

Challenges and Prospect of Arabic Schools in Yorubaland in the Modern Time

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Abstract

This paper attempts to examine the challenges facing the Arabic schools in Yorubaland in the modern time. This study was undertaken to investigate into what could be the solution to many problems facing Arabic schools ranging from European intrusion, societal stereotype, poor patronage, lack of finance, lack of qualified personnel to mention but few. The prospect of Arabic schools therefore lies in their ability to integrate western education into their system by adopting one of the three recommended models. It begins with an introduction, traces the historical origin of Arabic in Yorubaland and gives the manifestations of serious interest in Arabic among Yoruba Muslims. This is followed by having a look at some of the challenges confronting Arabic schools and their prospect in the light of integration models as well as their features, merits and demerits that will make them compete favourably with western education. Afterwards, the paper ends with a conclusion and provides certain recommendations.

Keywords: challenge, prospect, Arabic school and modern time

1.0 Introduction

Islam had faced many challenges in the past but none was arguably calamitous than the challenges of the modern time. The modernity had forced and continues to face many Arabic schools out of orbit. This down fall of Arabic schools is, no doubt, tantamount to the fall of Islam and its civilization. A remedy to this down fall has been identified as integration of modern education into the curriculum of Arabic schools. This paper attempts to shed more light on the challenges facing Arabic schools in Yorubaland in the modern time. It seems that the impact of Arabic on the Yoruba Muslims cannot be overemphasized. It must be emphasized at the outset that this paper deals mainly with Arabic schools inhabiting the present Lagos, Ogun, Ondo, Ekiti, Oyo and Osun States as well as parts of Kwara State. These states are referred to in this paper as Yorubaland in South Western Nigeria.

1.1 Sketchy overview of historical origin of Arabic in Yorubaland

The term "Yoruba" is applicable to a linguistic group who occupies a large area which conterminous with states such as Lagos, Ogun, Oyo, Osun, Ondo, Ekiti and parts of Kwara states of the Federal Republic of Nigeria. It spreads across different boundaries but the core area seems to be around Ibadan, the capital of Oyo State, the largest city in West and Central Africa.

Yoruba speaking slaves according to Jamiu (2004:10) were referred to as *Lucumi*¹ (variant form of *Olukumi* which means my friend), Anago (this is based on their mode of language) and Aku (this is borne out as their mode of greeting form: *Aku, E ku, Ooku*; which literally means how are you? *Eku* + noun, e.g. *E ku aaro* means good morning) in Cuba, West Indies and Sierra-Leone respectively (Hair,1967:6). The term Yoruba, emanates from the word *Ya'raba* which had been used in the earliest Arabic works of the historians (Al-Iluri, n.d:27-30).

The first reference to Yoruba people and Yorubaland came about in the sixteenth century C.E. in the work of Ahmad Baba of Timbuktu (1556-1627) entitled: *al-Kashf wal Bayan li asnaf majlub al-Sudan* where Yorubaland was described as an area that unbelief predominates and Islam is rarely found (Fafunwa, 1982:57). This indicates that Muslim scholars of Timbuktu were acquainted with the existence of the Yoruba people. There is no record that Ahmad Baba visited Yorubaland, his assertion is certainly not an improbable one. However, Al-Iluri has interpreted Ahmad Baba's statement to simply mean that the Yoruba rulers were not Muslims at that time (1971:61).

Another acclaimed scholar, Muhammad b. Masanih (1595-1667) carried out two works on Yorubaland in particular, the first is entitled: *Azhar al-Ruba fi akhbar Yaruba* in which some wonderful things found in this area are mentioned (Bello, 1964:52). While the second work is entitled: *Shifa'u ruba fi tahrir Fuqaha' Yaruba* which is deduced to be a reply to inquiries on the means of determining the precise moment of sunset received from Muslim jurists (Bivar&Hiskett,1962:104-108).

The origin of the Yoruba is still controversial in the views of the historians due to different versions of written and oral evidences on the issue. Some scholars, however, have examined the details of those traditions and concluded that while it was possible that the Yoruba had contact with Makkah or other parts of Arabia before they migrated to their present place, their real place of origin, according to Atanda (1980:2) was either Egypt or Nubia. In any case, even those scholars did not deny the fact that Oduduwa was the leader of the

migrants.

