

Arab Linguistic Security in the Era of Globalization

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Abstract

This study examines the impact of globalization on the Arabic language amid the growing dominance of foreign languages and the challenges this poses to linguistic and cultural identity. Adopting an analytical approach, the study highlights the need to strengthen linguistic security to counter systematic language erosion and the decline in the official and scientific use of Arabic. The findings underscore the importance of strengthening legislative protection and adopting Arabization, thereby contributing to the preservation of the status and functions of the Arabic language.

Keywords: Globalization, foreign languages, Arabic, linguistic security.

اللغة العربية والعولمة بين تحديات الواقع وضرورة الأمن اللغوي

ملخص

تعالج الدراسة أثر العولمة على اللغة العربية في ظل تصاعد هيمنة اللغات الأجنبية وما تفرضه من تحديات على الهوية اللغوية والثقافية. وباعتماد المنهج التحليلي، تبرز الدراسة ضرورة تعزيز الأمن اللغوي لمواجهة الاندثار المنهجي، وتراجع الاستعمال الرسمي والعلمي للغة العربية. وتخلص النتائج إلى أهمية تفعيل الحماية التشريعية واعتماد التعريب، بما يسهم في الحفاظ على مكانة العربية ووظائفها.

الكلمات المفتاحية: عولمة، لغات أجنبية، لغة عربية، أمن لغوي.

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Introduction:

Globalization is a lived reality destined to persist; no nation can remain isolated from it or simply can reject it. It has forced itself onto the international stage and subsequently into the Arab world—particularly impacting developing nations—across various sectors. It represents one of the most critical contemporary challenges facing the Arab and Islamic world, primarily because its danger lies in its profound impact on culture and identity, specifically the Arab-Islamic culture. Given that language is a vital human element and a mirror reflecting people's civilization, the Arabic language has been significantly affected by linguistic and cultural globalization, both in terms of its status among its speakers and its communicative function, as well as in terms of changes to its structure and meaning.

With the intensification of this phenomenon, discourse on "linguistic security" has increased as national identities retreat amid doubts surrounding national languages. Cultural hegemony grows through the languages of both old and new colonialism. Today, we witness an alarming spread of foreign loanwords at the expense of Arabic, the substitution of Arabic with foreign languages in administration and storefronts, and planned attempts to displace Arabic from daily life, media, and even education. Scientific subjects, research, and studies are increasingly written from the left to the right in foreign languages, and most distressingly, various sciences are taught in foreign languages. Is this not cultural invasion under a different mask?

The dominance of foreign languages in our homelands constitutes a new form of cultural control, effectively forcing the Arab nations to think like foreign nations. This has reversed the progress of national languages, including Arabic. It is the duty of its speakers to exert every effort to protect their language—which God favored as the language of the Holy Quran—and to shield it from the dangers of the present era. This protection can only be achieved through what is known as "Linguistic Security".

To confront this current reality of globalized linguistic bottlenecks, we must ask: To what extent has globalization affected the Arabic language? How can we face its dangers? And what strategies can ensure linguistic security? This research paper answers these questions by providing a realistic view of the current state of Arabic in both its standard and general usage. It examines the impact of globalization on the language status and its corpus (including grammar, lexicon, and writing styles). Furthermore, we analyze the necessity of linguistic security in Arab society to preserve Arabic as a national language linked to an eternal past and an ancient Islamic history. We then categorize the obstacles to this security and outline the mechanisms required to realize the "Linguistic Security Project".

The study aims to achieve the following objectives:

- **Examining the reality of Arabic:** Assessing the globalized impact on its status and corpus, noting that globalization targets language specifically due to its ties to identity and acculturation.
- **Highlighting the necessity of Linguistic Security:** Identifying its obstacles and the challenges facing Arab linguistic policies, asserting that the first step is comprehensive Arabization.
- **Providing proposals and recommendations:** Based on study results, addressing what the Arabic language requires in an era where its speakers have neglected their responsibility and linguistic policies have failed to draw a roadmap for this noble civilizational project.

1- Globalization and its Cultural and Linguistic Impacts:**1-1- Globalization:**

The current era is defined as the age of globalization and the revolution of information and communication technology. It is an era of openness toward diverse cultures and religions, following the rapid development of communication tools that have bridged distances and collapsed spatial boundaries. This intellectual cross-pollination is primarily driven by the concept of globalization, which developed nations have championed and worked to establish



according to precise—and simultaneously hazardous—plans, particularly concerning vulnerable populations.

