

## The Problem of Arabic Language Retreat as a Result of the Symbols of Cultural Globalization

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**Abstract:** The study aims to analyze the views of an elite of thought and public opinion leaders in the Jordanian society regarding the most important changes caused by the symbols of cultural globalization on the Arabic language. The study also discusses the factors leading to these changes, the most important outputs of this problem and the methods that can be used to reduce their effect on Arabic. To this end, a descriptive analytical approach as well as a historical approach were employed to design the questions of the interviews. After verifying the validity of the tool, 16 respondents took part in this study and the repetitions were monitored between the answers of the interviewees and the results obtained. The results reveal that the majority of the researchers believe that there is a negative impact of cultural globalization symbols (such as Bilingualism, Arabism, social networking sites, etc.) on Arabic. The clear decline of the role of the Mosque, the Church and other institutions of socialization such as universities, schools and statutes as well as initiatives in most Arab countries in reducing the spread of this phenomenon which has a political, cultural and social dimension have all contributed to the changes witnessed in Arabic. Based on these results, the study concluded with a number of recommendations for further research.

**Key words:** Arabic language, cultural globalization, recommendations, Jordanian society, opinion leaders, repetitions

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### INTRODUCTION

Between the recall of history and the repercussions of the present globalization where this phenomenon that accompanies us at the recent time became an integral part of the whole world, harming the Islamic and Arab world with the dominance of its elements and methods which prevailed quickly. In doing so, globalization confused the balance of our societies which were lost between an inherent history and new demands.

The impact of globalization on the Arab culture manifests itself in the imposition of the unprecedented challenges that evoke this culture to rethink its potentials to adapt with this new world of globalization. We all agree that the Arab culture is currently facing the greatest and most dangerous challenges that result from the imposition of cultural dominance as well as its mechanisms and methods that are employed to achieve its objectives by the overflow of information via satellite channels, the internet as well as the revolution of information and the increased provision of image and sound data (Al-Maamari, 2001).

The most important consequences of globalization threatened, firstly, the family whose role as a value and ethical reference for the young witnessed a decline due to

the emergence of new sources to promote values among the children such as the visible media. In addition, the absence of a good environment that promotes human ethics and the Islamic values, the disappearance of many values and traditions such as the decline of communication between relatives, the increased interest in gaining more financial benefits, the appearance of social diseases such as infidelity, informal marriage, parental disobedience, illegal relationships between males and females and homosexuality resulting from the control of the media as well as the moral, psychological and behavioral harm such as insult, humiliation, sexual harassment, fraud via the websites, violence, crime and pornography, the retreat of using the exact vocabulary of Arabic language the prevalence of the phenomenon of social alienation and the pursuing of the change of fashion in Arab Islamic dress which is designed in a manner that is incompatible with values, religion and the prevailing social customs have all impacted negatively on Arabic (Al-Majali, 2009).

Since, the beginning of 1970's, a series of successive technological developments prevailed, especially via the internet. Social networking sites are a good example of these developments where these sites are considered as important sources of introducing perspectives pertaining

to many of the daily raised issues as well as making a general awareness about them and supporting the valid ones (Al-Mutairi, 2014).

The most important of these sites are WhatsApp, Facebook, Instagram, YouTube, Viber, Tango, etc. These sites are considered a double-edged sword and its negative aspects affect the security of society. An example of that negative effect is evident in the revolution of the Egyptian youth in 2011 who used Facebook in doing so. Its danger lies in its effect on the social values of society, especially, the moral and religious values as well as the consumption and employment values among young people in particular.

In addition to the previously mentioned factors there is the phenomenon of consuming culture which seeks to spread the culture of enjoying the free time and to change the concept of culture so as to become a commercial product that is affected by the conditions of supply and demand.

The increased pace of building the Foreign, educational, collegial and cultural institutions in which teachers use their own languages affected the type of modernism to be based on Foreign, Western or American background and thus, creating more gaps between the sectors of Islamic and secular public opinion. The cultural openness, without clear vision, objective or content leads to the distraction of the cultural structure, intellectual and psychological dispersion and to the increase of the migration of Arab cultural and scientific staff that lack any prospect in their countries of origin (Ghalion, 2005).

The symbols of cultural globalization emerged in our Arab societies without prior preparation to accommodate them. Therefore, they form the most serious factors that were resisted and criticized by many Arab writers and Islamic nationalists who believe in their privacy in citing their articles. However, after things got out of control, Arabs became unable to dominate the increased globalization means represented by the role of the computer, the revolution of communications and satellite channels, the speed of information, the size of communication and transfer, etc.