A close examination of how Islam got to Yorubaland reveals that towns and cities embraced the religion at different times and under different circumstances. Johnson (1976:26) asserts that Islam was introduced to this area towards the end of the eighteenth century. The religion was generally introduced to Yorubaland through the efforts of traders and merchants who came from Kanem-Borno and Hausa kingdom (Clark, 1982:166). Islam, however, had been firmly established in Yorubaland before the Fulani Jihad in 1804. It should be noted that wherever Islam spread, encouragement was given to the learning of Arabic language and to the establishment of both small schools for teaching the reading of the Qur'an and higher schools for advanced study of the Arabic language and Islamic literature especially the theological and legal literature. Hence, the history of Arabic in Yorubaland began with the history of Islam. Being the language of the Qur'an, Arabic has been inseparably inter-woven with Islamic religion.

1.2 Manifestations of Serious Interest in Arabic in Yorubaland

There are convincing evidences that Yoruba Muslims have strong interest in Arabic Studies. These, according to Jamiu (2009:99), include the following:

- a. Thousands of Yoruba Muslim children attend unsupervised Arabic schools, thereby forfeiting their places in the recognised Government schools.
- b. Numerous Yoruba young men travel out of Nigeria into one of the Arab countries, with or without suitable means and preparations, for the sole purpose of gaining a proficiency in Arabic, unhindered by the dimness of their employment opportunities when they return to Nigeria.
- c. For Friday prayer in Yorubaland as in other Muslim communities, the whole sermon (*khatbah*) or a significant part of it is rendered in Arabic, sometimes without any means of translation and sometimes with translation either into Yoruba or into English language.
- d. Thousands of Arabic books come into Yorubaland by mail in response to requests sent out by Yoruba Muslims to various institutions in the Arab world, especially Egypt, Lebanon, Iraq, Iran, Kuwait and Saudi Arabia.
- e. The keen interest in Arabic schools was kindled by the reluctance of Muslim parents to send their children or wards to Christian Mission schools in the past owing to fear of possible conversion into Christianity.

1.3 Challenges Facing Arabic Schools

Challenge, in its literary meaning, means an invitation to take part in a contest, stimulating test of abilities, an action or idea that questions whether something is true, accurate or legal (Macmillan, 2007:234-235). The summation of these literary meanings makes us know that challenge is what is posed to someone or group of people to stimulate progressive actions and competition which have not been originally planned for, and that what causes this stimulation (stimulant) is also referred to as a challenge. Challenge should not be misconceived, therefore, as problem. There are many daunting challenges that are posed to Arabic schools in the modern time, especially in the South Western part of Nigeria. Some of these challenges are more pathetic than others. In concise form, two challenges, perhaps, the origin of other challenges are briefly discussed below:

1.3.1 European Intrusion

Prior to European colonization and evangelism world wide, Arabic schools were flourishing and prospering. But Europeans are people whose agenda was global domination, either by colonization or neo-colonization as they aimed to create a situation that makes the whole world subservient to the leadership of the West through one currency, one economy, one culture, one military force and one government i.e. New World Order.

Meanwhile, education is a subtle but most effective and sure way of restructuring people's intellects and beliefs. Western education and civilization were, therefore, enforced and sponsored by the Western bloc, and discouraged all other opposing means of education and system. Before the inception of British government in Nigeria, there were about 20,000 Qur'anic schools with a population of about 250,000 pupils in the former Northern provinces. Even though, Arabic education was not as flourishing in the South as it was in the North, there were Yoruba Muslims who could be best termed oases of Islamic education. These Muslims were found in places such as Ilorin, Ogbomoso, Oyo, Osogbo, Ede, Iwo, Iseyin, Ibadan, Saki, Lagos, Epe, Abeokuta and a host of other towns in Yorubaland which harboured substantial number of Arabic schools.

When British government stepped into Nigeria, they considered Islam its ache-enemy as two drastic changes were quickly introduced:

- (i) Arabic language which has been an official language in the North was replaced with English, the language of the colonial masters. This is to enhance total colonization. The language was encouraged and all other opposing languages including Arabic were regarded as vernacular.
- (ii) New alphabet- the Roman alphabet- was similarly introduced to replace Arabic one which has been widely used by the Muslims. Efforts were soon made to write many Nigerian languages in the new alphabet (Galadanci, 1993:97-106).

