah
bū	bī	bā/bā	bā	bu	bi
[bu:]	[bi:]	[ba:]	[ba:]	[bu]	[bi]
www.omniglot.com					
بَبْ	بَبْ	بَبْ	بَبْ	بَبْ	بَبْ
سُكُونٌ	شَدَّةٌ	لَامُ الْاَلِفِ	بَبْ	بَبْ	بَبْ
sukūn	šaddah	lām 'alif	kasrah yā	kasrah yā	kasrah yā
h	h	lā	bbū	bbi	bbā

Figure 04: Arabic vowel diacritics

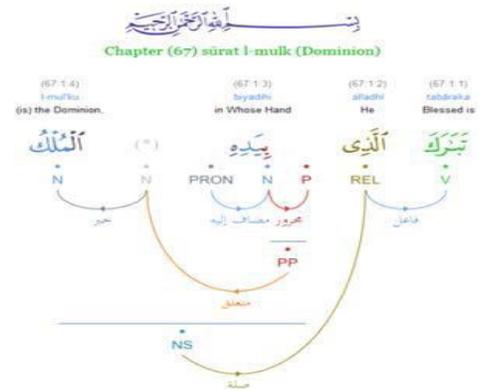


Figure 05: Quran diacritics

### 2.6.2.3.2. Consonants of Arabic Language

Arabic language involves twenty-four consonant sounds; twenty-three of them can be either long or short that will be illustrated in the below table (1). Additionally, Arabic uses “five pharyngealized consonants” containing [tʔ],[dʔ],[sʔ],[ðʔ]and[lʔ] (Newman,2006, p.2). Namely, phonologists choose the sign [ʔ] for *pharyngealization* and [v] for velarization to emphasise or stress words which is termed in Arabic as "الشدة". Furthermore, there are other transcription systems which are used to emphasise words' sounds that are shown by capitalising the letter, for example, /dʃ/ is written ⟨D⟩; whereas in some words the letter is underlined or has a dot below it, for example, ⟨ḍ⟩

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(1)

Arabic Consonants

	Bilabial		Labio-Dental		Interdental		Alveolar		Alveo-Palatal		Palatal		Velar		Uvular		Pharyngeal		Cottal	
	Voiceless	Voiced	Voiceless	Voiced	Voiceless	Voiced	Voiceless	Voiced	Voiceless	Voiced	Voiceless	Voiced	Voiceless	Voiced	Voiceless	Voiced	Voiceless	Voiced	Voiceless	Voiced
Stop	b						t	d					k		g					ʔ
	b:						t	d:					k:		g:					ʔ:
Fricative		f	θ	ð			s	z	ʃ						χ	ʕ	ħ	ʕ		h
		f:	θ:	ð:			s:	z:	ʃ:						χ:	ʕ:	ħ:	ʕ:		h:
Affricate									ɟ											
									ɟ:											
Nasal	m							n												
	m:							n:												
Glide											j		w							
											j:		w:							
Liquid								l												
								l:												
Trill								r												

(Newman 2)

**Figure 06:** Arabic consonants (cf. Newman, 2006, p. 2)

To sum up, phonologically speaking, both vowels and consonants can take the short or long case. Generally, in Latin transcription; long consonants are written doubled like bb, dd, tt, etc., to indicate the presence of the Arabic diacritic mark *shaddah*. Phonemically, this consonant lengthening is contrastive. That is, when short consonants are doubled, the meaning will be changed, for instance, قَبِلَ *qabila* means 'he accepted' vs. قَبَّلَ *qabbala* that means 'he kissed', "درس" "daras" means "he studied" vs. "دَرَّسَ" "darrasa" means "he taught". The next figure provides the consonants descriptions:

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راء ra' r	ذال dal d	دال dal d	باء ba' b	هاء ha' h	جيم jim j	ثاء ta' t	تاء ta' t	باء ba' b	حبا 'ah 'a
[r]	[d]	[d]	[x~x]	[h~h]	[dʒ~j]	[t]	[t]	[b]	[ʔ]
ظاء za' z	غ gayn g	ع 'ayn '	ظاء za' z	طاء ta' t	ض dad d	ص sad s	ش sin s	س sin s	ز za' z
[z]	[g~ɣ]	[ʕ~ʕ]	[z]	[t]	[dˤ~zˤ]	[s]	[ʃ]	[s]	[z]
همزة hamza '	ياء ya' y	واو waw w	هاء ha' h	نون non n	ميم mim m	لام lam l	كاف kar k	قاف qa' q	

Figure 07: Arabic consonants' diacritic descriptions

### 2.7. Conclusion

The present chapter divulges that cartoons involve different types and a few great animators all over the world. It has been pointed up that there are Arab cartoonists but few of them producing cartoons using local varieties rather than the standard Arabic. Accordingly, there are Arabic studios which adopt western cartoons and most of them are dubbed either into formal standard Arabic or Egyptian dialect. Besides, there are some Arabic linguistic rules which are very common with other languages. Yet, its linguistic features are somehow different. Generally, in Arabic language the Arab speakers have the choice to make a sentence verbal (VP+NP+...) or nominal (NP+VP...).

## **Chapter Three:**

### 3.1. Introduction

### 3.2. Research Design and Data Collection

#### 3.2.1. Research Methodology and Research Tools

##### 3.2.1.1. Research Methodology

##### 3.2.1.1.1. The Qualitative Research Paradigm

##### 3.2.1.2. Research Tools

##### 3.2.1.2.1. Interview's Description

### 3.3. Caregivers' Interview

#### 3.3.1. The Sample

#### 3.3.2. Description of the Interview

##### 3.3.2.1. Personal Experience

##### 3.3.2.2. Caregivers' Perspective of Arabic Language and Cartoons

### 3.4. Data Analysis and Results' Interpretations

#### 3.4.1. Caregivers' Qualitative Data Analysis

### 3.5. Suggestions and Recommendations

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### 3.1. Introduction

It is crucial to know that cartoons may help children develop their abilities to learn their mother tongue. Yet, it is parents' and caregivers' responsibility to select what benefits them and what does not. In this chapter, no efforts was spared to investigate reasons and factors behind children's learning process towards developing standard Arabic language at Regad Mohammed Primary School in Médiouna, pre-school level. Accordingly, it is divided into two interrelated parts. While the first part is dedicated to describing methods and research methodologies which were used in collecting data in this current case study, the second seeks to analyse caregivers' interview and interpreting results.

### 3.2. Research Design and Data Collection

This section gives an overview background of the current case study research, defines methodology and research tools used with their components. That is, concerning this study, the qualitative research paradigm and the interview method are the suitable elements of research methodology used in describing and collecting data for the completion of this investigation.

