

Cause-Manifestations and Ways of Overcoming the Arabic Language Crisis

Sarmad Muhammad Bakr, and Merfad Muhammad Bakr

¹ College of Medicine, University of Karbala, Karbala, Iraq

² Central Library University of Karbala, Karbala, Iraq

Corresponding e-mail haidermohamed561@gmail.com

ABSTRACT

The Arabic culture and language have become a source of fascination and interest for many people, with some considering Arabic to be the world's most beautiful language. Islamic civilization has spread across the globe and is now a part of every culture. Even though spoken Arabic is made up of various Arabic dialects, Moroccan Arabic is distinctive from Egyptian Arabic, and Syrian Arabic is distinctive from Arabic spoken in Qatar or Iraq. With the increasing demand for studying Arabic for religious, cultural, and touristic purposes, we notice that the French language is still extensively spoken in Arabic countries like Morocco. This study investigates the trends that contributed to the decline of Arabic in favor of French. A variety of factors have been identified as contributing to this problem. This study tries to summarize the difficulties with the Arabic language and anti-Arabic groups and offer realistic options for resolving the situation before it is too late.

INTRODUCTION:

Arabic has been the language of religion, worship, heritage, civilization, and culture for many centuries. Arabic has experienced many crises and challenges in making it the official language of countries, society, knowledge, and science at all levels

1- An expatriate and westernized elite disaster doesn't believe in anything national:

Moroccan thinker Mohamed al-Taulabi says that Arabic is facing a class of influential intellectuals who openly argue for the need to keep the top positions of the language in possession of the French Language and replace Arabic with local dialects (slang).

(Is this elite's linguistic awareness progressive or backdated in historical terms? Is it a basic law that applies to every civilization, language and nation, or is it a distinctive phenomenon for European language growth, throughout history notably the European one? and does nationalism and birth originate in the history of cultures with the unifying normative language?) Our country's cultural elite has not helped to make Arabic the national language; Arabic is the language of the senior jobs, as it is in all civilized countries around the world, including France, to which they are attached and consider their ideal, and most of these intellectuals belong to its culture and language. The Arab educated elite is not interested in the future of the Arabic language, because they speak foreign languages. The class did not realize the size of the linguistic problem and its strategic importance to all developed nations or those wishing to advance, progress and development, writes Al-Shamsi. (2).

2- The inconsistencies in Arab countries' policy in dealing with the linguistic problem:

The problem is not with Arabic as a language but with the language and education policies implemented by the Arabic countries, by Dr Salahbosrif (3), which are in many cases marked by improvisation, randomness and contradiction as they were not able to substantially and necessarily address the linguistic problem in different countries, the

linguistic problem, which is vital and critical for independence and

progress in all civilized countries and nations, did not give the required significance. Morocco for example, often takes solitary and isolated judgments without the participation of specialists, persons or experts outside a civilized, historical context of society, which finally leads to a failure of all educational, linguistic and cultural policies. nevertheless, the lived reality contradicts all of the government's decisions and laws, notwithstanding their weakness and little impact, because what the country declares as initiatives and decisions, as well as the laws it enacts in the language issue, have little impact on reality, so what we see in terms of practices and actions contradicts and goes completely against what is approved by law, resulting in a weakening of the Arabic language as the country's official language at all levels, a reduction in its effectiveness, presence, impact and a disruption of language learning and teaching curricula and programs (4). One of the manifestation contradictions between the policy of the Moroccan State towards the Arabic language, for example, is that since its first constitution after independence Arabic was made an official language of the country, while simultaneously making French the language of administration, higher education, the media and the economy; this explains its inaction and unjustified delay in establishing linguistic institutions capable of Protection, development and growing of the Arabic Language. It is an odd and fatal tragedy that the last Arabic Language Conference was held in Hebrew Israel in Haifa in 2009, rather than in Morocco, an Arab Islamic country that chose Arabic as its official language decades ago. As if our country had forgotten or overlooked its historical and civilized role in the expansion of the Arabic language, culture and sciences throughout Africa and Europe. Although the Royal Committee for the Reform of the Education and Training System approved the establishment of the Mohammed VI Academy of the Arabic Language in June 1999 in the so-called "National Charter for Education and Training," and the Council of Government, Ministers, Houses of Parliament, and Councilors ratified its Regulatory Act, which was published in the Official Gazette on 17 June 2003. the intentional and unjustified stalling has contributed significantly to aggravating language suffering and deterioration in society, public life, national institutions, education and scientific research. The Moroccan country's linguistic, educational and cultural policy on the Arabic Language is reflected in officials' fluctuation on how to apply the language choices established by the National Charter for Education and Training to their constraints, as well as the delay in establishing the Mohammed VI Academy of the Arabic Language for more than 12 years ago. At the same time, the Royal Institute for Amazigh Culture was founded with broad powers and a large budget, implying that Arabic is the country's first official language, which is expected to be preserved constitutionally, legally and socially. It is still under the thumb of a powerful and prominent Francophone political, economic and linguistic lobby, which is preventing the accomplishment of any of the demands and rights that are fundamental to the official language in countries around the world. Furthermore, it is a withdrawal from the university's concept of balanced and organized multilingualism, as well as the diversification of educational languages. A new discourse has emerged, speaking of a mosaic linguistic identity and an undefined linguistic multiplicity, in which the French language has become the unified language of communication, teaching, and dealing in public administrations and institutions, as well as a desire to get back to the Charter's previous linguistic positions and policies (6). A movement that adopts the demand to dialecting and the use of vernacular in education, as it developed.

