

Towards Utilizing Media Materials in Teaching Arabic

Gameel Abdelmageed Hussein Ahmed
Abu Dhabi University, Khalifa City, UAE

This study deals with one of the most serious problems in teaching Arabic language, which is learners' disinterest in studying it. This is because the educational materials presented to them are far from their actual life on both linguistic and cultural levels. This study presents an educational project that contributes to solving this problem in the form of investing the media materials in teaching Arabic language. This project relies on three essential linguistic and educational principles, namely: (a) studying language in use; (b) teaching the language as skills; and (c) helping learners acquire language skills through communication. In addressing these principles, this study presents three applied templates, namely: (a) investing the press articles in linguistic applications; (b) investing television programs to improve oral skills; and (c) investing songs in teaching poetry and literary sense. This study also signals the new rhetoric released by media. It concludes that the Arabic language does not survive in an area better than the media environment and that the media material is a fertile field in teaching Arabic language. The completion of this magnificent project requires constant collaboration between linguists and educators.

Keywords: media materials, standard Arabic, advertising, rhetoric, poetic advertising, linguistic applications

Introduction

The available educational materials for Arabic teaching in general education in the Arab world do not reflect contemporary reality in terms of content, language, and culture. This is because they present standard Arabic with a particular focus on classical standard Arabic which people do not use in their daily oral communication in the way they use their local dialect. Hence, there is a big gap between the available educational materials and the reality of life on the language level. In fact, this is a real problem in teaching standard Arabic, because it does not represent the linguistic reality and this reality does not activate it or make it livelier. The gap becomes deeper and larger when the language presented in education is the classical standard Arabic. This gap will not only be on the linguistic level only; it will go beyond this to the cultural level as well. This deep gap will inevitably render the educational materials lifeless and discourage students. It also generates a feeling that what is learned is not useful for life. This is one of the most serious problems in teaching Arabic.

In contrast, media materials (everything in broadcast, radio, TV, the press, and the Internet) are closely linked to contemporary reality. They reflect and bring to life reality. At the same time, modern standard Arabic does not live or exist in any area or place as much as it lives in the media. What if an artery is extended from media materials to educational materials for teaching Arabic in order to infuse movement and life? This is the project that the present study addresses.

This study focuses on two main axes: (a) media and modern standard Arabic; and (b) utilizing media materials in teaching modern standard Arabic (mechanisms and models applied).

Media and Modern Standard Arabic

Using Modern Standard Arabic

The materials for teaching Arabic in general education in the Arab world have focused mainly on the classical standard Arabic. If you look, for example, at secondary level education, you will find that the syllabus exposes students to a wide range of classical Arabic literature, i.e., two-third of the passages and texts are from the pre-Islamic era, the beginning of Islamic period, the Umayyad age (661-750 AD), and the Abbasid age (862-1055 AD); the remaining third is devoted to contemporary literature which is taught at grade 12 while classical Arabic literature is taught through grades 10 and 11. It is observable that even in the contemporary literary texts, writers are almost using the same classical rhetorical features and techniques. Their use of figurative languages and rhetorical devices, and the way in which texts written by contemporary poets are structured, are almost identical to those used in classical standard literature. Furthermore, an examination of rhetoric, which is closely related to literature, rapidly shows that the perspective or approach is the same as the classic alone. So, students learn by heart the type of figurative language and can identify it immediately, without thinking about or appreciating the literary function of a text and regardless of its purpose or context. For instance, the literary function of antithesis is clarifying and showing the meaning; students used to repeat that subconsciously and the same is true of all other rhetorical devices. Despite the numerous modernized studies applied to the discipline of rhetorics, the Arab world curricula for teaching Arabic are far from implementing these studies.

