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From Causes to Remedial Attempts: The Phenomenon of Aversion to Learning and Using the Arabic Language

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Abstract

This study addresses the phenomenon of aversion to learning Arabic by investigating the multiple reasons behind the decline in enthusiasm for both learning and using the language—a decline that adversely affects the cultural and civilizational identity of the Arab nation. The research categorizes the causes into three main groups: the role of the school, the role of the family, and the role of society. In the educational sphere, the study reviews the inadequacies in Arabic language curricula and the imbalance between Arabic and foreign language classes. It also highlights the use of traditional teaching methods that rely on rote memorization rather than encouraging critical and analytical thinking. Furthermore, the study points out the insufficient preparation of teachers and their shifting focus toward scientific subjects and foreign languages, which results in a loss of confidence in Arabic that is subsequently transmitted to students. The research emphasizes that both emotional and practical engagement with the language are essential for cementing a strong linguistic identity. Regarding the role of the family, the study identifies it as the primary factor in instilling a love for Arabic in children. However, the increasing reliance on foreign caregivers, the lack of home libraries, and inadequate parental practices concerning reading and communication in Arabic have exacerbated the decline in the language's appeal. In the societal domain, the study reveals the impact of technological dominance and media influence, which promote the extensive use of local dialects and foreign languages at the expense of Arabic. This shift undermines Arabic's role in official, cultural, and artistic fields and affects its overall status. The research also discusses the effects of artistic productions and the political and economic conditions in Arab countries on shaping public perceptions of Arabic. Ultimately, the study proposes practical solutions such as reforming teaching methods and assessment practices, updating curricula to meet contemporary needs, and motivating teachers by equipping them with modern technological tools. It calls for strengthening national language policies and engaging government bodies, educational institutions, and civil society in supporting Arabic as a vital tool for preserving identity and culture. This study serves as an urgent call to reexamine educational and media systems to revitalize Arabic for building a cohesive civilizational future.

Keywords: media convergence era; broadcasters and presenters; dilemmas and opportunities; radio and television; digital technology

Introduction

Identifying the causes that have contributed to the fading passion for learning Arabic and the reluctance to use it. These causes are divided into three categories:

Causes related to the school.

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Causes related to the family.

Causes related to society.

Proposing appropriate educational and practical solutions and applications to address each of the aforementioned causes.

Drawing on some real-life experiences.

Research Methodology

This research adopts an inductive and descriptive–analytical approach to achieve the intended results.

Previous Studies:

Recently, the issue of the waning passion for learning Arabic, the disinclination to use it, and the causes leading to that has drawn the attention of some educators. However, their research efforts have mainly focused on learning Arabic among non-native speakers. Therefore, this research is distinguished from previous ones by its focus on enumerating the multi-faceted causes of the waning passion for learning Arabic among Arab youth before others, and then by putting forth possible solutions into the hands of those concerned and capable of implementing them, with the aim of reviving that passion by directing learners toward acquiring proficiency in Classical Arabic. We mention from those earlier studies:

1. “Teaching Arabic to Non-Native Speakers Between Ease and Difficulty” – Dr. ‘Alī bin Jāser bin Sulaymān al-Shāya’. The study aimed to uncover the problems and challenges facing the teaching of Arabic to non-native speakers, and to propose solutions to address or mitigate them, as well as to respond to those who claim that teaching and learning Arabic is difficult.
2. “Difficulties of Learning and Teaching Arabic to Non-Native Speakers and Proposed Solutions” – Dr. Ramaḍān Khuṭūṭ and Dr. Miṣbāḥ Jallāb, *Al-Jāmi’ Journal of Psychological Studies and Educational Sciences*, Vol. 04, No. 02 (2019). The study aimed to highlight and address the most important aspects related to the challenges surrounding the teaching of Arabic to non-native speakers, while underscoring the main difficulties and problems they face during the learning process.
3. “Problems of Teaching Arabic to Non-Native Speakers and Ways to Solve Them” – Karīm Fārūq al-Khulī. The study aimed to investigate the causes of the problems in teaching Arabic to non-native speakers and to examine them so that it becomes possible to set feasible solutions to eliminate them or at least reduce them to the greatest extent possible, in order to bring students to the highest levels of comprehension of Arabic texts and understanding of their purposes on the one hand, and to enable them to speak Arabic to the required level on the other.

Research Plan:

Introduction.

Chapter One: The causes that contributed to the waning of the passion for learning Arabic and the reluctance to use it.

Subsection One: The Role of the School.

- The role of Arabic language curricula.

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- The role of the Arabic language teacher: his relationship with the language, his performance in teaching it, his professional development.
- The educational methods used in teaching Arabic: assessment methods, activities and incentives.
- The students' emotional relationship with the Arabic language.
- The students' practical relationship with the Arabic language.

Subsection Two: The Role of the Family.

Subsection Three: The Role of Society.

- The role of the dominance of technology and its languages in the world.
- The role of media outlets.
- The role of artistic works (songs, series, and films).
- The role of political and economic conditions in Arab countries.