#### 3.2.1. Research Methodology and Research Tools

In front of analysing data that have been gathered, it is important to look for the methodology and research tools followed in designing this research paper. However, it is necessary to define; initially; the concept of "research". Thus, research is defined; according to the oxford dictionary eleventh edition; as "*the systematic investigation into and study of materials and sources in order to establish facts and reach new conclusions*". It consists of two words; Re+Search which means "to search again". Research is, also, believed to be as an intellectual activity that is responsible for bringing new knowledge to light (Pandey, 2015, p.7).

Defining a research leads to talk about two different aspects of research; research methods and research methodology. Besides, data collection is based on these two terms. Henceforth, choosing both methodology and research methods are dependent on the nature of the topic, nature

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of the data gathered, as well as, the aim of the research. Despite the fact that there is a bit difference between them, they may be used interchangeably. On one side, a method can be related to the tools and techniques of data collection or analysis; such as, questionnaires, interviews and observations. From the other side, methodology refers to the approach that supports the research including both qualitative and quantitative paradigms (Blexter, Hughes &Tight, 2006, p.58).

### 3.2.1.1. Research Methodology

Research methodology is a systematic way to solve a problem following procedures of describing; explaining and predicting to carry out solutions of the problem that has been raised (S. Rajasekar, Philominathan & V. Chinnathambi, 2013, p.3). Research methodology is based on two distinctive paradigms; qualitative and quantitative. Unlike the quantitative research, the qualitative one uses no numbers in analysing data. Since the present study takes the qualitative collecting data; it is the one which is chosen to for description.

#### 3.2.1.1.1. The Qualitative Research Paradigm

This type of scientific research has the role to find answers to questions which start with; what? Or how? (Degu & Yigzaw, 2006, p. 3). Its aims help develop understandings about the environment in which we live and why things are the way they are (ibid). Also, to get new knowledge about the existing social phenomena that has been discussed or proposed in seeking process.

#### 3.2.1.2. Research Methods

It is also known as “research tools”. There are many tools and techniques that are used in gathering data including; questionnaires, interviews, schedules, observations and rating scales. In spite of the fact that they do not share the same features, they follow the same steps of collecting data, analysing them and obtaining results. To this point, interviewing is the method that is selected to describe for its appropriateness to the aims and objectives of the present case study.

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### 3.2.1.2.1. Interview's Description

An interview is a two way method after the questionnaire which permits an exchange of ideas and information (Pandy, 2015p.59). This concept is described as the verbal conversation or communication between two people in order to collect a maximum amount of data for research's purposes. Mostly, interviews are used in analysing qualitative research. The nature of the present study was an obligation to opt the interview as an instrument for data collection because this kind of qualitative interviewing is used appropriately when "*studying people's understanding of the meaning in their lived world*" (Kvale, 1996, p. 105). In addition, the purpose behind making an interview is to examine someone's thoughts and ideas that one cannot observe. With a higher priority than analysing data that have been collected, it is necessary to give a general description to the current sample.

### 3.3. Caregivers' Interview

#### 3.3.1. The Sample

Due to little time, only two pre-school caregivers were interviewed. They were asked to give some personal information about their work experience, educational level, background of education, and first professional occupation.

#### 3.3.2. Description of the Interview

The caregiver interview included 16 questions. They were open-ended questions in which the participants (caregivers) gave their own explanations, comments and suggestions ( Q 5,6,9,11,12,13,14,15,16) , in the form of clarification questions by which they attempted to clarify some answers, that is why they were followed by other questions that require the respondents to give further explanations to their answer and be more precise (Q 7,8,10). Besides, the interview was written in Arabic language to get the answers and was translated into English. The interview's questions can be divided into two main sections and one section left for closing and thank you (see **appendences I and II**).

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### **3.3.2.1. Personal Experience (Q 1to Q 4)**

In this section, the caregivers were asked to provide information about their work experience and background on the field that they have occupied. They also were asked if they used to work in another branch of education; to find out whether they found the new occupation easier and taking fewer efforts than the pre-existing one or not.

### **3.3.2.2. Caregivers' Perspectives of Arabic Language and Cartoons (Q7to Q 16)**

The aim of this section is to know about caregivers' views on the use of the Standard Arabic Language inside and outside the classroom (Q 7, 8, 9, 10), and their reactions and opinions about the importance of using cartoons as a positive tool that helps children in developing their mother tongue language and all of its specificities (Q11, 12, 13, 14, 15, 16). Namely, rules of grammar, vocabulary, phonetics, phonology, and so on. Concerning the questions (5 and 6), they are related to children's number in the classroom and their ages. As it was said before, the third section was left for closing and thank you.

## **3.4. Data Analysis and Results' Interpretations**

### **3.4.1. Caregiver's Qualitative Data Analysis**

For the reason that interviews are used in most qualitative research, the analysis of data that were collected from the current interview was based on the qualitative research method. Qualitative data analysis' purpose is to describe relationships between concepts and themes that are presented on the data. Generally, qualitative data analysis' results cannot be presented in tables, figures and numbers, as the quantitative results can be. Thereafter, the results gathered must be expressed in words, followed by explanations and interpretations. Furthermore, and as mentioned in part one, choosing the methodology is relevant to the nature of the topic, and the qualitative analysis methodology is the one that was opted for this case study. In front of analysing data that was collected, it is essential to have an idea about the place where the interview take place, the period of time- how many hours- and date of meeting.

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The caregivers were interviewed in the classroom on Monday, April 4<sup>th</sup>, 2017; from 9:30 to 11:30. That is, it has lasted two hours. Thus, the primary school of Regad Mohammed-Mediouna- was the center where the interview has taken place. Yet, children of pre-school level were selected to be the case of this study because childhood is a sensitive stage of life in which the child needs much more care, attention and love. Also, children in this stage have sponge-like brains and get things quickly and learn rapidly. Before the interview, interviewees were presented with a list of questions that I would be asking written in Arabic language. Then, every answer was translated by the interviewer. Notes were taken during the interview then once I went back home, I rewrote the interview in a well-organised document so as to be a guide to analyse them easily. Both my reactions and points of view were written immediately after the end of the interview in order to help me in analyzing them. All those information and steps followed were typed on a laptop.

As mentioned in the first part, one interview protocol was developed for this study in which it consisted of sixteen questions. In addition, these questions were classified into two sections. The first section discussed the caregivers' personal experience with children in the pre-school, their certificates or educational degrees. They had been asked to provide the amount of years of working there. The caregivers answered that they were in the field of teaching around sixteen years in six primary schools. They classified them as follows; one year as surrogate, four years in teaching first year primary school; three years in teaching third year primary school; four years in teaching fourth year primary school; three years in teaching fifth year primary school; and two years as a pre-school caregivers. Since the focus was on this latter stage, they explained in detail their experience. They said that this time-working was a very difficult experience among the others because, from one side, dealing with children in their early years is not something easy, from the other side, their lack of experience. That is to say, they neither had sufficient experience nor previous knowledge about the methods and strategies which may enable them to understand children. They also, told me that though it was the first experience as a caregiver, they made efforts and tried to use technology in order to build their own competency.

