The Acquisition of Metaphors by American Learners of Arabic as a Foreign Language: Problems and solutions

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Abstract

This study aimed at investigating the difficulties that arise for American learners of Arabic as a foreign language (AFL) when encountering Arabic metaphorical expressions and providing pedagogical implications for teaching Arabic conceptual metaphors for non-native speakers. The sample of the study consisted of 24 AFL American learners study AFL courses in the middle and advanced levels as part of the requirements to earn their bachelor degree in the Middle Eastern Studies at Houston University in USA. A questionnaire, a writing test and interviews were used as the instruments of the study. The findings of the study demonstrated that the problems encountered by AFL American learners lie on their incapability to judge whether a statement is meant to be a metaphor or a literal one, their unfamiliarity with the Arabic culture and some special characteristics of Arabic. It was recommended that AFL learners need to be taught cultural aspects of Arabic.

Key words: Metaphors, Arabic, Foreign, Teaching, problems, solutions

1.1 Introduction

Knowledge of foreign languages would enable learners to understand and gain insight into the cultural differences among the languages. Language represents a crucial means of communication between people of diverse cultural and linguistic background. It provides a competitive edge to multinational corporations as well as small business and individual entrepreneurs. (Taha, 2007).

According to the Modern Language Association (MLA), Arabic is the fastest growing foreign language at U.S. colleges and universities especially after the events of September 11, 2001. Borsh (2013) explores a variety of motivations which can play an important role in the American student's decision to learn Arabic. He states that whereas many students are career – oriented, others are interested in the language itself and pursue it for its academic stimulation and still others learn Arabic to be more knowledgeable about the culture, history and religion of the Arabic people.

On the other hand, Figurative language often presents a serious challenge to the learners of Arabic as a foreign language (AFL) since it requires the knowledge of the conceptual system and the cultural aspect of the language. In this regard, Asfour (1973) stated that metaphorical language and figures of speech entail some kind of conciseness on the reader because they show down the processes of understanding the intentional meaning and they make the reader employ his mind more thoroughly and think of several things before he can snatch the intended idea. Lakoff and Johnson (1980, p.12) conceptualized metaphor culturally stating that "a culture may be thought of as providing, among other things, a pool of available metaphors for making sense of reality".

Therefore, because different cultures conceptualize their thoughts in different ways, metaphors are characterized as culture specific. To give some idea of what it could mean for a concept to be metaphorical and for such a concept to structure an everyday activity, Kovecses referred to the conceptual metaphor LOVE IS A JOURNEY in which LOVE is the target domain (the object to which the characteristics are attributed) whereas JOURNEY is the source domain (the object from which some characteristics are borrowed). He assumed that whenever journey is mapped onto love, the two domains correspond to each other in a way which enables us to interpret LOVE as a JOURNEY.

The classification of metaphor in Arabic depends on the tenor and vehicle. Tenor is the subject of the metaphor, the thing being talked about, and the vehicle is the thing to which the tenor is compared (Alsakkakki, 1983). Many criteria have been applied in classifying metaphor in Arabic such as the omission/non omission of tenor or vehicle and the description associated with tenor and vehicle. Shykhun in Arabic (1977) stated that metaphor 'alistia'arah' means transferring the property of one person/thing to another, so that it becomes one of his/its characteristics. Ibn Taimiyah, a famous Arab scholar of the thirteenth century, established several metaphorical patterns in Arabic words (Aturki, in Arabic, 1999). He was looking at the semantic meanings and he found that some of the words can accept metaphorical patterns, while others can only rely on their original meaning. Abu Aladoos (1998) puts forward the concepts of "free" and "transferred" metaphor. He maintained that there is a new meaning transferred to the word metaphor which frees it from its original meaning.

For the sake of convenience, since the present study relies on the cognitive linguistic framework, the terms 'target' and ' source' domains of the metaphorical concept are used in preference to the traditional literary terms 'tenor' and vehicle'.

