The Arabic Language: Checking the Current Pulse and the Viability of Establishing a New Future

1. Introduction:

In previous portions of this report, we studied the Arabic language as it currently stands in the aspects that we had set, and presented future projections that reflect our hopes and expectations as researchers concerned with the Arabic language present and future. We articulated this through the visions of guest writers, and through models that aim to build the future by presenting case studies. This last portion of the report, we wish to be a space for reflection where we consider a number of "existential" questions that were no doubt in mind when we were inspired to prepare this report, and whose features have been implied in various ways when discussing the various aspects: is the Arabic language in danger? Is it capable of overcoming the challenges of linguistic and cultural globalization, while managing its internal technological challenges? Is it capable of keeping in step with modernity in its various forms and expressing its various rhythms? What relationship will the new generations of youth have throughout the various ends of the Arab world? What is the shape of the future awaiting these generations? How may we reach this future?

Before we seek to answer these questions in the following pages, there are some "methodology notes" that we must address in order to clarify the framework under which this conversation will be held:

First: when describing and evaluating the status of the Arabic language and its future, we are moving from a **current reality the language is living through and its true applications by which it is embodied.** We have gathered samples, inspected them, analyzed them, and tested them in various forms and expressions throughout the aspects covered by this report, and we have not entertained an idealistic "imagined" reality that may be commonly entertained and that we wish were in place rather than what truly is.

Second: when discussing the status of the Arabic language and its future, we do not focus on one single level of the language, but rather touch upon the language on all levels, variations, and offshoots that are covered in every part of our lives, including daily routine, culture, education, media, and literature. **This is the Arabic language in its entirety as we live it, practice it, and think in**, and which we see displayed before it in the gathering operation we performed.

Third: in seeking to describe the current status of the Arabic language, and present visions of its future, we understand completely that **any description presented will fall short of containing all aspects of its current existence and details. Any attempt to generalize** in describing this reality or in predicting the future **will remain fractured and inaccurate** in describing the different contexts and environments in which the Arabic language is active, as well as the variety and multiplicity that are contained within these contexts and environments.

In the following pages, we will seek to evaluate the **current status** of the Arabic language in light of the gathering operation we performed in the report's various aspects, and we aim therefore to first display some **pulse and viability indicators** for this status in all its aspects, then establish the bases of the challenges that face the Arabic language. We will follow that by presenting a general framework in which we suggest launching from to establish a new future for the Arabic language, and then set light on a number of future suggestions that have been put forward in the various portions which can represent the building blocks upon which we may establish this future.

2. **Pulse and Viability Indicators for the Arabic Language's Current Status:**

Starting with the variables that we had gathered during our research included in this report, we may say that the Arabic language today is a strong, vital, active language that represents a tool capable of communication, expression, and innovation, with a large number of speakers that include mono and multilingual users. It stands on firm

ground and holds a lot of support to allow it to continue, grow, and develop as well as the ability to face the challenges against it and against a number of other languages in a world of constant change and transformation. We deduce the viability of growth and development that the Arabic language witnesses today through a number of indicators and features that became apparent through the various aspects studied, a few of which we will touch upon briefly as follows:

A. **In the field of Law, Legislation, and Initiatives**:

1) **An increase in the interest of enabling the Arabic language in its societies through a group of laws and legislations** that have been set in some Arabic countries in the last decade, and by establishing institutions that aim to entrench foundations of the language in these nations and their societies.

2) **The appearance of a number of initiatives in both public and private arenas** that reflect the increase of interest in the Arabic language, and the work to activate its presence in all corners of daily life. We particularly note **linguistic initiatives in the technology sector that cover education, standardization, and academic establishment in the Arabic language**, while other initiatives cover developing computing in the Arabic language, enriching Arabic content online, and reinforcing the use of Arabic through various communication networks.

3) **Establishing prizes that aim to reward Arabic language innovation** in its various literary and artistic forms, as well as translations and scientific research. These prizes have contributed towards supporting efforts that aim to develop the Arabic language generally and refresh linguistics production particularly, launching it into new horizons of distribution and spread.

B. **In the fields of media and general public space:**

1) The major deviation that is witnessed in the media from news, talk, and entertainment shows in Arabic with a lot of engagement indicate

a strong Arabic pulse among wide ranging communities of audiences.

2) **Strong spread of these programs through satellite and modern technologies and digital media to all corners of the Arab world** and abroad among large Arab communities, which entrenches the role of the Arabic language as an effective link among Arabic speakers wherever you may find them.

3) **Extreme vitality of the Arabic language on satellite media develops its role as a highly important linguistic incubator**. Regarding the written language, the contemporary Arabic diacritics put in place in the late nineteenth and early twentieth centuries have made Arabic media highly visible and read. This still contributes to offering the Arabic language a space to grow and develop, and embodies in the present an image of healthy and realistic cohabitation between the various levels of the Arabic language.

4) A number of laws have been set to reinforce the presence of the Arabic language in the public sphere in a number of Arabic countries, and to limit the increasing impact of foreign languages in this sphere.

C. In the field of Publishing and Storytelling

1) **Noticeable growth in digital publishing platforms in the Arabic language**, and consistent increase in the number of digital books published in the language, as well as the number of users registered in it.

2) **The emergence of a new kind of specialized electronic platform for the publication of Arabic e-books**, which has attracted a large number of young writers that are still in the beginning of their literary careers as they find in this a refuge and alternative to traditional paper publishing. Worthy of note is the extreme engagement on these platforms, which allow them to contribute in creating an interactive cultural corner for Arabic speaking youth, and opens new arenas for creative works in the Arabic language.

3) Large Increase in the number of book fairs held annually in a number of Arabic capitals, which hold additional cultural events in the Arabic language, and attracts wide segments of the Arab public.

D. In the technology field

1) **The Arabic language holds the fourth place on the list of languages most used on the Internet**, and is distinguished by being one of the fastest growing languages online.

2) There have been categorical leaps in technology spaces that are **represented by the advancement that is achieved by Arabic programming languages, and the arrival of many Arabic language applications**. This enables the Arabic language to clear a path for Artificial Intelligence (AI) applications.

3) **Rising growth of the use of Arabic in social media platforms in general**, which gives it a vital versatility and opens new scopes for communication that contributes to the increase in the number of users trading in their vocabulary, terminology, and syntax.

E. In the field of translation

1) A rise in interest for translation to the Arabic language, **as the number of translation projects in various scientific, literary, religious, and cultural fields increases and the publication of translated works grows.**

2) **The rise of new institutions and organizations that support translation** particularly in the Gulf Cooperation Council countries, offering financing to help activate the translation trend in a remarkable way these last few years.

3) **A major increase in the number of Arabic translation conferences that are held regularly throughout various parts of the Arab world**, offering an important platform for the exchange of experiences and expertise, discussing updates, and developing the talents of

translators. This contributes to enriching the field of translation in both theoretical and practical dimensions.

F. In the field of scientific research and Arabization of sciences

1) **Increased spread of electronic databases** which began a few years ago and makes available Arab scientific research performed in the Arabic language as well as others, in addition to scientific containers at the level of some Arab universities and which offer solutions and abstracts, some of which are accomplished in Arabic.

2) **The emergence of "archives"** adopted by "knowledge" bases **in an attempt to build a scientific standard for the evaluation of Arab scientific research in the Arabic language** which complies with international standards and works to reconsider the importance of Arab scientific production published in Arabic, and releasing from the margins and the subordination in which it has been placed.

3) **The emergence of a number of initiatives that aim to encourage Arabization of sciences** and offering scientific subjects in the Arabic language, among these initiatives is the "Future Monitor", which works to publish studies, visual materials, and databases in different scientific journals using simplified Arabic, as well as Arabic translations for global magazines covering science and economic topics. Some such magazines are: "Popular Science", "National Geographic", "Harvard Business Review", all published in the UAE and aiming to offer scientific content to the public in the Arabic language. This opens up new horizons for the development of scientific terminology in the Arabic language.

4) **The preparedness of a significant number of Arab scientific researches** during a survey we held on this topic **to perform scientific achievements in Arabic should they be offered certain encouraging facilities.** Among these are making Arabic language publication channels that would be recognized in global categories, as well as the request of some science students at some Arab universities to be taught in the Arabic language, as they are convinced this would help them serve their communities in their own language.