Values are considered a part of culture that changes in response to the individual's needs in the society. Therefore, the change process will not be successful unless we achieve integration between the culture components, the financial component represented by the technological means, the moral component represented by the religious, political and economic systems in addition to the ideas, norms and moral values (Al-Qor'an, 2008). Due to the lack of consistency between these two elements, the problem of ideological conflict is evident, especially in our Islamic societies. This conflict is

represented by the subject matter of this study, relating to the ideological conflict over the dress of Arab Muslim women which started to take a different direction, away from what is viewed as customary. This view was affected by fashion and fashion showrooms. This new fashion introduced a series of increased changes within the society and thus, there was resistance processes against every new change where the individuals of the society express that the new dress challenges the norms and traditions in different ways to the point that the subject of Muslim woman dress became a diversion point among many thought and public opinion leaders.

**The study problem and questions:** Languages are exposed to the same circumstances that face humans and the communication groups relating to them. Words are just like people, moving as they move and migrating as they migrate. The advocates of the social theory mention three forms of linguistic development, resulting from the conflict between languages.

A language dies in a natural way due to the substantial number of native speakers and the distant locations of their environments which lead to the generation of new local dialects emanating from the mother tongue. The new dialect may grow and expand at the expense of the mother tongue, so that, it would become the spoken language such as Semitic and Sanskrit.

A particular language could be invaded by another language where the invaders are more numerous than those whose language is invaded as is the case in the conquest of the ancient Semites where their language outweighed the language of Sumerians.

A language dies due to the entrance of new vocabulary from other languages which is needed by the specified language. This borrowed vocabulary may have a sense of refreshment and power at the beginning which motivates it to accept larger doses and this could be the case in Arabic language. Since, we cannot as Arabs and Muslims isolate technology from the intellectual and performance ideology accompanying it, the Arab Islamic thought currently faces a great challenge in the information age, entering into mazes in its effort to search for truth, between the experienced reality and the virtual world in order to achieve security, happiness as well as mental and spiritual freedom. This psychological conflict lies within our souls and then extends between our Islamic and secular ideologies. The real conflict begins when the language of dialogue between the inherent and the present gets lost in a serious attempt by each side to establish identity at the expense of the other. The study problem lies in the prevalence of several aspects, causing

the decline of the Arabic language as a result of the cultural symbols of globalization as well as the emergence of a number of accompanying manifestations of this phenomenon influencing the language which represents the Arab identity such an identity does not accept cancellation or marginalization. This study seeks to answer the following research questions:

- To what extent do the sample members of the study understand the leaders of thought and public opinion in the lower society regarding the negative effects caused by the symbols of cultural globalization on Arabic
- What are the factors behind the prevalence of this phenomenon
- What is the impact of the decline and atrophy of Arabic language on the individual and Arab society
- How can we protect the Arabic language from this serious danger

**The importance of the study:** The importance of the study lies in: first, the theoretical importance: analyzing the factors that were introduced to the Arab Islamic world as accompanying globalization and their impact on Arabic. The study aims at employing scientific theories as well as analyzing their results with an emphasis on the symbolic interactive theory. The results of the study are expected to provide the Jordanian and Arabic libraries with analytical and field data based on the final results of this study.

**Second:** The applied importance; This study is characterized as being unique due to the lack of previous studies tackling this phenomenon in the Jordanian society and with a similar methodology to the best of the researcher's knowledge. This study is expected to be beneficial for social planners, economists, politicians, religion sociologists, religious leaders, security decision-makers as well as civil society organizations, where it may assist them in establishing appropriate social and legislative policies as well as developing preventive remedial plans to reduce the aggravation of the problem.

**The study objectives:** This study aims at identifying the opinions as well as analyzing the perspectives of the respondents, i.e., thought and public opinion leaders in the Jordanian society, regarding the phenomenon of the retreat of Arabic as a result of the cultural globalization symbols, its factors, impacts as well as the ways that should be used to limit the spread of this phenomenon.

## **Literature review**

### **The concepts and terminology**

**Language:** Ibn Khaldoun defines language in his book the characteristics as "the sounds by which each group of people express their own purposes". The British house of knowledge defines it as "a system of arbitrary verbal symbols through which cooperation exists between the individuals of the social group". The American linguist Na'om Chomsky defines language as "a latent ability in the mind which is capable of producing infinite number of sentences that can be generated from the linguistic patterns and structures" (Lewins, 1985).

**Globalization:** This term is derived from the word (world) it is similar in derivation to the word (Faw'ala) taken from (Fa'el) as well as (Qawlaba) derived from (Qaleb).

**Culture/Thaqafa:** It was described by the lexicon of Al-Waseet as a new word in the Arabic language. The root of the word culture (Thaqafa) is (thaqafa). This root word has two different main meanings in Arabic: the first one is thaqafa; Al-Fairouz Abadi said that the Arabic word (thaqafaho) means met him or got him.