A systematic approach and analysis are the main methods used in teaching Arabic, where syntax and rhetorical examples are dominant. These are the bold features used in teaching syntax and rhetoric. The inadequacy of this method lies in using totally decontextualized examples. Sometimes, these examples are invented only for this purpose; they have no context. Hence, it is not an appropriate method for teaching language. Moreover, it goes against to the nature and function of language because language is formed of texts that people use in specific contexts in order to communicate and interact with each other. This modern perspective is widely accepted in textual linguistics or discourse analysis because it is based on the principle of "studying language in use", which means transformation from studying language in its presupposed system to studying language that people actually use (De Beaugrande & Dressler, 1981, p. 3; Maslouh, 1990, p. 413; De Beaugrande, 1998, pp. 64-67). Also, one of the main problems in teaching Arabic is the priority given to the rules for understanding and memorizing, since the textbook gives examples followed by full demonstration of the rules embedded, without giving the learners an opportunity to apply their imagination to find or elicit the rules by themselves. Learners tend to learn them by heart. In another subject, such as literature, the textbook over explains, since it introduces everything, such as the author biography, his/her emotional competence, the text style, and imagery ability. It is the textbook and not the learner which notices, proves, extracts, decides, and determines the learner's reaction. It ignores differences in learner responses to a specific text and causes most learners to be test-oriented. They learn the rules by heart and provide information that tends to be seen in the test.

The rigidity of Arabic language curricula needs to be broken, to make teaching dynamic and alive, such as life itself. This can be done by making the educational materials closely connected to life in terms of content, language, and culture. The main way this can be introduced is through the study of modern standard Arabic that expresses the new issues, concepts, and views, which is found abundantly in the media. Some statistics show

that about 16 Arab news agencies broadcast their programs in modern standard Arabic; these include Maghreb Arab Press, Algeria Press Service, Jordan News Agency, Kuwait News Agency, Iraqi News Agency, Saudi Press Agency, Syrian Arab News Agency, and Sudan News Agency. Also, there are about 40 international radio channels speaking the Arabic language, such as the British Broadcasting Corporation (BBC), the Monte Carlo, Voice of America, and so on. Also, about 40 satellite channels telecast in Arabic. There are also some other international channels, such as the Cable News Network (CNN), the Oman Broadcasting Corporation, and the BBC (Ahmed & Farghal, 2002, p. 2; p. 11). Some of the Arab broadcasts are “dedicated to standard Arabic language as a strict policy; among these are the Holy Quran Broadcast Channel in Egypt, Kingdom of Saudi Arabia (KSA), and United Arab Emirates (UAE). The same is done by some space channels, such as Al Jazeera News Channel, Iqraa, and Almanar” (Ahmed & Farghal, 2002, p. 13).

Despite the fact that the colloquial Arabic language is dominant on most Arab space channels and radio stations, many programs are presented in standard Arabic on these channels. Examples of these are news, correspondents’ reports, comments on events, Islamic programs, and documentary movies. It is worth mentioning that most cartoon movies are presented in standard Arabic. In the late 1970s and 1980s, the Gulf Cooperation Council Joint Program decided to produce all children programs in simplified standard Arabic only. This reflects positively on the usage and understanding of standard Arabic level among children. An example of these programs is *Iftah Ya Semsem*, which has been loved by children since the mid of 1970s. Abu Dhabi TV presents all children programs in standard Arabic only (Al-Hamly, 1999, pp. 209-211). SpaceToon Channel also presents almost all its programs in standard Arabic. Egyptian and Syrian TVs have also produced many historical movies in standard Arabic, such as *Al Nasir Salah Eddin* and *Omer Mukhtar*, which have been successful.

Positive Effects of the Media Language

The modern standard Arabic of these media has narrowed the gap between Arabic dialects and standard Arabic. Ahmed and Farghal (2002) said:

Media, especially the audio and the seen ones, try to narrow the gap between colloquial dialects and standard Arabic. It does not use the very classical Arabic nor the colloquial ones. It takes a middle level, so it can be easily noticed that media language is simple and has clear and short expressions. It does not use long or complicated terms and phrases and this made colloquial dialects close to the standard Arabic and the local dialects close to each other on the other hand. (pp. 13-14)

Arabic newspapers and magazines have an older, deeper, and broader relationship with standard Arabic. They have played a well-known historical role in literary and linguistic renaissance. Egyptian newspapers and magazines, like *AL waqae*, *Rawdat Al madaris*, *Wadi Nile*, *Tankeet and Tabkeet*, *Al Moayad*, and *Al Risalah*, had played an important role in freeing the Arabic language from the weakness and rigid rules of assonance and decoration which dominated the Arabic language for many decades. The press spread the use of easy terms and flexible styles which can easily be grasped. It also contributed considerably to the revival of Arab heritage and strengthened the ties with Western literature. Consequently, new types of prose writings appeared, such as articles and short stories. At present time, there are numerous newspapers and magazines, as the statistics of Arab organization for press freedom indicate that the number of daily newspapers in the Arab countries is about 140, distributing millions of copies in the Arab world. Moreover, some Arab newspapers are issued in non-Arab countries. For example, Arabic newspapers, such as *Almanar*, *Sawt Ala Oroba*, *Al Tahadi*, *Ain Al*

