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Arabic Language and Language Teaching:
Policies, Politics, and Ideology

Arabo e didattica dell'arabo:
politiche, politica e ideologia

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The Status and Future of Arabic Use amid Colonial Languages in the Arab World in Times of Globalization and Advanced Technology: A Political and Sociolinguistic Approach

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ABSTRACT

This paper studies the languages and cultures that are commonly present in individual and collective practices of the Arab world, to understand the extent to which the identity and the linguistic approach in the region are affected by the historical and geographical context. It analyzes the status of Arabic and its future amid colonial languages, such as English and French, in the Arab world, specifically Morocco and Lebanon as case studies, in times of globalization and advanced technology. In a large and diversified arena, such as the Arab world, there is often a strong commitment and devotion to languages, such as Arabic, French, and English. Accordingly, this study further examines how Arabic can strengthen its practice and protect its status in an environment dominated by colonial languages. In this regard, the future of the Arabic language in the current ever-changing sociolinguistic context is subject to questioning and concerns for its official forthcoming evolution. Globalization, internet, social networks, digital technologies, and fast communication are no longer enabling linguistic authorities to provide a clear and accurate vision on the future of this language. Thus, addressing the question of languages in the future pushes researchers to consider and analyze the several linguistic strategies and policies implemented by the concerned authorities who are building and promoting an overall representation within and outside their original area.

Keywords: Arabic; ideology; language conflicts; language policies; sociolinguistics.

1. INTRODUCTION

From a linguistic and cultural perspective, the focus here is on the study of the status and future of Arabic use in its original context (in countries where Arabic is the official language) rather than considering its position at a global level. Its future will not only depend on the strength and presence of the language in the areas of education, learning, and communication, but also on the ability of learners to become fluent in times of globalization, increased localization, information technology, and communication. Nowadays, Arabic speakers have to be able to communicate in multiple languages depending on their social and historical background legacy. Linguistic and cultural diversity has been imposed by both history and the will to achieve a psychological and sociological integration in the society and to nurture this cultural and political relationship. The examples below, representing the Arab reality, particularly in Lebanon and Morocco, will clarify this phenomenon.

More precisely, commercial advertisements for communication networks, mobile phones, and some food and consumer products in Lebanon and Morocco are used as access keys to the inter- and intra-linguistic dynamics in Arabic-speaking countries. Such countries are affected by either French or English. These have become the language of global communication, science, as well as technical and technological innovation. Considering here the relationship between the Arabic language and both French and English as a historical legacy left by colonialism does not mean that this analysis aims by any means to impose the Arabic language as a leading global language to seek new opportunities or additional speakers. Even though this is a recognizable right, this aspect is not part of the subject of this paper.

2. THE ARABIC LINGUISTIC REALITY: BETWEEN DIVERSITY AND PLURALISM

The Arabic linguistic and cultural reality is defined by a strong diversity and multiplicity. This leads linguists, as well as anthropologists and culturalists, to highlight the tension between languages and the overlap of cultures. This phenomenon appears in all types of communication produced by both the transmitter and the recipient in the Arabic language, and it is often characterized by confusion, metaphor, and hybridization. Indeed, the language varies so much that each region, each city, and

each tribe have developed their own dialect. It is usually associated with the pre-existence of a specific accent that distinguishes it from other dialects, which coexist and are in continuous interaction with the official or national language. Defined by Charles Ferguson in 1959 and 2020, diglossia (Mattey and Elmiger 2020)¹ a linguistic and social phenomenon confirming the existence of two levels of language. There is a high level or a higher state of written formal language: the language of state, administration, literature, religion, politics, media, and governments. It increases the force and authority of this language in its community and among the speakers. Then, we find a lower level or a minimum (low) level, dedicated to oral linguistic varieties that are derived from Arabic. Its forms and means empower and revive the daily dialogue between individuals and groups in a defined context to achieve continuous and lasting daily social communication. The levels contribute to maintaining a balance in the relationship between the individual and his/her social identity (Bright 1966). It also constitutes what we call a linguistic landscape (Gorter 2013, 2018; Van Mensel *et al.* 2016; Purschke 2017, 2018). Indeed, linguistic and sociolinguistic landscapes are the representation, by excellence, of social practices in discourse and constitute their basic foundation: an individual, who moves in the public space or in the media, is obliged to send or receive signs and exchange them with his/her interlocutors in a language and a level or register of languages that they master and share on a daily basis.

As defined by Ferguson, diglossia helps in the description of the characteristics of the Arab sociolinguistic landscape marked by the superposition of written and oral languages (Lachkar 2013). However, it does not take into account the existence of at least two high distinct varieties in use in linguistic and textual practices of the Arab world: Classical Arabic (CA; generally referring to the Arabic of the Koran and ancient and classical texts) and Standard Arabic (SA; with all its denominations: literary, literal, modern, modern literal, modern standard, etc.) together with Modern Spoken Arabic (MSA; mixing standard Arabic and regional dialect or local Arabic) which intellectuals use to ensure a transnational understanding of their expression and communi-

¹ The debate around the issue or the question of diglossia and bilingualism is recurrent in sociolinguistics. This is the reason why Marinette Mattey and Daniel Elmiger took up this question in issue 171 of the Journal *Langage et société* (2020). Lucy Garnier and Marinette Mattey have thus translated, among others, the text of Charles A. Ferguson (1991). See Ferguson 2020.

cation. It remains to be emphasized that Classical Arabic and Standard Arabic function in social practices and in sociolinguistic representations as two equivalents to a single language (the *fushā* language or eloquent language) alongside oral languages or dialects. Those supporting these dialects claim that they are the languages of the future, thus, asking the right to write and to teach them. In addition, this confusion between written and spoken languages has been adopted by the media, new information and communication technologies and marketing departments to attract more receivers. This takes place by using bilingualism, plurilingualism and translation to simplify as much as possible the syntactic and lexico-grammatical structures of the languages in use².

The social aspect of a language can contribute to transforming it into a social reality where linguistic, cultural, and social facets interlace, hence inevitably affecting the connotations and meanings of expressions and the behavior of its users (Meillet 1905). This dynamic, when applied to political, media and economic control, leads to the emergence of a struggle. It often ends with the subordination of weak languages to the real, strong, and dominant languages and cultures (Calvet 1974, 1981, 1996, 1999, 2002)³. This brings up the necessity of delineating the boundaries of language in order to balance with the actual limits of the permitted use in social groups by reviving, developing, and practicing it in daily communication to ensure its right to remain in the world of languages, cultures, and identities. A linguistic variety and its survival as a social reality, whether written or verbal, depend on the number of individuals and groups who speak it and the way in which they increase its position and reconstruction within the social and cultural system. This involves the protection and resistance of its unity and diversity in space and time; this can be done thanks to its written as well as oral use.

