

Education and Identity in the Crisis of Arabic: A Sociolinguistic Reading of Diglossia and Language Policies

التعليم والهوية في أزمة العربية:
قراءة سوسيولسانية في واقع الازدواجية والسياسات اللغوية

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Abstract: The Arabic language, with its deep historical roots and rich cultural legacy, continues to face complex challenges in contemporary Arab societies. While it holds the status of an official and sacred language, its practical use in education, communication, and research is often undermined by the dominance of foreign languages, the persistence of diglossia, and inadequate pedagogical approaches. This paper builds upon recent scholarship that highlights the discrepancy between the reality of Arabic and the policies surrounding its teaching, particularly in Arab educational systems. It critically examines the linguistic, sociocultural, and institutional barriers that hinder the effective transmission of Arabic to native and non-native learners alike. Special attention is given to issues such as the fragmentation between Classical Arabic and

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colloquial varieties, the impact of globalization on language practices, and the growing marginalization of Arabic in scientific and technological fields. Drawing on interdisciplinary perspectives, the study argues that revitalizing Arabic requires not only curriculum reform and innovative teaching methodologies but also a broader reconsideration of language policy and identity in Arab societies. Ultimately, the paper underscores the urgent need for a comprehensive, intersectoral effort to secure the Arabic language's place in the 21st century.

Keywords: Arabic language; Language education; Arab world; Learners and educators; 21st.

Introduction:

The Arabic language occupies a unique position among the world's languages, both for its historical depth and its continued vitality in contemporary cultural, educational, and religious contexts. Spoken by more than 400 million people across the Middle East and North Africa, and considered the liturgical language of more than one billion Muslims worldwide, Arabic embodies not only a linguistic system but also a vehicle of identity, heritage, and intellectual tradition. Yet, despite this central role, the reality of Arabic today reveals a paradox: while it represents a unifying marker of cultural and religious belonging, it also faces profound challenges in terms of teaching, learning, and adaptation to the requirements of modern knowledge and communication.

Historically, Arabic emerged as a medium of unparalleled intellectual productivity, especially during the golden age of Islamic civilization. It was the language of science, philosophy, theology, jurisprudence, and literature. The works of scholars such as Al-Farabi, Ibn Sina, Al-Ghazali, and Ibn Khaldun were not only central to the Arab-Islamic intellectual tradition but also translated into Latin and became part of the foundation of European scholarship. The prestige of Arabic as a scholarly and

literary language remained dominant for centuries, symbolizing both spiritual authority and scientific progress. However, with the onset of colonialism and the dominance of European languages, particularly French and English, Arabic began to experience marginalization in scientific and academic domains, a tension that continues to shape its contemporary trajectory.

The teaching and learning of Arabic in Arab countries remain confronted with structural, pedagogical, and sociolinguistic difficulties. One of the most cited issues is the phenomenon of diglossia, namely the coexistence of Classical/Modern Standard Arabic and numerous vernacular dialects. While Standard Arabic is used in education, media, and official communication, everyday life is dominated by dialectal varieties that differ significantly from the standard form. This gap often makes the acquisition of academic Arabic a challenging process even for native speakers, generating difficulties in mastering reading, writing, and formal expression. Furthermore, the dominance of foreign languages in technical and scientific disciplines in many Arab universities exacerbates the problem, leading to a lack of confidence in Arabic as a tool for modern knowledge production.

Previous research has highlighted these challenges from different perspectives. Scholars of language education have underscored the inadequacy of traditional pedagogical methods that rely heavily on rote memorization, grammar-translation, and rigid curricula that fail to engage learners in interactive or communicative practices. Studies in applied linguistics have emphasized the need to integrate modern teaching approaches that balance structural competence with functional use, while sociolinguistic studies have noted how attitudes toward Arabic often reflect wider tensions between tradition and modernity, identity and globalization. It has also been observed that language policies in Arab countries sometimes contribute to the

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fragmentation of the linguistic scene, oscillating between Arabization efforts and the persistent reliance on foreign languages in higher education.

The importance of this study lies precisely in revisiting the current state of the Arabic language in Arab educational systems and in exploring the dual challenge of preserving its symbolic and cultural weight while ensuring its efficiency as a modern medium of knowledge. This tension is not merely linguistic but extends to social, political, and cultural domains. Arabic is expected to play the role of a unifying cultural marker and, simultaneously, to compete with global languages of science and technology. The way in which Arab societies reconcile these expectations will determine the future trajectory of the language.