G. **From the perspective of university student attitudes and beliefs regarding the Arabic language::**

1) **The prevailing belief that became apparent among wide segments of young university students** in the Arab world **is that Arabic is the basis of their national and religious identities, and that it is necessary in their lives. They have a desire to use the language on a wider scale in their lives** and in teaching it to their challenges, which indicates the **depth of the relationship between these youths and their language.**

2) **The confidence expressed by the majority of these youths that the Arabic language will remain, and that it is not on a path to extinction.**

3) **A noticeable presence for the Arabic language in different aspects of the personal lives of most of these youths:** from talking to family, friends, and colleagues in university, to reading, listening to television and musical programs, and communicating across social media platforms.

4) **The strong believe that the majority of these youths expressed that the Arabic language is capable of keeping up with modern technological developments** and that the language must be used to **teach sciences and maths within school and university curricula.**

H. **In the field of modern approaches to develop Arabic curricula:**

1) **Emergence of initiatives to develop Arabic language curricula for all public education levels that employ modern principles and approaches to learning and education** such as standards and benchmarks and communication and learning outcomes, configuring them as suits the nature of the language and its subjects, tying it to life and sustainable development in the direction the education sector is moving towards in their curricula.

2) **Increase of interest for these new approaches among learners** who see them as the main access in the education process, and focusing

on developing learning strategies and using modern tools, methods, and technologies appropriate for these strategies.

3) **Increased interest** among these new initiatives **to prepare teachers of the Arabic language and train them according to the most modern educational theories**, trends, modern practices, and international standards for teaching world languages in order to create a learning environment within the Arabic language classes that incentivize learners to learn and love the language.

I. **In the field of learning Arabic language in the new continents:**

1) **Major engagement with the Arabic in the new continents among the sons of the Arab diaspora as well as Arabic as a second language learners** that are motivated by various political, professional, religious, and economic reasons. These groups show a strong desire to get to know the Arab culture and community that is tied with the language, and for which the language forms an entrance.

2) **Increase in the interest** among many Arabic language learners in the new continents, including Europe and the United States, **in linguistic immersion and cultural exchange programs** held with a number of Arab countries and which form bridges of communication between the cultures of the Arab world and those of these learners.

3) Significant increase in the number of Arabic language learners as a second language in a number of countries that have been able to achieve a high level of fluency which has allowed some of them the ability to join the field of teaching Arabic as a foreign language, which goes to prove that learning Arabic is possible and is within reach of anyone motivated enough to learn, and that teaching the language is not constrained to native speakers.

3. Challenge Areas facing the Arabic Language Today:

Despite the strong indicators of viability that we have presented in the previous section, and which shows the development achieved by the Arabic

language in a variety of fields, we must confess that the state of the Arabic language today remains unbalanced, and that the appearance of vitality witnessed in some aspects cannot conceal the challenges faced by the Arabic language in these same aspects. Some degeneration has appeared in some of these aspects, which limits the ability of the language to perform its role fully among Arab societies and compete effectively in the global linguistic market. We will now summarize the most distinct of these challenges as drawn from the reports various topics:

A. **In the field of law, legislation, and initiatives:**

1) **A lack in the majority of the Arab world for clear linguistic policies that establish the nation's philosophy towards the language** or languages used among compatriots, and which govern the legislative efforts related to protecting the Arabic language. What we see today, for the most part, does not exceed some very general and scattered statements that are not connected by an organizing thread or a clear vision.

2) **A weakness in the linguistic legislative efforts that does not match what is happening in the world in terms of rapid political, cultural, technical, and communicative transformations** and all that such updates might impose on a new reality and cast a shadow over the future of the Arabic language. Many of the linguistic legislation that the Arab nations use as precedent in the current day were issued many decades ago, some as far back as the 1940s. If we look to the modern linguistic legislation issued in the last ten years, we notice that they are not in step with the major technological revolutions, and we cannot find organizing regulation for the use of language in digital communication models imposed by the dictates of the age. Neither are their laws organizing the work of public communication, such as electronic media platforms, government and private institution websites, or other such communication forms that depend on linguistic activity.

3) **The central role of Arabic language associations has been constrained** for a number of reasons, chief among them the absence of coordination between these associations and the centers of research and science in various scientific and social fields. Additionally, these associations have turned insular, and have isolated themselves away from science centers and research institutions. The result is the appearance of gaps which prevents the arabic language from entering scientific labs and upgrading technology. Another part of the problem is that the decisions of these associations are not binding, as they do not have any legal position that obligates other institutions or government and private parties to comply with their linguistic decisions, making their linguistic resolutions inapplicable on a formal level. From another angle, it is clear to every observer that the majority of these linguistic associations have no effective communication with the communities beyond its walls, and are almost completely absent from any impactful communication online.

4) **There is an absence of planning and limited coordination between peer institutions working towards serving the Arabic language**, as we cannot find any projects to form joint linguistic policies, or lead change in the Arabic language that will be used in the various parts of the Arab world. Some conferences and documents may intend to achieve this goal, except they are not at the level of charters that obligate the signatories in any manner, but are rather at the level of correspondences that vanish as quickly as they appear.

B. **In the field of Arabic usage in the media and the public sphere:**

1) **A lack of ability to improvise with the Arabic language in a formal setting and for media personalities to continue speaking in Arabic in a number of talk shows.** Improvisation here means communicating and discussing in traditional Arabic without prior preparation for what

the media announcer will say nor reading from a paper or screen (teleprompter).

2) **Some announcers perform their news casts while pronouncing the Arabic language with inconsistent grammar and syntax** despite having the news stories written out for them with proper diacritics.

3) **Remaining inconsistent with sound language and the wide spread of printing errors among some written Arabic media platforms, in addition to placing entire advertisements in foreign languages without any Arabic translation.** Having foreign language advertisements in Arabic journals and magazines with the absence of Arabic raises questions and concerns about the sanctity of the Arabic language in its own domain.

4) **The regression in the presence of the Arabic language in the public sphere throughout some regions of the Arabic language raises some reservations and concerns,** as we notice in this sphere advertisements, menus,, and the names of some stores appearing in foreign languages without any Arabic presence. This is a reality that seems strange when you enter a space that is meant to have an Arab identity and found it covered in boards and lists written completely in a foreign language to a worrying degree, as it indicates a withdrawal of a hold that the Arabic language should have in the public domain.

C. **In the field of publishing:**

1) **A major lack in specialized monitoring, statistics, and data based on scientific methodology** that will be able to offer a clear, reliable picture of what is happening in Arabic publishing. This lack is almost complete for such variables and indicators that inform us about the numbers and titles of books published every year in every Arab country, as well as the genres of such titles, and the gender breakdown for their authors, in addition to other vital information that would inform us of the areas of strength and weakness in this field.

2) **The monitoring that is imposed sometimes on some books and publications in the Arab world** and from which a number of bans are placed on a large number of books, preventing them from participating in book fairs throughout the Arab world. This reflects negatively on creative thinking throughout the Arab world, and the bans in a number of cases are not taken based on transparent standards or convincing justifications, nor are these standards unified across all Arab book fairs.

3) **The widespread problem of piracy and forgery without any deterrents or respect for the owner of the intellectual rights** which has expanded over recent years into the digital space, as we notice a wide spread of electronic piracy. This negligence is not due to the lack of laws protecting such rights, which exist in every Arab nation, but the problem lies in not enforcing and implementing these laws firmly, and in a lack of awareness among many in the Arab world about the importance of respecting intellectual copyright.

4) A weakness in Arabic electronic publishing that can be traced to a lack of investment and the ease of pirating books and distributing them online without fear of prosecution. Additionally, the lack of joint Arab laws organizing the process of publishing books online in terms of technical and quality production, distribution, and prosecution of pirates.

5) **The lack in the Arabic library of children and young adult titles designed in accordance with international standards and which offer lively targeted content in easily understood, modern Arabic** with attractive illustrations that draw the attention of young readers and reinforces their interaction with this content.

D. In the field of technology

1) **The dearth of Arabic language digital content in comparison to the number of users of the internet in the Arab world,** and the lack of institutional infrastructure guiding and monitoring the growth of such

content in Arabic, especially as related to the controls of publishing rights and intellectual property.

2) **Current weakness in available Arabic computing capabilities, and a lack of research and study that supports enabling Arabic in this field,** in addition to a lack of computing efforts to create special authorities for Arabic language computing as well as little investment in financing start-up and small enterprises supporting research and studies in this area.

3) **A weakness of available canons/corpus in the Arabic language that rely on AI technology,** as some of them still need smart systems to recall information and distribute it, as well as store it in enormous sizes. Additionally, there is a limitation on qualified personnel who can provide such databases using AI.