² To understand the sociolinguistic characteristics, in particular diglossia of Arabic, see Ryding 2005 and Bassiouney 2020.

³ Louis-Jean Calvet was one of the first Francophone researchers interested in the descriptions of the relationships between languages and their assumption of responsibility by politics. These relations can be exercised within the same linguistic family in the same space, in the same language and describes its relations with its linguistic variants (regional, national, local, etc.) or between several languages in the context of contact and conflicts of strong languages or languages of power, in other words, the languages of colonization. In addition to addressing this phenomenon within the framework of linguistic political science, Calvet manages to illustrate how glottophagy constitutes a double-edged sword that politicians use, within language markets, to weaken a language and make it taken over by another.

3. THE ARABIC LANGUAGE: FROM THEORETICAL AND CONCEPTUAL STANDARDS TO GLOBALIZATION, INFORMATICS, AND COMMUNICATION TECHNOLOGY STANDARDS

A large number of Arabic speakers and other non-Arabic speakers ignore the linguistic diversity that characterizes the linguistic and social reality of the Arab world. It happens especially during the time of friction between languages. Few people can measure, describe, and evaluate this disparity, counting how many languages are spoken in the world and more precisely in the Arab community. At the international level, the numbers range from 6,000-7,000 languages for around 200 countries. The Chinese language remains the most used language in the world, while English represents the language of business and international communication. Arabic is the language of more than 430 million people. There are approximately 1.5 billion Muslims in the world, who actually use Classical Arabic for religious and ritual practices.

The Arab world is a multilingual space in which linguistic varieties and their users meet, communicate, mix, and continuously interact. This leads to borrowing, overlapping, and mixing phenomena that characterize linguistic practices. One will borrow a word or construction from at least two languages that are connected to build a new lexical structure with its own meaning. Instead of finding the correct word in their language, linguistic users borrow it from another language and adapt it to the phonetics and grammar of the local language. These interactions come in three forms: verbal, grammatical, and lexical. However, the result is collective, with all borrowed languages, from proximity languages, prestigious languages, and languages of strong prevalence, in a rather global way. The analysis of commercial advertisements for communication networks, mobile phones, and some food and consumer products in Lebanon and Morocco will clarify this linguistic phenomenon and its links with language policies in Arab countries.

4. THE TELECOMMUNICATIONS SECTOR

This sector represents the most important field for the use of linguistic varieties in Morocco as a means of communication among all segments of society that use phones, mobile phones, and the Internet. The media

employ these linguistic varieties to implement theories and strategies of communication, business, and ideology, supporting the definition of new models able to encourage the consumption of information and products without being burdened with their content, quantity, and quality (Lachkar 2014, translated from French).

As we can see in *Figures 1* and *2*, *Maroc Telecom* adopts formal Arabic and French for its written communication as a linguistic standard variety.



Figure 1. – Maroc Telecom commercial in Arabic.



Figure 2. – Maroc Telecom commercial in English.

The use of Modern Arabic in these advertisements may have at least three explanations:

1. Due to its position as the leading telecom network in Morocco, *Maroc Telecom* stands as a sponsor of the language authenticity used in the Arab media.
2. Hence, *Maroc Telecom* excludes the dialects spoken in Morocco.
3. Defending a high-ended product (in this example, the phone and Internet) requires using and presenting the product in a high-level language, which is the formal language. This type of media aims to transmit the written language that is used in the field of education and learning; thus, it is a correct language that is characterized by pure structure and is completely free of spoken and orality markers.

We can deduce from these announcements that the French language is still present in the commercial and marketing means of *Maroc Telecom*. The company prefers to produce ads in either French or Arabic, but it rarely mixes the two.

Maroc Telecom uses the standard language-high level, either in Arabic or in French. This means that *Maroc Telecom* is an institution that, like the family sphere, plays a key role in transmitting the “noble” language, preserving the “linguistic heritage”, and respecting laws and political practices which promote the *fushā* as the official and national language. Respect of and proficiency in written language rules can be interpreted as a message to the linguistic community to protect its heritage.

As for the *Inwi* Company, the first competitor to *Maroc Telecom* in the telephone, mobile phone, and Internet service, it will consider all the linguistic means necessary to reach profit goals (Fig. 3).



Figure 3. – *Inwi* commercial.

The adoption of the linguistic variety of Moroccan Arabic, which is a mixture of both Moroccan dialect and formal Arabic, is perceptible in the message. In general, the Arabic domain in the Arab world is distinguished by cases of bilingualism, trilingualism, multilingualism, and linguistic correspondence (Youssi 1992; Dichy 1994, 2007; Lachkar 2012, 2013, 2014, 2021).

On the other hand, some *Inwi* advertisements are either written in French mixed with the Moroccan dialect, Moroccan French as a linguistic variety, or written in Moroccan dialect using Latin characters (*Figs. 3-4*).



Figure 4. – Sample of commercial in Moroccan dialect.

The above commercial (*Fig. 4*) confirms the increase of oral Moroccan dialect adoption in the media (Miller 2017, 2015, 2011, 2012), as well as on the political scene. As Messoudi (2013) has shown, the current politicians and statesmen reply to their interlocutors colloquially, leaving the standard or unified Arabic language only as the official written language of the state. This reflects the current situation of Arabic in the official and governmental areas in the Arab world⁴. Indeed, the state activates

⁴ There have been many discussions since 2011 about introducing dialect into school curricula. This reached the point of the Supreme Education Council, especially with the adoption of the new constitution that recognizes cultural and regional languages. It is well known that politicians used to prefer to use the Arabic language in their political statements to the press and audiovisual media, and they rarely used the Moroccan dialect. In 2011, after the new parliamentary elections in Morocco, where the Islamist Justice and Development Party won, Abdelilah Benkirane was appointed

the hidden theories and ideologies as defined by William Marçais's research (1930) limiting the use of Arabic to schools and transforming the Arabic dialects into official languages, since they are commonly used among members of the Arab community. It reflects the market interests and the latent ideological forces at work in the Maghreb.

Political officials and media specialists follow the same approach, illustrating that as Colin argues (1945, 240), ideological trends undermine the status of the formal language:

as is the case in the Arabic-speaking world, the Arabic language appears in Morocco under two aspects: the formal Arabic language and the dialect. The Arabic dialect remains the only spoken language. As for classical Arabic, known under one form or another only by literati, it is the only language that is usually written, but it is only a written language. (Colin 1945, 240)

The characterizing feature of the Arab linguistic reality, explaining the complementary relationship between the written language and the oral language is diglossia (Ferguson 1959) rather than bilingualism. Politicians, in Morocco, support the teaching of dialect and push for the replacement of Arabic. This is causing a division in the Moroccan society which, in turn, reflects a class struggle: the rich population empathizes with learning foreign languages, and the poor defend popular governmental education teaching Arabic and dialects.