1.2 Statement of the problem

From their experience in teaching English as a foreign language and teaching Arabic for nonnative speakers, the researchers have become aware of the fact that the knowledge of a foreign language unpaired with the understanding of the cultural aspects of that language would raise the difficulty of its acquisition. Figurative language often presents a serious challenge to learners. Danesi (2000) states there is a need for new language learners to go beyond taking words as they are and appreciating figurative speech such as metaphors, if they aim to be fully fluent in their new language. More specifically, advanced learners in particular need to develop a 'metaphoric competence' if they are to attain a level of proficiency in their L2 that will equip them for professional lives that require a high level of language awareness. Therefore, the present study attempts to find out challenges that face American AFL learners specifically in the acquisition of the metaphorical expressions in order to gain insights regarding the AFL curriculum design and teaching metaphors

1.3 Questions of the Study

1. What problems might arise for American AFL learners when encountering metaphorical expressions?
2. What are the pedagogical implications that can be suggested for teaching Arabic metaphors for AFL learners?

1.4 Significance of the Study

The present study has practical relevance to the AFL curriculum designers and teachers that could develop ways of addressing the issue of conceptual metaphor in their AFL classes because understanding the underlying conceptual metaphor may ease difficulties when AFL learners interpret new lexical items. On the other hand, the designers of AFL curricula could integrate culture as a central part of the daily language lesson plan depending on how the concepts are expressed in cultural terms.

1.5 Participants of the Study

The sample of the study consists of 24 AFL American students, 10 female and 14 male students, study AFL courses in the middle and advanced levels as part of the requirements to earn their bachelor degree in the Middle Eastern Studies at Houston University in USA. The study was conducted during the fall semester of the academic year 2016-2017.

1.6 Limitations of the Study

The study was limited to the undergraduate students studying AFL courses in the department of the Middle Eastern Studies at Houston University in USA.

2. Review of Related Literature

Many researchers suggested that the cultural differences concerning metaphor may lead to problems in learning a foreign language. Thus, many studies have recommended the integration of culture of the target language classroom instruction.

Hammami (2012) investigated Arab American high school teachers' perceptions regarding developing cultural awareness of first-level Arabic language learners. Data were gathered through one-on-one semi-structured in-depth interviews of 5 high school teachers of Arabic within the same district. The results showed that developing cultural awareness in first-level Arabic language classes needs a strong connection between the Arabic language and culture. Teachers employ best cultural practices for beginning Arabic classes and support consistency in assessing the right cultural skills.

Al-Shallakh (2010) investigated the problems that non-native learners of Arabic encounter at two public Jordanian universities. He selected a sample of 100 respondents and used two instruments to collect the data; informal interviews and two questionnaires. He concluded that the most important causes of the problems that the non-native learners of Arabic face were related to major linguistic variations between Arabic and the learners' native languages and the existence of distinct varieties of Arabic which are sometimes not intelligible; the textbooks materials are not arranged in a way to bridge the cultural gaps that students face between their native cultures and the Arab Islamic culture.

Rafieyan , Abdul Majid & Eng (2013), assessed the relationship between attitude toward integrating target language culture into classroom instruction and the development of pragmatic understanding .The researchers gathered the data through two pragmatic comprehension tests ;one was used as a pretest and the other as a post-test and the administration of a Likert scale attitude questionnaire to 32 intermediate level language learners at a language academy in Malaysia . The results showed that a positive attitude toward learning target language culture guided to a superior level of pragmatic comprehension. As a result, it was recommended to equip foreign language course textbooks as well as foreign language classroom instructions with cultural information.

Philip (2005) investigated the figurative language of the advanced learners. Ten advanced learners of English as a second language followed a two–hour lesson focusing on the use of idioms and metaphors in newspaper headlines. By means of follow – up, a specific exercise was added to their usual homework assignment (a written commentary on a newspaper article): namely, to think up possible titles for two articles. Only one of the ten headlines made reference to conversational figurative phrase which indicated that the learners were unwilling to make use of metaphor in their L2 production. The study demonstrated that when advanced learners know that their L1 concepts are also used in English do not hesitate to make use of them. However, they tend to shy away from using language which they perceive as figurative or metaphorical especially if it involves unfamiliar concepts.