Etymologically, the Arabic term *Awlama* is derived from *Alam* (World). It is a translation of the English word **Globalization**, derived from **Globe**, meaning the Earth. Conceptually, globalization is a Western term signifying the unification of the world, disregarding borders, religions, or nationalities (Abd Rabbo, 2001: 30). It attempts to reshape the world as a single entity, sweeping through all spheres of life (economic, political, social, cultural, and linguistic). The very term "Globalization" was coined to encompass the world and control its trajectories and orientations, ultimately promoting a Monolithism of religion, language, and even thought.

Globalization is "a new world order based on the electronic mind and the information revolution, which relies on data and unlimited technical innovation without regard for existing systems, civilizations, cultures, values, or geographical and political boundaries" (bin Sahu, 1998: 14). Its effects and mechanisms are not limited to the material dimensions of human life; they have also invaded the realm of consciousness. The speed at which information is introduced and replaced has become alarming, affecting both daily life and social phenomena. This rapid and complex process has resulted in an escalating sense of psychological and social alienation, with its most significant impact reflected in the linguistic field.

1-2- Cultural and Linguistic Globalization:

Language serves as the vessel for thought and civilizations, and the primary vehicle for the cultures of nations and peoples. Furthermore, the diversity of languages and cultures represents human wealth—a treasure worth preserving to achieve life's broader goals. However, the troubling aspect of globalization is the rise of a global **monoculture**. Cultural and linguistic globalization ignore diversity, striving to bridge cultures by imposing a single dominant language upon the entire world: **English**.

This hegemony marginalizes other languages, preventing them from fully performing their communicative roles among their native speakers. The **Arabic language** is among those facing the threats and challenges of globalization. These pressures are exerted through media and networks of public communication, which work diligently to dictate how people dress, eat, and live, as well as to shape their cognitive and intellectual patterns. This process attempts to strip the majority of humanity of their cultural identity and their ability to shape their own destinies within this global order.

Therefore, while globalization can be acknowledged as a reality, it must be approached with extreme caution, particularly regarding its broad-spectrum media levels. Culture—and by extension, language—is a core part of its comprehensive agenda. This is because "any language on Earth is a mirror reflecting all aspects of life and human activity within its society" (Bishr, 1999: 31). Language is its most potent instrument; we recognize that English is the primary competitor to Arabic nationalism and its humanitarian essence as the language of Islamic legislation, which spans the vast reaches of the Muslim world. Today, Arabic is in dire need of those who recognize the hidden dangers of the globalizing tide.

2- The Arabic Language and the Necessity of Linguistic Security in Confronting the Globalizing Tide:

2-1- Linguistic Security:

A. Etymological Definition:

Etymologically, Security (*Amn*) is derived from the root A-M-N, which encompasses meanings of safety (*Aman*) and trustworthiness (*Amana*). To be "secure" (*Amint*) is to be in a state of safety (*Amin*), and to "secure" others is to provide them with protection (*Amn/Aman*). Security is the antithesis of fear, trustworthiness is the opposite of betrayal, and faith (*Iman*) is the opposite of disbelief. Furthermore, faith—in the sense of belief (*Tasdiq*)—is the opposite of falsehood. In the Holy Qur'an, it is stated: "And [He] secured them from fear." Thus, security is the direct contrast to fear. Ibn Manzur notes that one is "secure" (*Amana*) when they attain safety (*Aman*); such a person is characterized by peace and security (Ibn Manzur, 2001: 123).



The blessing of security and stability is among the greatest favors a human can achieve. It allows an individual to feel secure first in his religion, then in his life, wealth, children, and honor—indeed, in everything that surrounds him. This state is only attainable through faith and the avoidance of transgression, as security (*Amn*) is linguistically and conceptually intertwined with faith (*Iman*) and trustworthiness (*Amana*). Almighty Allah says: *"They who believe and do not mix their belief with injustice—those will have security, and they are [rightly] guided"* [Surah Al-An'am: 82].

B. Idiomatic Definition:

Most nations and peoples strive to provide security across various fields of life; consequently, interest in **Linguistic Security** has surged in our current era—the era of globalization—due to the risks it poses to our language. This has prompted stakeholders to examine the linguistic issue with gravity, as linguistic security is "no less significant than our water, food, or military security. As the saying states: "if you secure your tongue, you secure your borders and surroundings." Conversely, if your tongue becomes foreignized, then foreigners will enter your home by virtue of power and law, given that their language is being circulated in your environment, granting them the right to frequent your domain and impose certain realities" (Belaid, 2012: 7). We have come to be in dire need of securing our language just as we need economic and political security; it is this security that restores its activity and vitality to its former glory. For developed nations, language is the path to hegemony and the gateway through which ambitions enter to exert influence—primarily cultural and intellectual—over developing peoples.