The Lebanese linguistic situation is similar to that of Morocco (Abou 1962). The Lebanese society shines by the diversity of its cultural, religious, and linguistic background. Lebanon has experienced the emergence and practice of Aramaic, Syriac, Akkadian, and several diverse languages. Nowadays, the country belongs to the Arab world, and it has turned into a melting pot where many Mediterranean languages overlap while being dominated by the English language. The analysis of commercials for communication networks, banks, and restaurants shall illustrate this situation.

Prime Minister. The militants of his party and the majority of Moroccans were astonished when they saw Benkirane speak at his first official press conference on the Al-Oula channel, in the Moroccan language. Judging from the comments that followed, some considered it as an abandonment of the Arabic language, and the defenders of *dāriġa* saw it as a true sign of change. It appears that Benkirane used language as a tactic to gain more votes and supporters for his political and government program, as it can be considered a populist political revival that brings the politician at the top of the state hierarchy to al-Qaeda, that is, the people (Miller 2015).

4.1. *IDM Lebanese network: go inside with the language of the outside*

IDM network (IncoNet-Data Management) has been one of the major internet service providers in Lebanon since 1995. The company's strategy is to support new technologies and to improve the connection of individuals and organizations to the internal and global market. This may justify the adoption of linguistic hybridization in response to a society that tends to mix the local language with foreign languages in most forms of oral and written communication. Through time, the lack of national references has led to embracing alternative references because they symbolize power and belong to the strong economy.



Figure 5. – *IDM commercial.*

We note in *Figure 5* the use of 24 words in English and only two words in colloquial Arabic. The focus is on the association of official written language with another oral and social language. The Lebanese usually use the language of international presence (English) in opposition to the language of local social exchange (informal Arabic variety), thus moving away from classical Arabic. This phenomenon translates the change of social structure IDM takes into account: adapting social structure of a society whose members tend to be proud of using, learning, and teaching foreign languages at all levels (Lahcen 2010).

4.2. *The banking sector in Lebanon: the languages of power and authority*

What may come to mind when considering the banking, commercial, and professional sector is the competitiveness of the market in order to guarantee the survival in successfully establishing relationships based on strength, profit, competition, and mutual respect. The standards of commercial market apply to the field of “language market”. The term “language market” at the social level was originally introduced by Pierre Bourdieu (1982, 99), who believes that any linguistic situation can be compared to a market in which one displays his products according to product “price” expectation, in the sense that language is first a product, then a means:

Any linguistic situation that functions as a market in which something is exchanged. These things are of course words, but these words are not only intended to be understood. The communicative relationship is not a simple communication relationship, but rather an economic relationship that takes place where the value of the speaker is represented. (Bourdieu 1982, 99)

The same perception is found by Jean-Louis Calvet (2002), Ahmed Boukous (1995), Abdenbi Lachkar (2014, 2021) and several researchers who studied multilingualism and diversity in the Arab world. In fact, the Arabic language is often challenged by the English language.



Figure 6. – Bilingual commercial.

In the example shown in *Figure 6*, the Arabic language features first, and English comes second, exemplifying the sociolinguistic reality. In other words, the use of languages expresses the hierarchical relationship

that begins with the official language of the country followed by the language of global communication and international trade. The use that banks make of bilingualism has advantages and benefits for individuals and for institutions. Mastering the foreign language has a direct impact on income and employment opportunities (Al-Fassi 2013, 52-53).



Figure 7. – Commercial in English.

Despite a strong presence in the Arab and Francophone world, the complete absence of Arabic or colloquial Arabic and French and the exclusive use of English, in the two ads of Figures 6 and 7 is worth noting.

4.3. Restaurant menus in Lebanon: where is French?



Figure 8. – Menu 1.



Figure 9. – Menu 2.

The above samples in *Figures 8* and *9* are key examples of the current status of language in the commercial field. They show that for printed language, only Arabic and English are used, not French, reflecting the history of conflict in the country: the linguistic scene witnesses the slow death of the French language in a traditionally francophone country. Until the end of the Lebanese war, it was the first foreign language used and taught. A shift is taking place: French is no longer predominant and vital, and English is becoming the professional language and the language preferred by the young generation.

5. AL-ARABIZIYA OR ARABIZI AS THE LINGUISTIC VARIETY OF THE NEW GENERATION

A “new” type of language used in the early 1990s has appeared on social media and digital communication platforms, particularly smart phones, known as Al-Arabiziya, Arabizi, or Aranglizi. This linguistic variety is a combination of or a reduction of words in Arabic and English (Lachkar 2021). Arabic speakers employ Latin letters and numbers, as an informal Arabic chat alphabet, in their communication via text messaging or chatting on social media platforms (see *Tab. 1*).

Table 1. – *Al-Arabiziya* characters.

ARABIC LETTERS	THE NUMBER OR THE EQUIVALENT LETTERS USED IN AL-ARABIZIYA
ء	2 (or nothing)
ح	7
خ	kh/5/7'
ذ	Dh
ش	ch/sh
ص	s / S / 9
ض	d / D / 9'
ط	t / T / 6
ظ	z / Z / 6'
ع	3
غ	gh / 3'
ق	q / 9 / 8

Indeed, this type of language users see in Arabizi a qualitative development of the Arabic language and a new way of writing. This writing is different, since it adopts an informal alphabet for words, and borrows structures of the Arabic language used in different regions of the Arabic-speaking world. As a mixed linguistic variety, Arabizi has contributed to strengthening the written use of dialects and promoting their presence in the most common social communication languages among members of Arab societies, instead of standard Arabic (see also *Fig. 10*).



Figure 10. – *Commercial in al-Arabiziya.*

Dialects, then, have moved from the secondary oral language level to becoming a standard written language. They have gained strength and

raising to the level of Internet languages. This space, whose users invent the third millennium language as a variety, does not believe in linguistic purity and the superiority of a particular language over others (Gonzales-Quijano 2012).

Many Arabic and non-Arabic speakers anticipate the Arabic language's demise and its disappearance from the language market. They use Arabizi as an alternative new written linguistic variety of Arabic, which is open to creativity in keeping with the innovations among the new Arab generation. This is how they informally get rid of the standard Arabic language's tyranny that is adopted by political regimes as a national and official language.