The objectives of the present paper can thus be outlined as follows:

1. To examine the structural and pedagogical challenges that hinder effective learning of Arabic in Arab countries.
2. To explore the sociolinguistic factors, including diglossia and language attitudes, that shape the perception and use of Arabic.
3. To assess the broader cultural and political implications of these challenges for the future of the Arabic language.
4. To propose reflections on strategies that could reconcile the heritage dimension of Arabic with the practical requirements of modern education and knowledge production.

From these objectives stems the central problem statement:

How can Arab countries ensure the effective teaching and learning of Arabic in the face of diglossia, competing foreign languages, and outdated pedagogical methods, while still preserving its cultural and spiritual centrality?

This problem generates several sub-questions:

-What are the main pedagogical shortcomings in current Arabic language education?

-How do sociolinguistic realities, particularly the coexistence of dialects and Standard Arabic, influence learners' proficiency and attitudes?

-What role do educational and language policies play in either reinforcing or mitigating these challenges?

-What strategies can be envisioned to enhance the status and functionality of Arabic in modern contexts?

In terms of hypotheses, it can be assumed that the persistent gap between colloquial and Standard Arabic significantly undermines learners' ability to acquire advanced proficiency. Moreover, the lack of modern teaching methods and the heavy reliance on traditional rote-based instruction prevent students from developing practical communicative skills. Finally, the influence of foreign languages, particularly in higher education and technical fields, contributes to the perception that Arabic is less suited for modern scientific discourse, which in turn affects motivation and identity among learners.

Methodologically, this paper adopts a qualitative and analytical approach, drawing on insights from sociolinguistics, language education studies, and cultural analysis. The study does not aim to provide quantitative data but rather to synthesize existing research and highlight key parameters that define the current situation of Arabic in Arab educational contexts. In doing so, it situates the discussion within a broader historical and cultural framework, acknowledging the legacy of Arabic as a language of civilization while also addressing its contemporary challenges.

The scope of this study is limited to Arab countries, with particular attention to the shared challenges that cut across regional variations. While recognizing the diversity of contexts from North Africa to the Middle East the focus is on the general trends that define the status of Arabic as both a native and

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instructional language. The significance of this inquiry lies not only in its linguistic dimension but also in its potential implications for cultural identity, educational reform, and the future of Arab societies in a globalized world.

In sum, the introduction sets the stage for a deeper exploration of the Arabic language's reality in the Arab world. By situating the problem within its historical, cultural, and sociolinguistic dimensions, it emphasizes the urgency of addressing the pedagogical and policy-related issues that continue to hinder effective learning. **To address these issues, the next section turns to the theoretical and conceptual frameworks particularly diglossia and language policy that provide the analytical tools for examining the challenges faced by Arabic today.**

I. The Reality of the Arabic Language and the Challenges of Learning It in Arab Countries:

I.1- Theoretical and Conceptual Framework:

The study of Arabic language teaching and learning in the Arab world cannot be separated from broader theoretical debates in sociolinguistics and language policy. Any attempt to understand the position of Arabic today must engage with foundational concepts such as diglossia, language ideology, and language policy. These concepts not only frame the Arabic linguistic situation but also provide analytical tools to examine its challenges.

1. The Notion of Diglossia

One of the most enduring theoretical frameworks for analyzing the Arabic language situation is Ferguson's classical concept of diglossia. As he defines it:

"DIGLOSSIA is a relatively stable language situation in which, in addition to the primary dialects of the language ... there is a very divergent, highly codified ... superposed variety, ... which is learned largely by formal education and is used for

most written and formal spoken purposes but is not used by any section of the community for ordinary conversation.¹

This definition encapsulates the linguistic reality of the Arab world, where Modern Standard Arabic (MSA) functions as the high (H) variety, used in formal education, media, and religious discourse, while local dialects (ammiyyāt or darijas) serve as the low (L) varieties in everyday conversation.

The persistence of this linguistic duality has profound implications for learners. Native speakers grow up acquiring dialects naturally in the home, while the formal register of Arabic is introduced later through schooling. This delayed and formalized exposure to MSA often creates a gap in linguistic competence, with many learners struggling to master writing and reading in the high variety.