2-2- Challenges to Linguistic Security in the Arab World:

It is deeply regrettable that we are witnessing a significant deterioration regarding the linguistic issue in our current era. This is a result of globalization, which has invaded the entire world, disguised in the beautiful attire of "openness to the Other". Behind this facade, it aims to erase the Arabic language as well as Arab-Islamic culture, and to implant foreign culture by spreading its language, which negatively affects Arab societies and peoples. This makes the achievement of linguistic security in our Arab countries threatened by its dire consequences, the most prominent of which include:

A- Weakness in the Utilization of Arabic:

The Arabic language suffers from significant marginalization within its own society. It is no longer practiced effectively within the family or the general environment; we now see young children, during their critical stages of early language acquisition, are exposed to foreign languages more than their native **mother tongue**. Furthermore, Modern **Standard Language** (Arabic) is not treated as a primary vehicle of science in practical application, and its curricula undergo no development except in superficial matters. Adding to this is the failure to prioritize Arabic amidst the English/French influx and a "civilizational blindness" that has left Arabs infatuated with foreign languages. Consequently, Arab society lives in a state of alienation across all spheres of life, particularly the linguistic one. It is a profound shame for "an Arab nation that affirms the official and **national** status of Arabic in its constitution, yet operates in foreign languages" (Abd Rabbo, 2001: 8) —a nation whose laws remain nothing more than ink on paper.

B- The Dominance of Foreign Languages:

This phenomenon is prevalent across all Arab countries: "In the Arab Maghreb, French erodes the foundation; in the Mashriq, English is entrenched in the teaching of sciences; and in the Gulf States, Arabic commits suicide every day" (Abd Rabbo, 2001: 10). We find that the language of the colonizer is often preferred, holding a prestigious position within the machinery of the state. Despite what is stipulated in constitutions, charters, and various legislative texts regarding the status of the official language, the implementation of these laws is indefinitely postponed. This has left our nation in a state of backwardness and continuous decline. Indeed, "a knowledge society is one capable of achieving human development by creating,



disseminating, and utilizing new knowledge; none of this can be achieved without the national language, taking pride in it, and using it to teach the sciences" (Belaid, 2012: 8).

Focusing on the national language and working toward its promotion enables high growth, as the progress of nations is measured by their knowledge, skills, and the extent to which they utilize their national language. There can be no progress for Arabs without the use of the Arabic language. Linguistic harmony, especially in multilingual societies, is the ideal path to development. We must agree that language is a pillar no less important than economic factors in driving growth and evolution, whereas linguistic fragmentation only breeds chaos and division.

C- Poor Performance of the Language of Instruction:

The crisis of bilingualism is most acute within the language of instruction. Indeed, the dominance of foreign languages in schools and universities has meant that "education in our Arab countries has failed to form a knowledge society. This is due to the language used across all disciplines, as scientific research is not conducted in Arabic; and no nation has ever progressed using a language other than its official **standard language**" (al-Masdi, 2014: 12). Educating the children of Arabs and Muslims in a foreign language rather than their **national language** draws them toward the West, thereby threatening our linguistic security and cultural values. We see this clearly in Arab society; in Algeria, for example, scientific disciplines are taught in French. This has led to a decline in students' academic and cognitive levels, as an individual can only truly innovate and produce knowledge when they achieve complete mastery over their institutional **standard language**, which aligns with their cultural identity. Conversely, in Syria, where medicine and other scientific specialties are successfully taught in Modern **Standard Arabic**, graduates have proven their superiority because they learned in their formal **national language** and achieved a profound grasp of the material without experiencing linguistic alienation.

D- Linguistic Hybridization:

Linguistic hybridization is a new reality that imposes the use of local dialects by mixing them with foreign languages or Standard Arabic—a phenomenon some refer to as "Aransy" (Arabic-French) or "Arabizi" (Arabic-English). We see this now on social media through the writing of SMS messages using Latin characters, as well as the use of the Internet in foreign languages rather than Arabic. Users have taken to writing Arabic words with foreign letters, assigning numbers to represent Arabic sounds that do not exist in other languages (for example, using the number '7' for the letter *Haa* [ح]). Hybridization can also occur by blending local dialects, Standard Arabic, and foreign terms, which is a form of linguistic fragmentation.