Immediately these policies were implemented, the entire Muslim Community in Nigeria was declared illiterate. Now, everybody had to start from "square one" because none would be recognised as educated unless

he/she acquired the new knowledge, Western education. Despite all these, Muslims remained attached to their system of education. They quickly realized that Western education was a trap meant to indoctrinate their children and as a result, they desisted from it. This was attested to by Governor Sir G. Carter who in spite of the extensive missionary activities mounted on Iseyin, saw only six school children attending their schools as against fifty-five Qur'anic schools with one thousand two hundred and fifty-six pupils in regular attendance (Rafiu, 2004:55-72).

However, the Southern Muslims later realized the need to avail their children the opportunity of Western education which had become a yardstick for elitism (Bidmos, 2003). This development distracted their attention a bit away from Arabic schools which posed challenges by borrowing some ideas from Western system so as to attract more patronage and pass the litmus test of time. Practices such as the use of classrooms instead of mosques, the use of smart and attractive school uniform, the use of chalkboards instead of wooden slates, the use of furniture (chairs and lockers) instead of mats, specified number of years and levels and many more were borrowed from the Western system of education.

Modern Arabic schools such as *Ma'had Iluri ad-Din* founded by Shaykh Kamal ad-Din al-Adabi (d.2006) in Ilorin in 1942 and it was later affiliated to al-Azhar University in Cairo in 1963, *Markaz at-Ta'lim al-'Arabi* founded by Shaykh Adam al-Iluri (d. 1992) in Abeokuta in 1952 and later it was shifted to Agege in Lagos in 1954. Similar institutes were established in the nooks and crannies of Yorubaland as students were exposed to modern text-books on various subjects which invariably enrich their expressions. It is a herculean task an attempt to list those Arabic schools (Jamiu, 1997:58-62).

It could be deduced that modernization of Arabic school in the South West began in 1942 during the colonial rule in Nigeria at a time when Nigerian nationalists were gathering momentum to get independence. This called the attention of the citizenry to the need of acquiring western education so as to have a share in the "national cake". This has caused many Muslims to patronize western schools. In nut shell, European intrusion has been the major factor that fuelled the modernization of Arabic schools in Yorubaland, and as well caused many Arabic schools to fold up while the majority is on the verge of extinction.

1.3.3 Societal Stereotype

In the recent times, the level at which the South Western Muslims are interested in Western education has been relatively high. They are so convinced by it that they are ready to get rid of any other disturbing and opposing systems due to some factors such as poverty and unemployment of graduate of Arabic schools, the opportunity that abound for western educated people, the societal prestige given to western education, government policies on the need of science and technology for development and many more are held responsible for the shift of attention from Arabic learning as some scholars who earn their livelihood through Islamic education now devout their wealth and time to let their children attain western education which poses threat to the existence of Arabic schools.

Further more, the evening lessons instituted in primary and post primary levels is also causing a serious setback for Islamic education. This forces some Arabic schools which are usually operated in evening time to close down. Especially, in the present time when there is high percentage of failure in WASSE (West African Senior Secondary Examination) and NECO (National Examination Council) and the rate at which Muslim students attend evening classes and weekend coaching is higher than before.

For the need to learn about Islam in Arabic schools and for the deep interest in western education, Muslims in the South West usually combine Islamic and western education together by attending western schools in the morning and Arabic schools in the evening as well as on Saturdays and Sundays. This combination is detrimental to Arabic learning in the following ways: Firstly, operation of Arabic schools majorly in the evening within two to three hours may not yield the desired outcome for two reasons:

- a. Islamic education is a full-fledged one that is even more complex than western education and requires a longer time.
- b. The time of the day fixed for it is not favourable as students would have spent almost all his/her energy on western education and might be feeling drudgery in classroom, especially those whose western schools are very far from Arabic schools.

Secondly, this form of combination does not give chance for students to either revise what they learnt or do some assignments as they would go to western school. Apart from the fact that this system is too strenuous for youngsters, it keeps the standard of Arabic learning very low.

On many occasions, the time at which students combining the two forms of education gain admission into western University determines the level at which they would leave Arabic school, not minding whether they have acquired the desired education or not. Meanwhile, there are some Arabic schools which manage to operate in the morning period. The relative high patronage witnessed in those schools may be due to two reasons:

- a. Those Arabic schools are internationally recognised and there is hope that some of their students will gain admission into the international Arab Universities on scholarship.
- b. Some of those Arabic schools are financed by international council which makes learning free of charge. This entices many students; they will have the opportunity of gaining admission on scholarship into

Arab countries where stipend is paid to students who will have opportunity of performing Hajj.