Chapter Two: The solutions and educational and practical applications suitable for reviving the passion for learning Arabic.

Subsection One: The Role of the School.

- Curricula.
- The teacher.

Subsection Two: The Role of the Family.

Subsection Three: The Role of Society.

- Media outlets.
- Artistic production.
- The state.

Chapter Three: Some live experiments.

Conclusion and Recommendations.

Sources.

Introduction

Language is a collective mental product in that it is a mode of thought and a way of constructing and cultivating the human personality. One of the oldest definitions formulated to define the concept of language() is what was transmitted from Ibn Jinni: that language is “the sounds by which each people express their purposes”(). This definition points to two fundamental aspects of language: the social aspect related to the language of the members of one society or linguistic group, and the aspect concerning the connection of language with thought and certain functions of the brain.

The linguistic phenomenon has been the subject of many modern studies, and methods of studying it have developed especially since the beginning of the twentieth century. Various sciences and fields of knowledge turned to study it – among them: logic and philosophy,

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sociology, and psychology – until interdisciplinary sciences emerged. One of the most prominent manifestations of the development of linguistic studies was the emergence of linguistics.

The rise of modern linguistics in the twentieth century is attributed to (Ferdinand de Saussure) through lessons and lectures he compiled, which his students published after his death.() Then various interdisciplinary linguistic sciences emerged, including: sociolinguistics, psycholinguistics, biological linguistics. Linguistics also witnessed trends and schools, the most famous of which are generative linguistics founded by (Chomsky) (), and cognitive linguistics whose emergence – according to the predominant view – is traced to (Langacker).

Linguistics was a development of traditional grammar by using objective scientific methods. It addressed many of the terms and concepts that those traditional grammars had dealt with(), and (De Saussure) established linguistics as a science that studies language with an objective, scientific approach, taking language as the sole subject of study. Then linguistic studies developed broadly after that , and continue to develop.

Language exerts a profound influence in defining the elements and standards of collective identity for those who speak it; members of a linguistic community take it as a basis for organizing their communal life and coordinating their relationships(), since it is a tool of communication and acquaintance among humans.

Based on the above, one can say that societies, their cultures and their knowledge are built and established on the basis of language and its development; the relationship between language and society is an intimate, reciprocal relationship.

As for the relationship between language and thought, language is one of the foundations of intellectual or mental capacities, one of the distinctive brain functions of human beings, and one of their cultural representations; if a person does not use language to express his thoughts, it dies or becomes extinct, remaining confined within his mind (); modern sciences also confirm today that when a person thinks in his mother tongue, it facilitates deeper exploration of various concepts, mastery of skills, and a more intense acquisition of knowledge.

Thus, we find that language is one of the most intricate and influential human phenomena, being a complex system of symbols that carry different meanings () and also embody the customs and traditions of the society that speaks it. In all these multifaceted functions, it defines the identity of that society and its members ().

Given this close link between identity and language (), many Western countries have adopted a language policy centered on the importance of giving every student the right to learn the mother tongue of the country to which he belongs; so that the student remains in touch with and proud of his identity and culture. In addition, in a number of countries' constitutions the official national language is stipulated; this is a problem we all—researchers and educators—must face, namely the importance of establishing a sound emotional bond that connects the Arab individual to his language, and the necessity for him to realize that his mother tongue is a fundamental asset he must cling to, while remaining open to various cultures.

If the waning passion for using the Arabic language and the tendency to learn it merely for improving its skills continue without an effective remedial mechanism to stop it, this will lead to an exacerbation of that waning, affecting the minds of learners; so that it discourages them from using it in written communication and correspondence, until eventually we end up losing identity, or confusing its landmarks, and the dissolution of the national or collective personality

features of those individuals who are indifferent to mastering the Arabic language, and the disconnection from the bond that unifies the nation and strengthens its entity; for preserving the language is preserving originality and national belonging (), and its neglect is a waste of that originality and that belonging ().

Then, the reason for the waning passion for learning Arabic is not in the language itself, but in those who have neglected it, who have not understood its meanings and purposes, and who have wasted the great efforts expended by their ancestors in caring for, nurturing, attending to, studying, and authoring in it. It is a language through which many sciences and bodies of knowledge were created and spread across many parts of the world throughout the ages.

After Arabic Classical used to be the language of daily communication, science, and civilization—which today is used exclusively in Arab media and in official occasions; such as political speeches, sermons, religious and literary orations ()—when specialists speak about the decline of Classical Arabic and the waning of attachment to it, they generally refer to a decline in literary expression and in the education of rising generations, in contrast to the increasing use of local dialects or foreign languages instead of Classical Arabic.