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So, these caregivers' searches were based on understanding psychology as an initial step so as to study and understand child's mind and their psychological thinking. Fortunately, they said that by working hard, doing research and making contact with those who have long experience with children, they succeeded in their new career. One of them continued telling how she was highly recommended by the counselor at her primary school last year, who said, "although the obstacles that she faced in the beginning and during the whole year, she could deal with both children and the program that was given to her successfully".

Concerning their educational degree- the second question-, they said that they have a Licence degree in the branch of history, but they were interested in studying psychology due to the fact that it is vast and widespread science. Also, it is considered as the pillar to study other fields of learning. The respondents told me that taking care of children and preparing them psychologically and linguistically is not easy. It needs patience, hard work, and being competent.

In the third question, the participants were asked to inform us about their background about the field of education. One used "el hadith el Nabawii" in order to answer. She declared that the prophet Mohammed peace is upon to him says," teach your children when they are playing"<sup>1</sup>. Behind this "Hadith", there were many things to say. She said that children in primary school love playing, they are not yet well- prepared to learn. This is why teachers need to be smart, well-organized and good planners. Namely, they need to create strategies which may help them equalise between making children learn and play at the same moment.

Furthermore, the second caregiver asserted that learning is based on pedagogical tools, that is, children need to practice what they have learnt in the theoretical part. She, also, highlighted the point in which child's evaluation in the pr-school is not as in the other levels. That is, children in this level need evaluation to examine their degree of understanding and thought, and to prompt

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<sup>1</sup> This " Hadith" means in Arabic " علموا أولادكم و هم يلعبون "

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them, yet the child is not obliged to do a test or an exam to be evaluated, they just need signs. These signs are represented as follow; (+) that refers to child's linguistic abilities in learning and understanding their language which developed quickly, ( $\perp$ ) means that a child is not completely well- prepared and they need to make more effort to get the positive degree, and (-) means that a child's capacities in learning are very low, and they have no linguistic change throughout the term. Besides, we understood that these differences in degrees among children, particularly their linguistic development, are due to many factors,

- **Physical factors:** those who have physical problems like lack in faculties of hearing and sight, health problems, difficulties in speaking or speech disorders, and mental disabilities.

- **Psychological factors:** there are children who have lack of confidence, are anxious and shame faced which cause difficulties in learning.

- **Mental factors:** complete mental abilities have a great role in developing different skills. However, if a child has mental problems, they will have problems in understanding, learning and interpreting. In addition, decrease in either linguistic or mathematic abilities, for instance, is because of the lack of attention and memory problems. Consequently, a child, automatically, will have problems in thinking, understanding, memorising and interpreting.

- **Social factors:** Here, the focus is put on the family side. Domestic disturbances that exist between parents as divorce or when one of them is dead are direct reasons which may make a child unable to concentrate and then fail. Furthermore, children in this early stage of life need special care and love especially from their parents.

Nevertheless, there are other factors which have relevance to the teachers and caregivers. Namely, the good leader (caregiver) who is competent in communicating and dealing with children, he/she can make them succeed, not only in developing their linguistic talents, but rather their behaviors. Before leaving to the second part, the caregivers were asked to add more information about their first professional occupation and they stated that teaching in the primary school was the primary field that they occupied.

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The second part, as said earlier, was left for discussing caregivers' points of view of Arabic language and cartoons. But beforehand, they were asked to give the number of children in the classroom and their ages. Thereof, the caregivers informed me that the whole number of children in the classroom is around twenty-two; nine of them are girls and thirteen of them boys. Their ages are, approximately, five years old, but there is only one girl who is four years old.

Moving to the seven question, they were asked whether the children speak the Standard Arabic Language in the classroom or not, and if not, they could give me reasons for that if possible. She said, "no! The principle reason is that the vocabulary which the Standard Arabic Language has is very difficult. So, a child in their very first years cannot neither understand them nor use them appropriately. Honestly speaking, in the beginning, it was not easy to communicate with them; this is why I was, sometimes, obliged to speak colloquial Arabic to interact with them. For example, in the first meeting, the children could not separate between "the class and l'école"<sup>2</sup>, yet now their language somehow developed and they are aware of words which exist in the Arabic dictionary. To sum it up, the language that children use to speak inside the class is the mixture of standard Arabic with colloquial.

From the answer they gave, it is thought that children need practice and sufficient exposure to Standard Arabic Language so they can master it. Thus, practicing the language starts at home and is developed in school, that is, parents are the first responsible for preparing their kids from childhood to communicate using their mother tongue and take it as a habit in action. In this case, a child can quickly develop their native language without making huge efforts in the future.

Moreover, when question eight about the language they speak outside school was asked, one of both replied with the same answer which was given in the previous question but for distinct reason. Namely, children do not speak the Standard Arabic when they communicate out of school due to the society in which live we live. Despite the fact that children try to use this language in their environment, the members of their society cannot understand them, because not all groups of society are educated people. Generally, the colloquial one is the language which is widely spoken in society than Standard Arabic is, and then the language that children speak out of school is the colloquial too.

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<sup>2</sup> "The class and l'écol "means in Arabic "القسم و ليكول"

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In addition, in question nine, the participants were asked say whether they give children the opportunity to speak the standard Arabic language in the classroom or not. They answered with “yes of course”. Sometimes, when they did not know how to deploy such words in Standard Arabic, they were allowed to pronounce them using colloquial, and then they corrected their utterances in Standard Arabic so as to explain and make them get the difference between dialect and Standard Arabic.

Furthermost, when I asked about the language they use to communicate between them, the caregivers replied that the colloquial was the useful language because of the lack of motivation and the small use of Standard Arabic in their daily life interaction or communication with the outside world. This is totally true, because our country does not give importance to the development of Arabic Language as the foreign languages outside educational concepts. That is, the Algerian Ministry of Education is interested in teaching children and even adults to develop foreign languages rather than supporting them in developing their native language. Commonly, it is necessary first to master one's mother tongue, and then learn other languages, because “who learns the other's language, he will be saved”.

Besides, we moved to discuss another issue which was about using cartoons as an instrument in developing children's Standard Arabic Language. Question eleven was about cartoons that children prefer to watch more. They informed us that those children like watching cartoons which contain all kinds of violence and fighting such as, Tom and Jerry. Moreover, they do not prefer or rather do not follow the cartoons that tell social stories, such as, the ancient ones of Sinan, Sally, Pal and Sebastian,...etc. The reason is that kids love movement, imagination, frequent colors, diversification in shapes, and loud voices that indicate violence, and then they did not find these characteristics except in the cartoons they preferred. Although other cartoons help them to develop their linguistic abilities, they carry a negative effect on their behaviors like “Yogi” and “the last Pharaohs”.