Yaqaïn, and *Ameen* are published in the United States alongside other electronic magazines; in Britain, five Arabic newspapers are being published, such as *Al Hayat*, *Al Sharq Al Awsat*, *Al Mohayed*, and *Al Zaman*; and in Spain, one Arabic magazine is published, i.e., *Al Andalws* (Ahmed & Farghal, 2002, p. 11).

Newspapers and magazines shared standard Arabic more than that of radio and TV. Ahmed and Farghal (2002) confirmed that written press media, such as newspapers and magazines, use standard Arabic more often whether at national, Arab, or Islamic level. This can be clearly seen in news and political, economic, social, and scientific writings, and sports reports, as well as literary areas, such as poetry, novels, and short stories. This also includes a lot of artistic topics and commercial advertising. The use of local dialects is limited to artistic, comic's comments, and some of the commercial advertisement. The use of standard Arabic differs widely from one newspaper to another; official and semi-official newspapers are more committed to standard Arabic. On the other hand, non-official and private newspapers, such as party, sports, and arts newspapers do not adhere to the use of standard Arabic (Ahmed & Farghal, 2002, p. 11).

An applied study by Hammad (2002) indicated that new UAE *Mjid* magazine is committed to standard Arabic in most cases. Parts of the magazine written by the editors are always in standard Arabic, whether these parts are complete stories, series, scientific articles, general culture, or advertisement (Hammad, 2002, p. 2). The study pointed out that the articles of *Majid* magazine widely brought colloquial dialects closer to the standard Arabic and the local dialects closer to each other. It also closed the gap between different levels of standard Arabic (traditional Arabic, contemporary standard Arabic, scientific, press language, etc.). Also, the study indicated that some parts could be used for child linguistics training, such as the "Shamlol" part, which introduces a story in pictures. The study suggested that this part could be used to train children to turn pictures into sequences of ideas and words that can later be expressed by language. The study classified the different parts into different levels, some of which are appropriate for elementary levels or early grades, such as the "Moza al Mahboba Wa Shaiqha Rashood" part. Also, some of it is suitable for higher level classes at the same stages, such as "Amoonah Almazuonah" (Hammad, 2002, p. 12).

Regarding the useful addition of media to the field of the Arabic language, it can be said that media have made many contributions to enrich the Arabic language at different levels, namely, lexical, morphological, structural, expressional, and compositional. However, the studies analyzing and investigating such contributions are quite rare. Omar (2002) has revealed some of these contributions. He mentioned:

To assess and evaluate the value of the media language, it is quite enough to say that media are the first to respond to the expressional needs of the people. The main initiator of the most newly formed linguistic materials, and that media always pump thousands of important words and expressions which linguistic dictionaries may fail to follow. (p. 2)

Also, Omar observed some new words and expressions coined and spread by the media (see Table 1).

Table 1

Examples of Expressions Coined and Spread by the Media

English term	Arabic term	English term	Arabic term
Privatization	الخصخصة	Ring countries	دول الطوق
Cloning	الاستنساخ	Funds freezing	تجميد الأموال
Foot-and-mouth disease	الحمى القلاعية	Inflation	التضخم
Smart sanction	العقوبات الذكية	Information revolution	ثورة المعلومات
Euthanasia	القتل الرحيم	Money laundering	غسيل الأموال

In addition, Omar listed numbers of analogies which generated more uses of equivalences that became an integral part of the Arabic language and widely used by the media. He stated that:

These recently formed words are subject to the Arabic language system and have been used to fulfill the needs of the language users when it is difficult to find adequate words conveying the meaning of the new concepts and recently emerged ideas. (Omar, 2002, p. 3; p. 14)

All the above indicates that standard Arabic language is widely used in the media, though it has not been systematically recorded. So, an applied study is needed to determine the percentage of use of standard Arabic in the media, such as the statistical study by Khalaf (2002) on the use of standard Arabic in Jordanian broadcasts. The study recorded the following percentages: 19% programs in local dialects, 15% programs mixed between local dialects and standard Arabic, and 66% programs in standard Arabic (Khalaf, 2002, p. 15). The contributions of the media to narrowing the language gaps and making standard Arabic more familiar and easy to use and to enrich the language in the different levels are remarkable and cannot be ignored. Thus, the study concludes that modern standard Arabic does not live or exist in any area or place as much as it lives in the media; however, Arabic language syllabi and curricula do not utilize media materials in teaching Arabic.