We find this type of situation in Said Akl's writings and poems, such as the one shown in *Tables 2* and *3*⁵.

Said Akl is a contemporary Lebanese poet (1912-2014) who has adopted controversial positions in the Lebanese and Arab scene. He describes Lebanon as a Phoenician state distinct from the Arabic world. His call for abandoning the classical Arabic language for the Lebanese dialect as the national Lebanese language (the Lebanese alphabet in Latin letters) is a clear indication of his strict ideological position.

Said Akl wrote several poems, which are by phonetically transcribing the Arabic linguistic system into the Latin system, much as Arabizi today operates. The alphabet is recognizable by its contradiction with the internationally known phonetic transcription, which makes its pronunciation very difficult and its meaning indecipherable for both Lebanese and non-Lebanese readers, Arabic or non-native speakers. Thus, also any attempt to translate the poem *Yara* into English or French would not render the meaning intended by the author. *Table 3* contains the same lines of poetry written in Arabizi with an interlinear attempted phonetic translation into Arabic. This latter is based on a standard interpretation of the Latin characters in which the original lines are written.

The poem is confusing because it blurs between the letters 'ayn and yā' ('ayni / yīni), the letters alif and qāf (they ask / isq̄lu) and the letters kāf and al-qāf, the letter ġayn and the sound /g/ (ghammedhun / gammedhun), the letters šīn and kāf (shighl / kighl / work), etc. It makes it very hard to understand the structure of the poem as a linguistic and literary product, letting alone its content and meaning, as shown in the *Table 4*.

⁵ The lines of poetry are retrieved from: <https://www.onefineart.com/internal-page/poet-said-akl/said-akl-yara> [04/12/2021].

Table 2. – Poetry lines written in Arabizi with phonetic transliteration into Arabic.

POETRY WRITTEN IN ARABIZI	PHONETIC TRANSLITERATION INTO ARABIC
Xettiq bi yinayyi... w gammedhun... w tir...	حطّك بعينيّ... و غمضهون ... و طير
Ya wayn? Laq mec ya l qamar...	عا وين؟ لأمش عالقمر
W la ya xelem xelmu bacar,	و لا عا جلم جلمو بشر
W la ya deni cegl el watar,	ولا عا دني شغل الوتر
W la bestyir,	و لا بستعير،
La mne s snunu zawgeta,	لا من السنونو زوغتا
W la mne z znabiq cahqeta...	و لا من الزنايق شهقتا
Xelwi, ya gennyiyit yemer,	جلوي يا غنية عمر
Ya caqrt el matu s semer	يا شقرة ال ماتو سمر
Men talleta...	من طلّتا ...
W ya wayn? Yebqu yesqalu	و عا وين؟ يبقو يسألو
Baydiq ya wayn...	بعذك عا وين
W laycun jwanexna tnayn:	و لئسن جواخنا تنين
Ceyri n cayriq, ha l xelu,	شعري و شعرك هالحلو
Sawbu n njum byenzalu,	صوبو النجوم ببزلو
Biyqarrbu	ببقربو
W biygarrbu	و ببغربو
B denyit yeter...	بي دنية عطر
Marrat fiqi byecrdu	مزات فيقي ببشردو
W marrat betquli htadu	و مزات بتقولي اهتدو
W haddu bi yinayqi l keder...	و هتو بي عينكي الخضر
W mazal beqra w la xajar	و ما زال بكر ا و لا حجر
Baqi, w la mkabbir kabar,	باقي و لا مخبر خير
L biysir, ya xelwi, ysir...	ال ببصير, يا جلوي, بصير
Yhabbit w yebqa la l fana	يهبط و يبقى للفنا
Ha l qawn, ha l ma byenzana,	هالكون هال ما بيئاني
We mne l yemer qajmal qtir	و من العمر اجمل كتير
Yehdul ya kasriq ha l xarir,	يهدل عا خصرك هالحريير
W bawsi tyayyetli qana...	و بوسي تعيطلي انا
W xettiq bui yinayyi...	و حطّك بي عينيّ ...
w gammedhun... w tir...	و غمضهون ... و طير

Table 3. – Poetry lines written in Arabizi with an attempted phonetic translation to Arabic.

POETRY WRITTEN IN ARABIZI	ATTEMPTED PHONETIC TRANSLATION INTO ARABIC
Xettiq bi yinayyi... w gammedhun... w tir...	خَطِّقْ بِيئَيِّي... و كَمْضَهون ... و تير
Ya wayn? Laq mec ya lqamar...	يا وين؟ لَق مَك يالقمر
W la ya xelem xelmu bacar,	و لا يَخلم خلمو بكر
W la ya deni cegl el watar,	و لا يا دَني كَغل الوتر
W la bestyir,	و لا بَسْتيِير،
La mne s snunu zawgeta,	لا مِن السَنونو زوِغتا
W la mne z znabiq cahqeta...	و لا مِن الزَّنايِق كَهَقتا
Xelwi, ya gennyiyit yemer,	خَلوي يا غَنيية يَمر
Ya caqt el matu s semer	يا سَقرة ال ماتو سَمر
Men talleta...	مَن تَلتتا ...
W ya wayn? Yebqu yesqalu	ويا وين؟ يَبقو يَسقلو
Baydiq ya wayn...	بَيديك يا وين
W laycun jwanexna tnayn:	و لَيكُن جَوانِخنا تَنين
Ceyri w cayriq, ha l xelu,	شَيعري و شَيعريكَ هالخلو
S sawbu n njum byenzalu,	صوبو النجوم بَيَنْزلو
Biyqarrbu	بَيَقَرَبو
W biygarrbu	و بَيغَرَبو
B denyit yeter...	بي دَنية يَطِر
Marrat fiqi byecrdu	مَرَّات فيقي بَيِشردو
W marrat betquli htadu	و مَرَّات بَتقولِي اهتدو
W haddu bi yinayqi l keder...	و هَدُو بي عَيِنِيكي الكَضر
W mazal beqra w la xajar	و ما زال بَقرا و لا خَجر
Baqi, w la mkabbir kabar,	بَاقِي و لا مَكَبِر كَبار
L biysir, ya xelwi, ysir...	ال بَييسير، يا خَلوي، يَسير
Yhabbit w yebqa la l fana	يَهَبِّط و يَبقى للَفا
Ha l qawn, ha l ma byenqana,	هالِقوان هال ما بَيَنْقنا
We mne l yemer qajmal qtir	و مِن اليمِر قَجمَل قَتير
Yehdul ya kasriq ha l xarir,	يَهْدُل عا كَصرَك هالخَريِر
W bawsi tyayyetli qana...	و بوسِي تَيَّيَطلي قَنا
W xettiq bui yinayyi... w gammedhun... w tir...	و خَطِّقْ بِيئَيِّي... و غَمْضَهون ... و طير

Table 4. – Comparison of the attempted phonetic translation and the correct phonetic transcription of the poetry lines written in Latin script.