4) **Limit of Arabic research activity aiming to enable the language technologically**, as the total amount of research related to the Arabic language and its technological distribution seems relatively small. Research activity in the publishing field around handling the Arabic language and enabling it throughout the various technological and structural branches of technology still generally fall short of keeping pace with the speed of technological development worldwide.

5) **A delay in establishing Arab generations trained in the field of technology**, as the entry of any society into a technological development system is a process that requires a lot of time, and demands the establishment of new generations with a high degree of ability in various technological aspects. We notice, however, that what most elementary schools in the arabi world still offer surrounds the basics of computing that is stretched over six years, despite the widespread use of technology in various aspects of our daily lives, and these new generations are capable of rapidly absorbing new emerging technologies.

E. In the field of translation and terminology:

1) **Lack of a clear Arabic language strategy for translation,** and such a strategy cannot be achieved without being linked to general economic and cultural strategies, or without talking about publishing policies. These frameworks are all currently in decay, unfortunately, as the general cultural framework does not encourage innovation in light of a severe shortage in reading.

2) **A lack of precise, regulated, and observant data and statistics covering the movement of translation in terms of quantities and distribution** across various literary and knowledge fields. The reason for this is attributed to the translation field itself, with the majority of such initiatives performed by individual translators or publishing houses that control the type and quantity of what is published. This absence is linked to the chaos of translation efforts that is not regulated under any institutional process with a clear plan, objectives, or strategies.

3) **A lack of united institutional references that work on organization, distribution, and coordination among translators, be they individuals, institutions, or projects.** This lack leads to a clear fragmentation of efforts that generally lack careful planning balancing demand and production, and produces a multiplicity of terminology that negatively affects the translation industry, posing a real challenge before the translator and reader equally.

4) **The absence of the Arabic language, in a major fashion, from the teaching of theoretical and practical sciences in Arab universities, which has led to a slowdown in the process of transferring foreign terminology in this field to Arabic**, and merging it with it. This is in addition to the widening of the gap between the production of new terminology in translation and theoretical sciences in the Arab world because of the rapid pace at which scientific and technological terminology is developed, which challenges translators to transfer these terms into Arabic at the speed they are created.

5) **The limited nature of the specialized dictionaries that keep in pace with updated terminology in the mentioned fields of knowledge**

which is leading to an absence of Arabic equivalents to many foreign scientific terms.

F. In the field of research and scientific publishing in the Arabic language:

1) **The absence of a scientific direction towards production in the Arabic language within Arab societies**, a reality resulting from a complicated crisis created by a declining knowledge state, and the rejection of the educated entering scientific fields, as well as dealing with scientific terms in the Arabic language when in these fields.

2) **Arab societies have stopped at the transfer of knowledge stage** despite an increase in translation activities without enabling these societies from advancing effectively towards a knowledge production and exchange stage.

3) A number of researchers reject publishing in Arabic and in Arabic magazines **for a number of reasons related to: a) the low opinion that Arab societies in general and academics in particular have of the Arabic language; b) universities and research institutions requiring that a researcher publish in a foreign language and in foreign journals in order to attain a higher position in the educational hierarchy; c) the Arabic publishing channels themselves lack scientific categorization, or are in a weak position that is not in line with current scientific developments; d) the scarcity of updated Arabic sources in the specializations, with translation issues and a lack of Arabic readership interested in the area discussed.**

4) **A major decline in enthusiasm and motivation towards Arabizing science education** witnessed at the beginning of the twentieth century, resorting to foreign languages to teach scientific topics in a large number of institutions and universities that had previously taught these subjects in the Arabic language.

5) A lack of interest among the majority of Arabic governments in developing scientific research in general, **and developing it in the**

Arabic language particularly, as evidenced by the low rate of expenditure observed among these governments.

G. **From the perspective of university student attitudes and beliefs regarding the Arabic language:**

A large number of students believe that it Arabic is difficult in comparison with other languages they know, and that learning it is difficult. They believe their abilities in Arabic are less than their abilities in other languages, and they worry when using traditional Arabic in particular.

Students in a great number of fields **- especially engineering, science, economics, medicine, and business management, the vast majority of which are taught in foreign languages -** are convinced that the Arabic language remains in the margins, with no real role for it in their specialization **whether in terms of teaching or scientific research related to their field**.

The prevailing belief among a large number of students doesn't represent a competitive advantage in the work market and **doesn't offer them any privileges when applying for jobs in a number of fields**.

The growing feeling among many university students that the Arabic language **is currently facing a great crisis and that it is currently** falling short in its participation towards advancing Arabic societies.

H. **In the field of education and curriculum development:**

1) **Curriculum development experiences in the Arabic language, despite their wide variety, have failed to establish unified knowledge concepts** among those working in the education and learning sectors, which requires the drafting of an Arabic language educational theory in harmony with the requirements of the twenty first century and the needs of those learning during this time.

2) **Some experiments in curriculum development and content creation were launched without setting any standards to hold it against** or test it, a matter which has created errors in these curricula and gaps in providing what the learner needs among skills, jobs, paths, and knowledge.

3) **No approach has crystalized the competencies that are considered essential features for Arabic language teaching curricula at the public education level** on a practical level for these curricula. Each of these curricula were developed within the framework of their educational level only, without any organization that allowed them to be sequential and complementary to each other as learners took one class after the other.

4) **The focus is unbalanced among modern pedagogical approaches for Arabic language curricula** in terms of creating a new mind set within the learner, and also does not take into account a fundamental point which is the necessity of building such a mind set, develop it, and prepare the learner to interact with new approaches and apply new pedagogical practices.

5) **Efforts in evaluation and measurement have fallen short of keeping pace with what has been achieved in the curriculum development field;** in spite of depending on competency approaches in developing Arabic language curricula in the last few years, school tests and exams have, for the most part, focused on measuring the studied content rather than the oral and written linguistic skill of the learner which would require using tests to measure the learner's Arabic language competency.

I. **In the field of teaching and learning the Arabic language in the new continents:**

1) **There is an absence of a clear vision for the project of teaching Arabic as a world language, with multiple objectives encompassed within this project** and which require different curricula and

approaches based on the differing needs (the needs of learners with Arab origins, the needs of Muslim students, the needs of learners with neither Arab or Muslim origins). This has resulted, in some cases, in the adoption of unsuitable curricula for the needs of the learners.

2) **There is also an absence of coordination between the institutions working on teaching Arabic in the new continents**, as well as a lack of support offered from Arab governments and educational institutions working towards this project. This is a major contrast from what we see from a number of world nations that support teaching their languages in other continents.

3) **Many of the Arabic language curricula lack a balance** between the formal and standard registers for the language, as most of the programs teaching Arabic stick to and focus on teaching the standard form only as a method to perform all functions and communication duties. This forms a gap from the linguistic Arab reality lived through by most of its speakers, which features a number of language communication registers and variations, as such spoken language represents an inseparable element of the Arabic communication system.

4) **There is a major lack in qualified human capital prepared to teach Arabic as a world language**, and this absence is especially noticed within the specializations available at most Arab universities, limiting the available opportunities to prepare and train teachers in this field. This is in addition to many institutions in the new continents see teaching language as an easy task that any Arabic speaker can perform, regardless of their academic and practical qualifications.

5) **A lack of agreed upon qualifying standards in all Arabic language skills as a world language** and tools and methods that are linked to international standards (such as standard global tests in a number of international languages) that would allow the evaluation of these skills.

4. Laying the Groundwork for a New Future for the Arabic Language

Now that we have presented the current state of the Arabic language, and pondered the appearance of vitality and the pulse of the language, as well as the challenging areas, as covered in the various aspects we have studied, we pause her to ask questions about the future: how can we lay the foundations for a new future for the Arabic language that contains, reinforces, and exceeds the vitality indicators and overcomes the challenging areas? What are the principles and variables upon which we would build this future? What are the stamps we must take to walk the path to this future?

In light of the variables that we have found from analyzing the current status of the Arabic language, and before starting to suggest steps and efforts that must be taken to create this new future for the Arabic language, I would like to suggest a framework that contains all these efforts and anchors them to strong bases that guarantee their success and efficiency in passing from the composition of the present and its challenges to the horizons of the promised future. This framework would include the following components:

A. A realistic approach to the concept of "The Arabic Language":

It has become apparent, through the study and analysis of the various topics of this report, that multiple visions for what is referred to as the "Arabic language" exists in our minds. First, the vision that is reflected in many articles and studies that see the referred as the "standard Arabic" only, and it represents the official level of Arabic used in many fields, but not in the field of daily communication which occurs generally in one of the many Arabic dialects available. This vision adopts the idea that the way to the future is to hold on to the standard as a fundamental, expressive symbol for the "Arabic language" to be used in all aspects of life, particularly because it is

the language of the Holy Quran, our heritage, cultural and civilizational production of Arabic across the ages.