Chapter One: The causes that contributed to the waning of the passion for learning Arabic and the reluctance to use it

Subsection One: The Role of the School

The Role of Arabic Language Curricula:

The psycholinguist (Chomsky) () revealed about forty years ago that a child possesses in his brain an immense capacity for acquiring languages, and that this capacity enables him to discover linguistic rules in an innovative, self-driven way and apply those rules, thus allowing him to master two or three languages at the same time. Strikingly, at this stage the child even generalizes the rules after discovering them to words they do not actually apply to, then self-corrects that incorrect generalization. If we consider the Arab student, we find that he begins school having already mastered the colloquial dialect at the age when the brain's capacity for language acquisition is enormous; in other words, he has been equipped with the language through which he is supposed to acquire various knowledge by his nature and makeup. Yet he is surprised that the language of knowledge is not the language he was equipped with, but rather another language that he must learn and master in order to be able to understand the other educational subjects()

School curricula in Arab countries play a fundamental role in deepening the gap between Arab youth and the mother tongue(), a gap that now extends to both intangible (emotional) and practical aspects in the minds of young people alike, in addition to the aspect of identity and belonging – which is the most critical of all these aspects. Attachment to the mother tongue is nothing but evidence and proof of holding on to identity and belonging (as social and educational research conclusions affirm), and this is exactly what we are on the verge of seeing vanish and be lost for the most part if we do not address the issue with urgency and wisdom.

Given that in this chapter we are attempting to describe the causes of aversion to Classical Arabic without delving into possible solutions, we can summarize the role of Arabic language curricula in the waning passion for learning Arabic in points that remain relative – since some may apply in one Arab educational environment and not in another:

1. The small number of class periods dedicated to teaching Arabic, or making them equal

to the periods for teaching foreign languages. This instills in the student's mind the idea that they are of equal importance; such a notion then works to the benefit of the foreign language for him, because other factors – technological and practical life factors – also work in that foreign language's favor.

2. Curricula are not built on solid foundations that connect Arabic lessons to the learner's life, so the student does not find himself, his life, thoughts, and problems reflected in these texts(

3. The Arabic language curriculum is too lengthy at all grade levels, which makes it difficult for the teacher to prepare fun or motivating supplemental activities, whether inside or outside the classroom.

4. The absence of school reading practice due to lack of time caused by the length of the curriculum. Thus, reading is not given supporting activities despite the tremendous importance of reading in strengthening the personal emotional bond between the student and the language.

5. The lack of audio-visual aids, educational tools, and modern technologies in teaching the language; for perhaps a simple song or a video clip could contribute to reinforcing a grammar rule or helping students learn new vocabulary that remains firmly planted in their minds.

6. Not paying attention to the production and content of the school textbook at the primary level. It might be that textbook writing is entrusted to people other than truly qualified specialists – those with modern technical skills, a renewed educational spirit, and a sincere desire to make a difference in the student-textbook relationship. The absence of such people from authoring Arabic language textbooks inevitably leads to weaknesses in the textbook's physical aspects (such as font, images, and layout) as well as its content.

7. The lack of an attractive, modern language dictionary for each stage of public education – a dictionary that allows the student to understand a word in an easy, simple manner, supported by color illustrations.

8. The scarcity of changes or modifications or any development to textbooks year after year, despite teachers being asked to provide and elaborate on their feedback, and despite repeated observations from educational administrations and specialists in the field.

9. Teaching the language in isolation from culture; meaning presenting texts as purely linguistic templates devoid of any historical, geographical or human content – so educational and instructional objectives are not integrated into engaging texts that meet the students' diverse cultural interests and infuse Arabic class sessions with an atmosphere of stimulating intellectual dialogue and discussion().

2. The Role of the Arabic Language Teacher: His relationship with Arabic, his performance in teaching it, and his professional development:

Ever since preparing successful, well-qualified teachers to enter the field of education in general became an urgent necessity and a basic requirement, it has become the role of those teachers who have accumulated valuable experience in the field of teaching Arabic to work on enriching teacher training and qualification with their expertise – so that ultimately we reach a teacher capable of bearing the responsibility of that mission.

Education practitioners realized long ago – during their search for modern methods to build learning communities – the extent of a teacher's need for guidance and support in order to perform his mission successfully. They established a set of principles distilled from their

experiences, and gathered their elements from the results of relevant research in applied linguistics, psychology, sociology, and education. These principles are naturally influenced by the cultural climates and scientific developments of the eras in which they emerged (), and the fundamental problem is that they do not receive the follow-up and evaluation they require, but rather are subject to the teacher's own willingness to apply them or not.

Moreover, a teacher's passion for the Arabic language is ignited through various factors such as freedom, confidence, and necessary professional development. When a teacher enjoys these elements – which have today become necessities in the world of education – he can transfer that passion to his students; and the reverse is also true: confining the teacher within rigid curricula leads to a waning of his passion for teaching Arabic, which in turn reflects a waning of students' passion at all educational levels.

Furthermore, there are other points related to the Arabic language teacher regarding his role in the fading of students' passion for learning it:

4. The tendency of many Arabic teachers to speak in local dialects instead of Classical Arabic.
5. Some teachers' lack of interest in diagnosing students' reading errors ().
6. Infrequent communication among teachers themselves to share their various experiences, whether through in-class observation or via sharing experiences on online platforms.
7. Inadequate use of modern teaching technologies that attract students and encourage their understanding and learning.