ATTEMPTED PHONETIC TRANSLATION	CORRECT PHONETIC TRANSCRIPTION
خَطِّكَ بِيئِنِّي ... وغمضهون ... و تير يا وين؟ لَقْ مَكْ بِالْقَمَرِ ولا يخلِمْ خَلْمُو بَكَرْ ولا يا دِنِي كَغَلِ الْوَتَرِ ولا بَسْتَعِيرِ، لا مِنِ السَّنُونُو زَوْغَتَا و لا مِنِ الزَّنَابِقِ كَهَقَّتَا حَلْوِي يَا غِنِيَةَ عَمْرِ يا شَقْرَةَ آلِ مَاتُو سَمْرِ مِن تَلْتَا ... ويا وين؟ يَبْقُو يَسْقَلُو بِيِدِكَ يَا وِينِ و لِيَكُنْ جَوَانِحْنَا تَنْبِينِ شِعْرِي و شِعْرَكَ هَالْحَلُو صَوْبُو النُّجُومِ بِيَنْزَلُو بِيَقْرَبُو و بِيغْرَبُو بِي دَنِيَةَ عَطْرِ مَرَاتِ فَيَكِي بِيَشْرَدُو و مَرَاتِ بِنَقُولِي اهْتَدُو و هَدُو بِي عَيْنِيكِي الْخَضْرِ و مَا زَالَ بَكَرَا و لَا حَجْرِ بَاقِي و لَا مَخْزِرِ خَيْرِ آلِ بِيصِيرِ، يَا حَلْوِي، بِيصِيرِ يَهْطِطُ و يَبْقَى لِلْفَنَا هَالْقُونِ هَالِ مَا نَبْئُفْتِي و مِنِ الْعَمْرِ أَجْمَلِ كَتِيرِ يَهْدُلْ عَا خَصْرَكَ هَالْحَرِيرِ و بُوَسِي تَعِيْطَلِي أَنَا و حَطِّقْ بِيئِنِّي ... و غَمَضْهُونِ ... و طَيْرِ	حَطِّكَ بِيئِنِّي ... و غمضهون ... و طير عَاوِينِ؟ لَا مَشْ عَالْقَمَرِ و لا عَا جِلْمِ جِلْمُو بَشْرِ و لا عَا دِنِي شَيْغَلِ الْوَتَرِ و لا بَسْتَعِيرِ، لا مِنِ السَّنُونُو زَوْغَتَا و لا مِنِ الزَّنَابِقِ شَهَقَّتَا جَلْوِي يَا غِنِيَةَ عَمْرِ يا شَقْرَةَ آلِ مَاتُو سَمْرِ مِن تَلْتَا ... و عَا وِينِ؟ يَبْقُو يَسْأَلُو بَعْدِكَ عَا وِينِ و لِيُنْبِنِ جَوَانِحْنَا تَنْبِينِ شِعْرِي و شِعْرَكَ هَالْحَلُو صَوْبُو النُّجُومِ بِيَنْزَلُو بِيَقْرَبُو و بِيغْرَبُو بِي دَنِيَةَ عَطْرِ مَرَاتِ فَيَكِي بِيَشْرَدُو و مَرَاتِ بِنَقُولِي اهْتَدُو و هَدُو بِي عَيْنِيكِي الْخَضْرِ و مَا زَالَ بَكَرَا و لَا حَجْرِ بَاقِي و لَا مَخْزِرِ خَيْرِ آلِ بِيصِيرِ، يَا حَلْوِي، بِيصِيرِ يَهْطِطُ و يَبْقَى لِلْفَنَا هَالْكُونِ هَالِ مَا نَبْئُفْتِي و مِنِ الْعَمْرِ أَجْمَلِ كَتِيرِ يَهْدُلْ عَا خَصْرَكَ هَالْحَرِيرِ و بُوَسِي تَعِيْطَلِي أَنَا و حَطِّقْ بِي عِيئِي ... و غَمَضْهُونِ ... و طَيْرِ

Indeed, language is a system based on phonemic symbols where individuals express their ideas and meanings (Ibn Jinni, d. 392 H.; De Saussure 1916; Lyons 1968; Robins 1971). The social function of a language relies on conversation and the expression and transmission of ideas among individuals in a linguistic context. Indeed, the role of language in general is to facilitate the process of communication between members of a society, expressing joys and concerns, fulfilling desires and filling needs through a language and terms that they all understand easily, without any difficulty. Inspired by the works of Arabists and orientalis

who used the phonetic transcription of Arabic in Latin characters, Said Akl's written wording in Latin letters does not fulfill this communication function. It fails to facilitate the process of interaction in reflecting the Lebanese, Arabic, and finally Latin languages. Furthermore, it increases the isolation of the first type of linguistic users between themselves, resulting in a certain linguistic, psychological, and social reclusion. He turns them into a subject of study and open discussion. They practice their original language by trying to define its relationship with identity and feeling of belonging to a certain place and time. An individual should not have a separatist, hostile, fanatical, and antagonistic vision of a language or a culture in order to achieve personal and ideological goals with the risk of falling into the domain of linguistic insecurity. On the contrary, one should return to the history of language as a legacy of empowerment and adaptation to all types of fields (politics, economics, sociology, religion, anthropology, etc.) in order to overcome the crises that society has known and experienced. It should participate in building a civilization that contributes to the evolution of humanity. Therefore, discussing the structural characteristics of the Arabic language and its change in contrast with the political geography of languages and their geometry means that the Arabic language is no longer only related to specific situations and/or location, but it forces us to reconsider the past lived and coexisted ideologies in order to build the future of the language in particular during the time of technological isolation and artificial intelligence.

We observe here how all types of media and ideologies in diverse fields, such as trade, banks, and restaurants, contribute to creating different levels and types of languages used in daily communication. The outcomes can be translated as follows:

- There is an encounter between civilized languages that have contributed to the development of human exchanges without restrictions, conditions, or limits.
- There are contacts between languages: they cooperate using words and terms of a given language to express a specific phenomenon in another language which concerns society. It usually pertains to a specific field, such as modern science, technology, and informatics, which is well-known for its borrowed structures and the redefinition and change of semantic meanings. Thus, new words and terms appear, and they do not respect the rhythms recognized in the Arabic language, but rather respond to the new social and cultural requirements of individuals and groups. This facilitates the understanding of mean-

ing without compulsively referring to the dictionary. This challenge was often observed with the early orientalists who used to study the Arabo-Islamic heritage through dictionaries to capture the context (Dozy 1881). They consulted *Lisān al-‘arab*⁶, an Arab dictionary, but this one did not help to clarify meanings. The reason, despite the linguistic development that the Arab community has known, is that the *Lisān al-‘arab* dictionary relied heavily on the Bedouin language, or the Badia, instead of adopting the language that is common among people and the language used in the scientific and communicative fields.