Second, there is a vision that has been proposed in a number of articles and studies throughout the Arab world which states that the "Arabic language" is embodied for a large part in the various Arabic dialects that people use in the majority of their communications. Standard Arabic, from this perspective, is a language that is only used in very limited fields, and therefore is witnessing a recession and withdrawal from public life which will lead to it sharing the same fate as the Latin language, which disappeared as a living language after it had generated a number of different languages.

Then there's the vision of the "Arabic language" as a combination of the standard and dialect together, considering that they all share a mission to achieve various communication purposes on a very real level for the language. This vision emerged from a number of models that we had studied when examining the topic of Arabic as a visual media language, as an advertising language in the public space, as well as the topic of Arabic language usage in the modern Arabian novel, and the beliefs of the university students surrounding the Arabic language.

The path to the future, in our estimation, would be to adopt a realistic, multitudinal approach to the Arabic language that distances itself from the singularity represented by both the "standard only" and "dialect only" approaches. It is an approach that reflects the diversity that encompasses the various contexts that the Arabic language is used for and represents a link to the various levels in which the historical and modern standard as well as the different Arabic dialects intersect according to the requirements of the context and linguistic role needed. This vision looks into all of these levels and considers them **different components of one linguistic system** - the "Arabic language. These components interact and intersect on a constant basis in a harmonious, impactful and affected manner that

extends across all aspects of communication in the "Arabic language". Graph 1 clarifies this system and its components and shows how they complement each other and shore each other up to become the "Arabic language" recognized by its speakers. We can see from the graph that this system includes a main dialect for each speaker of the Arabic language, and this dialect that they learn and grow up in from their childhood becomes a part of their linguistic instinct, and includes the historical and modern standard language they learned at school and that they were exposed to in religious contexts and through written and spoken media. This language also includes other Arabic dialects that the speaker is exposed to in our current age due to travel and exposure to other Arabic speakers from different countries and different Arabic spaces. Thanks to Arabic satellite channels, this exposure to other dialects has been facilitated, and has been woven into the "Arabic language" among a growing number of Arabic speakers in a way that is unprecedented in the history of the language.

Anchoring a realistic vision of the future of the Arabic language requires a new approach to the essence of the language that absorbs the legitimacy of these various components, levels, and diversions available among each of us and contains the rich diversity represented by the "Arabic language" system. It is this rich diversity that has followed the speaker of this language since its earliest beginnings and has, across the centuries, offered it the ability to adapt and respond to changes. From the dawn of the Arabic language that we have arrived at, it is this official level that specialized in specific contexts and situations, and for which different dialects were used for the purpose of daily communication and creative expression in popular arts. The Arabic language continued to develop across the ages within a rich and interactive linguistic environment, cohabitating among the different levels, mixing and shoring each other up to provide us with the Arabic language that we communicate with today among all our various

sexts and ethnicities. This language that we see reflect a large amount of coherence, harmony, and identity in the stories that we have analyzed, the talk shows we have listened to, and the advertisements we have seen - they have all shown a relationship between all the different components of the Arabic language, a relationship of melding and complementing rather than a relationship of intransigence and crowding. The existence of dialog in spoken dialects within a novel that does not threaten the existence of the standard language, and the existence of novels written entirely in spoken language that doesn't threaten the standard language, shows an audience that interacts in a major way with this level of written Arabic. Additionally, there are novels that are written in a standard language that is very close to the traditional standard and do not threaten or reject the existence of the spoken dialect. This is the situation as well in the language of advertising which represents a number of linguistic choices that the announcers use to achieve the purposes of attracting attention and impacting the target audience of these ads. They perform these choices within an "Arabic language system" they have elected to use certain elements of which fit their objectives and needs.

What we see today as the status of the Arabic language is the embodiment of the Arabic phrase "for every situation there's a phrase", as the Arabic speaker selects the "phrase" they see fit to serve the linguistic purpose according to the "situation" or context they find themselves in. It is also an embodiment to the type of diversity and multiplicity we notice within the one language that represents a component of the large, comprehensive mosaic that is the ARabic language. The first step on the path to the future of the Arabic language is to admit the legitimacy and "Arabian-ness" of these components.

B. A "Future-Based" not "Past-Based Vision for the Arabic language:

The foundation of a new future for the Arabic language cannot be fully achieved if it wasn't built on the conviction that the future of this language has not yet been formed, and on the belief that we have an effective role in building this future and forming it in light of what we have gained of knowledge, experience, and skills gleaned from the history and heritage of the language, and that we chose through the transformations and changes that shape the world we live in today and that awaits us in the future.

Such a futuristic vision obliges us to review the relationship with the linguistic past and heritage the language is linked to, and we notice that there is a leaning among some towards the belief that the pake of this language was reached in the past, and that all the questions of the past have been answered. From this perspective, all Arabic speakers today have to do, in seeking to establish a new future for the Arabic language, is to return to this past and reproduce it with its issues, questions, formations, and approaches to language, maintaining this imitation of its literary, prose, and grammatical forms. This "past-based" vision of the past is a major obstacle to the future, because it keeps the language a hostage to it and diminishes any major possibilities made available by the present with all it offers of vital, pulsing creativity. The linguistic past of the Arabic language holds many great achievements, visions, and concepts for a number of issues and questions that have preoccupied linguists who have presented their visions and answers in its regard using research tools available to them during those times. If some of these approaches and answers still apply to the current status of the language, and allow us therefore to make use of them, then some others have been surpassed by the changes that have occurred to the Arabic language over the ages. Languages are living entities, constantly changing and subject to laws of evolution and growth, and therefore need to remain in line with sustainable theories that enable it to absorb such changes and transformations. The Arabic language today has witnessed major transformations and lives in a state of linguistic and

cultural friction and inoculation that have brought with them new questions and inserted new models that cannot be addressed by the approaches of the past. What the Arabic language needs today is to absorb these new questions and models, understanding them in the light of sociolinguistic contexts from which they have stemmed, and not seek to return them to the models of the past, and judging them by how close or far they have strayed from these models. Perhaps the best example of this is what we see in the "Common Mistakes" approach that controls many of the terms and forms used in current Arabic, judging them as "errors" based on their divergence from the familiar and acknowledged terms and forms of the past without any consideration of how these new forms have harmonized and spread, nor considering any statistics made available by modern technology showing a degree of spread of these linguistic elements in the actual language used today. Therefore: the logical answer for such modern and common uses would be to offer them legitimacy because the language was incubated in the real world. However, the "value-based" or "past-based" approach refuses to recognize them, as it sees that any updated use of the language must earn its legitimacy from the past, forming a true violation of the laws governing the evolution of all living languages.

If we are asking to review our relationship to the past, this does not mean severing our connection to it, but rather an invitation to understand the approaches of this past, the contexts they were born in, the questions they asked, and the research done for the elements that are still connected to our current linguistic status as well as the questions that have not yet been answered. From there, we would launch into research for new approaches and answers that suit the present and future more seamlessly and represent the continuation and longevity of the language. Therefore, the vision we want is one that would light our path into the Arabic of the future, and not a vision that rejects and denies the past but rather one that stems from it, embraces the present, and welcomes the future.

C. An Objective Approach Regarding the "Sanctity" of the Language:

An opinion survey performed during the drafting of this report collected the beliefs of Arab university students and their attitudes towards the Arabic language, showing that the majority believe that the Arabic language is a sacred one. This is a view stemming from the strong relationship between the Arabic language and Islam and reflects, in our estimation, a belief held by many Arabic speakers. If the Arabic language's relationship with Islam and the Holy Quran forms an important part of the language's history, and is the reason behind its spread as an international language, then we cannot launch from this relationship to adopt a sanctified view of the language, because such a view would bind the Arabic language to the past and freeze it in fixed frameworks and moulds that place it outside the laws of change and evolution that govern living languages. This sacred view also poses serious problems regarding the relationship of Arabic speakers with their language and their feelings that they are capable of mastering it. How can someone believe in the sacred nature of a language yet use it as a means for conventional communication? To what degree might he be made to feel that they have mastered a language that belongs to the world of the saintly? To what degree might this strong feeling of sanctity develop a feeling of "unworthiness" before such a sacred language? How can people be convinced that a language is capable of evolution, change, and transformation, if it is launching from a fixed sacred state? How can researchers into this language ask questions regarding its forms, terms, and writing methods in light of this sacred view to whose benefit constraining the way towards any attempts to ask questions surrounding the language that might touch upon what is sacred? Thus, the language turns into a fixed sacred text that falls outside the scope of questioning and the laws of evolution.