Li-qum and Guo- hua (2010) investigated the effect of raising metaphor awareness on Chinese EFL learners' vocabulary acquisition and retention. The subjects were first – year non English college students in a vocational college. The pretest, immediate posttest and delayed posttest experiments were applied on the subjects and lasted for a whole semester. The results showed that in the EFL class, organizing metaphorical expressions along their metaphorical theme is more effective in enhancing EFL learners' vocabulary retention. Accordingly, efforts to raise learners' metaphor awareness should be made in the classroom of TEFL in order to achieve a better effect in the EFL vocabulary teaching and learning.

Deignan (2003) used corpus linguistics to compare the relative degrees of productivity of a number of source domains of metaphor across various languages. Although her corpus data suggested that there was a variation in metaphor usage across the different languages, she stated that this should not automatically be taken as evidence of present cultural differences. A lot of metaphorically expressions may merely be reliquaries of a community's past culture. Nevertheless, she supports the view that historical perspectives of metaphorical expressions as well as other systematic analysis of metaphorical language are beneficial to the foreign language learner. Even a partial and indirect culture metaphor connection would support arguments to include 'cultural awareness' objectives in the foreign language curriculum.

It can be noticed that the most pedagogical results in the previous studies recommended the integration of the target language cultural elements into every foreign language classroom instruction especially metaphorical expressions since metaphor exhibits a great potentiality for mirroring the culture.

3.1 Instruments of the study

In order to evaluate the participants' understanding and usage of Arabic conceptual metaphors, the researchers developed a questionnaire and a writing test as the instruments of this study. Interviews were also conducted in order to gain more in depth understanding of the participants' difficulties in responding to the questionnaire and writing test. The questionnaire consisted of 15 items which included Arabic metaphorical expressions from different conceptual metaphor domains. In the writing test, the participants were asked to write a short paragraph to comment on a statement "The Arabic Language is one of the languages that are easily digested".

4. Findings and Discussion

In order to find out the extent to which the AFL participants understood the meaning of the Arabic metaphorical expressions they encountered in the questionnaire items, the percentages of the correct and incorrect responses were calculated. The non–responded items were considered incorrect. The results are presented in Table 1. (See Appendix 1). The prevalence of the percentages of the incorrect answers in the questionnaire items was clearly demonstrated. The mean percentage of the correct responses was 33.6 %; whereas the mean parentage of the incorrect responses was 66.4%. The highest percentage of the correct responses was 90% for item 1 (هذا الرجل كلامه عسل while the lowest percentage was 6% for item 15, يبدو أن الأفكار لم تستوِ في ذهنه بعد). Such preponderance of the incorrect answers reveals the inability of the respondents to recognize the target domains of the metaphorical expressions in questionnaire items which were extracted from different source domains.

By looking into the incorrect responses, one can observe a range of patterns that the respondents follow in interpreting the questionnaire items. The first pattern was to provide a literal interpretation of the metaphorical expressions. For example, most of the respondents interpreted the metaphorical expression in the first item (القارئ النهم الذي يحب الطعام كثير ") as". Similarly, the metaphorical expression in item 9 أكل حقي was interpreted by some respondents as " تناول "

Another interesting pattern of the wrong interpretations of the respondents was to skip over the target word or phrase explaining the rest of the expression. For example, some respondents interpreted the metaphorical expression in item 2 الأفكار النيئة as الآراء النيئة "skipping the target word (النيئة).

The third pattern of the participants' misinterpretations of the metaphorical expressions was to provide interpretations that are very far from the accurate meaning for those expressions which may indicate the unfamiliarity of the respondents with the meaning of such expressions. Among those flawed responses were the interpretations provided by some participants for the metaphorical expression in item 11 هضمني حقي . Many respondents interpreted it incorrectly as "أعطاني حقي". For the metaphorical expression in item 15 لِم تستوِ الأفكار بعد a significant percentage of the respondents answered it incorrectly such as "تتساوى الأفكار", and "لا توجد لديه أفكار".