Utilizing Media Materials in Teaching Modern Standard Arabic (Mechanisms and Models Applied)

Linguistic and Educational Principles Should Be Considered

Utilizing media materials in Arabic language syllabi could have different forms and ways and different levels depending on different factors, such as educational stage, targeted educational values and language skills, and so on. Whatever the form, the level, or the way, there are certain basic underlying linguistic and educational principles that should be considered when dealing with the educational materials, whether they are from the media or elsewhere. These principles are:

- (a) Studying language in use;
- (b) Teaching the language as skills;
- (c) Helping the learner acquire skills of the language by using it and not through talking about it.

Utilizing Newspaper Articles in Linguistic Applications

Newspaper articles could be utilized as far as possible in linguistic applications. To do so, the following ways are suggested:

1. Teachers can select interesting topics to trigger students' motivation, such as computers, sports, computer virus, etc.;
2. Students need to read the selected article to identify the most frequent linguistic phenomena in it, in order to focus on these linguistic phenomena as targeted skills. For example, the genitive construction, in an article about mobile phones, is repeated more than 70 times, so language training can focus on it, so that a student learns how to recognize such genitive constructions and pronounce them correctly according to inflection rules. Language training can also be expanded to cover morphological, lexical, semantic, and rhetorical matters;
3. Language analysis comes through observation and practice. This happens when a teacher draws learners' attention to the phenomenon by introducing some of the examples of it which exist in the first paragraph. When these examples are repeatedly read in front of the learners, this will enable them to read it in a much better way.

Then, the teacher asks his/her students to identify similar examples and patterns in the remaining paragraphs in the same article, and then, the teacher asks his/her students to write them in the assigned spaces in the textbook that are designed for this purpose. This approach activates the minds and skills of the learners and gives them a sense of the language. Also, giving the learner the chance to fill the textbook gaps makes him/her an active partner in editing it.

Not only should the focus be on language training, but training could also be expanded to include comprehension skills: identifying the main and secondary ideas; noting the logical order of ideas and events; inferring the purpose of the article; and distinguishing between facts and point of views and reflecting. Follow-up activities, such as using the Internet or library to find out more about the subject of the article, are also very useful. The study introduces an article about mobile phones, followed by language training that applies this model (see Appendix).

Utilizing TV Programs to Improve Listening and Speaking Skills

Some TV programs, such as news, sport news, correspondent reports, comments on the events, and prayers, dedicated to some extend to standard Arabic, provide lively discussions of current issues. These could be utilized to improve listening and speaking skills. Thus, selected paragraphs can be displayed, and then, a dialogue with students about the audio material can take place. For example, this dialogue can be created by asking questions that set the dialogue's parameters. In order to help students construct the dialogue in the correct language, they should be given adequate time to prepare their ideas and opinions and arrange them before the dialogue starts.

The researcher in cooperation with others has published many applied examples (Hussein, El-Basiouni, & Nidawi, 2007). Two of them will be described below:

An audio included two prayers, the first from Abu Dhabi TV and the second from Bagdad TV, showing it was followed by intensive discussion with students based on the questions given below:

1. What is the benefit of prayer? Who is the most famous prayers' reciter in the Islamic world?
2. What are the main points of the previous two audio sequences?
3. Compare the previous two audios in terms of language and performance.
4. Which one of them has more impact? Why?
5. Do you have any comments about the directing?

The second audio included four news paragraphs from Al-Jazeera, the BBC, Beirut TV, and Al-Arabiya TV channel about the "anger" of nature. Then, a dialogue was held with students to discuss the following questions:

1. What are the scientific interpretations of the hurricane and the earthquake?
2. How much damage did they cause?
3. What is your opinion of the language used? Explain.
4. What was the relation between the words and the picture?
5. What are the safety measures to be taken to be protected from earthquakes?