Moreover, question twelve investigates about cartoons that are supposed to be programmed to children at that age. The participants' answer was that the Ministry of Education must program linguistic cartoons. Namely, using cartoons which contain shapes of animals, such as, Simba, Telltale Donkey, Basset and Tortoise, and means of transport as, cars, plains, trains and buses, as

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principle characters due to the fact that kids love these shapes in which cartoons attract them, and then children can learn their language, and develop it.

After that, the question thirteen asked about the role of this kind of cartoons to enrich children's knowledge about their language. The caregivers replied: "yes! These cartoons have a great role in enriching children's background knowledge and making them able acquire new vocabulary, and words they have never heard before. One of them continued her speech saying that their way of speaking and pronunciations of words show that there is such development and the proof is that some children ask when they hear new words and expressions, and try to understand them. Concerning the linguistic grammatical rules, they unconsciously, and occasionally, practise them, but those rules remain as acquired language; for instance, a child in their first early years does not know that the noun phrase and complement are pronounced differently in terms of diacritics.

From her point of view, it has been concluded that a child's brain is like a white board in which they imitates and accepts anything given to them. From one hand, this imitation benefits them in acquiring new vocabulary words, pronunciations, and then their language will be improved. On the other, the negative side of this imitation is represented in the syntactic and semantic mistakes that may cartoons include in some expressions such as, the cartoon of "Gumball" which is programmed in "CN Arabia"<sup>3</sup> is a mixture of Standard Arabic and Egyptian Arabic. So, to make it clear, this cartoon was taken as a proof to support my interpretation. When I had watched "Gumball" on youtube<sup>4</sup>, I recognised that it contains some English words in some parts of speech, such as, "supermarket, sorry, sorry madam, five dollars, please, thank you, and bay" instead of "محل تجاري، آسف، عفوا سيدتي، خمسة دولارات، أرجوك، شكرا، والى اللقاء." as well as, the use of Egyptian dialect, especially, intonation like in "yala bassita bassita", "wala minchaaf wala mindiri" and "tayib" instead of "لاباس، كأنه لم يرنا احد، وحسنا"<sup>5</sup>. Those mistakes are because of the Arabic dubbing of western cartoons which focuses barely on the quality and forgets about mistakes that those cartoons contain. Since children still have no idea about that language, they find themselves speaking as cartoons do unconsciously.

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<sup>3</sup> CN Arabia is an Arabic channel which programs dubbed cartoons.

<sup>4</sup> Youtube com.webm- lecteur multimédia VLC (Gumbal e 01- 10- الحلقة الاولى غامبول).

<sup>5</sup> These expressions means " it's okay, as if nobody saw us, and okay."

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The question fourteen asked about the influence of cartoons on developing child's mental abilities. Before answering about this question, one of them said that there are some children who spoke Standard Arabic without being taught, but with its mistakes of grammar, morphology, syntax, semantics, phonetics and phonology. That is, they acquired language with its mistakes with the absence of someone to correct them at home.

Then, the second respondent came back to say that addict in to watching cartoons has negative impacts on child's mental development in which they become living, in isolation, have close-minded personalities, and attention -deficit<sup>6</sup> disorder . In addition, a child, in this case, will construct their own world where playing and enjoying are the only things that they prefer to do. This isolation and being far from the outside world cause difficulties in communicating with others and understand the language they speak, for example, a four -year old girl or preschooler who acquired the ability to talk the Standard Arabic Language had some difficulty to be in contact with social membership in an accomplishing way for the sole reason that most of her time was given for watching cartoons.

The above answers illustrate that besides being addicted to watching cartoons, there are other factors, as mentioned in question three, which may cause problems in child's interacting process. To avoid repetition, I tried to be selective; that is to say, biologically, children do not share the same features in which there is a group of children who prefer to keep silent and do not speak to others (psychological problems), and there those who feel shamed and timid. The surroundings conditions are, also obliged them to keep the language they acquired for themselves (the case of four years old girl); for instance, if the society and even the family a child grows up in do not practice the standard Arabic as he/she does, they, linguistically; cannot succeed in interacting with each other.

Additionally, the question fifteen was a direct question which does not need more explanation. Thus, the participants were asked to describe children's reactions in the moment of watching cartoons. They said that the majority of children take these cartoons as a tool for enjoyment, entertainment, and laughter, such as, Tom and Jerry, and Bugs Bunny. However, the minority of them consider them as a source to develop their language.

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<sup>6</sup> Deficit means a deficiency or failure in a neurological or psychological function (Oxford Dictionary 11<sup>th</sup> ed).

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The last question inquired about the alternative instrument which replaces cartoons and which help more in developing children's language. The caregivers' reply was that, "according to my experience, the storyboard<sup>7</sup> is the replacement for its positivity and appropriateness to child's age". One added that, unlike cartoons, the storyboard is guided by the caregiver. Namely, the caregiver is the one who is going to choose what is beneficial to a child and what is not, and correct their linguistic mistakes of grammar and pronunciation. Besides, this kind of story helps children to communicate and practise the language they acquired.

In spite of that, it's been recognized that age is important in child's acquisition of language in which children between three to six years need special care and control, particularly, when it comes to language learning process. In my own opinion, storybook<sup>8</sup> is also another means which develops a child's language, but it is not useful in the pre-school due to the fact that children's competency in reading and writing is not sufficient yet. Thus, it is much more useful at the age from six and more, that is, from first to the fifth year of primary school. The interview was closed with expression they thanks for the information they provided, and they informed that the data which was given would be used only to support this research project.

### 3.5. Suggestions and Recommendations

At the end of this research work, some suggestions of recommendations are offered to both parents and caregivers in order to help their children develop their skills and talents to acquire new vocabulary and to have correct pronunciations, and aid them get prepared for the rest step in school.

#### 3.5.1. Suggestions to Parents

For most children, watching cartoons is already a habit, and it is a part of their lives. In that, parents should think about how to prevent their children from both negative effects of cartoons on their behaviors and their linguistic development. Since, the responsibility is given initially to

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<sup>7</sup> According to Oxford Dictionary 11<sup>th</sup> edition: "storyboard is a sequence of drawings representing the shots planned for a film or television production.

<sup>8</sup> Storybooks are books containing a story or stories for children (ibid).

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parents; they are who are to be recommended. Thus, as it has been mentioned before those children at the age of three-to- six years old need a special care and constant control of parents especially the mother because she is the one who can kindly understand her child and make them feel protected, confident and brave.