In fact, the previous patterns of the misinterpretations of the respondents may reveal the unfamiliarity of the participants of the conceptual metaphor. For example, only 7% of the participants were able to recognize the metaphorical expression هضمني حقي in item 11. Also, 18% of the participants were able to interpret the metaphorical expression أكل حقي في الميراث in item 9 and 32% of the participants correctly interpreted the metaphorical expressions in item 7 بلع الفلوس كلها Actually, the words هضم ,أكل and بلع in the previous expressions are considered synonyms in Arabic which formulate the same conceptual metaphor namely; GAINING MONEY UNLAWFULLY IS DEVOURING IT. Such low percentages of the correct answers reveal the unfamiliarity of the participants of this kind of metaphor.

However, significant percentages of the correct answers were recorded for the fifth, sixth and tenth items. The high percentage of the correct answers for items 5and 10 can be justified that the metaphorical expressions which refer to the pleasant person as حلو and to the bad tempered person as مر are used exactly in the English language as sweet and sour respectively forming the conceptual metaphor TEMPERAMENT IS FOOD. Therefore, it seems that the AFL participants, whose first language is English, encounter no problem in interpreting such expressions.

Similarly, the metaphorical expression المطبخ السياسي which conceptualizes the place where political decisions are taken as مطبخ seems to be very common in English and Arabic. It even seems to become a universal concept that is employed frequently in the political contexts in all over the world. Thus, such expression seems to be familiar for the AFL learners in this study.

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Apparently, the responses obtained from the AFL American learners to the questionnaire items in the present study reflected some of the difficulties encountering such learners in understanding and interpreting metaphors. The major difficulty in the comprehension of metaphors seems to lie in AFL learners' incapability to judge whether a statement is meant to be a metaphor or a literal one. This problem clearly appeared in the responses of the participants who provided a literal explanation for each word in the sentence. For example, some respondents misinterpreted the metaphorical expression *القارئ النهم* as " *القارئ الذي يجب الطعام كثيراً*".

In fact, such difficulty seems to encounter not only the AFL learners but also the most learners of any foreign language. Lazer (1996) suggested that the evaluation whether a statement is meant to be a metaphor, a joke, an ironic expression or a literal one requires a very high level of language competence of learners. The American AFL learners participated in the present study seem to lack such competence which could be due to the lack of exposure to the conceptual system of the Arabic language.

In this regard, Littemore and Low (2006) demonstrated that learning a new language should not be considered to be independent of any conceptual system and thus L2 learners need to be encouraged to access word meanings through their conceptualization rather than translation equivalent. Moreover, Nam (2010) believed that employing conceptual metaphor in teaching new structure or lexical items is not a far-fetched idea. Since the target language has numerous linguistic expressions carrying conceptual metaphors, understanding the underlying concepts that the language makes use of may facilitate the process of learning a new language.

Another obstacle seems to face the AFL American learners in interpreting metaphorical expressions is the lack of vocabulary knowledge. Actually, Arabic is very rich in vocabulary which is considered as a peculiar characteristic of the Arabic language. The same notion or concept can be expressed by a wide range of words or synonyms in Arabic. For example, the concept of taking things illegally can be expressed metaphorically by the Arabic words *أكل* ,*بلع* and *هضم*. The AFL learners might face a difficulty in recognizing and memorizing such wide range of vocabulary items especially those which hold a metaphorical concept . This goes with the AFL participants when they were asked in the interviews about the reasons behind their misinterpretations of some of the questionnaire items. They attributed the difficulty of the metaphorical expressions to their lack of knowledge of the meaning of certain words in the expressions. One interviewee said "the words used in these expressions are difficult, I don't know what *نيئة* is". Other interviewee said "I knew that these expressions are rhetoric, but I couldn't answer because I don't know *تستو* and *نهم*.

In this respect, Khalifa (1998) thought that the major obstacle that encounters the AFL learners is the synonymy feature of the Arabic language (Altaraduf) which permits for the same concept to be expressed by various words. Therefore, some respondents of the questionnaire in the present study were not able to recognize that the words , *أكل بلع* and *هضم* are considered as synonyms which metaphorically conceptualize the process of gaining things unlawfully. Thus, it can be found in the participants' responses that some respondents interpreted one of these items correctly and misinterpreted the others despite the fact that all of these metaphorical expressions conceptualize the same concept using different synonyms.