Utilizing Songs for Teaching Poetry and Literary or Aesthetical Appreciation

Songs are interesting and include rich materials for teaching poetry and literary or aesthetic appreciation. Fortunately, a number of standard Arabic poems have been sung by famous Arab singers, such as Um Kalthoum, Fairwouz, and Kazim Al Saher. Um Kulthoum has sung more than 80 standard Arabic poems, like

“Al Atlal”, “Salwa Qalbi”, “Wolida Al Huda”, “Ila Arafat Allah”, “Thawrat Elshak”, and “Hadeeth El Rouh”. In the second place comes the other types of Um Kalthoum songs with the percentage of 26.35% (Fathallah & Kamel, 2001, p. 112). These sung poems gained wide popularity and made standard Arabic familiar to both intellectual and illiterate people. So, why not utilizing them in teaching the Arabic language?

It is worthy of note that one of the musical expression features which Hegel (1980) clarified is that the musical expression travels from the inner sense of the sender tends to the inner sense of the receiver immediately, accordingly, the receiver responds to the tunes simultaneously and unconsciously (Hegel, 1980, p. 7). This can explain how some audience could respond to some songs although they do not understand some of its words and expressions. Music and singing convey feelings via the senses, not meanings mediated by mind and logic. So, songs can be utilized in teaching poetry and developing students’ aesthetic sense. If students listen to, for example, Um Kalthoum singing the below verse from the eloquent poem from the volume of the poet Ibrahim Nagi:

وحنيني لك يكوى أضلعـ	والشواني جمراتٍ في دمي
and the seconds are firebrands in my blood	And my longing for you burns my ribs

They can recognize the relationship between voice and meaning which clearly appears in the pronunciation of the long voice of the word (embers/جمراتٍ), as it started evenly (—), and then, became weaving in intonation (≈) combining with similar music rhythm. So, it embodied the feeling of a person who is burning.

Using Old and New Rhetorical Devices in Advertising Discourse

Advertising utilizing Arabic rhetorical devices particularly paronomasia and assonance for pragmatic purposes. Omar (2002) has also demonstrated that media have affected the language at the lexical, morphological, structural, expressional, and compositional levels (see part 1 above). The study indicates that media have added various new discourse types. These include news editing, journal and radio interviews, news presentation, journal and audio reports, and so on. Among these new types is advertising, which is considered a new art discourse related closely to literature and rhetoric, as it utilizes rhetorical devices particularly paronomasia and assonance not for the sake of language entertainment but for pragmatic purposes, as the researcher clarified in previous published study (Hussein, 2001; Cook, 1992). Advertising attempts to keep the item advertised in the audience’s memories as long as possible, as shown in Table 2.

Table 2

Samples of Advertisement

	Advertisement text	Transliteration	Translation
In luggage truck advertisement	تحمل و تتحمل	Tahmil wa tatahamal	Carry and endure
In car advertisement	العزم شديد والقوة حديد	al azm shadeed wa al qwa hadeed	Resolution is strong and power is iron
In residential cities advertisement	كل ما تتمناه... لك بنيناها	kul ma tatamnah ... Laka banynah	All you wished for, we built for you

Advertising using visual metaphors. It could also be said that advertising has added visual rhetoric which could be a new addition to Arabic rhetoric in conveying meaning and suggestions, which produces what can be called “visual metaphors”, as shown in Figures 1 and 2.

As shown in Figure 1, semantically, money in this bank is compared to plants, growing or getting bigger.

Figure 2 has two parts. The first is from a dolphin and the second is from a car to emphasize the

intermixing between them and to suggest that the car has a strong dash of magic. The sentence written on the advertisement (قفزة من الخيال إلى الواقع / Jump from the imaginary to reality) is written graphically in a way that indicates the meaning of the metaphor.



Figure 1. A bank advertisement.