This sacred view of the Arabic language in the minds of some might contribute towards entrenching the idea of its difficulty and how hard

it is to learn. This view is placed before society, families, and school teachers questions about how they can present the Arabic language, teach it to our children and students in the present and future. For a language, any language, regardless of our feelings towards it and our attachment to it, must remain a system for communication that grows, develops, and is subject to changes and transformations that affect all of its aspects according to the conditions that encompass the language and its environment. This principle is one we must be guided by if we want our children and students to look at themselves, their culture, and the world surrounding them with an objective and scientific eye.

From here, one of the existential questions that we find ourselves facing today is: how can we achieve a more objective understanding of the historical and current relationship between the Arabic language and Islam outside the framework of the holy? The answer to this question falls on both the theoretical and practical levels and represents an important step towards the path to the future.

D. A Vision Based on Faith and Trust, Not on Fear and Risk:

The literature review done for some of the topics of this report has made very apparent that there are countless fears that plague a number of academics, politicians, members of the media, linguists, and laymen surrounding the future of the Arabic language and its ability to face the challenges and dangers that swirl around it because of globalization and its linguistic and cultural dominance. These fears can be seen in the repeated calls we find to "protect" the Arabic language from these dangers, "preserving" it from decline and degeneration, and even "revive" it despite the fact it has not died. We understand the motivations behind these calls, but believe that any future-based vision for the Arabic language cannot be based on concepts of fear, risk, and the need to protect. Rather, we must have faith in the language, its ability to adapt, and trust that it has the

necessary elements that will allow it to remind and flourish into the future as it had done in the past.

What the Arabic language needs first and foremost is the **faith of the Arab societies in it**, and to change this subordinate view of language and civilization that are linked to Arabic in the minds of some of its speakers. Second, it needs to be **enabled in various aspects of life, and to have doors opened before it** in fields that have previously locked it out, particularly in the job market, financial and administrative transactions, as well as in the field of science education and academic research in scientific specializations in which the Arabic language has been largely absent. The way to enable the Arabic language in these fields is not to rush towards taking uneducated decisions, nor to take superior resolutions, but in fact to perform **initiatives that think of Arabizing the sciences in an educated fashion** that builds on the need to understand the market and the challenges that must be surpassed on the level of the Arab nations. From there, a plan may gradually take shape on a scientific basis that launches bit by bit towards higher levels. Enabling Arabic would also require **offering institutional support on the level of the Arab world represented by effective linguistic entities working in the scientific translation and terminology generation fields, as well as educational institutions adopting the project to enable Arabic** as a central access for their missions and future strategies.

What the Arabic language news from us today is for us to remind ourselves that it was capable in its history to contain sciences, discoveries, research, and questions as the scientists of those periods were concerned with building a future through the language. We believe that the language is capable of being a tool to build the future once again if we enable it to do so, and if we begin to open the doors that we had previously closed in its face.

5. Steps on the Path to the Future

### A.	In the Legal, Legislative, and Institutional Reference Field:

We suggest a conceptual vision based on three essential elements: (i) A Governing Linguistic Policy; (ii) A Guiding Referential Institution; (iii) Effective Political Will

(i) A Governing Linguistic Policy: What we mean is a comprehensive vision that must be sought to adjudicate any legislative effort spent in the nation for any linguistic affair arrangements. Drafting a linguistic policy with clear milestones, covering all bases, offers a strong legal guarantee that all language related legislation would complement each other within each nation. If we want our linguistic policies to be efficient and successful, then we need to wager on achieving a number of factors when drafting these policies, including: 1) that they occur according the strategic vision; 2) that they launch from the variables of the actual environment to consider the social diversity and linguistic justice for the citizens of each nation; 3) that they would be based on social cooperation; 4) that they be open to the dictates of the age; and 5) that they would be achievable in the real world.

(ii) A Guiding Referential Institution: to draft a governing policy, we need the existence of referential institutions that undertake the task of planning and drawing linguistic policies. Based on this, we suggest:

- Establishing higher institutions in each country whose first priority is linguistic planning, drafting general linguistic policy, working on legislation and following through on implementation.
- Holding the reins will be professors and thinkers renowned for their qualifications, awareness, and specializations, and with experience in drafting policy and legislation, represented and supported by speakers, legislators, educators and economists.
- The linguistic planning institution in each country must work to coordinate - with regards to the linguistic policy - between 1) all relevant institutions in the nation, such as legal, media, and

education institutions; 2) institutions specialized in the Arabic language, such as linguistic associations and Arab universities and colleges; and 3) other scientific institutions, such as: universities, laboratories, and research centers.

- The linguistic planning institutions must be bestowed the leadership of linguistic efforts in the nation, become a "maestro" that guarantees the performance of all institutions and initiatives in complete harmony and rhythm. This will require constant evaluation of established linguistic institutions, and creating whatever is needed of complementary initiatives and institutions, and working to coordinate their efforts towards serving the comprehensive national vision towards language.

(iii) Effective Political Will: no linguistic project may move forward without a political will believing in the importance of the linguistic cause, and that takes the legislative and legal contents to heart, undertaking their achievement until it becomes a lived reality. The intention for a linguistic policy is not to write it down on paper, but to build the institutions that would make the effort in planning and execution, something that requires planning to take from one stage to the other.

1) develop mechanisms for the Arabic language associations so that they become more effective in the fields of scientific research, translation, and Arabization, remaining in step with the age's updates in the fields of science, technology, and innovation, and interacting with the social, cultural, and communication transformations.

2) Work to reinforce the coordination between the Arabic awards that aim to exchange experiences between them and raise their qualifications, and suggest aside from that to work on updating international awards towards better research and studies in the fields of modern science and technology written in Arabic. This

is to open the door and encourage competition for scientific production in Arabic in addition to literary and artistic production.

B.   In the field of media and the public sphere:

1) **Approve a joint Arabic Media Charter intended to govern the Arabic language in media** and that sets its provisions on the level of the language that is used in the media, and the linguistic conditions it must offer in the media and broadcast subjects.

2) As the "fourth branch of government" and the voice of the people, **we suggest that the Arabic media community creates a "monitoring cell" on the level of Arab governments, the role of which is ensuring the respect of the Arabic language norms in practical terms** by implementing mechanisms that allow for monitoring of legislative implementation and policy resolutions that concern the media.

3) **Establishing a "Linguistic-Media Consultancy Cell" that works to raise the standard of media language, and study media topics and activities related to the Arabic language, not constrained to the monitoring level alone, but on the artistic and linguistic supervision level also**. This would include **suggesting and offering creative materials at a high level of language, and also securing appropriate linguistic training** that enable journalists in using the Arabic language in a safe, beautiful, and contemporary way, guaranteeing the tasteful growth of the language among Arab society.

4) **Launching seasonal linguistic initiatives that all media channels participate in and that serve sequential causes and community interests**, planting the seed of social values and linguistic awareness. From that, for example, a campaign of linguistic competitions may be launched for economic and cultural development projects, as well as the development of television programs that serve the Arabic language such as programs that discuss modern Arab issues in addition to the poetry competitions in both the spoken and standard

dialects, the short story and article contests, and having the products of these programs published in newspapers and journals.

5) **Activating the partnership between the media sector and scientific research centers in various humanities, linguistic, and scientific specializations** through the establishment of the "Media-Society Consultancy Cell" whose objectives are in line with linguistic knowledge research approaches, and invest in media oratory skills for study and the development of the economic and social behavior and the ethical and educational aspect of Arab society.

6) **Establishing a "Media-Economic Consultancy Cell" that handles the management of the linguistic investment throughout various media**, and among its responsibilities is observing the capabilities of the Arabic language and searching for methods to employ the language in producing consumer products that rise to the level of the needs and ambitions of Arab society. This could manifest on the level of employing the language as a consumer product (such as attracting private and public sector financiers in producing films and television series that wish to elevate the language), or at the level as a means for economic and service production (such as sponsoring projects to Arabize industries and the services sector).