Another peculiar characteristic of the Arabic language which may cause a problem for AFL learners in understanding metaphors is the "economy" of the Arabic language. Hassan (1985) maintained that Arabic language is economic in the sense that a lexical word in Arabic may hold many different meanings and thus can be used in so many contexts. The AFL learners may have a difficulty in recognizing such different meanings for the same word and accordingly they would not be able to understand the metaphorical concepts which these words may hold. For example, the word *تستو* which appear in the metaphorical expression in item 15, *لم تستو الأفكار في ذهن الكاتب* has many different meanings in Almu9jam Alwajeez namely, *نضج* (grew), *تساوى* (equaled), *طُبِخَ جيداً* (well cooked) *استقام* (became straight), *تسلسل* (to follow each other) and *استقر* (settled). Most respondents were not able to recognize the appropriate meaning of the word *تستو* that fit the context in item 15. Therefore, those learners were not able to recognize the metaphorical concept that such word may hold.

In order to help AFL learners in comprehending the metaphorical expressions, they need first to enrich their vocabulary knowledge and that can be achieved by teaching them the new lexical items in authentic contexts where certain expression may be used. Moreover, the unfamiliarity of the AFL learners with the cultural dimension of the Arabic language seems to be an essential reason behind their misunderstanding of the metaphorical expressions especially those which are based on a particular aspect of the Arabic culture.

For example, the conceptual metaphor GAINING MONEY UNLAWFULLY IS DEVOURING IT that is represented in the seventh item of the questionnaire **إنه رجلٌ محتال فقد بلع الفلوسَ كُلها** in the ninth item of the questionnaire, **لقد هضمني حقي** and the eleventh item of the questionnaire **لن أستطيع مسامحته فقد أكل حقي في الميراث** seems to be problematic for the American AFL learners. Such difficulty in understanding this kind of metaphor might be due to the fact that this metaphor has had profound repercussion in the Islamic culture which frequently refers to the punishment that awaits those people who devour the money or properties unlawfully. In contrast, this conceptual metaphor is not common in the western culture. Thus, those learners of Arabic whose first language is English find difficulties in comprehending such kind of metaphor.

It is worth noting that one of the difficult aspects of learning Arabic for the English speakers is the fact that the spoken form of the Arabic language is different from the standard Arabic in terms of pronunciation, grammar and vocabulary. In this regard , Genzerli (1985) suggested that the learners of Arabic as a foreign language do use standard Arabic only with their teachers or in their classes which causes a confusion between the standard Arabic they learn inside their classes and the colloquial Arabic they hear outside the classes. Such confusion makes AFL learners mix between the colloquial Arabic and the standard Arabic as if they produce a new language. For example, some of the respondents misinterpreted the first item of the questionnaire **القارئ النهم** as "**المفجوع**" which is a colloquial words used for the voracious person. In fact, this participant was interviewed by the researcher. He told that he was unable to interpret most of the questionnaire items because he has never been taught them before. He added that sometimes the teacher talks inside the class in colloquial Arabic which he is reluctant to learn. Other interviewee said "I like Arabic but I'm not so good in speaking because outside we all talk with each other in English….we don't use Arabic at all .

Alalwaii in Arabic (1985) asserted the importance of using standard Arabic in teaching AFL learners and avoiding the use of the colloquial Arabic in the AFL classes. He suggested that standard Arabic can satisfy the needs of AFL learners to a large extent since they can communicate with the Arabs wherever they go in the different Arab countries; whereas the use of the colloquial Arabic, which differs from one country to another in the Arab world, as the language of teaching can form a real problem for those learners especially when traveling from one country to another and thus would not satisfy their goals in learning Arabic.