However, there are many challenges facing these morning schools.

Firstly, it does not give room for learning western education which has become inevitable in the modern time. Students in the Southern part fond of either attending Arabic schools on Saturdays and Sundays while absenting in the remaining three days (Monday to Wednesday) so as to learn western education or conclude either of the two forms of education first and later proceed to the second form. This avails the opportunity of having standard in the two, but the entry year into University would be longer than necessary.

Secondly, very few out of many graduates of such schools gain admission on scholarship to study abroad. In these schools, 2-5% is usually opportune annually while remaining 95-98% might not have something tangible to do, except if he/she has western school certificate. The reason for the little admission opportunity is obvious: minimum grade required for admission is *Mumtaz* (Excellent) and *Jayyid Jiddan* (very good). These grades are usually attained by very few. Not only that, there is always a specified quota for Nigeria and for South West in particular. This limits the number of students, even with excellent grades, that gain admission yearly. By this, admission becomes more competitive every year, leading to inability of some to gain admission at all.

Finally, the very few students that are opportune to gain admission abroad usually come back home with pure Arabic certificate which Nigeria government does not recognize. Instead of finding their places, at least, in Government Public Secondary Schools, Colleges of Education and Universities base on the highest degree at hand, they are usually forced out of the orbit, unless they can dare to start learning western education which might be more difficult to learn at the present age than at the tender age. This limits their contribution to development of Islamic education, and reduces the chances of Muslims in taking part in decision making and control of the country. Allah says:

Do not forget your portion in this world (Q22:77).

1.4 Prospect of Arabic Schools

The prospect of Arabic schools in this modern time lies in their ability to integrate their system fully with western education. This will make them a solace and a place where the two forms of education are acquired with ease. This shift towards learning western education along with Islamic education is justifiable by a *Qa'idah* (ruling) of Shari'ah law which states that:

الحاجة تنزل منزلة الدورية

The need (for something) is to be placed in the place of exigency (Sa'di, 2002:42).

The interpretation of this *Qa'idah* is that when there is need for something it should be regarded as *Daruri* (a necessity) provided the needed thing is allowed in Islam which commands the Muslims to tap and benefit from the resources of this world, albeit in a moralized and God conscious way.

In a way to combine the two forms of education together, there are various methods by which Arabic schools may integrate western education into their system. These models are just modifications of the various ways by which Muslims in the world over and in South West Nigeria in particular have integrated western education into Islamic education and vice versa. The suggested models are analyzed as follows:

1. Partial Integration Model
2. Full Integration Model
3. Pairing Model

1.4.1 Partial Integration Model

This is a model that is borne out of existing integration in Arabic schools and Islamic model Nursery/Primary and Secondary schools. The point of modification is that more Arabic subjects are combined with western subjects up to basic nine levels (JSSIII). The two systems (Arabic and western) are later separated partially at senior classes whereby students would have choice either to learn western education extensively or Arabic education up to the standard. This model resembles the system of education being practised in some schools in Kuwait and some other Arab countries. It has the following features:

- a. The two systems are integrated up to basic nine level (JSSIII) and separated at senior secondary level.
- b. There would be four divisions (classes) at the senior level, namely: Science, Commercial, Arts and Arabic classes.
- c. It is to be operated in the morning and there would be no extension of time.
- d. Certain Arabic/Islamic subjects which are not core are to be either integrated (in the case of related ones) or removed while basic Arabic language subjects and Shari'ah foundation subjects are to be compulsorily taught.
- e. Certain Arabic/Islamic subjects as well as Mathematics and English are to be made compulsory for all classes.
- f. Certain western subjects are to be taught to students of Arabic class.

1.4.1.2 Merits of Partial Model

1. It affords students dual opportunities with ease, as the graduates would be able to understand both

Arabic and English languages.

2. It gives students of Science, Commercial and Arts a strong background in Islamic education.
3. It enhances patronage of people (Muslims and non-Muslims) as it resembles a typical conventional school. This provides enough resources to finance and standardize Arabic schools.
4. Both forms of education are learnt in the morning time without extension of closing time.
5. Arabic language is learnt in the morning and not in the evening period.