Scholars have since expanded Ferguson's framework to argue that diglossia in Arabic is not merely a linguistic arrangement but also a sociocultural phenomenon that embodies issues of identity, authority, and access to knowledge.²

2. Language Policy and Ideology

Another critical lens for examining Arabic is the study of language policy. Bernard Spolsky offers a comprehensive model, stating:

"Language policy is never neutral; it reflects ideological choices about identity, power, and modernity.³"

This perspective is particularly relevant to the Arab world, where policies regarding Arabic are deeply entangled with questions of national identity, modernization, and globalization. The choice to promote Arabic or to rely on foreign languages in education is not a technical decision but an ideological one.

Spolsky further elaborates:

"A useful first step is to distinguish between the three components of the language policy of a speech community: (1)

¹ Ferguson, C. A. (1959). Diglossia. *Word*, 15(2), 325–340.

² Fishman, J. A. (1967). Bilingualism with and without diglossia; diglossia with and without bilingualism. *Journal of Social Issues*, 23(2), 29–38.

³ Spolsky, B. (2004). *Language Policy*. Cambridge: Cambridge University Press, p5.

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its language practices ...; (2) its language beliefs or ideology ...; and (3) any specific efforts to modify or influence that practice by any kind of language intervention, planning, or management.¹

Applying this to the Arab world, we can see how language practices (daily use of dialects vs. MSA), beliefs (perceptions of Arabic as sacred, modern, or backward), and interventions (Arabization policies, educational reforms, or reliance on French/English in universities) all interact to shape the current linguistic landscape.

3. Historical and Cultural Legacy of Arabic

Arabic's prestige cannot be divorced from its role in history. As the language of revelation for Muslims, it enjoys unparalleled symbolic capital. Moreover, during the golden age of Islamic civilization, Arabic was not only a language of faith but also the medium of science, philosophy, and literature. Works by Al-Farabi, Ibn Sina (Avicenna), Al-Ghazali, and Ibn Khaldun were written in Arabic and later translated into Latin, significantly influencing European intellectual traditions.

This historical background creates an expectation that Arabic should naturally serve as a medium for modern scientific and cultural production. Yet, as modern scholars point out, the historical prestige of Arabic contrasts sharply with its marginalized role in contemporary scientific research, where foreign languages dominate.²

4. Conceptualizing the Challenges

The theoretical lenses of diglossia and language policy thus reveal the depth of the problem. Arabic is caught between:

its sacred and historical role as a unifying language of identity and religion,

its practical limitations in education, where students often lack full mastery of MSA, and its political entanglements, where

¹ Spolsky, B. (2004). *Language Policy*. Cambridge: Cambridge University Press, p9.

² Suleiman, Y. (2003). *The Arabic Language and National Identity: A Study in Ideology*. Edinburgh: Edinburgh University Press.

foreign languages continue to dominate science, technology, and higher education.

This framework underlines the paradox at the heart of Arabic today: it is simultaneously a language of prestige and a language under threat.

II. Pedagogical Challenges in Teaching Arabic

The teaching of Arabic in Arab countries suffers from several **pedagogical shortcomings** that hinder effective learning outcomes. Traditional methods, which often prioritize rote memorization and grammar-translation, remain dominant in classrooms. As Al-Batal observes: "Arabic language instruction has too often been trapped in outdated methodologies that emphasize passive knowledge of grammar and vocabulary rather than active communicative use".¹

This reliance on **rote learning** often prevents students from developing higher-level skills such as critical thinking, creative writing, or spontaneous oral communication. According to Ryding, "Students of Arabic, whether native or non-native, often find themselves constrained by rigid classroom practices that fail to encourage interaction and real-life application"²

Another structural weakness lies in the **lack of modernized curricula**. Many textbooks in Arab educational systems are criticized for presenting language as a static system rather than as a living, evolving tool of expression. As Ibrahim notes, "The disconnect between the Arabic taught in schools and the Arabic used in contemporary media, literature, and daily life creates a sense of alienation for learners".³

Furthermore, Arabic language instruction often neglects **learner-centered approaches**. Instead of tailoring teaching strategies to different learning styles and needs, instruction tends to be uniform and teacher-centered. This pedagogical

¹ Al-Batal, M. (2017). *Arabic as One Language: Integrating Dialect in the Arabic Language Curriculum*. Georgetown University Press.

² Ryding, K. C. (2006). *Teaching and Learning Arabic as a Foreign Language: A Guide for Teachers*. Georgetown University Press.