Regarding the essays written by the AFL American participants, it was noticed that their essays were very simple in terms of structure and presentation with an average of 50 words in length and that there was no use of metaphorical expressions at all. In fact, there were clear errors in the participants' writing concerning spelling, word order, masculine and feminine, singular and plural nouns and punctuation. For example, a participant expressed the relation with his colleagues wrote **زملائي جيد** instead of **جيدون**. Another participant wrote "**أحب كثيراً** **زملائني**instead of **زملائي** In fact, a mastery of the second language is necessary in order to express oneself metaphorically in the language. Danesi (1999, p.15) stated that "it is not easy to use metaphor in the second language unless one has a good command of that language". It is apparent in the essays written by the AFL participants in this study that they lack the mastery of the Arabic language and that is obvious in the frequent errors they committed in their writings. Such problem is referred to by some of the AFL interviewees. They attributed their problems in expressing what they have in their minds in writing to the limited knowledge of Arabic vocabulary which prevented them from using figurative language. Also, they attributed their inability to use metaphor in their writing to the lack of teaching the metaphorical concepts.

4.1 Pedagogical suggestions to improve teaching Arabic metaphorical expressions to AFL learners

Figurative language competence has aroused the interest of a number of L_2 researchers. Low (1988) argued that the ability to produce and comprehend metaphor is essential in L_2 learning as metaphor can be used to aid comprehension, extend thought, compel attention and clarify ideas.

In fact, the L2 learners' deficiency in grasping metaphors is a problem that seems to be natural for learners of second language, and it is one that can be addressed through adequate exposure to these metaphorical expressions and through pedagogical practices that help learners become aware of them as a natural part of the expressions in their target language. This involves understanding the social and environmental context of language and metaphors. Nam (2010) suggested that employing conceptual metaphor in teaching new structures or lexical items is not a far-fetched idea. He added that L_2 learners need to be taught in the context in which certain expressions may be used, what features of the target domains are highlighted by the source, and how the expressions can possibly be linguistically and metaphorically extended.

Therefore, teachers of AFL need to assist learners with various examples revealing the underlying conceptual metaphors to allow L$_2$ learners to internalize these new concepts. They need to teach Arabic metaphors explicitly rather than taking it for granted that the learners will come to understand these features of language.

Johnson and Rosono (1993) stated that metaphor and idioms should not be ignored by L$_2$ curricula any longer. Such curricula should include different kinds of activities that enhance the learners' awareness of conceptual metaphors. Experts in the field of education can advise techniques, procedures or activities to orient the learners to the metaphors of a language they want to learn. Carter (1997) claimed that classroom activities and teaching aid can be developed specially geared to the instruction of metaphor. As metaphors are a critical facet of language, early familiarization with their structure, formation, diversity and use must be emphasized.

Accordingly, to enhance learners' awareness of the use of metaphors in a foreign language, it seems necessary to draw their attention to the metaphors used in their native language before carrying out any activities so that they can grasp the concept of a metaphor. Deignan, Gabrys and Solska (1997) suggested that it is essential to raise students' awareness about both the differences and similarities in the metaphorical systems between the learners' first language and the target language before learning various types of metaphors. This would help learners to discover systematization in metaphors and thus make it easier to understand and use them than if they had to learn metaphors as discrete items.

 One method of doing this is to give learners some examples of metaphors in their native language and discuss the concepts. Alternatively, the teachers of and AFL can present an article in the native language of the learners, have the learners underline what they regard as metaphors and then discuss the structure and system of metaphors. Then, the learners can be introduced to activities of conceptual metaphors in the foreign language they are studying.

Activities Suggested for Enhancing AFL Learners' Acquisition of the Arabic Metaphors

In this section, the researchers suggested some exercises to raise AFL learners' awareness of metaphors in Arabic. Such exercises aim at enhancing the AFL learners

Ability to recognize and understand the conceptual system of Arabic metaphors.

نشاط (1): هناك تفسيران لكلِ لفظٍ تحتَه خط في الجملِ التالية, أحدهما يمثل المعنى الحقيقي والآخر يمثل المعنى المجازي. حدد أي منهما المعنى الحقيقي وأيَ منهما المعنى المجازي, ثم تمعن في المعاني الحقيقية لكل من الألفاظ, هل هنالك نمط عام تندرج تحته هذه المعاني؟
1- لقد <u>هضمتُ</u> الفكرةَ جيداً.