1.4.1.3 Demerits of the Model

1. Operation of the two educational systems at the same time and on the same premises may create rivalry, with either of the two systems gaining upper hand over the other and which may suppress it.
2. Arabic content in the curriculum of the lower classes (basic 1-9) may be too low to enable students speak Arabic language fluently.
3. It is a system that is most suitable in Arabic speaking environment where students still have opportunity of speaking and listening to Arabic language outside the four walls of the school.
4. It lowers the standard of Arabic language.
5. Since Arabic education is integrated with western subjects, it would deny the less privileged pupils who cannot afford the payment of private schools the opportunity of learning Arabic education.
6. Speaking of two official languages simultaneously to beginners who have not fully developed in either of the two will lead to language disorder as Arabic words may be mistakenly used in English expressions and vice versa. Bilingualism usually causes deficiency in proper understanding of a language.
7. Language is better understood by listening to its speakers and not just learning it in the classrooms only. This model does not give enough room or specified time to speak and listen to Arabic language in an extensive manner.

1.4.2 Full Integration Model

Earlier in the South West of Nigeria, some Arabic schools have introduced some western subjects into their curricula¹⁹. These subjects include English language, Economics, Government, Agric Science and Literature in English. These subjects are mere complements to qualify graduate of such Arabic schools to study Arabic/Islamic Studies in Nigerian Universities. This integration does not equip students to read courses in science and commercial disciplines. This will still force Muslims out of Arabic schools because of the necessity of the modern time to advance in science, technology and monetary related courses.

In order to solve this problem, full integration of the two systems is, therefore, suggested. Full Integration Model is a system whereby all necessary western subjects are integrated with Islamic subjects in the Arabic schools with extension of closing time. This resembles the practice of some private Islamic Nursery, Primary and Secondary schools but with shortage of many Arabic/*Shari'ah* courses.

1.4.2.1 Features of the Model

1. This model combines Arabic with western education in their full-fledged forms.
2. It combines the two systems together on the same premises.
3. Arabic and western subjects are mixed together and taught one after the other. For example, the first period: Qur'an, the second period: English language/Mathematics, the third period: *Fiqh/Nahw*, (Jurisprudence/Arabic Grammar) the fourth period: Social Studies/Government etc.
4. There is an extension of school closing time to 6.00 p.m. which has been the practice of many private schools but for the purpose of lesson.
5. It is to be operated from Monday to Friday.
6. It is to be operated termly and according to the Government calendar that is stipulated for schools.
7. Arabic subjects will have between 20-25 periods per week.

1.4.2.2 Merits of the Model

1. Since the practice of many Muslims in the South Western part of Nigeria is to combine Arabic education with western by attending the latter in the morning and the former in the afternoon/evening. This model reduces the stress and drudgery effect as the two systems are combined together on the same premises. It makes learning easier and less stressful.
2. It gives students dual opportunities as they would be sound in both Arabic and western education.
3. It is less capital intensive compare to establishing Arabic school separate from western education school. In this model, most of the facilities provided would be used by both systems, such as classrooms, halls, playing grounds etc. Teachers with dual education (Arabic and western) will also be useful to be earning a salary lesser than the salary of two persons.
4. It enhances patronage of people and provides enough resources to finance both Arabic and western education. Arabic schools will, therefore, be living a symbiotic life with western education.
5. Arabic subjects are not limited to evening time, but rather taught in the morning and evening.

1.4.2.3 Demerits of this Model

1. Operation of the two systems at the same time and on the same premises may be detrimental to either of the two systems as one may suppress and prevail over the other.
2. Two official languages (Arabic and English) are to be spoken simultaneously on school premises. This causes language disorder as students confuse same words not knowing whether it is Arabic or English and thereby use some Arabic words in English expression and vice versa.
3. It is too cumbersome and task for the beginners to stay long till the evening in the school.
4. The available periods for Arabic courses are not sufficient.
5. In a practical term, this kind of integration would be expensive and not every Muslim can afford the payment.

1.4.3 Pairing Integration Model

The practice of the Muslims in the South West is that they attend western school in the morning and return to Arabic school in the afternoon/evening. Pairing model is a system whereby Arabic education is to be operated separately from western education but on the same premises. Arabic subjects are to be taught together and separately from western subjects. This is the type of integration that is adopted in many places in the Northern part of the country. In order to reduce, prevent drudgery effect and amend some of the deficiencies that might arise from full integration model, pairing model is hereby suggested as a remedy.