We are currently experiencing this hybridization on certain Arab channels, especially the newer satellite networks. All of this stems from an inferiority complex held by those ignorant of the Arabic language. "Arabs will regret nothing as much as they may one day regret failing to answer the call of their language, which has been crying out to them for decades: 'Rescue me.' It whispered to them during the days of colonialism, then, shouted when its clouds cleared, and it continues to complain and plead for help. Two matters have intensified the awareness of the Arabic language predicament and prompted some elites—here and there—to raise cries of alarm: the phenomenon of ready-made accusations that have persisted in distraction to the point of deception" (Belaid., Qasimi and al, 2012: 73). This is an extremely grave matter that will inevitably inflict linguistic damage upon our formal language and lead to the demolition of Arabic internal structures.

E- The Linguistic Decline in Modern Media:

Media are considered the "Fourth Estate" due to its command over tools of guidance and influence. In our view, it is actually the primary power in terms of mobilization, as it possesses the ability to direct other authorities; indeed, it surpasses them in impact, especially in an era where media platforms are expanding and diversifying. With the advent of **Facebook, X (formerly Twitter), YouTube, Remote Call Services, Quick Remote**, and others, these



platforms have gained a vast audience of young people who use them incessantly. Consequently, this demographic has begun to view the Arabic language with contempt and belittlement, living a bitter reality dominated by indifference.

From this perspective, we are facing a crisis of misjudgment toward the Arabic language. The catastrophe lies in the justification used: that Arabic is a language incapable of accommodating the requirements of modern life and technology, often labeling it as "backward." However, the greatest flaw lies with the speakers themselves. Thinking in this manner is, in itself, a sign of intellectual backwardness, regression, and self-destruction. It can be asserted that the deficiency is not in the language, but in its users who find it easy to submit to dependency and, consequently, detach themselves from their own culture in favor of Western culture. This leads to a distancing from national or ethnic identity. Regrettably, this is what we observe in Arab countries, where many live in a state of denial and betrayal of their language, driven by an infatuation with the language of the West.

3- Strategies and Mechanisms for Achieving Linguistic Security in the Arab World:

Based on the aforementioned, it is concluded that it is the duty of the stakeholders of the Arabic language to galvanize their efforts and do everything within their power to provide the conditions for success. They must offer pathways to emerge from the linguistic crisis to achieve meaningful change. Among the most prominent strategies that must be adopted to achieve linguistic security are the following:

3-1- Unified Linguistic Policy:

Language has become the most vital pillar of the modern state. The prevailing linguistic confusion within the Arab world and the chaotic usage of language—particularly in the critical domains of education and pedagogy, followed by print, audio, and visual media—mandate a resolute stance from linguists, intellectuals, and diverse institutions. There must be a collective awareness of the terrifying danger sweeping across our homeland and our tongues. Since the last century, successive schemes have aimed at occupying our lands, controlling our thoughts, and influencing our emotions, ultimately transforming us into economic, cultural, and scientific consumer markets that receive without initiating and consume without producing.

The discourse surrounding a **unified linguistic policy** and **language planning** has become prominent in conferences and seminars held across the Arab world, resulting in recommendations and resolutions regarding the Arabization of education. The objective is to employ Arabic in public life, communication media, universities, and institutes. However, these resolutions have lacked sufficient mechanisms and genuine commitment for their implementation, primarily due to the absence of comprehensive language planning and the lack of executive tools.

Language planning should be conducted under the auspices of the Arab League and its affiliated bodies, supported by linguistic institutions and universities. Furthermore, it must be comprehensive rather than fragmentary, spanning all stages of education, the various sectors of the media, administrative apparatuses, higher education, and unions of writers, teachers, and professional syndicates. A unified linguistic policy and strategic planning across the Arab world remain the ultimate objective.

As for language planning, its intended purpose cannot be fulfilled unless linguistic reform efforts proceed in parallel across all facets of scientific, literary, and daily life. This includes all spheres of practice: publishing houses, classrooms, the home, the marketplace, and official government offices. Above all, it must involve governing institutions, for **"the political decision is the decisive factor in the linguistic issue; it is through this decision that linguistic security is achieved"** (S. Belaid, 2010: 42).