أ-استوعبْتُ.
ب-تكسّرَت إلى أجزاء صغيرة حتى يمتصها الجسم.

2-هذا الرجل كلامه <u>عسل.</u>

1. جميل.
2. الصافي مما تخرجه النحل من بطونها.

4. لم <u>أذق</u> فرحةَ السعادةِ منذ سنين.
1. أختَبِرُ طعمها بفمي.
2. أجَرب.

5. لقد <u>أكلِ</u> حقي الميراث.
1. مضغه وبلَعه.
2. أخذه من غير حق.

6. هذه الأفكارُ ما زالت <u>نيئة</u> وبحاجةٍ إلى تطوير.
1. لم تنضجْ و بحاجة إلى أن تُطبَخَ أكثر.
2. في المراحل البدائية وتحتاج إلى المزيد من التفكير والتخطيط.

نشاط 2: صل التعبيرات المجازية في العمود الأول بنوع الاستعارة التصورية في العمود الثاني:

نوع الاستعارة التصورية	التعبيرات المجازية
أ- تصوير المرور في تجربة ما بعملية التذوق.	1-لقد هضمت الفكرة جيداً.
ب- تصوير أخذ المال بغير حق بعملية الابتلاع.	2-هذه الأفكار ما تزال نيئة وبحاجة إلى تطوير.
ج-تصوير خصائص و صفات الإنسان بخصائص الطعام.	3-هذا الرجل كلامه عسل.
د- تصوير تقديم الأفكار بعملية الطبخ.	4-لم أذق فرحة السعادة منذ سنين.
هـ- تصوير استيعاب الأفكار بعملية الهضم.	5-لقد أكل حقي في الميراث.

نشاط (3)

هل يمكنك أن تعطي تعبيراً مجازياً باللغة الانجليزية مطابقاً للألفاظ العربية التي تحتها خط، إذا لم تستطع أعطِ التعبير المجازي الذي تستخدمه في لغتك الانجليزية الدال على نفس الفكرةِ.

1. لقد **هضمتُ** الفكرةَ جيداً.
2. هذه الأفكارُ ما زالت **نيئة** وبحاجة إلى التطوير.
3. هذا الرجل كلامه **عسل.**
4. لم **أذق** فرحةَ السعادةِ منذ سنين.
5. لقد **أكلَ** حقي في الميراث.

بعد انتهائك من النشاط السابق، ناقش مع أفراد مجموعتك أوجه الشبه والاختلاف في استخدام التعبيرات المجازية السابقة بين لغتك و اللغة العربية.

The American students who learn AFL encounter difficulties in the acquisition of the metaphorical expressions in Arabic. Some difficulties lie on the learners' incapability to judge whether a statement is meant to be a metaphor or a literal one and on the unfamiliarity of those learners with the Arabic culture. Other difficulties lie on some special characteristics of the Arabic language in particular such as the "economy" of the Arabic language and its richness of the synonyms. Accordingly, AFL learners need to be taught cultural and social aspects of the Arabic language and to be equipped with vocabulary knowledge through learning Arabic vocabulary in context. The AFL teachers have a crucial role in raising the learners' awareness of the conceptual metaphor. They can provide techniques, procedures and activities to orient the learners to the metaphors use in Arabic.

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Appendix 1
Table (1)
The percentages of the Correct and Incorrect Responses to the Arabic Language Questionnaire Items