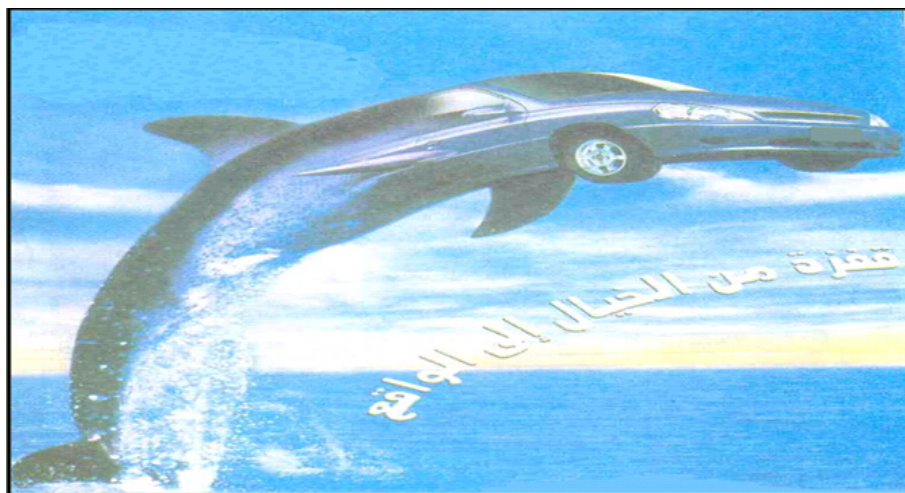


Figure 2. A car advertisement.

Conclusion

It seems clear that the fact what media have been adding to the Arabic language, enriching it with new vocabulary, morphological forms, structures, expressions, types of discourse, and patterns of new rhetorical devices, requires in-depth studies to list, analyze, and identify the elements that could greatly enhance the teaching of the Arabic language. Utilizing media materials in teaching Arabic is a rich field for research into methods of teaching the Arabic language, since they are very rich in content, level, and channel. Arabic language teaching requires is a multi-skills approach (listening, speaking, reading, and writing), and each skill has many sub-skills at every specific level in educational stages: primary, intermediate, secondary, and university. The university stage has different specializations, such as arts, science, business, etc.. Thus, this discipline is large enough to accommodate many educational studies. Each one can be dedicated to a specific

media material and how it can be utilized to develop specific language skills to a specific educational stage. There is also a clear need for closer cooperation between linguists and educationalists in order to achieve a fruitful result in the realistic project of utilizing media materials in teaching Arabic.

References

- Ahmed, M., & Farghal, Y. (2002). The positive effects of mass media on the Arabic language. Paper presented at *The Arabic Language in the Media Conference*, Faculty of Dar El-Olum, Cairo University. (In Arabic)
- Al-Hamly, A. (1999). The role of television in the spread of standard Arabic language. Paper presented at *The Symposium on Eloquent Arabic Language and Mass Media*, University College, the United Arab Emirates University. (In Arabic)
- Cook, G. (1992). *The discourse of advertising*. London, U.K.: Routledge.
- De Beaugrande, R. (1998). *The text, discourse and action*. (T. Hassan, Trans.). Cairo: The world of Books.
- De Beaugrande, R., & Dressler, W. U. (1981). *Introduction to text linguistics*. London, U.K.: Longman.
- El-Shobaki, W. (2005). *The cell phones in the future: A jump toward the unknown*. Retrieved from <http://www.islamonline.net/Arabic/Science/topic2.shtm> (In Arabic)
- Fathallah, I., & Kamel, M. (2001). *Umm Kulthum (2001)*. Cairo: Sunrise House. (In Arabic)
- Hammad, M. (2002). The impact of children's magazines in bringing up linguistic knowledge. Paper presented at *The Arabic Language in Mass Media Conference*, Faculty of Dar El-Olum, Cairo University. (In Arabic)
- Hegel (1980). *The art of music*. (G. Tarabichi, Trans.). Beirut: Forefront House for Printing and Publishing.
- Hussein, G. (2001). *Introduction to the poetic of advertising*. Cairo: Qubaa House. (In Arabic)
- Hussein, G., El-Bassiouni, S., & Nidawi, E. (2007). *The basic skills of Arabic language*. Cairo: Ghareeb House. (In Arabic)
- Khalaf, A. (2002). The proportion of eloquent programs to slang language programs in the broadcast of the Hashemite Kingdom of Jordan: The public program as a model. Paper presented at *The Arabic Language in the Media Conference*, Faculty of Dar El-Olum, Cairo University. (In Arabic)
- Maslouh, S. (1990). The Arabic language from sentence syntax to text syntax. In a memorial book dedicated to Abdul Salam Haaron Studies, University of Kuwait, Kuwait. (In Arabic)
- Omar, A. (2002). The positive effects of the language of the media: the immediate response to the needs of language and filling its lexical gaps lexical. Paper presented at *The Arabic Language in the Media Conference*, Faculty of Dar El-Olum, Cairo University. (In Arabic)