The other root is (thaqifa, yathqaf and thaqofa, yathqof, thaqfan, thaqafan and thaqafa) which means that he became clever and brilliant. Ibn Mandhor in his book "the Arab Tongue" suggests that, the root of the Arabic word (thaqafa) means renewed and adjusted and it connects between education, intelligence and the speed of learning. The lexicon of Al-Waseet defines culture as "the sciences, knowledge and arts that require intelligence".

In English language, the word culture is given the meaning of civilization. Its root is (cult) which refers to religion and worship. This root can also be extended to the noun cultivation which refers to agriculture and care as well as the adjective "cultural", relating to knowledge. We can see that there is an approximation between both meanings in Arabic and English where its English meaning adds to its reliability by additional meanings such as cultivation and care and generation. However, it relates the concept of culture to religion and worship as they stem from the same root; religion was the first and only source for culture in the previous generations.

Al-Jaberi (1991) defines culture as "the homogeneous complex of memories, perceptions, values, symbols, expressions, innovations and aspirations that preserves the civilized identity of a human group within the framework of what that group knows of development relating to its internal dynamics as well as its ability to communicate, give and take". In other words, it represents the authentic pathway to the historical privacy of a certain

nation as well as its view regarding the universe, life and death, humans as well as their tasks, abilities, boundaries, what they are supposed to do or not.

Giddens suggests that globalization is a cultural, technological and political phenomenon in addition to being an economical phenomenon that was affected by the advancements in the developed communication systems that date back to the sixties Al-Husseini.

Kelly notes that, globalization refers to the convergence of the world's societies, cultures as well as its political and economic systems while others suggest that globalization means removing the cultural and social boundaries between countries, so that, the world becomes just like a large standardized market that includes many markets with characteristics and descriptions that reflect the privacy of their regions. Although, there are different perspectives in addressing globalization, they share common characteristics such as removing the boundaries between countries, markets and the elements accompanying this openness in the form of actual supporting titles to accelerate the occurrence of these cultural, social and nonfinancial changes.

**Cultural globalization:** It is defined as the generalizing of Western cultural values in general and the American values in particular, through the domination of Western media which reveals the Western and the American model as the model which must be adapted by other countries. Cultural globalization seeks forming global values that go through local values, changing them into emergent cultures. Based on this term, cultural globalization is considered to be much wider than social globalization. It also aims at dominating the individual tendency. In order to achieve this objective, it adapted two mechanisms: the first one is converting towards universalism and the other is related to the mechanism of dismantling. Among these two mechanisms, the cultures of international colonial traits overlap with the local cultures. This, in turn, creates difficulties in term of adaptation, conflict and resistance. This also leads to introducing cultures into a world of conflict that impacts negatively on each of them.

The procedural definition of cultural globalization: the Western cultural values in general and American values, in particular, aim at creating the universal values that dominate the local cultures and convert them into subordinate cultures.

**The previous studies with direct and indirect relevance:** Matloob conducted a study entitled, the Arabic language and the challenges of globalizations. His study was based on hypothesis which states that, Arabic faced many challenges due to globalization, these challenges aim at

changing the infrastructure of Arabic and affecting the beliefs of the native speakers of this language, so, as to abandon the rules relating to it as well as affecting the form of the letters and the tongue that produces these letters by replacing that with colloquial language. The researcher concluded that globalization retrieved the call for colloquial language it also motivated people to use English as their native language.

Abdulsalam conducted a study entitled, cultural globalization and its linguistic consequences on the Arabic language. The study aimed at identifying the role that language plays in human life. In order to achieve this objective, the researcher focused on several key issues relating to human life where the language constitutes a major role in his mental structure and is reflected on all the aspects of human life. The study concluded with a number of results including that the nations that preserve their language will also preserve their identity and gain the respect from all others. The results of this study are similar to those relating to the current study regarding the need to protect Arabic in a better way so as to preserve the Arab identity.

Al-Mahadeen conducted a study entitled, the trends of graduate students at Mu'tah university towards the effects of social and cultural globalization in the Jordanian society. The researcher adopted a methodology that employs a descriptive analytical survey approach which included a survey with reference to the modern sources and references to build the theoretical framework. The questionnaire was used as a tool for data collection and the sample consisted of 276 graduate students at Mu'tah University in Al-Karak governorate. The study found a number of results including that the student's trends in the Jordanian society were positive with a medium degree and that there are statistically significant differences regarding the trends of the students towards the effects of social and cultural globalization on life in the Jordanian society. These were attributed to age, gender, specialty and direction of expenditure while the results show that there are statistically significant differences regarding the trends of the students due to the place of residence.