3- The methodical removal of Arabic from government institutions, as well as the public and private sectors:

The Arabic language in its countries, and the governing and influential classes, has various issues and obstacles that prevent it from growing and thriving. The exclusion of use in essential areas and sectors, and public and business sectors is the most important of these. Dr Abdul-Ali Al-Wadgiri had said: (How can we hope to promote, develop, disseminate and flourish the Arabic language if we are unwilling to use it on the basics in administrative, business and public affairs, and have refused to discuss its use in education, the technical, the scientific and the industrial sphere). The Arabic language condition is inconvenient. It is threatened in its existence and survival as a result of the gradual erosion of its functions in society, the depletion of its symbolic, qualitative and functional strengths, and the gradual loss of its historical, civilizational, cultural, scientific and communicative sites in favor of foreign languages, especially the French Language and local vernaculars, as it is no longer the Language of economic, social, political and scientific opportunities in the Arab environment in general and in Morocco in particular). This truth is summarized by Dr. Muhammad Al-Awraghi... It's not heard in verbal communication, which is growing in French... its labor market share is declining, and social levels are poor (10). Arabic has not been used in her home nation to generalize all areas, disciplines and sciences in schools or universities, and there has been no opportunity to communicate and to discuss in public institutions and in the public domains. This really is the outcome and manifestation of the systemic exclusion and marginalization strategy of political, administrative media and cultural directors, most of whom are linked to the dominant Francophone lobby (1).

4- The lack of a national policy for developing and promoting the Arabic language as the country's first national language:

Many issues that are undoubtedly objective and related to the environment in which it lives, the state of the country, the civilization and culture in which it exists, as well as the amount of care, protection, and attention it receives in its cultural, social, and scientific fields, and as all indicators confirm weak care to the point of neglect, have an impact on the Arabic language. Especially given the fact that it has been the country's national and official language since independence, and even after the constitution guaranteeing it the rights of existence, use, care, legal protection, and development, by enacting laws and making decisions that ensure its presence and use it in varying ways, particularly in education at all levels and specializations. The French model in the field of language policy appears to be worth mentioning, as it enacted the Toubon law in 1994 to protect the French language from competition with other languages in France, particularly the English language, a law that mandates the use of the French language in all French public and private institutions under violation of financial and prison penalties. As for the other side of the Arabic issue it is subjectively linked to the Arabic as a language and these are the problems that it shares with other languages such as the term problem; the issue of expanding the general lexicon, the problem of articulation and the problem of importing and computing, these issues can only be addressed via the exchange of efforts of all parties and experts. Also, take advantage of recent scientific and technological advancements in the field of general linguistics (12). But this did not happen, because the Arabic Language continues to suffer from neglect and marginalization, as well as a lack of care and protection, and was left alone to resist the spread of foreign languages, particularly the French Language, while the neglect and marginalization of its people is a different matter. As it seems that human civilization has turned the page, and the Arabic Language is suffering from several problems that have made it in a position of inability to keep pace with the tremendous scientific, technical and civilized development, especially since the prevailing Western

civilization and its languages are in a tremendous and continuous development, throwing the world every day with a huge torrent of concepts and terms (13). What complicates and exacerbates the situation is that Arab countries do not pay enough attention to their Arabic language, despite it being their original, official, historically, religious, and civilized language, and even through it being the language of social communication, economic and political integration, literary and artistic expression. (1). all of this did not intercede to it with decision-makers, rulers, governments and countries to take even part of its right in care, attention, development and Protection, as in all languages of the world.

According to Abdul-Qader Al-Fassi Al-Fihri, among signs of the Arabian language dilemma (15).

The necessity for updated dictionaries and a wide range of resources and goals.