First of all, parents should spend time with their kids as much as they can. If they do not have enough time for doing that, they should know what kind of cartoons their children are allowed to watch every day and for how long because time matters in order to avoid addiction to cartoons. For these reasons, parents should supervise their children from the moment of watching cartoons in order to correct the mistakes which may exist in some expressions. Thus, parent's corrections of mistakes may develop children's awareness in favour of linguistic rules, and help those correct mistaken statements and phrases they may come across in the future.

In addition, parents must be in contact with the caregiver so as to ask about their children's level of learning. Also, in order to be aware of those lacks, and then give them the support because children, in general, cannot get everything in short periods but they rather require time to understand things around them. Moreover, parents ought to communicate with their children using Standard Arabic Language as much as they can in order to teach them linguistic rules, and make them practise that language to acquire true pronunciations so as not to forget them through time.

Furthermore, they have to encourage their child to read and take it as a habit so as to acquire accurate pronunciations, grammar, morphology, and new vocabulary, and to prompt child's literacy as the Algerian child who succeeded in the competition of "*Challenging Arabic Reading*" last year. In order to do that, parents should feed children with books and storybooks which may aid them to develop their Standard Arabic with their constant supervision. Thereafter, parents must support their children with watching Arabic Islamic educative cartoons, such as, Moghamaraat Mahdod<sup>9</sup> and Rady Elmahboob<sup>10</sup> which educate those good attitudes and behaviors and teach them exact pronunciations and grammar rules. Finally, parents should narrate objective

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<sup>9</sup> Moghamaraat Mahdod in Arabic is مغامرات محظوظ

<sup>10</sup> Rady Elmahboob in Arabic is راضي المحبوب

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short social educative stories to children before sleeping, because bedtime stories tend to a good choice for linguistic and mental development.

### 3.5.2. Suggestions to Caregivers

In addition to parent's attention at home, caregivers' control in school also has a great role in developing child's learning abilities. For that reason, it is sensible as well to provide them with such recommendations.

First of all, caregivers must give importance to the activities of literacy, communication, and theatre in order to give children the opportunity to talk and express their ideas through their mother tongue. Nevertheless, they should use the Standard Arabic Language when they communicate with children inside or outside the classroom, that is, during the moments of recovering strength in order to prompt them to practice their Arabic language.

Afterwards, nursemaids should consider narrating stories to children as much as they could so as to enrich their minds, progress their pronunciations and help them to get extra knowledge including grammar, vocabulary, morphology, phonetic and phonology. Ultimately, they ought to organise competitions and provide those who speak an accurate standard Arabic language with gifts and presents to encourage them in order not to forget that language and trigger the rest to learn as well for rewards.

### 3.6. Suggestions of some Arabic Islamic Children Cartoons

Learning Arabic language with cartoons is pleasurable and educational. Although there are Arab cartoonists in the Arab world, practitioners in the field of cartooning keep relying on dubbing western cartoons. As it has been mentioned in chapter two, there are Arab cartoonists who create cartoons which speak different varieties, such as, the cartoon of Mansur; yet they do not use modern standard Arabic language and depend only on dubbing western cartoons for unknown reasons.

It is said earlier that the majority of children in the Arab countries prefer watching cartoons especially Loony Toons though these cartoons do not have a positive effect on their behaviors nor their language. Namely, this kind of dubbed cartoon have impacts on children's psychological

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development, as well as, the linguistic one in which they teach them all kind of violence, hate, revenge, fighting and cause mental disorders, in addition to few Arabic word included within them. Consequently, the possibility of developing children's linguistic capacities in learning Standard Arabic is a little bit unlikely due to the fact that those kinds of cartoons contain such grammatical mistakes and the use of both standard and dialects, such as, Gumball cartoon.

Fortunately, there are Arabic Islamic cartoons which are dubbed by competent Arab cartoonists who have inclusive knowledge about modern standard Arabic language. These latter dub pure Arabic cartoons focusing on their production on making children learn good manners and correct Standard Arabic. Also, those cartoons are educative and entertaining. Thereof, there are many types of cartoons which have the purpose of training children complete and pure Standard Arabic and a few main ones have been gathered for illustration.

Indeed, there are Arabic channels which program educative Islamic cartoons with the purpose of training children "the rules of reading Qur'an"<sup>11</sup>. As an example, "El-Fajr"<sup>12</sup> is taken which programs cartoons that support children, as well as, adults to learn the exact rules of reading Qur'an and understand its difficult words and expressions. In addition, this channel sheds light on making children learn the classical Arabic since it has complex words and needs more practice than the modern standard one, for instance, cartoon of "Being Kind to Parents"<sup>13</sup>. These cartoons are dubbed from Arabic into English and French.

In fact, there is another cartoon which is considered as a set of series in which the cartoonist uses animals as principle characters in order to attract children's attention and to enjoy and learn new things which they do not know before. The focus here is on language. Thus, that cartoon is called "Stories of Uncle Hakim"<sup>14</sup> which is produced by *Difr Kalkaan* in which each time the designer presents a story to get morals or lessons that may help even younger in their daily life. We take as an example the story of "The Telltale Donkey" which teaches the lesson of avoiding being a gossiper; that is, the act of talking behind others' back to spread enmity.

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<sup>11</sup> The rules of reading Qur'an in Arabic is أحكام القرآن

<sup>12</sup> El-Fajr is an Arabic channel which programs educative Islamic cartoons for children [www.fajr.tv].

<sup>13</sup> "Being Kind to Parents" is an Arabic Islamic cartoon which tells story about showing respect to parents. Available Online on Educative Cartoons.com

<sup>14</sup> "Stories of Uncle Hakim" in Arabic means حكايات العم حكيم

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Furthermore, the cartoonist *Nasr Inane* created a comic cartoon called “Moghamaraat Mahdod”. The creator uses insects as characters including bees, ants, spiders, cockroaches, ladybird and worms. In that, the story is about a courageous police officer who finds solutions to complicated issues and who is always in problems and trouble with thieves.

Rady Elmahboob is, also, another dubbed Arabic cartoon which is programmed in “Semsem” channel. The cartoon is about three bears; the father, the mother and their polite son Rady. This small family is living in a small house in the forest. Rady's friends are the cat “Basboosse”, chicken; monkey “Karood”, owl and duck. Rady is an active bear who always helps his parents and his uncle “Jamiil”. Therefore, this cartoon extract morals like love, loyalty, telling the truth, to cooperate and help one's another in insensitive moments, show respect to parents and uttering Allah many times.

Above all, those cartoons have two purposes. While the first is to teach children good ethics and manners which support them in their future life, the second is to help them develop their abilities in uttering the Modern Standard Arabic with its correct pronunciations and grammar.