3. Educational Methods Employed in Teaching Arabic: Assessment methods, activities and incentives:

Educational methods constitute the framework of strategies, teaching approaches, and techniques for energizing the classroom, which vary according to several criteria – the most important being the teaching situation. They also represent the teacher's style in teaching his subjects and his way of achieving the desired educational objectives. They include the means, tools, and procedures he uses to assist him in his task, as well as the general atmosphere in the classroom that helps to reach acceptable learning outcomes in an organized, sequential manner in light of the available resources().

Teaching methods have developed tremendously – especially in the last two decades – such that they now rely on a set of fundamental and integrative mental processes that help the learner access knowledge, and develop his abilities for perseverance, self-learning, and problem-solving by means of observation, data collection, and measuring and interpreting relationships in a scientific manner using the senses and scientific thinking().

Amid this new revolution in the educational world, it is no longer acceptable for the teaching of Arabic to remain frozen within old strategies such as rote lecturing, recitation, and memorization; because these methods – as evidenced by the deteriorating relationship of students with the Arabic language – are no longer capable of attracting them or sparking their interest and curiosity, and because they do not suit the fundamentals of their new personality shaped by the modern technological revolution. Assessment, meanwhile, is a systematic process that requires collecting objective and reliable data from multiple sources using various tools in

light of specific goals, with the aim of arriving at quantitative evaluations and descriptive evidence that can be relied upon in making judgments or appropriate decisions related to individuals. There is no doubt that such decisions have a great impact on a learner's performance and his competence in carrying out certain tasks or duties().

Traditional assessment is still applied in Arab educational environments to varying degrees, and it adopts an educational philosophy that emphasizes showcasing individual differences and encourages stirring competition in order for a student to obtain a relatively superior rank among his peers, without attempting to determine what functional skills, positive ethics and constructive behaviors the individual possesses, or taking into account the shared interests of the group as a team that should work in unison for the good and advancement of society(). Employing this traditional assessment has a major hand in the waning passion for learning Arabic among rising generations; for the failure of any student to reach the required level of success or the contested level of excellence leads to a reduction in his confidence in himself and his abilities, and generates in him a deep-seated feeling of aversion toward this subject that brings him those negative feelings and experiences. Moreover, it does not positively affect learning, because it measures simple skills and concepts which it expresses in numbers that provide no valuable information about the student's learning, and by which it is impossible to determine the learning outcomes the student has mastered ().

While the use of this traditional assessment carries much of the blame for the waning passion for learning Arabic, the infrequent use of modern educational tools in teaching Arabic comes at an equally significant level. A teacher's neglect in introducing variety, activity, and liveliness into his lessons, and his use of traditional methods in teaching, deprives the Arabic class of the element of enjoyment and stimulation, and consequently deprives students of developing a love for the subject. This renders students' engagement with the teacher and the class negative(), and since the learning process is related to the learner and to what pertains to his behavior during it and the positive changes that occur in that behavior, the teaching process is related to the teacher and what he does in the classroom – in terms of his performance, his method of presenting the material, and the ways he assesses and improves and develops his performance and teaching mission() – as well as the motivational techniques he uses to stimulate the drive to learn in his students of varying levels and abilities. If all or most of these are absent from the teaching process, then without a doubt we will ultimately reap a fading in the passion for learning.

4. Students' Emotional Relationship with the Arabic Language:

"I won't deny that I did not love Arabic in school as a subject, because it was difficult and uninteresting for me. However, I do not hate it; I just don't find that it suits me at the moment, nothing more. I have no friends who speak it, and I can't find any enjoyable activity I can do with it!!!"

With such honesty and clarity, a young Arab woman living in an Arab country answered a question about her relationship with her mother tongue – the Arabic language. Her answer encapsulates within it many of the causes and factors we mentioned earlier that have led to the waning of the passion for learning Arabic.

This young Arab woman's answer touched on several fundamental and important points:

8. First: the loss of an emotional bond with the Arabic language starting from the school years, due to what students usually consider the "difficulty of Arabic" on the one hand, and due to the lack of enjoyment and excitement during class sessions on the other.

9. We also find that the emotional aspect in the young woman's answer recedes further during the later stages of education – i.e. university – with an increasing sense of lost passion and importance after the gap widened even more between enjoyable, engaging activities and the Arabic language.

This emotional decline is no less dangerous than its practical, applied counterpart; educators know that school students suffer from weaknesses in reading Arabic texts, in spelling (orthography), and in expressive and compositional abilities. Yet few of those educators have paid attention to that weakness and decline in the emotional relationship between the student and the Arabic language, even though many are well aware of the waning of that relationship and the resulting lack of desire the student has to read(), and the loss of will and motivation toward knowledge and learning and belief in their value.