- a modern rule book requirement.
- structure or shaping need.
- the necessity for attractive techniques of education.
- The absence of professionally translated scientific literature.
- Scientific terminology shortcomings and problems.
- Language institution weakness
- Little funding in language projects
- Language imbalance and educational, cultural, economic and development cost is managed in the lack of sufficient political administration.
- The country's failure to protect the Arabic Language as an official language.
- The failure of civil society to protect the Arabic Language, from the dominance of foreign languages especially the French Language.
- poor coordination and cooperation between institutions of language.

5- Language conflicts and anti-Arabic sentiment:

Since the colonial days, linguistic battles in the Arab countries, including ours, are ongoing. Rather, with the passing of days and years, it gets stronger. What colonialism failed to achieve in the exclusion and marginalization of the Arabic language during its occupation of Arab countries by power of steel and flames was achieved during and after independence through the use of foreign languages as primary languages in schools and universities, particularly English in the East and French in North Africa. Private and public institutes, particularly those that attract children from the upper and middle classes, guarantee jobs, roles, and powerful positions, to the point where some social classes' parents and families are asked to speak with their children in a foreign language at home to assure what they have learned (16) while The Arabic language is used at the bottom of the social, economic, and educational levels. Since the colonization of Arab and Islamic countries by the West, the Arabic language has faced competition and battles against the colonizer's languages, as well as the effect of these languages to it.

What's more worrisome is the fact it was left to evolve in a spontaneous, random, and chaotic manner without guidance, planning, or interference beyond these countries' political independence, making it difficult to anticipate its future.

Whereas the circumstance demanded scientific linguistic planning, in which the necessary resources are available to ensure the development and growth of the Arabic language, as well as the language's uniqueness, distinction, and unity, as well as the integration of Arab countries' efforts at the level of Arabizing scientific and technical terms, harmonizing the contents educated, and unification the school language (17).

A- Francophone advocates: they are the most powerful and influential (financially, economically, politically and scientifically), and they question its vitality, modernity and capabilities. They attribute vitality and ability to Expression of

Amazigh and slang. The modern, technical and scientific Language of the French Language, and they claim that it is the compelling, influential and valuable Language of communication.

- B-** Amazigh advocates: especially the extremists in the Amazigh movement who dispute the Arab's historical legitimacy and antiquity on the land of Morocco, as well as its vitality, popularity and symbolism, and its civilized, historical, cultural, social and identity role, claiming that the majority of the Moroccan people are of non-Arab (Amazigh), and therefore integration into Arabism Speaking and communicating in Arabic is a linguistic rejection.
- C-** Advocates of colloquial-vernacular: they are the ones who attribute all the imbalances and failures of the educational system to the linguistic duplication that occurs in the Arabic Language between the classical Language and the Arabic dialects (vernaculars). They deny the classical Language as a mother tongue and, they aspire to replace classical Arabic with vernacular Arabic in Education and communication (18).

Even if they disagree on some points, followers of the Francophone, Amazigh, and vernacular languages all share hate for the standard Arabic language.

Anyone reading their articles, analyses, studies and statements or expressing their opinions is surprised at how much hatred or despise they have for Arabic, as they claim to be the cause of all disasters, evil and setbacks, (19) and indeed at the reason why we have all reached this backwardness and decay at all levels, especially in the field of education.

6- Unorganized bilingualism and multilingualism:

Some of serious issues that the Arabic Language faces in its own country and among its community members (20) are:

- Bilingualism, or the ability to communicate in more than one language, is particularly important in the case of French.
- Bilingualism, combining Arabic and local accents.
- Multilingualism is unorganized, and Arabic is mixed in with other languages.
- The lack of a clear and effective language policy that secures and preserves national languages' rights to exist, circulate, and be used in all fields, specialities, and higher education.
- The country's and society's incapacity to preserve the official national language's life, scientific, cultural, economic, and communicative Careers, as well as their helplessness in the face of the loss and gradual decline of these Careers as a result of the country's development and renaissance.
- Lack of knowledge regarding developed countries' reliance on their national and official language for education.
- • The lack of the development of formal national translation and Arabization programs, uniting all Arab countries on scientific and technical criteria.
- The dialective linkages of official and national language and development and awakening are not realized since a society with no official national language is a community with no civilized personality.
- The relation connecting life and language could not be recognized since religion is a language, economy is a language, politics is a language and work and science are a language.
- failing to see that the genius of people is evident in their language and culture and that every person has his own creativity which grows and diminishes when the language develops or continues to increase.