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### 3.7. Conclusion:

In this chapter and according to the results acquired from the caregivers' interview, it has been made known that cartoons have an essential role in developing children's Modern Standard Arabic language. However, they have a negative side which is shaped in linguistic mistakes that may occur in some occasions, as well as, the negative impact on children's behaviors and manners. Thus, the data have been collected from the interview administered to the caregivers in the Primary School of Regad Mohammad in Médiouna, pre-school level. According to the interview's analysis, it has been noticed that some children have problems and difficulties in using that language to communicate, because of different factors including physical, psychological, mental and social factors. At the end of this chapter, it has been attempt to represent some suggestions to both parents and caregivers aiming to help children develop their language, and suggest some dubbed Arabic Islamic cartoons that may benefit children to improve their competences in learning this language without making mistakes, because" if you want to hit a nation, strike it in the language"<sup>15</sup>.

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<sup>15</sup> " إذا أردت أن تضرب امة ، اضربها في اللغة" means in Arabic

**GENERAL**

**CONCLUSION**

## General Conclusion

Childhood is the most sensitive stage in any individual's life. Thus, children in their first years accept and adopt anything given to them without even inquiring or asking. Thereof, parents are to control their children and explain for them how things are done in order to open up their minds to life obstacles, understand what is going on around them, and how the going on is going on, particularly, when it comes to acquiring language.

Generally speaking, children get affected by such facts in which cartoons are one of them. In view of the fact that children are enthusiastic and eager to imitate those caricatures' attitudes as well as language, it is vital to claim that these comic strips can be a weapon of two sides. That is, they may be considered as a device in improving children's linguistic competences or a means that breaks down their personality through implementing awful ethics and behaviors.

The present dissertation is built on the assumption that cartoons provide children with vocabulary and a quantity of linguistic rules which facilitate the process of uttering an accurate Academic Arabic. That is to say, cartoons can play the role of training children how to verbalise and pronounce language, and thus children will unconsciously acquire the ability to understand and produce exact and well-organised sentences and expressions without the encouragement and assistance of parents and even teachers in schools.

Throughout the first chapter, it has been revealed that language acquisition is a widespread field in linguistics' branches. Accordingly, it examines children's acquisition of their first language. Since the notion of language acquisition is a complex and abstract term, many theories come to light with distinct perspectives. In spite of the fact that these approaches to language acquisition are totally different from each other, they cannot be absolutely divorced from one another because they are, specifically, the pillars of L1. Given that any human can acquire any human language, many linguists have concluded that there is an initial capacity for learning human languages which is sometimes referred to as "the human language faculty". Because the notion of UG is abstract and implicit within the human mind, Chomsky and others propose a new linguistic system named "a computational linguistic system" using scientific methods, such as, the computer software; so as to analyse the human intelligence and thought.

The second chapter divulges that cartoons involve different types and a few great animators all over the world. It has been pointed up that there are Arab cartoonists but few of them producing cartoons using local varieties rather than the standard Arabic. Accordingly, there are Arabic studios which adopt western cartoons and most of them are dubbed either into formal standard Arabic or Egyptian dialect. Besides, there are some Arabic linguistic rules which are very common with other languages. Yet, their linguistic features are somehow different. Generally, in Arabic language, the Arab speakers have the choice to make a sentence verbal (VP+NP+...) or nominal (NP+VP...).

The analysis of the caregivers' interview that has been gathered and displayed in chapter three uncovered that animated cartoons have some extent the function of improving children's Standard Arabic Language. Conversely, their negative side is represented in linguistic mistakes that may occur in a number of statements and phrases. According to the interview's analysis, it has been noticed that because of various factors comprising physical, psychological, mental and social, children do not practise what they have already acquired from cartoons.

On the basis of the examination of the data collected from the sample, we have come to the conclusion that both caregivers, of over twenty children, confirm that not all kinds of animated cartoons are regarded as means by which children can improve their linguistic skills of talking Modern Standard Arabic language. Namely, it has been illustrated that there are animated cartoons which are reproduced or dubbed in both formal standard Arabic and a colloquial level of language, and then may include linguistic mistakes and foreign words, such as, Gumball cartoon.

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# APPENDICES

# APPENDIX I

## **Caregiver's interview:**

Good morning madam, I am conducting a research for my master dissertation on the role of animated cartoons in developing children's Academic Arabic, and trying to find out the obstacles that these children may face in their language learning process. Due to the fact that you have an experience with these children and know more about them especially the language they speak through your observation of their daily behaviors, I am eager to be provided with data that may benefit me in my dissertation. The information you supply will remain part of the achievement of this research objectives.

### **A. Personal Experience:**

**Question 01:** how long have you been a pr-school caregiver?

**Question 02:** what is your educational degree?

**Question 03:** what is your background about the field of education?

**Question 04:** what is your first professional occupation?

### **B. Caregiver's Perspectives of Arabic Language and Cartoons:**

**Question 05:** how many children are there in the classroom?

**Question 06:** how old are they?

**Question 07:** do they speak the standard Arabic language inside the classroom or not? And if not, could you tell me why?

**Question 08:** what they speak it outside of the classroom? If no, could you tell me what prevents them?

**Question 09:** do you give them the opportunity to speak their standard Arabic language inside the classroom?

**Question 10:** what is the language that these children use to speak among them considering your observations and daily interactions with them?

**Question 11:** according to you, what are the animated cartoons that children prefer watching more? And why don't they like watching other cartoons?

**Question12:** what cartoons are supposed to be programmed to children at this age?

**Question13:** do this kind of cartoons have the role to enrich children's knowledge about their language, I mean standard Arabic?

**Question14:** how much these cartoons influence the development of children's thoughts and mental abilities? How is that?

**Question15:** what is the reaction of children when they watching these cartoon? I mean do they take them as a tool so as to develop their Arabic language or just for fun and laughter?

**Question16:** in your opinion, what is the alternative of cartoons which help more in developing children's standard Arabic language?

**Closing and Thank you:**

- Is there anything else that you would like to offer that I did not specifically ask about?
- Thank you for your time today. As mentioned earlier, these informations are confidently will be kept and only will be used in this research project.

# APPENDIX

## II

## إجراء المقابلة مع المريية:

السلام عليكم، أنا بصدد التحضير لمذكرة الماستر تخصص لغة انجليزية تحت عنوان دور الرسوم المتحركة في تطوير اللغة العربية الفصحى بالنسبة للأطفال و محاولة معرفة العراقيل التي يواجهونها في تعلمهم لهذه اللغة . و بما انه لديك تجربة مع هؤلاء الأطفال و معرفة دقيقة عنها من خلال ملاحظاتك لتصرفاتهم و خاصة من ناحية الجانب اللغوي، أنا متشوقة بان تزوديني بالمعلومات التي احتاجها والتي يمكن أن تفيدني في إيجاد حل للإشكالية المطروحة. بالنسبة للمعلومات المقترحة فستكون مخصصة لأهداف البحث فقط.