In calling for language planning to disseminate sound Arabic among its speakers, we do not intend to oppose the learning of foreign languages. However, a distinction must be made from the outset between *learning* a foreign language—which is both necessary and important—and *instruction throughout* a foreign language, which is rejected by developed nations. This



distinction is often neglected by linguistic policies in their strategic planning across various regions. While an Arab intellectual's proficiency in one or more living languages has become highly significant in an era of rapid scientific and literary advancement, our goal remains the preservation of the unity and eloquence of Arabic among its speakers, as it is the language of faith and a vast civilization. We must work toward its development through modern, civilizational means.

3-2- The Arabization of Education:

Throughout history, Arabic has proven its capacity to assimilate change and innovation. In the modern era, the most compelling evidence lies in the instruction of medicine, chemistry, modern mathematics, physics, geology, atomic sciences, and space sciences within Syrian universities and military colleges. All of this has been—and continues to be—conducted in pure Arabic without diminishing the caliber of specialists in these fields compared to those in other Arab universities who studied in English, French, German, or any other language deemed capable of accommodating the modern age. It is a definitive fact that the mother tongue enhances comprehension rates and solidifies conceptual foundations in the minds of learners—a significance that only increases as educational material becomes more voluminous and complex.

Scientific experiments have demonstrated that teaching sciences in the national language is more beneficial than instruction in a foreign tongue. Arabic is not deficient in its ability to encompass modern sciences and civilization; rather, it is its speakers who have lagged in progress. Furthermore, as a child requires holistic care, it is among their fundamental rights to study and be immersed in their native language naturally during their formative years. It is an obligation of individuals, families, and the state to ensure a child attains linguistic proficiency in their own language before introducing foreign languages. This is precisely what developed nations strive to achieve within their educational systems, avoiding the pitfalls of linguistic alienation—a safeguard that the state is responsible for providing.

Moreover, scientific research is one of the most vital fields that grant a nation security; a nation's strength is derived from the practical application of science. The only way to maintain national strength and ensure the continuous prosperity of our people is through scientific outcomes, for nations do not flourish except through the application of knowledge. If we intend to establish our country on a secure foundation, guarantee its future prosperity, and elevate it to the level of developed nations, the best course of action is to expand our knowledge base and lose no time in the development of scientific research.

3-3- Comprehensive Arabization and the Universalization of the Arabic Language:

In addition to the Arabization of education, administration, and media, there exists a second dimension of Arabization. We do not claim this to be an absolute universalization of Modern Standard Arabic (MSA) in daily spontaneous speech—an objective that is nearly impossible due to the inherent **diglossia** characterizing the relationship between normative Arabic and its regional dialects across the Arab world. Rather, Arabization in this context refers to the abandonment of foreign languages when there is no pedagogical or practical necessity. Adopting the dialect of the "Other" is not a sign of civilization, sophistication, or culture, particularly given the divergent religious and historical ideologies, and in light of the "globalization war" and its strategic designs to dismantle Arabic. As noted: "**Preserving Arabic is synonymous with preserving identity, belonging, and distinction**" (Dawoud, 2001: 30).

Furthermore, the Arabic language remains one of the most robust pillars of nationhood and a safe haven for safeguarding identity. This holds true not only for Algeria, which endured the calamities of colonialism, but for all Arab nations. Consequently, specialists—including linguists, sociologists, and philosophers—have called for its refinement and prioritization. Among the prominent figures who championed this cause are the thinker **Malek Bennabi**, the linguist **Abderrahmane Hadj-Salah**, and **Dr. Saleh Belaid**, among others. Similarly, the



intellectual **Abdallah Cheriet**, a pioneer of reformist writing and the Algerian literary renaissance, alerts us to the value of preservation through Arabization, stating: **"Language necessitates a society, and a society necessitates a language; each lives through the other, feeds upon it, interacts with it, and derives from it the strength to survive and evolve"** (Cheriet, 1981: 153). This underscores the organic interdependence between language and society.

While theories of **Language Planning** emphasize the role of popular will in achieving linguistic security, the thought of **Ibn Khaldun** invites us to contemplate the impact of a society's belief in its linguistic cause. He posited that the dominance of a language stems from the dominance of its people. Building on this specific premise, Abdallah Cheriet calls for transcending theoretical frameworks to manifest the Arabic language in our cultural and linguistic behaviors. He warns against a superficial pride, noting: **"Our eagerness to use and revive Arabic is confined to theoretical boasting and does not extend to scientific audacity"** (Cheriet, 2008: 656). Is there, then, a practical path to restore the luster, glory, and pride of Arabic among its people? Even if our economic and developmental delays dampen this ambition, its status and legislative and historical functions should justify the pursuit—for it is, after all, the language of the Holy Qur'an and the vehicle of Arab nationalism.