Item No	Item	Percentages of the incorrect answers	Percentages of the correct answers
1	عند لحظةِ مغادرةِ الكتاب يخيمُ الحزنُ على القارئ النهم.	89%	11%
2	كن انتقائياً في شراء الكتب وابتعد عن الأفكار النيئة.	91 %	9%
3	لقد فقد طلابُنا شهيةَ التعلم.	82%	19%
4	في هذا الكتابِ مادةٌ دسمة فهو مليءٌ بالأفكار التي يصعبُ هضمها.	68%	32%
5	لا تكن حلواً لئلا يبتلعوك و لا تكن مراً فيكر هوك	12%	88%
6	ماذا يجري الآن في المطبخ السياسي؟	28%	72%
7	أنه رجل محتال فقد بلع الفلوس كلها	68%	32%
8	اصبح الرجل يغلي بعد خسارته	86%	14 %
9	لن أستطيع مسامحته أبداً فقد أكل حقي في الميراث.	82%	18%
10	هذا الرجل كلامه عسل.	10%	90%
11	لم يكن القاضي عادلاً معي فقد هضمني حقي.	93%	7 %
12	. لم أستطع المكوث معه كثيراً فكلامه لا طعم له.	66%	34 %
13	لا يشبعُ عالمٌ من علمٍ حتى يكون منتهاه الجنة.	65%	35 %
14	أ: أين محمود؟ ب. ستجده في المكتبة يلتهم كتاباً!	62%	38 %
15	لم ينتهِ الكاتبُ من كتابةِ القصةِ ، يبدو أن الأفكارَ لم تستوِ في ذهنه بعد.	94%	6 %
	The mean percentages of the total answers	66.4 %	33.6 %

Appendix 2

Questionnaire

Dear participant,

This research aims at finding out the difficulties you encounter as a learner of Arabic as a foreign language in relation to the use and understanding of metaphors. Your participation in this study is entirely voluntary and the data collected will be used solely for research purposes. They will be analyzed and summarized and anonymously presented in reporting the findings of this research.

Instructions:

You have15 sentences in the Arabic Language that use metaphor. Please try to explain and elaborate your understanding of the underlined words or expressions.

لديك قائمة مكونة من خمس عشرة جملة في اللغة العربية تستخدم الاستعارة. أرجو أن تعبر عن فهمك للتعابير اللغوية التي تحتها خط بكلماتك الخاصة وفقا للمثال الآتي.

مثال(Example) لم يهضُم التّلاميذ ما جَاء في الدَّرس. يستوعب، يفهم

1- عند لحظةِ مغادرةِ الكتاب يخيمُ الحزنُ على القارئ **النهم**.

....

2- كن انتقائياً في شراء الكتب و ابتعد عن **الأفكار النيئة**.

....

3- لقد فقد طلابُنا **شهية** التعلمِ.

....

4- في هذا الكتاب مادةٌ دسمة فهو مليء بالأفكار التي يصعب **هضُمُها**.

....

5- يا بني! لا تكن **حلواً** لئلا يبتلعوك ولا تكن **مراً** فيكرهوك.

....

6- ماذا يجري الآن في **المطبخ السياسي؟**

....

7- إنه رجلُ محتال فقد **بلع** الفلوس كلها.

....

8- أصبح الرجل **يغلي** بعد خسارته.

....

9- لن أستطيع مسامحته أبداً فقد **أكل** حقي في الميراث.

....

10- هذا الرجلُ كلامُه **عسل**.

....

11- لم يكن القاضي عادلاً معي فقد **هضمني** حقي.

....

12- لم أستطع المكوث معه كثيراً فكلامه **لا طعم له**.

....

13 – لا **يشبع** عالم من علم حتى يكون منتهاه الجنة.

....

14- أ: أين محمود؟
ب: ستجده في المكتبة **يلتهمُ** كتاباً.

....

15- لم ينته الكاتب من كتابة القصة, يبدو أن الأفكارَ **لم تستوِ** في ذهنه بعد.

....

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Appendix 3

Arabic Writing Test The

امتحان كتابة

يقال" تُعَدُّ اللغةُ العربيةُ من اللغاتِ التي يَسْهُلُ هضمُها". عِلِّق على هذا القول مشيراً إلى تجربتك في تَعلُّم اللغة العربية في جامعة هيوستن . يمكنك الاستعانة بالأفكار الآتية:

1- طبيعة المواد التي تدْرسُها.
2- شخصية مدَّرسي اللغة العربية لغير الناطقين بها.
3- زملاؤك في الدراسة.

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