### أ. التجربة الشخصية:

السؤال الأول: منذ متى وأنت تشتغلين في مجال تربية و رعاية الأطفال في القسم التحضيري؟

السؤال الثاني: ماهو مستواك الدراسي؟

السؤال الثالث: ماذا تعرفين عن التربية و التعليم؟

السؤال الرابع: ماهي الوظيفة التي إشتغلتها أول مرة؟

### ب. رأي المريية بخصوص اللغة العربية و الرسوم المتحركة:

السؤال الخامس: كم عدد الأطفال في القسم؟

السؤال السادس: كم يتراوح سنهم؟

السؤال السابع: هل يتكلمون اللغة العربية الفصحى داخل القسم؟ أم لا؟ ولماذا؟

السؤال الثامن: هل يتحدثون بها خارج القسم؟ فإذا كانت إجابتك بلا، هل يمكنك إخباري عن السبب الذي يمنعهم من ذلك؟

السؤال التاسع: هل تتاح لهم الفرصة بان يتكلموا بلغتهم الفصحى داخل القسم؟

السؤال العاشر: من خلال محادثاتك اليومية مع الأطفال و ملاحظاتك المستمرة لحدثهم، ماهي اللغة التي يتحاورون بها فيما بينهم؟

السؤال الحادي عشر: ماهي الرسوم المتحركة التي يفضلون الأطفال مشاهدتها أكثر؟ ولماذا؟

السؤال الثاني عشر: ماهي الرسوم التي يفترض أن تيرمج لهم وهم في هذا السن؟

السؤال الثالث عشر: هل تساهم هذه الرسوم في إثراء رصيدهم اللغوي والمعرفي المتعلق باللغة العربية أم لا؟

السؤال الرابع عشر: هل تؤثر هذه الرسوم على نموهم العقلي والفكري؟ وكيف ذلك؟

السؤال الخامس عشر: هل جميع الأطفال يأخذونها على محمل الجد فيطورون لغتهم أم بعضهم يتخذها وسيلة للتسلية؟

السؤال السادس عشر: حسب رأيك، ماهي الوسيلة البديلة عن الرسوم المتحركة و التي تساهم أكثر في تطور اللغة العربية الفصحى عند الأطفال؟

ج. إنهاء المقابلة:

- هل هناك أمور أخرى تريدين إخباري عنها؟

- شكرا لك. كما قلت لك من قبل هذه المعلومات التي قدمتها لي ستكون مخصصة لأهداف البحث فقط لا لأمور أخرى.

# APPENDIX III

## إجراء المقابلة مع المريية:

السلام عليكم، أنا بصدد التحضير لمذكرة الماستر تخصص لغة انجليزية تحت عنوان دور الرسوم المتحركة في تطوير اللغة العربية الفصحى بالنسبة للأطفال و محاولة معرفة العراقيل التي يواجهونها في تعلمهم لهذه اللغة . و بما انه لديك تجربة مع هؤلاء الأطفال و معرفة دقيقة عنها من خلال ملاحظاتك لتصرفاتهم و خاصة من ناحية الجانب اللغوي، أنا متشوقة بان تزوديني بالمعلومات التي احتاجها والتي يمكن أن تفيدني في إيجاد حل للإشكالية المطروحة. بالنسبة للمعلومات المقترحة فستكون مخصصة لأهداف البحث فقط.

### أ. التجربة الشخصية:

**السؤال الأول:** منذ متى وأنت تشتغلين في مجال تربية و رعاية الأطفال في القسم التحضيري؟

**الإجابة:** قبل أن أحبيك عن هذا السؤال أريد أن اخبر أنني اشتغلت في مجال التعليم مدة ستة عشر سنة في مختلف المدارس الابتدائية ، حيث درست سنة واحدة كمستخلفة، أربع سنوات قضيتها في تدريس السنة الأولى ابتدائي، ثلاثة سنوات تدريس السنة الثالثة ، أربع سنوات تدريس السنة الرابعة، ثلاث سنوات تدريس السنة الخامسة و سنتان رعاية الأطفال في التحضيري.

**السؤال الثاني:** ماهو مستواك الدراسي؟ أي الشهادة المتحصل عليها.

**الإجابة:** متحصله على شهادة ليسانس تخصص تاريخ لكن لدي دراية بعلم النفس.

**السؤال الثالث:** ماذا تعرفين عن التربية و التعليم؟

**الإجابة:** التربية مجال واسع وشاسع حيث يتطلب جهد، صبر و خبرة. أما بخصوص التعليم يحتاج إلى وسائل بيداغوجية لكي يتمكن الطفل من ممارسة ما تعلمه في النظري.

**السؤال الرابع:** ماهي الوظيفة التي إشتغلتها أول مرة؟

**الإجابة:** التعليم هو الوظيفة الأولى و الوحيدة التي مارستها.

**ب. رأي المريية بخصوص اللغة العربية و الرسوم المتحركة:**

**السؤال الخامس:** كم عدد الأطفال في القسم؟

**الإجابة:** القسم يحوي اثنان و عشرون طفلا، تسع بنات و ثلاثة عشر بنين.

**السؤال السادس:** كم يتراوح سنه

**الإجابة:** جميع الأطفال أعمارهم خمس سنوات ماعدا طفلة واحدة والتي تبلغ من العمر أربع سنوات

**السؤال السابع:** هل يتكلمون اللغة العربية الفصحى داخل القسم؟ أم لا؟ ولماذا؟

**الإجابة:** لا. و السبب الرئيسي هو أن اللغة العربية الفصحى تحوي مفردات صعبة يصعب على الأطفال فهمها و هم في هذا السن. ففي البداية وجدت صعوبة في التواصل معهم، وذلك جعلني مضطرة إلى التحدث بالعامية أحيانا. ففي بداية التمدرس على سبيل المثال، الطفل لم يكن يستطيع التفريق بين " القسم و ليكول"، لكن الآن تطورت لغته وأصبح يفهم بعض الكلمات الموجودة في القاموس العربي. باختصار اللغة التي يتحدث الأطفال بها داخل القسم هي الجمع بين اللغة العربية الفصحى و العامية.

**السؤال الثامن:** هل يتحدثون بها خارج القسم؟ فإذا كانت إجابتك بلا، هل يمكنك إخباري عن السبب الذي يمنعهم من ذلك؟

**الإجابة:** الإجابة عن هذا السؤال تتفق مع الإجابة التي سبقتها إلا أن السبب يختلف. ففي هذه الحالة السبب يرجع إلى المجتمع، حتى ولو تحدث الطفل باللغة العربية الفصحى لا يستطيع التأقلم مع المجتمع الذي يعيش فيه لان باختصار العامية طغت على الفصحى و بذلك اللغة التي يتكلم بها الطفل خارج الحيز الدراسي هي العامية.