Undoubtedly, many factors have contributed to that waning, most of which are closely tied to Arab societies – the most prominent of which are: the general cultural decline among Arab peoples; the lack of a strong connection with the primary, rich sources of cultural enrichment; and the intellectual conflict dominating Arab societies, as well as the major shifts and civilizational changes occurring within them.

5. Students' Practical Relationship with the Arabic Language:

Arabic language education consists of four basic skills, namely: listening, speaking, reading, and writing, and every student must learn them well. However, signs of weakness in those basic skills often appear in most students to varying degrees, and the manifestations of weakness likewise extend to students' ability to use Arabic for purposes of effective communication – especially written communication.

This negative practical relationship between the student and the Arabic language has multiple and varied causes and effects, including:

10. The dominance of colloquial dialects over Classical Arabic in Arabic class sessions, and teachers' failure to commit to using Classical Arabic during the instructional process.

11. The shock that school students experience when they confront the difference between the colloquial dialects they use every day and Classical Arabic; colloquial speech is easier, smoother, and more readily articulated by their tongues.

12. Their surprise that using colloquial language in class is considered wrong and must be corrected in a precise form of language that they do not speak or command in their daily lives().

13. After the dilemma of colloquial dialects practically overwhelming Classical Arabic comes the factor of differing mental and concentration abilities among students; their general intelligence levels and their brains' capacity to remember the forms of words influence the learning process.

Subsection Two: The Role of the Family

The influx of foreign labor into various Arab countries has contributed to the emergence of unfamiliar dialects, as these workers have helped mix vocabulary from their own dialects into local Arabic dialects. Then the complete reliance on foreign nannies and housemaids in raising children has had a great harmful impact on the use of Arabic among the younger generation, and on their attachment to it.

After the reliance on foreign labor comes the absence of a home library, which completes the parents' negative role in the waning passion for the Arabic language. Moreover, the behavior of parents in front of their children contributes to reflecting the importance (or lack thereof) of reading. Thus, the family plays a major role in enabling children to master Arabic and improve their reading and writing, or exactly the opposite.

The family's role in strengthening or marginalizing the relationship between children and the Arabic language increases in the case of living abroad in a non-Arabic-speaking country. If parents are sufficiently aware of the necessity of maintaining their children's connection to the mother tongue, then they will try by all means to preserve that connection – beginning with enforcing speaking in Arabic at home, and then by attempting to focus on electronic activities in Arabic, or finding other activities that achieve the same goal.

However, reality shows a somewhat grim picture in this regard; some parents intentionally raise children from a young age to be distanced from their mother tongue within the home, let alone the distancing that occurs in schools without any expatriation or emigration – right in the heart of Arab countries!

Chapter Two: The solutions and educational and practical applications suitable for reviving the passion for learning Arabic

It is incumbent upon us – as researchers – after shedding light on the overall causes that have led to the waning passion for learning Arabic among its own children before others, to present what we see as practical solutions distributed across the school, home, and community environments, corresponding to the causes of that waning that became evident to us.

Subsection One: The Role of the School:

The demands generally directed at the school in support of reviving the passion for learning Arabic are varied, but collectively they are goals that can be achieved easily, in line with the spirit of the age and modern educational theories, to make Arabic a language of communication through which the student becomes a truly active participant – rather than a mere recipient and storer – as follows:

1. Graduating competent, creative teachers who are qualified to influence their students by guiding them to love their language and embrace it, and not to feel aversion toward it.
2. Changing the teaching methods currently used in teaching Arabic – especially in grammar – from the method of rote lecturing to methods based on understanding and application.
3. Adopting purposeful activities that reinforce Arab students' attachment to their Arabic language, and that strengthen their realization that their mother tongue is an identity that must be held onto, even as they remain open to various cultures.
4. Igniting the teacher's passion for teaching Arabic by granting him appreciation, confidence, and the necessary professional development tools – enabling him to transfer this passion to his students.

5. Linking the units of the Arabic language curriculum with extracurricular activities (outside the classroom); this gives students immense joy and strengthens the tool of linguistic communication among them.

6. Transitioning from teaching a text as a purely linguistic template to teaching it by starting from its historical, geographical, and human content; in this way the text helps convey the beautiful meanings woven into it by encouraging the holding of writing workshops or study circles about its content, so that the text transforms into an occasion for human communication and interaction().

7. Drawing the generation to use Arabic in a living way on contemporary topics such as artificial intelligence, social media, and electronic games, so that the language becomes an integral part of their daily lives, while urging them to search for Arabic meanings for every new term. This will reinforce their feeling that Arabic is a living language capable of integrating into all their times and occasions – not merely a language of history, culture and literature.

8. Involving students in the learning process as essential partners in it – for example, by asking them to bring in various sources on a certain topic, then encouraging them to speak about it in Arabic, and listening to them without constant reprimand for their linguistic or grammatical mistakes. This way, they are granted a very important margin of freedom which strengthens their relationship with the language.