Appendix: Newspaper Article and Language Training

Newspaper Article

المحمول

(El-Shobaki, 2005)

رغم تدشين (موتورولا) لصناعة الهواتف النقالة أوائل الثمانينات الماضية، ثم شركة "نوكيا" التي لحقت بها عام 1987 بطراز "City man"؛ فإن الانتشار الحقيقي للهواتف النقالة بدأ في التصاعد منذ النصف الثاني من التسعينات الماضية مع نجاح الشركات المصنعة في تصغير مكونات الهواتف، ومن ثم إنتاج هواتف أخف وزناً (وظلاً) . مع تيسير سبل استخدام الهواتف، إضافة إلى تراجع أسعار إجراء الاتصالات عبر هذه الهواتف.

وانتشرت الهواتف النقالة بصورة غير مسبوقه في تاريخ الأجهزة التكنولوجية كلها تقريباً. فشركة "نوكيا" التي تسيطر على نحو 30% من سوق الهواتف النقالة عالمياً، باعت حتى الآن - حسبما ذكرت مجلة "The Economist" - نحو 1.5 مليار هاتف. وفي أوائل شهر مارس 2005، أصدرت مؤسسة (جارتنر) لأبحاث السوق تقريراً، يقول: إن مبيعات الهواتف النقالة بلغت خلال عام 2004 حوالي 674 مليون وحدة، بزيادة قدرها 30% عن العام الذي سبقه. وتوقع التقرير أن تصل مبيعات عام 2005 لما يتراوح بين 730 - 770 مليون وحدة. وفي العام الماضي - كما ذكرت مجلة "Fortune" - تحدث الأمريكيون 17 مليار ساعة عبر هواتفهم النقالة. وتوقعت مجلة "Slate" الأمريكية أنه بين عامي 2010 و2020 ستختفي تماماً الهواتف الثابتة التقليدية.

لفت هذا الانتشار الكبير أنظار شركات التكنولوجيا إلى الحميمية التي تتمتع بها الهواتف النقالة لدى مستخدميها؛ فقد صارت الأداة التكنولوجية الوحيدة التي لا تكاد تفارق مستخدميها في ليل أو نهار. ومن ثم سعت شركات عديدة – من مصنعي الهواتف النقالة أو من غيرهم – إلى الاستفادة من هذه الحميمية؛ وذلك بدمج المزيد والعديد من التقنيات والخدمات في الهواتف النقالة. وبدا دُشنت المرحلة الثانية في مسيرة ارتقاء الهواتف النقالة.

تقنيات مدمجة بلا حدود :

يمكن القول إن هذه المرحلة بدأت مع دمج تقنية الرسائل النصية القصيرة مع الهواتف النقالة. فقد أرسلت أول رسالة من ذلك النوع بنجاح بين هاتفين في ديسمبر 1992، وأُتحت الخدمة تجاريًا للمرة الأولى عام 1995. أما (الكاميرا) الرقمية – المثال الأكثر وضوحًا على التقنيات المدمجة – فأضيفت للهاتف النقال لأول مرة في هاتف من إنتاج شركة (شارب) اليابانية في نوفمبر عام 2000. وتمتد قائمة التقنيات المدمجة لتشمل عددًا كبيرًا من التطبيقات والتقنيات المختلفة.

وجدير بالذكر أن الانتشار الكبير للهواتف النقالة لم يكن السبب الوحيد وراء إقدام الشركات على دمج التقنيات الجديدة؛ فهناك سببان آخران: أولهما إدراك مصنعي الهواتف النقالة أنهم لا بد أن يبحثوا عن سبل أخرى لبيع المزيد من الهواتف، التي تستطيع أن تقدم أكثر من مجرد مساعدة المستخدم على التواصل مع الآخرين صوتيًا. وثانيهما أن التطور في كفاءة البنى التحتية لشبكات الهواتف النقالة، من شبكات الأسلاك النحاسية البطيئة نسبيًا إلى شبكات الألياف الضوئية الفائقة السرعة، قد جعل هذا التطور الشركات المنتجة لهذه البنى التحتية تعجلّ بالإعلان عن وظائف جديدة للهواتف النقالة للاستفادة من الكفاءة والسرعة اللتين تتميز بهما الشبكات الجديدة في نقل البيانات وتبادلها.