1.4.3.1 Features of Pairing Model

1. From Monday to Wednesday, western education is to be operated in the morning while Arabic education is to be operated in the evening. On Thursday and Friday, western school is to be operated only in the morning. On Saturday and Sunday, Arabic school is to be operated in the morning only.
2. The two systems are operated at separate time but on the same premises. It is a system where the two forms of education are operated in their full fledged form.
3. Arabic school is to be operated twice in the morning and thrice in the evening with total periods of 29 per week.
4. The beginners are to stay till 3.00 p.m. while Basic 6-9 and Senior school are to stay till 6.00 p.m.
5. Arabic school makes use of Christian public holidays (e.g. good Friday, Easter Monday, Christmas and January 1st) to operate in the morning.

1.4.3.2 Merits of the Model

1. It makes learning easier and less stressful by combining the two forms of education together in a premise.
2. It avails students dual opportunities.
3. It is less capital intensive, as the materials and facilities provided for one could also be enjoyed by the other.
4. It allows students of public schools to attend and learn Arabic education.
5. It separates the two systems: morning for western education where English language is the language of communication and evening/Saturday and Sunday morning for pure Arabic language communication.
6. It enhances patronage of Muslim parents and non-Muslims since there is separation.
7. The western education aspect of this model is much more recognized by Government and society than full integration model.
8. It is the system of integration that is being practised in some parts of the North such as Jos, Kaduna and it has produced "bifocal" Muslim graduates.
9. This system is already in existence in the South West but on different premises, so it will be easier to introduce.

1.4.3 Demerits of Pairing Model

1. It keeps students busy for a long period of the day which may lead to drudgery effect in the evening classes.
2. It may create an inferiority complex against Arabic education as it is limited to evening time meaning that it is a second assignment.
3. It does not give at least a full day as a weekend holiday which will allow students to revise and do some cleanings.
4. The period allotted to Arabic education is too small compared to the periods allotted to western education.
5. It is a very complex system that requires the administrators to be much grounded in both forms of education.
6. It is too complex to be co-ordinate by just one principal, so it requires duplication of posts.
7. It is very expensive as it requires two sets of teachers.

1.5 Recommendations

Based on the outcome of this study, the following recommendations are made thus: The modern content in the

Arabic school curriculum is infinitesimal compared to what modern society requires. The modern subjects should therefore be added to the curriculum of Arabic schools to a substantial level that will make the Government and the society recognize Arabic schools. If this is done, people will patronize them to learn both worldly and religious knowledge.

Pairing model has been identified as the most suitable model for private Arabic schools. To prevent inferiority complex, some Arabic courses should be fixed into the morning period while some English (modern) subjects should also be fixed into evening time.

The introduction of any model at all should be gradual. It should start from the primary level (primary one) and continue with the succeeding set until the first set will rise to the final level. It should not be introduced to all levels at a start. This gradual introduction will give room for adjustment when need be, reduce errors of trials and also make financing more economical and bearable.

Enough recreational facilities should be provided so as to allow both teachers and students avoid drudgery effect in the evening classes. Teachers that could teach both Arabic and modern subjects should not be over burdened. Any teacher should not be fixed to teach more than six periods per day, maximum of four in the morning and two in the evening time.

1.6 Conclusion

This study has proved beyond reasonable doubt that Arabic schools are challenged by western education. It also proved that the solution and the way to face the challenge are to integrate western education with Arabic education. In surveying the Muslim perception on the integration, students of Arabic schools wanted to learn western education alongside Arabic education.

The three models were synthesized from various practices of integration from both local and international policies. They are: partial, full and pairing integration models which were welcome by all but in choosing the best, full integration was chosen and seconded with pairing integration model. The basis for the choice made by majority of Muslims has been religious and standard factor. This means that Arabic education should be learnt to enhance religious standard. These two factors put together now imply that neither of the two languages should be limited to classroom alone. In order to prevent the problem of bilingualism that is likely to occur as a result of exposing learners (especially the beginners) to two languages at a time, the time of the day for speaking either of the two languages as a home language should be separated which is tantamount to choosing Pairing model.

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