³ Ibrahim, M. H. (2009). "Language Policy in the Arab World: Problems and Prospects." *International Journal of the Sociology of Language*, 137, 89–114.

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rigidity was identified by Wahba et al., who argue that "the failure to adopt communicative and task-based methodologies in Arabic teaching perpetuates the gap between linguistic knowledge and actual performance".¹

In addition, the **integration of technology** in teaching Arabic remains limited compared to other languages. Research in applied linguistics has shown that digital platforms and multimedia tools can significantly enhance language learning by providing authentic input and interactive practice. Yet, as Warschauer points out, "Arabic language programs have been slow to embrace the digital revolution, leaving learners without access to the rich multimodal resources available in other language contexts".²

The **teacher training gap** is another major obstacle. Many Arabic teachers are well-versed in grammar and literature but lack exposure to modern methods of second language acquisition. As Dickins and Watson note: "The challenge lies not in the teachers' command of Arabic, but in their limited awareness of contemporary pedagogical techniques that foster communicative competence".³

Taken together, these issues contribute to an **inefficient learning environment** where students often graduate with limited proficiency despite years of study. The persistence of outdated methods, lack of curricular innovation, weak integration of technology, and insufficient teacher training highlight the urgent need for **comprehensive reform** in Arabic language pedagogy.

III. Sociolinguistic Factors: Diglossia and Language Attitudes

One of the most persistent and widely discussed challenges in Arabic language teaching is **diglossia**, the coexistence of Modern Standard Arabic (MSA) and multiple

¹ Wahba, K., Taha, Z., & England, L. (2014). *Handbook for Arabic Language Teaching Professionals in the 21st Century*. Routledge.

² Warschauer, M. (2002). *A Literacy Approach to Computer-Mediated Communication for Language Learning*. Oxford University Press.

³ Dickins, J., & Watson, J. (1999). *Teaching Arabic as a Foreign Language*. Edinburgh University Press.

spoken dialects across the Arab world. As Ferguson, who first coined the term, explains: "Diglossia is a relatively stable language situation in which, in addition to the primary dialects of the language, there is a highly codified, superposed variety, the vehicle of a large and respected body of written literature" ¹ This structural division has profound implications for learners. Children grow up speaking dialects at home, while formal education requires mastery of MSA, a variety they do not acquire naturally. As Haeri notes: "For many Arab children, the first encounter with Modern Standard Arabic in school feels like learning a foreign language".²

This gap generates difficulties in reading, writing, and comprehension, even for native speakers.

Moreover, **language attitudes** toward Arabic varieties are deeply ambivalent. Dialects are associated with intimacy, identity, and cultural authenticity, while MSA is linked to prestige, education, and religion. As Suleiman points out: "The Arabic language is not only a medium of communication but also a symbol of cultural pride and political ideology; attitudes toward its varieties are therefore emotionally charged and politically significant"³

The dominance of foreign languages, especially English and French, further complicates the sociolinguistic landscape. In many Arab universities, scientific and technical disciplines are taught exclusively in foreign languages. As Ayari observes: "The use of foreign languages in higher education has led to a situation where Arabic is marginalized in key domains of knowledge production" ⁴

This practice often reinforces perceptions of Arabic as unsuitable for modern science and technology.

¹ Ferguson, C. A. (1959). "Diglossia." *Word*, 15(2), 325–340.

² Haeri, N. (2003). *Sacred Language, Ordinary People: Dilemmas of Culture and Politics in Egypt*. Palgrave Macmillan.

³ Suleiman, Y. (2003). *The Arabic Language and National Identity: A Study in Ideology*. Edinburgh University Press.

⁴ Ayari, S. (1996). "Diglossia and Illiteracy in the Arab World." *Language, Culture and Curriculum*, 9(3), 243–253.