7) **Establishing a "Media-Education Consultancy Cell" that works to enable the learner of the Arabic language, whether by describing the identity values that entrench a sense of belonging among the Arab society, or by establishing communication skills.** However, this would not be constrained to describing merely static forms and grammar alone, as this work would take interest in reinforcing the new Arabic digital and application input to the language, so they may act as branching teaching materials that would bring in attractive and useful resources to the education sector, and guarantee the broadening and diversity of scope for the language, and fulfill the needs of the Arabic language learner.

8) Reviewing the concept of "Media Text" quality **and not constrain such considerations to grammatical correctness only, nor constrain the**

concept of grammatical correctness to proper syntax, but also look at the text from the aspect of logical semantics, and to contribute towards building a text intended to reach the desired meaning, as well as the coherence of the sentences and connectivity, and the suitability of word usage for the context. To this end, Arabic grammar must be presented to media personalities in a method that emphasizes linguistic duty; this doesn't mean teaching them the entirety of the Arabic grammar field, but rather focus on the dynamic and useful aspects that enable them to implement it in their communication productions and during their analysis of media text.

9) **The importance of** arriving at consensus among media colleges and institutions **and their departments in Arab universities** to teach academic writing **in a way that concentrates on organizing and sequencing ideas and expressing them using sound, smooth language. In addition, another reviewer will be concerned with oral communication production intended to enable participants to** develop improvisation skills on any level of the Arabic language - especially on the official level - **fluently, continuously, and in a disciplined and precise manner, and that this ability be requested as part of the job application requirements for media positions.**

10) **Replace the need for linguistic proofreaders working at newspapers or Arabic language news channels with the need** to develop the ability of media personalities themselves to proofread their language and be fully aware of the quality of their writing and speech **in both language and style. This awareness will only be created by developing linguistic and communication skills among all workers in the media field.**

11) Employ media content in developing the educational requirements at Arab schools intended to orient students with the various levels of the Arabic language **and create awareness of the diversity and breadth of these levels so that the outcome is not only that they understand the Arabic language on the level of prose, poetry, historic literature, and grammar alone, but in fact that this**

would become a part of their training in using the language in communication contexts that tie them to reality and allow them to express and interact with it through language.

12) Enact laws and legislation related to the use of the Arabic language in the public sphere **rather than keeping it a hostage hidden away in legislation and bureau drawers. Additionally, emphasize the importance of using the Arabic language in newspaper and television advertising, and beyond that in the public sphere such as in restaurant menus, and observe how much compliance there is that the matter is not left up to the advertisers themselves.**

13) Revive Arabic artistic heritage in Arabic handwriting, **in all its diversity, splendor, and beauty, showing how it is capable of contributing to** enriching the public sphere, **and ensuring its distribution in advertisements and on the facades of institutions.**

C.   In the field of publishing and storytelling:

1) **Create an observation body for Arabic books:** the aim of this body is following the movements of the Arabic publishing industry in a precise manner so it may analyze the reality on the ground reliably, and then seek to develop the language based on the variables arrived at and analyzed. A call has already been sent out to establish such a body through Arabic publishers unions and researchers studying the Arabic publishing industry, and all of them have called for the necessity of establishing such a body with haste.

2) **Addressing the book piracy phenomenon:** piracy, whether in print or electronically, has expanded and spread greatly in Arab society by individuals and publishing houses. Therefore, a need to take a firm stance towards the responsible parties, starting with governments, then Arabic publishing units, is very needed especially because prosecuting individuals by the author or the publishing house may not be particularly useful while incurring high costs for prosecution that

often exceed the profits of the pirated book, leading the property owner to forgive the thief, thereby effectively losing the copyright.

3) **Activating the role of cultural institutions in spreading awareness regarding intellectual property rights:** Respect for the intellectual copyright of others must become a prevailing culture in Arabic society, by which the Arab individual understands the importance of copyright in building and developing society from scientific, cultural, and economic aspects. Therefore, we suggest that there be a joint Arab project connecting the ministries of culture in developing and presenting awareness campaigns through the media about respecting intellectual property rights and the negative outcomes that befall society when these rights are violated.

4) **Reduce the strict supervision of books and publications:** building an educated and aware society requires the creativity of thinkers and writers on a fundamental level, since book publishing is central for any future renaissance of Arab society and the Arabic language. Therefore, Arab legislators must give greater freedom to writers, and pull away the sword of Damocles hanging over creative thinking. We suggest drafting a joint Arab law that allows books to move between Arab nations freely, so they may be shared through all Arab book fairs. If it ultimately proves necessary to ban some books, then such action must take place on clear and transparents standards.

5) **Encourage and develop electronic publishing:** the world is marching towards a new future where e-books are a fact and a necessity, as there is a huge trend leaning towards e-books complying with the requirements of the age of technology. To that end, we suggest that electronic distribution of books must simultaneously accompany the print publication of any title. When each print book is issued with an electronic copy in high quality and competitive pricing, this will contribute towards enriching Arabic digital content, and helps towards the development of research and the speed of access to information.

6) **The necessity of investing in the publishing industry:** the publishing industry in the Arab world faces a number of problems due to the high cost of printing and distribution, and the low material return to the publishing house. Therefore, it is important to invest in this sector by Arab governments as it has become an urgent need for their elevation and development.

7) **Reinforce creative writing forums for youths:** e-forums have become an alternative refuge for youths rather than traditional print media, as these forums distribute thousands of stories in both standard and spoken dialects. Therefore, we suggest that the ministries of culture in every Arab nation establish sites and web forums where youths may practice writing as a hobby, spreading their creative writing throughout, and allowing for a certain level of supervision and direction from professionals in storytelling that help youths polish their creative talents.

8) **Establish creative writing contests on electronic platforms** where the best stories are selected to win material and motivational awards, and the first place winners are nominated for print publishing. This will increase creative activity among youths on the one hand, and also help enrich Arabic electronic content on the other.

9) **Developing unified grammar rules for writing dialog in novels:** we indicated in our research that a large number of modern Arabic novels use dialog written in a variety of different Arabic dialects. We equally noticed a variation and difference in how these dialects were transcribed within the same dialect. Therefore, we suggest - as part of our vision for a unified Arabic language - to develop a writing standard for dialects in novels that allow for the Arabic linguistic system to apply instead of leaving it in the "laissez-faire" manner it exists in today.

D.   In the field of technology:

1) **Increase the level of financing and investment in projects joining Arabic language and technology:** In order for this investment to be effective, it must stretch across the entirety of the Arab world, and must include start-up and small enterprises with the involvement of developing talents and entrepreneurs in this field.

2) **Establish more authorities and organizations concerned with Arabic language computing and monitoring Arabic digital content:** among the duties would be performing a regular review of the computing and digital content efforts made in the Arabic language, and conducting studies and statistics based on this review. From there, conclusions and recommendations must be publicized and implemented among all government and private parties.

3) **Energize scientific research and studies related to AI and handling the Arabic language:** there is an urgent need for more research towards merging Arabic and technology in all its branches, most especially AI and language comprehension. This need calls for more research and study supported by public and private institutions.

4) **Beginning to teach Arabic programming languages and applications:** there is a need to establish an Arabic programming language in order to ensure an Arabic technology revolution. Therefore, teaching Arabic programming languages must be merged into school curricula starting from the earliest grades and reaching the university and specialization level. Additionally, teaching such subjects must move past teaching computing basics and expand to other technological horizons such as AI to keep in step with modernity and prepare new generations to effectively join the technology field.

5) **Awareness of culture requires verifying sources and references on the Arabic language internet:** precise verification of references and sources is an essential condition for writing any content on the Arabic internet, and there is a need to reinforce awareness about complying with intellectual property, and emphasizing the importance of attributing opinions and concepts to their original creators in order to maintain credibility on the Arabic web.

6) **Marketing and developing Arabic search engines:** There is a need for search engines with Arabic language databases that rely on the Arabic language to run searches and make the experience smoother and more flexible for the Arab user, especially if such search engines are developed using AI. It is important to create awareness among Arab users of their existence, functionality, and ease of arriving at Arabic language results faster and more accurately.

7) **Digitization of dictionaries and Arabic blueprints:** there is a need to digitize common print dictionaries and work towards updating their content, expanding and approving this content among educational authorities so they may be used as references among students and learners. Additionally, blueprints, books, and manuscripts need to be digitized to preserve them and store them over the long term.