9. Motivating the learner to build a specialized vocabulary lexicon for his studies, so that each student has his own personal lexicon that he builds over his years of study through exposure to texts, projects, and different communication tools. Such a lexicon will contribute to shaping the learner's personality and enriching his linguistic repertoire and scientific and cultural knowledge().

10. Activating reading circles in the school library; each student chooses a book that suits his literary and cultural taste after books have been sorted according to reading levels. He reads it within one month, then a date is set to discuss passages he selects, where he explains – in Arabic – what he found in his book and why he would or would not recommend it to his classmates.

11. Activating writing and expression clubs by holding contests with attractive prizes that enhance students' writing skills, and publishing the produced texts on the classroom wall or in a magazine or an electronic blog dedicated to the school.

12. Meeting teachers' need to learn about new resources and techniques – especially with the recent great diversity in published resources – while providing continuous support to content creators and innovators who are working on diversifying and developing Arabic learning resources. This is because equipping the teacher with information and communication technologies leads to changing the learning experience for the student in many different ways, due to the flexibility and interchangeability of these technologies, their capacity for storage and retrieval, and their improvement of opportunities for peer learning by producing texts and easy access to references, thereby achieving fruitful and successful learning().

13. Supporting constructive communication among Arabic teachers themselves via platforms that allow sharing different educational and teaching experiences. This makes the teacher part of a network of teachers, keeping him informed of the most effective and positive teaching techniques. Without a doubt, this contributes to implementing the new school model

that does not consider the textbook the only source for studying the subject, but instead gives the teacher room to benefit from various sources.

14. Restoring the confidence of the Arabic language teacher after it has been lost due to the general shift in school attention and focus toward foreign languages and scientific subjects; for a creative teacher, confident in his own importance and in the significance of the subject he teaches, is capable of restoring the student's confidence in a subject that he neither loves nor finds appealing.

15. Ensuring that the entire educational process is conducted entirely in Classical Arabic, and encouraging its teachers to refrain completely from using colloquial dialects, while taking care to employ appropriate body language that conveys comfort, joy, and openness during communication and explanation; because a teacher who speaks Classical Arabic with a smile, using a gentle and calm tone, sends subtle messages to the student that evoke the language's beauty and its ability to provide calm, reassurance, and happiness, and also helps the child () to set his tongue in motion in Classical Arabic by fully immersing him in a spontaneous linguistic environment—since language is acquired through continuous exposure to the speech the child hears around him, and he, with his own abilities and proficiency, strives to make it a firmly rooted skill ().

16. Modifying assessment methods so that they reflect and measure the student's achievements in real-life situations, appearing as learning activities rather than tests; in this way, the focus centers on the student and encourages him to immerse himself in tasks that have significant value and meaning for him, where he practices higher-order thinking skills and aligns a wide range of knowledge to formulate judgments, make decisions, or solve the vital problems he faces. Consequently, the student's capacity for reflective thinking—which aids him in processing, critiquing, and analyzing information—is developed. This type of assessment documents the link between teaching and learning, eliminating the shortcomings of traditional tests that emphasize memorization and recall.

17. Focusing on achieving the affective goals that connect the student with his Arabic language, so that he learns it with passion, seeks it with love, and this, in turn, facilitates the achievement of cognitive and skill-based objectives.

Subsection Two: The Role of the Family:

It is self-evident in our present era – which relies on knowledge technology – that learning and mastering foreign languages is extremely important, as they are very vital and essential for mastering the technological tools that have become the cornerstone of science and knowledge. However, that mastery, as important as it is, should not be at the expense of the mother tongue – Arabic – lest the Arab child grow up estranged from it, appearing alien among his own people, carrying an identity() to which he does not belong.

A large number of studies have demonstrated the importance of children mastering their mother tongue before learning foreign languages; because a child's ability to read in his mother tongue is the foundational base upon which he builds his reading skills in the second language. Accordingly, placing young children in early childhood programs without support in the Arabic language negatively affects the child's abilities, and herein lies the role of the family first and foremost.

Protecting the Arabic language as it faces the various challenges of the age is a shared

responsibility that begins with the family before expanding to include multiple parties. The family is the first educational and social institution responsible for raising children – especially in childhood, since it is the most important stage for shaping a person's character and inclinations. For this reason, the importance of the family's role in instilling the love of the Arabic language in children is doubled, and in empowering them in it by planting the seeds of love for it and portraying it in images of joy and enjoyment.