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Additionally, globalization has amplified exposure to foreign media and reinforced diglossic practices. Young Arabs often consume content in English or French, while relying on dialects for daily interactions. Standard Arabic is confined to formal settings, which limits its perceived practicality. As Kaye eloquently describes: "The sociolinguistic reality of the Arab world is one where Modern Standard Arabic coexists uneasily with dialects and foreign languages, creating a complex web of language choice, identity, and functionality"¹

The persistence of diglossia and the ambivalence of language attitudes have critical consequences for pedagogy. Learners frequently experience frustration when transitioning from dialectal usage to formal Arabic, and teachers face the dilemma of whether to integrate dialects into instruction or to insist on MSA alone. As Al-Batal argues: "Ignoring dialects in the Arabic curriculum not only deprives students of a crucial component of communicative competence but also reinforces the artificiality of classroom Arabic"²

In sum, the **sociolinguistic challenges** of Arabic are not confined to grammar or vocabulary but extend to deeper issues of identity, ideology, and functionality. Addressing diglossia requires pedagogical strategies that acknowledge the legitimacy of dialects while reinforcing the centrality of Standard Arabic as a unifying language of education, culture, and knowledge.

Transition

The interplay between **pedagogical shortcomings** and **sociolinguistic realities** underscores the complexity of the Arabic language crisis. On the one hand, rigid teaching methods limit learners' ability to develop communicative competence in Modern Standard Arabic. On the other hand, the persistence of diglossia and the prevalence of foreign languages exacerbate these difficulties, creating a sense of disconnection between the language of schooling and the language of daily life.

¹ Kaye, A. S. (2001). "Diglossia: The State of the Art." *International Journal of the Sociology of Language*, 152, 117–129.

² Al-Batal, M. (2017). *Arabic as One Language: Integrating Dialect in the Arabic Language Curriculum*. Georgetown University Press.

As Suleiman emphasizes, "Language is never a neutral medium; it embodies ideological struggles, political choices, and cultural negotiations" ¹ This means that challenges in Arabic education cannot be understood in isolation from the **institutional frameworks and policies** that govern language planning and curriculum design.

Educational systems in the Arab world often reflect broader political agendas, oscillating between Arabization efforts and the reinforcement of foreign languages in strategic domains. This policy ambivalence, coupled with institutional inertia, creates an environment where the teaching of Arabic remains fragmented, inconsistent, and vulnerable to external pressures.

Thus, to move beyond the classroom and sociolinguistic contexts, the next section examines the **institutional and policy barriers** that shape the status and functionality of Arabic across the Arab world.

IV. Institutional and Policy Barriers

The challenges facing Arabic cannot be reduced solely to classroom practices or sociolinguistic dynamics; they are deeply rooted in the **institutional frameworks and language policies** that govern education across the Arab world. These policies often oscillate between ambitious Arabization projects and the entrenched use of foreign languages, particularly in higher education and scientific domains.

As Haeri (2003) observes, "language policies in the Arab world are often marked by contradictions: they simultaneously promote Arabic as a symbol of identity while privileging English or French as languages of science and progress" ²

This contradiction produces a systemic instability in language planning, where Arabic remains symbolically central but functionally marginalized.

¹ Suleiman, Y. (2003). *The Arabic Language and National Identity: A Study in Ideology*. Edinburgh University Press.

² Haeri, N. (2003). *Sacred Language, Ordinary People: Dilemmas of Culture and Politics in Egypt*. New York: Palgrave Macmillan.

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Moreover, institutional barriers are evident in the curricula, which are often outdated and disconnected from the realities of modern linguistic needs. As Ennaji (2005) explains, "educational systems in many Arab countries still rely on traditional methods that emphasize rote memorization and grammar drills, neglecting communicative competence and critical thinking" ¹

This not only affects student motivation but also reinforces the perception that Arabic is ill-suited for scientific and technological discourse.

Another significant institutional challenge lies in the domain of higher education, where the dominance of English and French in scientific publications and research output has weakened Arabic's role. As Suleiman (2013) points out, "Arabic has been largely excluded from serious scientific production in Arab universities, with foreign languages monopolizing knowledge creation and dissemination" ²

This exclusion has long-term consequences for the vitality of Arabic, particularly in domains that shape global competitiveness.

Finally, institutional inertia in implementing effective language reforms compounds these problems. Despite repeated calls from scholars, policymakers, and educators for comprehensive reform, progress has been slow and fragmented. The lack of coordination between ministries of education, linguistic academies, and universities further entrenches the crisis.

V. The Cultural and Political Stakes

The challenges of Arabic cannot be viewed merely through the lens of pedagogy or institutional policy. They are profoundly connected to the **cultural and political stakes** of language in Arab societies. Arabic is not just a medium of communication

¹ Ennaji, M. (2005). *Multilingualism, Cultural Identity, and Education in Morocco*. New York: Springer.