وكان من أول الآفاق الواسعة التي ولجتها الهواتف النقالة أفق نقل البيانات وتبادلها، وقد بدأ مع تبادل الرسائل النصية القصيرة (SMS)، إلى أن تطور ليشمل تحميل ملفات كبيرة الحجم من المواد المسموعة والمرئية على الهواتف مباشرة. ثم أُضيفت إمكانية الدخول إلى (الإنترنت) التي فتحت أبوابًا عديدة لاستخدامات الهواتف النقالة، فصار بإمكان المستخدم أن يتصفح البريد الإلكتروني، وأن يتواصل عبر خدمة "المرسال اللحظي" (Instant Messaging) بصورة دائمة مع أصدقائه المتصلين بـ (الإنترنت). وتعاونت شركتنا "موتورولا" و"أبل" لتطوير هاتف نقال له إمكانيات مشغل الموسيقى (iPod) الشهير؛ مما يتيح للمستخدم تحميل الموسيقى من (الإنترنت) وسماعها في الوقت الذي يحلو له.

وتعكف شركتنا "موتورولا" و"ماستر كارد" على تطوير هاتف نقال يعمل بوصفه بطاقة انتمان تُستخدم في التسوق، حيث يكفي مستخدم ذلك الهاتف بتوجيهه لأجهزة القراءة اللاسلكية في المتاجر؛ ليقوم الهاتف بإجراء التعاملات المالية بصورة مؤمنة. وبدأت شركة نوكيا أوائل إبريل 2005 في اختبار استقبال البث التلفزيوني على هواتفها في العاصمة الفنلندية، ويتوقع أن تتاح هذه الهواتف بصورة واسعة خلال العام القادم. وفي كوريا الجنوبية يتيح مقدمو خدمات الهواتف النقالة للمشتركين إمكانية تحميل الأفلام الحديثة مقابل اشتراك شهري محدد.

ودخلت الهواتف النقالة مضممار الألعاب الحاسوبية بتدشين نوكيا لطرز (N-Gage) عام 2002. كما أن باحثين من معهد (ماساتشوستس) للتقنية بالولايات المتحدة طوروا هاتفًا نقالًا قادرًا على التعرف على أنماط سلوك صاحبه، سواء في العمل أو الحياة الشخصية أو الاجتماعية! ويعتمد هذا الهاتف النقال على تطبيقات الذكاء الاصطناعي في تحديد سلوك مستخدمه، من خلال التعرف على الأنماط المتكررة من ذلك السلوك.

نخلص - إذن - إلى أنه إذا كانت الهواتف النقالة بادئ الأمر مجرد هواتف؛ فإنها سرعان ما انتشرت وارتقت فصارت أدوات تكنولوجية متعددة الاستخدامات عميقة التأثير في أوجه شتى من حياتنا اليومية.

Language Training

1. Observe the genitive construction in paragraph one and vocalization inflection of the governed noun:

... رغم تدشين...

... لصناعة الهواتف...

... أوائل الثمانينات...

... منذ النصف...

... نجاح الشركات...

... تصغير مكونات الهواتف ...
 ... مع تيسير سبل استخدام الهواتف ...
 ... إلى تراجع أسعار إجراء الاتصالات ...

Similar in:

Paragraph 2:

Paragraph 5:

2. (المحمول) is an adjective to the (mobile phone) in passive voice; it is also described with two more adjectives. They are:

(.....) Its form and its meter is

(.....) Its form and its meter is

Which one of the above three adjectives precisely describes the specification of the mobile phone best? Which one you prefer?

And why?

3. " فقد صارت الأداة التكنولوجية الوحيدة التي لا تكاد تفارق مستخدميها في ليل أو نهار " .

"It becomes the only technological devices that people carries **night and day**".

What does the antithesis between (night/day: ليل / نهار) in the statement mean? What does their not definite form mean?

4. "لفت هذا الانتشار الكبير أنظار شركات التكنولوجيا إلى الحميمة التي تتمتع بها الهواتف النقالة لدى مستخدميها".

"The rapid spread of cellular phones made the technology companies realize the **intimacy** between the cellular phones and their users".

What does the word الحميمة(intimacy) mean? What is your opinion in the way it used?