To achieve this goal, parents can take the following steps:

1. Encouraging children to read by all possible means to support their creative abilities. Among these means are providing engaging storybooks in Arabic and booklets of pleasant songs according to their stages of growth, then discussing with them what they read and the pictures they see by posing some easy questions in Arabic. This helps the child express himself and organize his thoughts.
2. Participating with children in watching films in Classical Arabic, whether animated or live-action, because this has a great impact on accustoming their ears to hearing *fusḥā* and interacting with it.
3. Allocating time to engage with children in educational language games, and following their educational programs, in order to simplify every difficulty for them, answer their linguistic questions, and imbue those times with an atmosphere of fun and enjoyment. This makes the children eager for those sessions and allows them to benefit from them linguistically and emotionally, and to become familiar with the heritage of their Arab forefathers who contributed to building human civilization. In this way, children grow up loving the language, mastering it, and belonging to it and to the nation's civilization.
4. Encouraging the learning and memorization of the Holy Qur'an from an early age, since the results of a scientific study have confirmed the positive effect of learning the Qur'an on a child's linguistic and mental development.
5. Protecting children from imitating the hybrid Arabic accent of foreign housemaids, and instructing them to address those workers in a foreign language if the workers are not able to speak proper Arabic().

Subsection Three: The Role of Society:

Man is social by nature; he cannot live alone, but is in a state of continual and perpetual interaction with his peers and the members of his environment. This interaction is usually built on one means and mechanism, which is language, because it is one of the most important foundations for building societies, and it participates in an essential and active way in defining the collective identity of the group of people who speak it. In short, it can be said that language is the only means of communication capable of addressing the needs of society().

Furthermore, Ibn Khaldūn asserts that the relationship between language and society is tightly interwoven; language changes when society changes. It is a social human product; therefore it develops through its use and differs according to the differences between societies. Thus, it is a faculty acquired through social upbringing(). And when society develops in terms of civilization and productivity, language develops, and the reverse is also true.

In order to exploit this close, intertwined relationship between language and society to achieve the goal of reviving the passion for learning Arabic, community efforts must unite across all

their active elements, the most important of which these days are:

Media and Media Outlets:

Directing the language of the media toward *fus·ḥā* (standard Arabic) is an extremely important factor in strengthening it among segments of society(), since audio and visual media provide members of society with a space for language exposure that revives vocabulary in people's minds and develops their ability to use it actively. This makes it imperative for the various media outlets to hold Arabic language courses from time to time for journalists and broadcasters, to strengthen their language, address their errors, and train them in overall linguistic correctness.

It is also possible to rescue Arabic in other societal domains – such as the domain of laws and legislation – by enacting purposeful laws that reinforce keeping the Arabic language alive in the public sphere in Arab countries, and curbing the disappearance of Arabic from it.

Likewise, experts and academics on television are among the first who are required to use Classical Arabic exclusively, in addition to banning the use of common foreign and colloquial words and insisting on the use of their Arabic equivalents, whether in print, visual, or audio media.

The Internet Element:

Since the Internet is a unifying element for the members of a single society and members of diverse societies in our contemporary world, it has become incumbent upon the stakeholders in Arab societies to establish dedicated electronic platforms for publishing literature in Arabic – all types of writing, including poetry, short stories, novels, articles, and research – and to organize various competitions in the linguistic sciences, and to offer substantial prizes to the winners.

Chapter Three: Some Live Experiments in Addressing the Waning Passion for Learning Arabic:

After becoming alert to the peril of the current situation and its exacerbation regarding the waning passion for learning Arabic, many bodies, institutions, and formal and private institutes in Arab countries have sought to revive the Arabic language. They have expended great effort in that, and influential Arab literary and intellectual figures have joined them in achieving the same goal. Examples of this include:

14. Launching educational, intellectual, and literary projects.
15. Establishing libraries and various facilities dedicated to serving the Arabic language.

In addition, significant nationally and internationally recognized awards have been introduced to encourage exceptional talents in the various scientific and intellectual fields related to the Arabic language, and among the most prominent of those initiatives() are:

16. “Mohammed bin Rashid Arabic Language Award”, which was launched in 2014. It aims to encourage exceptional contributions to the Arabic language, to honor its pioneers, and to highlight successful and distinguished experiences in disseminating and teaching it. The award is considered a great probe that launches into the space of the language to achieve what occupies Arab thought in all corners of the world.

17. In the Emirate of Sharjah, the “Arabic Language Protection Association” was founded in 1998. It is considered a point of contact between all institutions and bodies specialized in overseeing Arabic language affairs, and a forum for individuals interested in those affairs. The Association offers a set of services with the aim of protecting the Arabic language, such as

sponsoring the “Linguistic Reservoir” contest dedicated to the memorization of Arabic poetry, which is directed at preparatory and secondary school students. The Association also launched the “Lisān al-Fiṭrah” program entitled “I Love My Arabic Language”, which is a book aimed at kindergarten students to connect them with their mother tongue from early childhood. The Association has likewise consistently organized symposia and conferences on the Arabic language, and supported activities that reinforce national identity, culminating in teaching language and literature skills to Arabic speakers.

Nor is the problem of the waning passion for learning Arabic lost on language researchers and those responsible for preserving and spreading it in the Kingdom of Saudi Arabia – especially those in charge of the “King Abdullah bin Abdulaziz International Center for the Service of the Arabic Language” (). Among the most important things this center provides in service of the Arabic language and in preserving it are:

18. The establishment of an “Arabic Observatory,” which is concerned with the electronic monitoring of Arabic language news and presenting it to specialists and interested individuals who follow linguistic developments at all levels. The monitoring is carried out automatically by tracking the websites of entities connected with the Arabic language (universities, libraries, language academies, institutions, publishing houses, specialized journals), as well as news agencies, newspapers, and lists of publications, depending on the availability of the (RSS) feature on those sites.