7- Lack of Arabic education and learning programs:

The dilemma of its educating and teaching and the engagement of students and researchers in its problems and difficulties is maybe the most significant issues and challenges relating to classical Arabic, as civilized and modern nations work hard to provide the newest educational and scientific resources to ensure the existence, continuity, and progress of their languages. (21)

The curricula for teaching Arabic throughout the Arab world, or of its areas, at all stages of learning, do not contribute to the development of young people's linguistic skills. (22). The dilemma of Arabization of education is mirrored in the educating of Arabic in academic system. (23)

8- colonial rubbish:

Until the beginning of the colonial attack, the Arabic Language was the Official Language of all Arab countries and regions, as it was the Language of Education, judiciary, politics, economy, trade, administration, art, literature and all aspects of life. Indeed, many African and Asian countries wrote their local and national languages in the Arabic script, such as Turkey and Iran(24), However, after the subjection of the Arab countries to Western colonialism, the linguistic situation in most of those countries turned upside down, especially in our country (Morocco), which has become two official foreign languages, the Spanish Language in the north and south of the country, and the French Language in the center, East and west, where these two were imposed both languages are the languages of Education, administration, economics, politics and trade, and the Arabic Language has been stripped of its basic roles in society and the country, and in various fields and sectors except for the religious field and a very small part of the educational field (religious or legal Education) (25).

The Arabic Language has been the focus of the colonizer's arrows over the ages and times, and in all countries and regions, with the aim of weakening it and keeping it away from its natural position in all areas as an official language of countries, and the Language of life with all its religious and worldly details, because human history confirms that no nation has found anything but its own Language was the expression of its culture, civilization and privacy, and that the loss of a nation of its Language inevitably leads to the loss of its awareness, identity, privacy and identity, and to the loss of its history, culture and civilization, and because the colonizer is well aware of this, he was keen to separate his colonies from their languages, and thus from its past and history to cut intergenerational communication (26), would make it easier for him to alienate and rob them of their freedom without opposition Therefore, he worked hard and persistently to demolish this bridge and to achieve two main goals: the first is the separation between the peoples and the Arab countries, and the second is the separation between the peoples' past, present and future.

9- The crisis of the Arabic Language is the crisis of Arab society:

The linguistic status in all places of the world is directly linked to the position of the nations and civilizations which they speak. The more sophisticated and grown societies are, the more their languages are evolved and developed, vice versa. therefor, The Arabic language paid and still pays the price of Arab societies' cultural, economic, social and scientific backwardness. The string of defeats and collective setbacks in all areas and the consequent degradation at all levels in internal conditions and the detrimental impact on the Arab citizen. It has become a chronic type of scenario of pillaging and lack of self-confidence in identity, history and language (27), the 2003 Human Development Report concluded that (the Arabic language crisis is a central crisis that is no less dangerous and complex than other crises facing Arab societies,

waiting the threshold of a sharp paradigm shift (28). The Arabic language crisis cannot be discussed alone without the cultural, scientific and economic challenges of Arab society. Dr Hadi Nahr reported in his book *The Arabic Language and the Challenges of Globalization* (The crisis experienced by the Arabic Language is not a language crisis that is unable to keep pace with civilizational and scientific challenges and changes, as much as It is It is the crisis of a learned nation that did not accept science as a method, or an illiterate nation that does not respond to that, or the crisis of whether or not Arabization succeeds. Rather, it is a nation that deteriorates in a world that strives and innovates. (29).

AIMS OF THE RESEARCH:

This research aims to summarize the problems of the Arabic language and the movements hostile to it and to provide realistic solutions to get out of the Arabic language crisis before it is too late.

Solutions:

There is no denying that the problem of the Arabic language is a crisis of the circumstances and the jobs within official institutions, in the country and in society, or what the Moroccan thinker Mr. Mohamed Al-Talibi calls The language of senior jobs. With the passing of time and the strengthening of the siege, marginalization, and economy based on the Arabic language within state institutions and the public sphere, this issue is becoming more severe, necessitating the participation of all authorities (country-society - elites). This crisis must be addressed before it is too late, before our language is gone along with our history and culture, our cultural and civilizational memory is erased, and our future is lost (30). The Arab Human Development Report 2003 presents a collection of recommendations and solutions on the horizon of re-entering the cycle of development and civilization (31) in order to overcome the Arabic Language's external and internal crisis.

- Arab countries and societies share exclusive responsibility for safeguarding and restoring the Arabic language in many domains of knowledge, social, economic, and media, as well as in public life.

making decision's and working actively to guarantee that Arabic is used in all areas of communication

Ending dual-language policies based on official policy in-laws and legislative writings (constitution, law) that consider Arabic to be the country's official language, and establishing a realistic policy depending on the real use of foreign languages, which is almost unilateral in economic and administrative transactions, as well as in scientific and technical university education

Promoting Arabization through kindergarten to university and validating education to Arabic since it is the country's national and official language and rehabilitating, developing and distributing the Amazigh language currently operate in its associated institutions.

Establishing a language approach that considers the official national language an identity, privacy, freedom, civilization and history related to the nation's and the community's comprehensive development.

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