8) **Guarantee the use of Arabic phonology analysis systems in various technologies:** technology companies' need to use Arabic phonology analysis systems has become a grave requirement to handle the language and build AI technologies from it, as such systems allow for machine learning and understanding of the Arabic language, analysis of its terms and their phonological branches from which a clear and comprehensive understanding of meaning can be produced.

9) **Enriching Arabic language digital libraries and encyclopaedias:** there is an urgent need among Arabic speaking online users for encyclopedias and platforms in the Arabic language similar to the Arabic version of "Wikipedia", the "Mawdoo3" platform, and the "Arabic Encyclopedia". Such encyclopedias depend on large databases, and there is no way for their existence or flourishing except through the support of Arab internet users' contribution with translations of scientific papers and articles into Arabic, or by generating unprecedented scientific content that would enrich such encyclopedias.

10) **Increasing the communication between institutions that work on developing programming and Arabic platforms:** the factor that would guarantee success among institutions working to develop

programs and platforms in Arabic and enrich Arabic language content is the constant communication to raise the level of coordination between them as would complement the different Arab initiatives in this field.

E.   In the field of translation and terminology:

1) **Perform a detailed analysis of the current reality of translation** that reaches statistics allowing for a comprehensive Arabic translation plan that works to **balance between supply and demand** and fill any gaps that might be experienced by a number of knowledge fields in the Arab world due to the weak rate of translation. It is impossible to elevate any knowledge sector without first studying its current status carefully and accurately so that a comprehensive plan of action may be made.

2) Establish **a unified Arab scientific institution that acts as a reference and undertakes the responsibility of standardization and measurement**. Such an institution would have foundational authorities that: 1) unify and coordinate the efforts of translation; 2) offer scientific supervision and direction for publishing houses and other organizations that need translation; 3) control the terminology in the various fields of knowledge, updates dictionaries, and fills gaps found there to keep in line with knowledge updates, disseminating these term and dictionaries so that they may be in the reach of everyone; and 4) place methodical control mechanisms and clear strategies that create a framework for translation efforts, particularly in specialized fields, so they may be a reference for translators.

3) In order for this institutions to have tangible effects on the status of Arab science and academia, then it must **cooperate with universities and become sanctuary to be referred to when controlling and unifying scientific terminology** as well as nourish university research centers informing them what is happening practically in the translation domain as well as the requirements of the market.

4) University circles must look toward approved **translation and methodology** in order for the translation process to be freed from any personal preferences and in fact be governed by a scientific, referential, and methodological framework. Additionally, universities must guarantee **communication between translation theorizers and those that practice the craft**, as those performing translation are aware of the current status of the field and of the gap between them and the theorists, and therefore they must work to meld this fracture.

5) **The importance to always seek the courage to innovate among translators** within referential frameworks that organize the translation act, making use of Arabic forms, getting acquainted with them and their features, their phonological off shoots, and choosing the best among them for translation purposes, making use of prefixes and suffixes in generating terms.

6) **True, constructive, and practical cooperation between translators and specialized linguistics experts,** as very often translators in the Arab world, translators perform both roles together, and therefore they must find networks of contacts between these two teams in order to know the links between terms and the branching concepts that are generated from them. One cannot simply cobble together an Arabic equivalent for a term without resorting to the concept tree connected to it, and without knowing the history of the term and its evolution.

7) **After completing the translation** a thorough review is worthwhile, as translation is the first link in the acculturation and knowledge accumulation process, and therefore translation must be seen as part of a promising civilizational project and not just a limited mechanical process.

F.   In the field of scientific research and Arabization of science:

1) Raising the quality of scientific production in the Arabic language can happen by making available Arab measures to deal with the impact

and achieve excellence at the level of sound science education and research **at universities, research centers, and publishing channels. The purpose of developing such a measure is to elevate the Arab scientific product to a regionally competitive stage guaranteeing during the first stage an Arab interwebbing within the region's scientific society according to the standards that fulfil the requirements for Arab society development. From there, these standards can be gradually reviewed to be adapted at a world level according to a segmented time schedule.**

2) Arab scientific products in the Arabic language must be made available, disseminated, and exposed to scrutiny through a scientific cooperative network between higher education institutions and Arab research centers. **Such a partnership might be a requirement to graduate from university or advance in tenure or research work, and what it requires are legal documents and agreements that grant this Arab scientific document a mandatory status through university accreditation. Such documents and agreements - drafted according to a previously agreed upon plan drafted at the level of ministries and scientific institutions - would organize the Arab scientific output in the Arabic language according to the needs of each region, and as best invests its resources.**

3) Activating partnerships with foreign parties to draft strategies managing linguistic knowledge and investing it in the job market, **making it available to service the development of Arab scientific knowledge in the Arabic language at the level of teaching sciences or scientific research. This partnership would extend to scientific exchange from which the Arab scientific researcher may draw upon when transferring his knowledge to the Arabic language.**

4) Make available the dissemination of Arab science research by guaranteeing "visibility" (or making available global publishing channels) **and that is by offering a scientific translation instrument that transfers science research from Arabic to foreign languages. This would allow scientific production in Arabic to keep in step with**

global quality standards and enter the global categorization battleground.

5) Establish Arabic centers (which would be joint efforts between Arab regions) specialized in scientific translation to and from the Arabic language, **and among its committees would be an authority to adapt terminology or suggest new scientific additions to the Arabic language, making it well known among universities and research centers and institutions.**

6) **Working on a unified Arab methodology for writing scientific or professional research papers, that would be reviewed regularly to develop editing methods and verify scientific writing in the theoretical or human sciences. This would be similar to the American Psychological Association (APA) or the Turabian method followed by University of Chicago Press.**

7) Establishing a bank of Arabic knowledge with strategic sovereignty **which would be bestowed the responsibilities of managing and circulating Arabic language knowledge production. Managing this knowledge would require observing Arab scientific production, making it available for access, and organizing its use among educational and research institutions. As for circulation, the knowledge bank would work to transfer the research outcomes from theoretical to practical production, achieving that by supporting the education and research sectors through material sponsorships for Arab researchers, connecting them to universities and decision makers who make policy and financing decisions. Additionally, the private sector can be brought into Arab scientific production rather than placing the entire burden on the public sector, which is already weighed down by political, economic, social, and security commitments and obligations.**

8) Establish a "Ministry of Science Arabization" a sovereign, executive authority that organizes the Arab knowledge community and manages their scientific production in the Arabic language. **Among its responsibilities is gathering the needs of Arab society and**

estimating the natural resources, human and linguistic capital needed to draft a directed timeline executing scientific projects in the Arabic language and in Arab society according to a well-studied research, economic, and social program. Among the objectives with which this ministry would be tasked: managing human and material resources according to social, economic, political, and scientific programs; **reviewing methodologies and objectives in the field of teaching sciences; redefining research priorities; organizing a development network to invest in linguistic and knowledge based capital to serve Arab society;** and facilitating scientific activity and the opportunities to invest it towards knowledge communities effectively and continuously, thereby organizing and linking basic education, university institutions, research laboratories, and various other sectors connected to Arabizing sciences.

G. **From the perspective of university student attitudes and beliefs regarding the Arabic language:**

1) **Developing initiatives to reinforce the Arabic language in scientific specializations at Arab universities:** we suggest that among such initiatives be "Arabic Language Across Specializations" which would aim to insert the Arabic language in paths currently taught in English, such as economics, social studies, public health, and business management. The initiative would create short learning units the aim of which would be exposing students to the Arabic language and handling through them different aspects of the subject of the study path (such as environmental issues, sustainable development, health awareness campaigns, and so on). Students would be required to read articles in Arabic that deal with their specialization and discuss what they have read, then write a short paper or perform an oral presentation in Arabic. The objective of all this is to tie the Arabic language with scientific specializations and incentivize students to look at the Arabic language as an active element in shaping their professional and academic mindset.

2) The diligent pursuit **to replace the common stance among many university students that Arabic is difficult in comparison with other languages they know with a feeling of confidence in their ability to develop their skills and their fluency when speaking it** especially when it's their mother tongue. Perhaps finding the best way to override this feeling and overcome must be considered the most important challenge facing the Arab world today, and requires a foundational review for a lot of approaches in Arabic language education that feeds into such feelings.

3) **Change the pedagogical approaches followed in teaching Arabic at schools** in a way that reflects the desires expressed by the university students during the survey: a variety of activities and school subjects used; lively and fun texts that connect to the lives of the students, their environments, and their interests; reducing the degree of concentration on grammar and forms in isolation of the contexts in which these forms are used; positive attitudes from the teachers, constant encouragement from them, and the belief that the students are capable of learning Arabic; and a greater concentration by teachers on creating interactive activities between students in class, urging them to use the language on a constant basis.