19. Through the “Ideas Bank for Serving the Arabic Language,” the center receives readers’ valuable ideas for the service of the Arabic language, in order to register them in the Ideas Bank.

20. The center is concerned with rigorous scientific studies and projects in the fields of the Arabic language, and in the first stage of the Center’s “Research and Projects Funding Program” it focuses on the following fields:

a. Arabic language computing.

b. Applications of the Arabic language in social, scientific, political, economic, computational, and media fields (“Arabic and Life”).

Language planning and policies.

In the context of supporting and promoting multilingualism and multiculturalism at the United Nations, the UN Department of Global Communications – formerly known as the “Department of Public Information” – adopted a resolution on the eve of the celebration of International Mother Language Day to celebrate each of the six official UN languages. Accordingly, it decided to celebrate the Arabic language on (18 December). The purpose of this day is to raise awareness of the language’s history, culture, and development by preparing a program of special activities and events.

Moreover, schools throughout all Arab countries actively organize various events and activities on the International Day of the Arabic Language. For example, these activities include, but are not limited to:

21. Organizing an Arabic language competition as part of the morning assembly program, which includes a variety of cultural questions about the Arabic language and its importance, and selecting a number of winners and giving them prizes to encourage them to love and learn Arabic.

22. Organizing poetry contests for students, and contests in the art of Arabic calligraphy.
23. Dedicating a segment for children to participate in making handicrafts and artistic creations related to the Arabic language – such as designing shapes of Arabic letters with colored paper, making brochures about the Arabic language, and distributing them to students along with gifts and sweets.
24. Designing artistic models about the Arabic language with students, and creating distinctive school mural posters about the Arabic language with students, and hanging them inside the classroom and on the school walls.

Conclusion and Recommendations

The success that ancient Arab scholars achieved in making the Arabic language a tool for cultural and intellectual development was due to the growth of their awareness and their understanding of the scientific truth that language should not remain isolated from scientific and civilizational progress. Thus, they made the Arabic language accompany them in the eras of advancement and civilizational growth that the Arab nation experienced during its periods of flourishing. They did not undervalue their language, nor consider it incapable of encompassing the new concepts produced by a civilization intermingled with non-Arab civilizations.

If this indicates anything, it indicates that the Arabic language has proven that it is a language of science and philosophy, and that today it is capable of regaining its glory despite the crises it is undergoing. It can boldly penetrate every precise scientific and technological field. The German scholar (Johann Fück) affirmed this historical reality when he said: “Indeed, Classical Arabic owes its world status even today to this established fact – namely, that in all the Arab countries and other regions within the Islamic sphere it has functioned as a linguistic symbol of the unity of the Islamic world in culture and knowledge. By virtue of the immortal cultural heritage it has preserved for humanity, this language has demonstrated itself to be stronger than any attempt meant to dislodge it from its position” ().

And even if today we are suffering from the waning passion for learning Arabic, fairness and adherence to the clear truth compel us to acknowledge that this venerable language, with all its rules and branches, is completely blameless for the causes that led to that waning. The responsibility for its occurrence rests on the people of this language who gave themselves free rein to drift away from it, and to dispense with it by accepting alternatives of languages and dialects that make it easier for them to engage in the new global environment without trouble. Thus it is established that caring about restoring the passion for learning Arabic is a major responsibility that falls on the shoulders of, first, the governments of nations, then the societies, and lastly the individuals who belong to this language. From this reality – which we hope to change and improve through combined efforts from all sides – we hereby present, in this research, a set of recommendations that would contribute to addressing that waning. These recommendations are directed to all the aforementioned responsible entities, and are as follows:

1. Considering the support, enrichment, development, and mastery of the Arabic language a comprehensive national cause, and not the task of a single national entity or a specific sector or an isolated government, but rather the task of civil society organizations, This is due to the tremendous role of language in preserving Arab culture, identity, and awareness of Arab history and civilization.

4. Tasking schools with developing executive plans to achieve the goal of restoring the passion for learning Arabic and teaching it, aimed at addressing the causes of waning and aversion – which we outlined in Chapter One of this research – through the preparation of teachers, the reformulation of curricula, and other such measures.

Likewise, one of the greatest of the Arabs' sciences was developed, namely grammar. Scholars excelled in extracting its issues and organizing their solutions, and they excelled in deriving its rulings and extracting its principles, applying thought in tracing them back to underlying causes and foundations until this science was perfected in rich compilations. They carried the endeavor of explanation and interpretation in different directions, which resulted in grammarians aligning with different schools – the most famous being in Basra and Kufa – and others attempting to benefit from both in Baghdad, Egypt, and al-Andalus.

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