**السؤال التاسع:** هل تتاح لهم الفرصة بان يتكلموا بلغتهم الفصحى داخل القسم؟

**الإجابة:** نعم تتاح لهم الفرصة لفعل ذلك بل وحتى تصويبها، ففي بعض الأحيان بعض الأطفال لا يعرفون كيف يوظفون كلمات باللغة العربية الفصحى لذلك يسمح لهم بان ينطقوها بالعامية ثم تصحح لهم بالفصحى.

**السؤال العاشر:** من خلال محادثاتك اليومية مع الأطفال و ملاحظاتك المستمرة لحدثهم، ماهي اللغة التي يتحاورون بها فيما بينهم؟

**الإجابة:** اللغة الطاغية على محادثاتهم اليومية هي العامية لأنه لا يوجد تحفيز أو تواصل باللغة العربية بينهم و بين العالم الخارجي.

**السؤال الحادي عشر:** ماهي الرسوم المتحركة التي يفضلون الأطفال مشاهدتها أكثر؟ ولماذا؟

**الإجابة:** في الواقع أن الأطفال اليوم يحبون مشاهدة الرسوم التي تجسد كل أنواع العنف، القتال و الانتقام كتوم و جيري. و ليست لديهم الرغبة في متابعة الرسوم التي تروي قصص اجتماعية كالرسوم القديمة مثل؛ سالي، سنان، بال و سباستيان... الخ. و السبب وراء هذا التفضيل حب الأطفال للحركة، الخيال، كثرة الألوان و التنوع في الأشكال.

فالأطفال يحبون أيضا الأصوات الصاخبة والقوية الدالة على العنف والتي تؤثر سلبيا على سلوكياتهم وأخلاقهم مثل؛ يوغى و آخر الفراعة.

**السؤال الثاني عشر:** ماهي الرسوم التي يفترض أن تبرمج لهم وهم في هذا السن؟

**الإجابة:** الرسوم المتحركة التي من المفترض على وزارة التربية والتعليم أن تبرمجها لهؤلاء الأطفال هي رسوم لغوية على لسان الحيوانات مثل سميا، الحمار النمام، بسيط و السلحفاة، داني... الخ؛ السيارات والطائرات لأنها الأشكال التي يحبها الطفل وتجذبه أكثر و بالتالي تمكنه من تعلم اللغة.

**السؤال الثالث عشر:** هل تساهم هذه الرسوم في إثراء رصيدهم اللغوي والمعرفي المتعلق باللغة العربية أم لا؟

**الإجابة:** نعم، لهذه الرسوم دور كبير في إثراء زادهم المعرفي و تمكينهم من اكتساب كلمات جديدة لم تكن معروفة لديهم من قبل. حتى انه يتضح لي من خلال طريقة كلامهم أن هناك تطور ملحوظ و الدليل على ذلك هو أن بعض الأطفال يسألون عند سماع كلمات و مصطلحات جديدة و يحاولون فهم معانيها. أما بخصوص القواعد يطبقونها أحيانا لكن لا يعوها والتي تبقى بالنسبة لهم كمكتسب لغوي فقط مثلا الطفل في هذه المرحلة المبكرة من العمر لا يعرف أن المبتدأ يرفع و الخبر ينصب.

**السؤال الرابع عشر:** هل تؤثر هذه الرسوم على نموهم العقلي والفكري؟ وكيف ذلك؟

**الإجابة:** قبل الإجابة على هذا السؤال أريد أن أشير إلى قضية مهمة وهي أن بعض الأطفال كانوا مهيين لغويا قبل التمدرس. أي، كانوا يتكلمون اللغة العربية الفصحى لكن تتخللها بعض الأخطاء الإملائية، الصرفية و النحوية. يعني اكتساب اللغة بأخطائها. لذلك يمكنني القول أن المشاهدة المفرطة للرسوم بصفة عامة تؤثر سلبيا على النمو العقلي للطفل بحيث أنها تخلق نوع من التوقع و الانغلاق. و هذا يدعو إلى القول أن الطفل يصنع عالم خاص به وحده مليء باللعب، الألوان، و المرح. و هذا الانعزال عن العالم الخارجي يسبب له صعوبات في التواصل مع الآخرين و فهم لغتهم؛ على سبيل المثال الطفلة التي تبلغ من العمر أربع سنوات و التي اكتسبت القدرة على تكلم اللغة العربية الفصحى بإتقان، لكن يصعب عليها التواصل مع الآخرين لان معظم وقتها تقضيه مع التلفاز.

**السؤال الخامس عشر:** ماهي ردة فعل الأطفال عند مشاهدتهم لهذه الرسوم، بطريقة أخرى هل جميع الأطفال يأخذونها على محمل الجد فيطورون لغتهم أم بعضهم يتخذها وسيلة للتسلية؟

**الإجابة:** بالفعل أكثرية الأطفال يعتبر الرسوم المتحركة مجرد وسيلة للترفيه، التسلية و الترويح مثل توم و جيري، الفهد الوردي، و باغز بانى. أما البعض منهم يتخذها كمرجع لتطوير لغتهم.

السؤال السادس عشر: حسب رأيك، ماهي الوسيلة البديلة عن الرسوم المتحركة و التي تساهم أكثر في تطور اللغة العربية الفصحى عند الأطفال؟

الإجابة: حسب رأي القصص المصورة هي البديل المناسب لأنها فعالة و مناسبة لسنهم و ايجابية أكثر من الرسوم المتحركة. و إذا سألتني لماذا، سأقول لك بأن القصص المصورة تكون بمرافق، أي تحت إشراف المربية. لأنها مختارة و خاضعة للرقابة عكس الرسوم المتحركة التي يشاهدها الطفل بدون مراقبة و تصحيح للأخطاء اللغوية. زد عن ذلك هذا النوع من القصص يساعد على التواصل عكس الرسوم التي تجعل الطفل انطوائيا و معزولا عن العالم الخارجي و المقصود هنا ممارسة اللغة التي اكتسبها من هذه الرسوم مع الآخرين(الفتاة التي سنها أربع سنوات).

ج. إنهاء المقابلة:

- هل هناك أمور أخرى تريدين إخباري عنها؟
- أتمنى ذلك، لكن أمددتك بكل ما عندي من معلومات.
- شكرا لك. كما قلت لك من قبل هذه المعلومات التي قدمتها لي ستكون مخصصة لأهداف البحث فقط لا لأمر أخرى.
- لا شكر على واجب؛ وإذا احتجت أي مساعدة اتصلي بي على رقم الهاتف الخاص بي و سأجيبك على ما تحتاجه في بحثك، وليوفقك الله.