3-4- Strategic Primacy of Media Language:

In our contemporary reality, the Arabic language requires activation and mobilization according to a modern strategy that leverages social media platforms. These platforms should serve as promotional tools that utilize a sophisticated and eloquent linguistic style, establishing pillars of rational communication within a diverse linguistic structure tailored to the requirements of each medium. Furthermore, the media must act as a missionary pulpit for the language. Planning efforts in many countries have proven that the media is the primary guide, advocate, and herald for linguistic reform. It also serves as a role model; when the public is presented with a specific language level via media, it works to uphold this trust and preserve this responsibility. This is especially pertinent given that Arabic possesses a rhetorical dimension that provides journalists and media professionals with a rich resource for creating excitement, suspense, and profound impact on recipients of media content on a vast scale.

The importance of the media in the fields of planning, foundation, and advocacy for linguistic causes stems from its clear and active influence, as demonstrated by the late Dr. Abderrahmane Hadj-Salah. In his view, the media exerts a tremendous influence on language; therefore, it must be harnessed in the process of reformative intervention. This is particularly crucial since planning and reform are interactive processes that require collective participation. The question remains: will the Arabic language find these media and political platforms today as spaces for its rescue? (Hadj-Salah, 2007: 98).

Conclusion: Results and suggestions

A nation lives through its language; the growth of a language inevitably signifies the growth of its people. If we examine the status of the Arabic language in this era of globalization compared to other languages, we find ourselves in a critical position and a state of significant decline. Like any natural language, Arabic is subject to evolution or extinction based on the extent to which its speakers utilize it in scientific research and innovation, for the vitality of a language is sustained through usage. Furthermore, **linguistic security** is intrinsically linked to knowledge. We must develop ourselves and transition from being mere consumers of knowledge to its active producers.

The alarm has been sounded: it is imperative to utilize the Arabic language in scientific research. The time has come to restore the prestige of our language and redirect its trajectory toward global advancement. This transformation begins first with the speakers of Arabic and secondly with the state, through the issuance of strict legislation to protect the language within society. The French, for example, emphasize on the fact that identity is manifested through will and purpose; their language has been preserved by enthusiasm and protected by laws. By



respecting and implementing such laws, we can achieve security for the Arabic language, keep pace with the age of globalization, and participate in scientific and technological progress rather than remaining in a state of dependency. We must learn from foreign nations' pride in and adherence to their native tongues.

Study Findings:

- **Globalization** is an undeniable reality that influences us regardless of our stance toward it.
- Foreign languages have dominated most spheres of life in Arab countries, leading to a shift in Arab culture in line with the objectives of **linguistic globalization**.
- Achieving linguistic security for Arabic is impossible as long as its speakers marginalize it or view it through a lens of inferiority; the weakness of a language is a reflection of the weakness of its people.
- There is no such thing as an inherently "advanced" or "backward" language; there are only advanced peoples who developed their languages and backward peoples who remained stagnant, causing their languages to appear stagnant.
- Foreign languages maintain a hegemony over the fields of education, scientific research, and various forms of media.
- There is a notable absence of state intervention in issuing binding decisions or strict laws to protect and preserve the Arabic language within Arab societies.

Recommendations:

Based on these findings, we propose the following recommendations:

- **Scientific Production:** The necessity of utilizing the Arabic language as the primary vehicle for producing scientific knowledge.
- **Educational Investment:** Arab states must invest in improving educational performance in Arabic while abandoning the hegemony of foreign languages.
- **Pedagogical Reform:** Representing the Arabic language to learners through new frameworks that bridge the gap between the language and the learners' minds and hearts.
- **Institutional Activation:** Empowering Arab linguistic academies and institutions to swiftly address phenomena that hinder the expressive and scientific functions of Arabic.
- **Knowledge Economy:** Focusing on universities and scientific research to ensure the production of knowledge in the Arabic language.
- **Childhood Development:** Prioritizing the child's linguistic foundation by reinforcing the mother tongue during foundational stages and delaying foreign language instruction until the mechanisms of the native language are mastered.
- **Media Mobilization:** Directing media outlets to dedicate cultural programs and seminars to the promotion and advancement of Arabic.
- **Conceptual Shift:** Implementing a radical change in how linguistic development is perceived and establishing the formal foundations for this evolution.
- **Political Decisiveness:** The necessity of issuing a binding decree for **comprehensive Arabization** with a clearly defined timeline for completion.

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