4) **It is necessary for national visions and strategies in the Arab world to be made around a framework of approaches and practices connected to teaching Arabic, with coordination between all teaching institutions** in a way that would make teaching Arabic balanced at private and public schools, and requires the private schools to take great care in teaching Arabic and develop the methods it may be taught so that it would be at the same level of teaching other foreign languages that they currently boast about and consider their defining features.

5) **The common practice among many government and private high schools to reduce the hours assigned for Arabic must be changed.** This is currently done under the consideration that the work to develop Arabic language skills has been completed in Elementary

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and Middle school, and therefore - it is believed - there is no need to assign more than three to four hours weekly towards studying Arabic literature. This practice has negative implications towards developing student's abilities in Arabic, because the high school level, in our estimation, requires more concentration on language but not by expanding the study of grammar on a theoretical level or being exposed to literature in a traditional lecture format, but through reinforcing the analytical and critical abilities of students by working on projects that tain them in research and academic writing in the Arabic language on topics that have a strong connection to their interests and surrounding environment.

6) **Arab government must spend more effort supporting the Arabic language and enabling it in Arab nations**, as the majority of university students expressed a clear and frank opinion that what the governments had done until now is not enough to change the status of the Arabic language and help it face the challenges of the present and future.

H.   In the field of curriculum development and teaching methods

Arabic language education research centers must be established based on the experience of the GCC as an education center for Arabic and from there must be expanded to include all Arab nations, and dedicate its efforts in the service of the Arabic language in the following areas:

- **Focus on conducting research connected to the pedagogical aspect of teaching and learning Arabic** drawing continuously from new theories and approaches in this field and how to implement them.
- **Offer well-governed research and studies** that aim at a mid-level category of Arabic readers from among teachers and workers in the education and learning sectors, as in teachers,

councilors, and school administrators. The ideal racer among those specialized in the education and learning fields would be targeted by issuing a specialized research journal on a monthly or quarterly basis, and would be concerned with educational and linguistics studies, distributing research connected to teaching and learning the Arabic language.

- **Implement a "Teachers License" project applicable for all Arab nations**, and work together to unify the educational programs in terms of standards, conditions, and measures, making it an essential condition to accept those who wish to become teachers to guarantee their qualification and fluency in the language, with a focus on measuring the knowledge among applicants of all that concerns the Arabic language as a specialty, as well as teaching strategies, new pedagogical approaches, and personal communication skills.

- **Launch projects to achieve an immersion environment to train teachers across the Arab world,** which might be applied as: summer camps intended to exchange experience and develop skills, as well as learn new experiences and train in them.

- **Prepare official examiners to measure oral linguistic qualifications,** and create the necessary training packages toward this end.

- **Prepare approved trainers for linguistic and educational skills**, and make training a sustainable education policy at public and private schools obliging teachers to develop their knowledge base, their performance abilities, and to renew and break out of the traditional models and moulds.

- Study and review teaching curricula, **and present a suggested vision for the design of such curricula that comply with qualifying standards** in order to help countries that are beginning their Arabic language curriculum development experience or which need support to achieve this. This reduces the time and effort needed for this, and provides them with a

summary of Arab experiences in this field, and a methodology it must follow to keep pace with the remaining Arab nations.

- **Relying on the linking principle in placing Arabic language curricula will achieve a comprehensive teaching matrix** which will employ the gains learned achievements in a sequential, complementary, and advanced manner that advances all levels of education towards achieving the competencies that learners must gain by the end of their education journey.

- **Launch a new standard setting project to teach Arabic to Arabic speakers at the level of the Arab world**, which will involve a group of researchers and specialists from all Arab nations, with the cooperation of ministries of education and learning, as well as public and private authorities working in this field. Together they will produce unified Arabic standards to teach Arabic to its speakers at a general education and university stage. What these curricula need is to build a unified standard to teach Arabic to Arabic speakers that make clear the knowledge, skills, professions, contexts, and registers of the language they need to learn by the end of their schooling, regardless of the nation, region, or school they had studied in. This will make teaching the Arabic language in all Arab nations achieve the same objectives in a manner that makes measurement possible through controlled qualification exams.

- **Focus must be placed on building curricula based on linguistic outcomes and the four skills**, placing them in a matrix of standards which includes descriptions for all school levels in terms of outcomes, missions, and linguistic skills that involve new pedagogical approaches in their construction, development, register, context, and linguistic soundness. It will also set tests and examinations that are in tune with the interactive/communicative objective path set by the educational policy in the Arab world and reflecting its outcomes.

- **Encouraging smart education that aims to employ advanced technology in incurring positive changes in traditional educational models**, creating educational platforms, programs, and materials necessary for it, so it may be easy for teachers to perform their educational duty, and support the teaching process while facing the challenges that might arise such as classroom crowding.

- **Focus on cooperative learning throughout all educational levels**, building and developing skills among learners in mastering the basics through positive mutual support in achieving the required tasks, as well as direct interaction, decision making, managing responsibility, and practical execution.

- **Focus on and encourage analytical and critical thinking skills**, making them an essential element of all levels so students can learn how to approach problems, ask questions, connect between different factors, and form knowledge in an independent manner.

- **Work at putting together a standardized evaluation, examination, and testing system for the Arabic language as befits the new vision for curriculum development**, and that is by focusing on linguistic knowledge and skills that learners need at each stage of the education process regardless of the assigned content and textbook.

I. **In the field of teaching and learning the Arabic language in the new continents:**

1) **It is necessary to establish an international Arabic language reference** to reinforce the presence of the language politically, economically, and culturally in the new continents.

2) **It is also necessary to analyze the Arab reality in the new continent, and carefully research the sciences related to studying student motivation and sound pedagogical approaches that must be**

followed, as well as the ideal educational approaches that guarantee learning Arabic in contexts that will more readily yield results than current teaching methods. The rapid rise in interest to learn Arabic in recent periods requires an equally rapid rise in running research on the reality of current educational practices in terms of how much and how people are learning the language, in order to seek effective and successful methods to develop the presence and dissemination of the language. Additionally, it is important to translate relevant foreign research into Arabic so researchers in the Arab region may review it and contribute effectively in developing a new Arabic language reality on their continent and in the new continents.

3) **Review curricula in order to find the areas of weakness and strength, and to think about developing them in terms of linguistic education skills that are performed collectively rather than individually.** Additionally, research into the state of countries that are designing culturally appropriate curricula must be performed, as Arabic language curricula that are appropriate for the United States or Europe might not be appropriate for East Asia or Africa. In addition, it is necessary to think about developing Arabic language curricula for special purposes, as there may be a variety of curricula that serve different professional purposes as per the requirement of the students.

4) **The cultural aspect must be included in designed curricula - and that is by allowing for cultural exchange through the learning process** in order to achieve the maximization of learning outcomes, as well as support and organize the learning process. The design of books and educational materials that focus on diverse cultural elements must also be included, as well as listing various accents to activate the ability of students to communicate about different daily occurrences and situations.

5) **Additional learning materials must be provided** in light of the lack in electronic materials and especially listening comprehension materials. It will be useful to create an electronic platform that allows learners to make use of materials that help develop student abilities in listening and conversation especially.

6) **Prepare specialists in Arabic as a foreign language, and add importance to teaching foreigners to learn Arabic in our Arab universities to begin with**, and from there cooperate with foreign nations to train and qualify Arab and foreign talents in line with increasing interest in learning the language, training current teachers according to precise scientific standards.

7) **Building partnerships and organizing them between educational institutions in the Arab world and foreign countries** will definitely help reinforce the presence of cultural exchange programs, and the ability of students to make use of them. It will also encourage joint projects in reviewing and developing curricula, and building highly qualified capacities in Arabic language education.

These suggestions are a roadmap we can use to guide our way in establishing a new future for the Arabic language based on vital elements of Arabic heritage, and that contains the pulse and vitality of the present. It is important to realize that the steps on the road to the future cannot be taken without an established belief in the language and its ability to face challenges and keep pace with the changes of the age. Additionally, we must relinquish old approaches based on fear and constraint of the language in the moulds of the path, and actively seek from all governments, institutions, and individuals to open the doors before the Arabic language to all aspects of life, allowing it the chance to become an effective element in the new Arab scientific, technological, and cultural renaissance, and to maintain its status as a forgiving, open, confident, and proudly diverse identity.