- The Arabic language in particular suffered a strong pressure from the historical languages-cultures in the region, which attempted to isolate it from its original surroundings mainly due to stereotypes defending the idea of its inability to keep pace with the scientific and technological developments. The frequent use of words from foreign languages has become widespread among individuals since it facilitates the process of communication and removes barriers between them. In addition, Arab history gives value only to foreign languages in education, despite the major role that Arabic plays in opening up to the outside world and cultures. Nevertheless, it does not prevent the Arabic language from existing. There is a linguistic policy that raises the value of local languages (written Arabic, oral Arabic, and Berber) by framing their teaching and use in the administration and the different types of visual, written, and audio media.

This leads us to raise the following question: do Arab countries suffer from a language crisis expressed through the language policy, especially at the level of administrative, media, commercial, and political communication?

⁶ Ibn Manẓūr composed *Lisān al-‘arab* in the seventh century H. He collected his material from sources gathered before, that had a close relationship with the movement of language collection in the Bedouin world from the end of the first century to the beginning of the third century H. It is also common knowledge that Ibn Manẓūr took what was related to the Badia language from al-Azhari’s dictionary of language *Tabḍīb*, which was compiled in the fourth century H. This means that it is difficult for non-native speakers to understand this language, as it is for the early orientalists such as Dozy, who developed a practical dictionary that collected the terms most frequently used in the Arab-Islamic civilization to facilitate understanding of the language. He did not collect words from the people of the Eastern part of the Arabic-speaking area and the Arabian Peninsula, but from the Andalusians and Moroccans, such as Ibn Ḥaldūn, al-Maqqarī, Ibn Ḥayyān, al-Idrīsī, and others.

6. THE FIELD OF LANGUAGES IN THE ARAB WORLD
BETWEEN POLITICS AND LINGUISTIC PLANNING

Linguistic policy refers to the set of strategic choices and decisions made by political authorities to teach and transmit the official language through learning, teaching, and use in line with the social, economic, and geopolitical reality of society. As a result, the government adopts political plans, within the framework of what is known as linguistic planning, implying all the objective positions of the civil, educational, and political bodies and the collection of scientific studies that deal with the social and political aspects of languages and their role in developing societies, related to their human components. Because language is the primary means of communication between individuals and societies, a means of interaction with and between individuals, it constitutes a basis and a system which define the degree of the strength of the relationship between the language and its users and those who decide its implementation so that it answers their political orientations.

Authorities in Arab countries have often used the linguistic issue as a pretext to convey specific political messages to their opponents and allies, internally and internationally. Following the end of the Lebanese war and the Taif Agreement, the authorities have drawn a plan for a political and economic reform and social recovery. The educational reform plan was added in 1994 as well, covering the education related to the language itself; it ended with the identification and implementation of new educational programs in 1997. This reform imposed, especially in public schools, an equal distribution of teaching hours allocated to the language. Arabic (as an official language) is the first foreign language. The teaching of French or English as the second foreign language was preserved. This decision insisted on the need to instruct the Arabic language to the citizens, as a mother tongue, a national, and an official language. At the same time, this pedagogical reform requires the learner-citizen to master at least one foreign language in order to be positively exposed to foreign cultures.

For Morocco, preserving the national identity was an important factor. The challenge of teaching the Arabic language contributed to the division of the Moroccan political class from the first years of the country's independence. The law of Arabization of education was enacted and applied to preserve the national identity and to estrange local frameworks, especially in the 1980s, to be able to replace the foreign frameworks that symbolize the colonial forces and their cultural

remnants. Thus, the process of Arabizing education in Morocco went through gradual stages and crucial years contributing to the return of the Arabic language to its original medium:

- Arabization of primary education between 1965 and 1969;
- Arabization of the philosophy instruction in secondary education between 1973 and 1974;
- Arabization of the history and geography education between 1974 and 1975;
- Arabization of mathematics, natural sciences, physics, and chemistry in secondary education between 1982 and 1989.

However, teaching scientific subjects in Arabic soon led to severe complications, notably standing in the way of students' success in universities. Scientific and technical subjects are taught in Arabic in elementary school but in Arabic and French in middle and high schools and only in French at university. The consequence was a throwback on previous decisions by the rulers turning to teaching French and most of the majors and subjects at all education levels in schools and universities in French. It gave the French language strength and authority in the Moroccan society opening a wide door in the Moroccan languages market, mainly in the private local educational institutions partnering with French institutions, such as the Education Agency abroad or the French Agency Abroad (AEFE). Due to a high demand from the middle and rich classes, the French institutions have acquired a strong reputation and a gage of educational and social success.

In the minds of most Arabic-speakers and non-Arabic speakers, there is usually an overlapping framework and hence conflict of languages and cultures. They build and adopt the representation meaning that the Arabic language is unable to teach science in educational institutions in Arab countries, which leads it to be dwarfed and stereotyped as inferior despite the existence of several experiences showing the ability of the Arabic language to be used in science in Syria and other Arab countries (Al-Ḥanī 1932; Watik 2004). This goes beyond the difficulties encountered by teachers when translating the terminology of scientific disciplines from foreign languages into Arabic (Al-Ḥanī 1932, 253). This shows the opposite of statements made on conventional and unconventional media, which have perceived and perceive the Arabic language as the reason for the academic failure of pupils and students in the Arab area. In general, a student, and in particular an Arabic one, assimilates the lessons and scientific specializations in a better and broader way when taught in the mother tongue or the official language.

There is no doubt that the Arabization law has increased and strengthened the power of foreign languages, and especially French, in Moroccan educated circles. The number of class hours increased by a large percentage in order to develop the linguistic abilities of students, specifically of students specializing in science, before reaching higher education institutions. The French language level moved in the baccalaureate exam for scientific subjects from 1 to 4, whereas English and Arabic both have 2⁷.

With a goal of openness to foreign cultures and achieving greater success among secondary school pupils and in response to the new “linguistic adjustment” law for education, the government established in 2014 and recommended in 2019 the International Baccalaureate Division, specializing in English. To achieve this goal, nine secondary institutions were chosen, including six general secondary schools, which are teaching scientific subjects in English.