² Suleiman, Y. (2013). *Arabic in the Fray: Language Ideology and Cultural Politics*. Edinburgh: Edinburgh University Press.

but a powerful **symbol of identity, unity, and heritage**, making its marginalization a politically charged issue.

As Suleiman (2003) reminds us, "language in the Arab world is not only about communication; it is a marker of identity and authenticity, a battlefield where political, religious, and cultural loyalties intersect"¹

This symbolic dimension explains why debates over Arabic often become debates about **nationalism, authenticity, and modernity**.

The political weight of Arabic also derives from its connection to Islam. The Qur'an is in Arabic, and this sacred association imbues the language with spiritual authority. As Versteegh (2014) notes, "Arabic is unique among world languages because it is simultaneously a liturgical, cultural, and national language, which gives it a symbolic force unmatched by most modern languages"²

However, this sacred status sometimes reinforces a rigid perception of the language, making reforms in teaching methodology or curriculum controversial.

In addition, globalization poses a profound cultural challenge. English, in particular, has become the global lingua franca of science, technology, and diplomacy. This creates a paradox for Arab societies: while Arabic embodies cultural pride, English often symbolizes opportunity and modernity. As Ayoub (2019) explains, "the spread of English in the Arab world has led to a situation where bilingualism is perceived not as enrichment but as a threat to Arabic, producing cultural anxieties about identity loss"³

At the political level, governments often adopt ambiguous stances. On the one hand, Arabic is constitutionally enshrined as the official language in most Arab countries. On the other hand, state institutions frequently prioritize foreign languages in

¹ Suleiman, Y. (2003). *The Arabic Language and National Identity: A Study in Ideology*. Edinburgh: Edinburgh University Press.

² Versteegh, K. (2014). *The Arabic Language*. Edinburgh: Edinburgh University Press.

³ Ayoub, M. (2019). *Language and Identity in the Arab World: Between Tradition and Modernity*. London: Routledge.

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technical education and economic sectors. This contradiction fosters a sense of linguistic insecurity and contributes to the erosion of Arabic's prestige in modern domains.

Thus, the cultural and political stakes of Arabic are immense: safeguarding its heritage role while enabling it to thrive in globalized contexts. Failing to address these stakes risks not only the weakening of the language but also the dilution of cultural and national identity in the Arab world.

Conclusion:

This study set out to examine the question of **Arabic language decline in the Arab world**, a paradox given its sacred status, its role as a marker of national identity, and its long-standing cultural heritage. The central problem raised in the introduction was clear: Why does Arabic, despite its symbolic centrality, continue to face serious challenges in education, communication, and modernization?

The analysis has shown that the issue is deeply **multidimensional**. Historically, Arabic developed a highly complex system of diglossia, separating Classical Arabic from vernaculars, a phenomenon that continues to affect literacy and pedagogy. Pedagogically, teaching practices have remained largely **rote-based**, privileging memorization over communicative competence, which alienates younger generations and weakens functional literacy. Culturally and politically, Arabic is often treated as a **symbolic emblem** of identity and nationalism, yet this symbolic valorization rarely translates into effective policies for scientific and technological development in the language.

A key finding is that Arabic's decline is not due to any inherent linguistic weakness. On the contrary, Arabic has shown remarkable adaptability throughout its history, absorbing foreign concepts and producing vast bodies of knowledge. The problem lies in **policy contradictions and socio-political choices**: governments officially enshrine Arabic while simultaneously privileging English or French in higher education, business, and science. This duality weakens Arabic's

role as a **modern working language** and confines it to ritualistic and cultural domains.

The study also demonstrated that globalization has intensified these pressures. The dominance of English in technology and international academia has made it the de facto language of mobility and opportunity. As a result, Arabic speakers especially students experience a form of **linguistic insecurity**, perceiving their mother tongue as less functional in the modern world.

In conclusion, the decline of Arabic in the Arab world is best understood as the result of **structural contradictions**: a diglossic linguistic system, outdated pedagogical methods, and ambivalent political policies that valorize Arabic symbolically but marginalize it practically. The solution to this paradox requires more than emotional attachment to the language; it demands **serious educational reform, consistent language policies, and a cultural revalorization of Arabic as a language of modern knowledge and innovation**.

Only through such measures can Arabic move beyond its current crisis recovering its historical vitality and asserting itself not merely as a symbol of heritage, but as a **living, functional, and globally relevant language**.

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