The law of “linguistic adjustment” in education contributed to the initiation and the consolidation of instruction in a different language from Arabic. The approach gave a new qualitative picture of Moroccan education as an open way to several languages instead of continuously relying on French for training and education. In response to an increased demand from the young generation, the English language became an alternative in the Moroccan languages market. Most Moroccans who are fluent in English believe it will provide them more opportunities at several levels (professional and social) despite the ambiguous status it has today.

The raising demand for English, in the domains of culture, religion, and historical ideologies and beliefs can be explained by the fact that many Moroccans view English as a language of an old culture and heritage introduced as a progressive language; it is easy to understand and

⁷ These factors show how the French language has turned into a strong language that takes the lion's share in the teaching of scientific subjects in secondary education, while the share of Arabic, as an official language, is equal to that of English. This suggests to the researcher that the French language plays indirectly, in the Moroccan linguistic and communicative reality, the role of the official or national language, although Moroccan law does not recognize it. This law was ratified by the current government headed by Ezzedine Ottomani in the name of the Islamic Party of Justice and Development. This led Abdelilah Benkirane, the prime minister of the previous government, to denounce the return of colonialism to Morocco, asking on his Facebook page: “How can a party with Islamic standards abandon the Arabic language to be replaced by the language of colonialism?”.

it is neutral, in addition to its being unrelated to the colonial past that characterizes their linguistic representations about the French language. Some Moroccans believe that French is the cause of the pain that the Arabic language is suffering from today. French colonialism reduced the learning of Arabic in favor of French imposed by force in education, incorporated and consolidated into the Moroccan reality.

The demand for the Arabic and French languages is constantly decreasing with the spread of English, mainly in private education. Most of students who do not master French abandon it because they were subjects to the policy of Arabization. Arabic is perceived as a language that is unable to keep pace with the progress and prosperity that humanity has known and knows mainly due to the prevailing ideologies and stereotypes which are brought about by globalization and social media technologies that are largely dominated by English. To meet the requirements, despite the presence of the American schools located in Fez, Tangiers, Rabat, Casablanca, and Marrakech, the number of Anglophone institutions teaching English in major cities in Morocco has increased. These includes, for example, the London Academy and the British International School in Casablanca, besides other private agents, such as International Baccalaureat (IB) and Cambridge Assessment.

Foreign languages are in competition with the official Arabic and Berber languages in Morocco and their original social and cultural reality. This can relate to the past rivalry that took place between the Spanish language (the Cervantes Institute) and the French language (the French Institute and the Agency for French Education Abroad – AEFÉ) and ended with the weakening of the first over the second despite a common geography and history. The existing demand for the Spanish language is growing in northern Morocco and the southern desert regions; however, there is less demand in the rest of the country. Nowadays, we are witnessing a sharp race between the network of French, American, and English schools. The Moroccan linguistic situation reminds us of the increasing competition in Lebanon between French and English on the one hand, and among French, English, and Arabic on the other hand.

The points discussed here provide a comprehensive view of the unbalanced Arab linguistic reality and politics in Lebanon and Morocco. It gives a symbolic view of the potential chronic political linguistic outcomes (Marcellesi 1986) of the so-called linguistic strategy in the Arab countries and the indulgence of their rulers while teaching languages inherited from colonial regimes. The significant increase of foreign

mission schools (especially French and English) can be explained by the spread of non-governmental educational institutions in the country that are specialized in foreign languages learning. Therefore, it becomes necessary to take effective political decisions to give a clear picture of the structure of general educational languages in order to build it and highlight the role of every factor in activating the country's linguistic policy. This should take into account several levels:

- The first level is political. The state carries this responsibility based on what is provided by specialized linguists who determine the required language level and target groups.
- The second is the linguistic and social level which represents linguists and specialists in applied linguistics, as they determine the type of subject to be taught, the number of teaching hours, the number of students required, and the type of level to which they are applied.
- The third level is educational and psycho-linguistic and represents educators and teachers.

The superposition of these levels contributes to the formation of a fixed vision, synchronized with the linguistic and educational reality and the political positions that can be taken to program and develop language planning. The strategy will contribute to restoring confidence between the languages used and their users and building a future in which these languages live and coexist in peace, far from conflict. An effective solution could be to define rules that codify the teaching of languages and regulate the relationships between them and their use for information, training and education at all levels, in order to ensure the survival of all of them and to protect the context plurality over time. This may initiate a fundamental shift in a market focused on struggle for survival, where the English language is the center and the backbone. Many studies and academic works emphasized the role of foreign languages, especially French and currently English, in the success or failure of students for the Faculties of Science and Technology in the Arab world and later, their contribution to their professional integration after graduation.

Nevertheless, the challenge of language education in the Arab world is the core of future policies and remains one of the most important factors of social, economic, and professional integration to avoid exclusion affecting many groups, especially the poor and vulnerable people. A perspective could be to evaluate the number of Arabic teaching hours in educational institutions, the number of foreign language hours, or the number of foreign language educational institutions in the Arab coun-

tries. These remain strong solutions to ensure linguistic stability and restore credibility and faith in the Arab identity that the citizen tends to see weakening day by day, facing a deep sense of hostility from other cultures and identities against what is defined as Arabic. By applying this standard (requiring teaching Arabic at all schools and university levels in France, for example, which is difficult to achieve politically), it is possible to reach linguistic democracy based on giving users the right to move away from political barriers and boundaries set by the market in order to protect some interests and to keep them under control.

7. ARABIC LANGUAGE, ADVANCED MEDIA AND ARTIFICIAL INTELLIGENCE IN THE ARABIC FIELD

Several countries in the Arab world, particularly the Gulf countries, organize their socio-economic future in connection with advanced media and artificial intelligences. In the United Arab Emirates, for example, political leaders are rallying, as part of Vision 2021, the deployment of new media and intelligent systems to that of societal regeneration and the consolidation of a visible linguistic strategy based on strengthening the application of the Arabic language to artificial intelligences. This is in order to influence or have a direct impact on culture and identity in the context. We note this in the “2021 Smart Dubai” strategy for the Emirate of Dubai which is preparing a reorganization of its community. Indeed, the government sees it as one of the best ways to reorganize and to build good relations between the government and the governed in preparation for a stable and intelligent future. This link between artificial intelligence and linguistic development strengthens social and even family cohesion and it helps to preserve a society that is united and unified first and foremost by language as an asset representing the past and the present, and allowing us to project ourselves into the future. The integration of the Arabic language within artificial intelligences and media contributes to the linguistic renewal in a changing and developing Arab society (Lachkar 2014, 2017, 2021). In this way, politicians make the citizens aware of the challenges of integrating the Arabic language as the language of communication of tomorrow’s society, a totally smart and intelligent society. It is also a part of this intelligent society which could exclude the non-intelligent communities or could be late in adopting this way of life and societal organization of the future.

Artificial intelligence, by combining linguistics and technicality, makes it possible to identify the past and present forms of the Arabic language and to generate other forms representing the new uses of the language by the new generations. This shows that the Arabic language is an intelligent language, a language of intelligence and development, an open and successful language. It also gives an approximate vision of the current identity that is connected to the screens and pushes for its adoption because it is part of the future or allows it to be part of it. This political and socio-cultural approach through intelligent systems is a renewal of identity that takes place at three levels: individual, personal, and collective (Lachkar 2010). This is understood by the 1 million Arab coders initiative:

</10^6> مبادرة مليون مبرمج عربي / 1 MILLION ARAB CODERS INITIATIVE.

This initiative presents itself as a digital gateway bringing closer culture, the Arabic language and computational programming to meet the challenges of this transformation in a society in which everything is becoming a subject of innovation, both from an individual and collective point of view. This is attributed to the fact that new information and communication technologies, especially those that guarantee high connectivity and connection in society, have completely disrupted the relationship between individuals and societies, between languages and discourses, and their relationship with language and other technical and digital forms (virtual interfaces and interactive applications, online courses, big data, online conferences, etc.). In other words, these new means of communication have reshaped the modes of production and transmission of ideas, values, and ways of perception of the world and its objects, especially linguistic ones and the modes of representing them to give them meaning. They are redefined in both Arabic and English.

This is also the case, at the level of research in lexematic, syntagmatic and phraseological innovation, which is inspired by work carried out within the framework of the comparative grammar, the generative grammar, and the transformational grammar (Harris 1972; Maurice Gross 1975; etc.) and in the context of the automatic and computerized processing of the Arabic language and the Machine Learning (El-Hannach 2001, 2019; Fehri *et al.* 2010; Habash 2010; Dichy 2013; Hamdani 2014). Much of this research, combining theory and practice, and therefore coming out of abstraction, has focused on the implementation of projects for the development of engineering applied to the Arabic language. These studies, often unpublished or unknown in the Arab

world, are related more to a personal investment than an institutional one; they participate in the emergence of a new scientific and technical approach of the Arabic language based on the selection, the calculation and the possibilities and incompatibilities of the distributions and the transformations of morphosyntactic and lexico-grammatical structures of Arabic. This done, the Arabic language is presented as a language which uses structures based on logic and a language which encourages subscription and deduction.

Other researchers have become involved in the field of translation and terminology where they try to identify borrowings and the new words, to define their lexical and morphosyntactic forms and their meanings and to code them separately or in groups of words forming fixed or stereotypical collocations or locutions (Lachkar 2007, 2010, 2014, 2019, 2021). This has given rise to a large number of research centres (SILAT-ICAR at Lyon2 University), companies (ARADIC in Lyon), and specialized associations in the field of translation and comparative digital dictionaries Arabic-English, Arabic-French, and other languages (Arab Scientific Community Organization; Arabisation Centre in Rabat, International Agency for Natural Languages Engineering, Union of Arab Translators, etc.). These centers and institutions are active players in the research, selection, and classification of new and old Arabic or Arabian language forms and in training in translation and linguistics.

New media enthusiasts and teachers in the Arab world today are equipped with knowledge which can help them develop media channels and interactive educational applications in teaching Arabic language and other disciplines in Arabic to help learners both at school and at university to develop knowledge and skills and a critical mind first in Arabic, as the language of its space, then in other languages of global communication, especially English and French. Thanks to linguistic engineering, artificial intelligence, and new information and communication technologies, teachers, learners, media professionals, politicians, and Arab citizens can collect data on any subject and support and process them. This technology allows them to fit surely into the global market for the construction of knowledge and the circulation of knowledge in an intelligent society in which Arabic, like other languages of power, has its say.

8. CONCLUSION

This study argues that the future of the Arabic language in its pre-global Arab environment is linked to the following:

1. The socio-linguistic future of the Arabic language is related to its daily use under all the “linguistic forms” that the Arab world assimilates, and it is also linked to the diverse geography, which is a distinguishing and unifying characteristic, despite the different locations of its speakers.
2. Language practices dominate deeply and largely the Arab media uses, which have become the first and unofficial legislator of language policies for most of the Arab world. New media have come to include borrowed linguistic elements from foreign languages, and even adopt the use of one language instead of another, especially foreign languages with global influence, such as French. The media use their influence to spread theories on the futility of studying and circulating Standard Arabic by encouraging campaigns that call for the teaching of colloquialism, which may weaken Arabic. They try to replace it with a competing language, as occurred in the French colonies in Africa (Niger, Ivory Coast, the countries of the Maghreb, etc.), Spanish in Latin America (Uruguay and Paraguay), and Dutch in Suriname and Indonesia in the Asian continent. This theory is an evolution of the traditional dichotomy between “necessary loan” and “excess loan”.

The samples and models considered earlier allow us to identify the successive repetitions of words used from foreign languages instead of written Arabic, as well as oral languages which are always intended to be written for ideological rather than educational needs. Here, use means linguistic borrowing, where the importance of words and terms, replacing Arabic, turn into a symbol against identity and physical location relationship in times of globalization and digital humanities. These linguistic borrowings, which are also considered to be “cultural borrowings” can contribute to creating a rift within society and among its components, undermining its cultural fundamentals (Myers-Scotton 2002).

Finally, we can understand how the association of languages in the media, together with linguistic borrowing and mixing, has turned somewhat closer to the conflict and struggle over identities in multicultural societies, especially those subject to colonialism. Along with the hidden or overt adoption of the prevailing ideology, this type of linguistic user is realizing the strategic value in using a word as a market value.

In the mass media, languages are transformed into commodities to be bought and sold. They contribute to increasing profit and perpetuating capital. Like the financial markets and commercial sectors, this codification of languages reveals how the media are trying to outbid the fate of languages, playing with the relationship between smaller and major languages, attributing additional respect and credibility to some languages over others in the Arab world. It is a settled and new reality which took time to adapt and enforce its cultural and identity components, specifically the language via replacing the local language (acclimation) or absorbing it in the context of the so-called glottophagy⁸. Foreign language education clearly adopts the language policies implemented in the Arab countries, which may have a great impact on the classification of languages and on the process of building new perceptions about the Arabic language.

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⁸ Political and informational. This gives an overview of the extent to which foreign language education respects the language policies adopted in the Arab countries, and this may have a great impact on the classification of languages and building new perceptions about the Arabic language.

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