Al-Qor'an (2008) conducted a study entitled, the means of communication and their impact on some values of university students in the Jordanian society. The study aimed to identify the effect of modern communication methods on some of the values of university students in Jordanian society the questionnaire was also used as the data elicitation tool and it addressed the key domains of the study. The study population consisted of university students who study in five public and private Jordanian universities: Al-Yarmouk University, Mu'tah University, Al-Balqa Applied University, the private university of

Applied Sciences and Irbid Private University. The study sample consisted of 1500 students who completed 1174 questionnaires and the data were analyzed using descriptive statistics. The study results show that university students use the three new means of communication represented by the satellite channels, the internet and the mobile phones and that these means of communication have a disparate impact on the values of the students in Jordanian universities. The demographic variables also have a role regarding the impact of the means of communication on the values of university students where the values of work, education, consumption and religion were influenced by the use of modern means of communication. This effect can be seen in the attitudes, behaviors and trends of students. The results of this study are similar to the results of the present study with regard to the negative role of auditory and visual data.

Ghalion (2005) conducted a study entitled, globalization and its impact on Arab society which aimed to identify the most important effects of globalization on Arab societies. The researcher suggested that, globalization was introduced to the Arab world from the outside in the form of increasing pressures, since, these pressures penetrate without adequate preparation and without a collective or national agenda, the researcher concluded that, the general Arab attitude must be restored at the levels of the individual, the community and the nation so that the reform movement would stem from the inside according to the needs of the Arab societies and would also be related to achieving the objectives and demands of their individuals. This entails the launching of a comprehensive reform movement that contribute to readjusting the control center of the Arab world as well as establishing Arabic regional agenda in order to cope with globalization by: working towards changing the existing geopolitical environment if there is no discussion about the centrality of the economic process in the age of globalization. Reconstructing the state and defining its role and social function. The priority of political reform, under the influence of foreign literature and agendas; the bet with regard to reforming the situation from the perspective of many individuals, especially those in the international authorities and institutions, depend on the bet on civil society in comparison with reducing the value of the political community after being attached to the state. Working towards retrieving the cultural self-centrality that focuses on the self which is the base of identity. In addition to strengthening the status of civil society and its role towards the institutions and ruling elites as well. This requires working towards the development of local democracy and the renewal of its

operation methods. Abu Anza conducted a study entitled, the reality of the problem of the Arabic identity between, the national and Islamic issues from an intellectual perspective. The study aimed at identifying the concept of Arab identity from a structural functional perspective as well as studying the reality of conflict between the Arabic Islamic and national political trends and nationalism. The study employed the descriptive analytical method in testing the hypotheses and answering the research questions. The researcher concluded that the concept of identity is problematic because it has overlapping dimensions that are related to the philosophical, political, historical factors as well as other factors that interact with identity such as a language. The researcher also suggested that the origin of conflict between the national and Islamic trends is purely intellectual. We must not relate the general national issues to the dispute. The intellectual Islamic and nationalistic trends failed to find suitable solutions to solve the crisis of Arab reality in order to change this reality. Despite, the decline of traditional, nationalistic and secular ideology as well as the horizontal prevalence of the Islamic trend, the reality of direct and field involvement is still evident. The current study is distinct from the previous studies, since, it is the first study that is conducted on the Jordanian society and from the perspective of the leaders of thought and public opinion tackling the problem of Arabic language retreat as a result of the symbols of cultural globalization (from the point of view of an elite of leaders of thought and public opinion in the Jordanian society).

**Arabic language (Sociological and historical highlights):**

Arabic language is a semitic language. Arabic includes the Mudhari language and various dialects spoken by the tribes of Yemen and Ethiopia.

The researcher will not address the stages of the first emergence of Arabic because the history has not addressed it, until it reached the age of youth and development and the stone texts that were found in the Arab Island were rare and few. Additionally, the occurrence of these stages that affected the language and united its dialects and improved its words is known by the evidence of reason and transfer. The Arabs were illiterate and so, it was natural that the different situations, improvisation and the increased cases of travelling and migration cases as well as the impact of socialization and alienation would result in a confusion within the language such as the occurrence of synonyms and the existence of different dialects which differed in terms of substitution, vowels and parsing (Al-Zayyat, 2008). During its development, language is affected by many factors, the

most important of which are purely social factors including the nation's civilization, its regulations, customs, traditions, beliefs and the manifestations of its practical and mental activity as well as its general culture, intellectual trends and the domains of its emotionality and its propensity. Furthermore, language is affected by other languages and literary factors represented by what is created by the native speakers of the language in addition to what the educational institutions and language assemblies do in an attempt to protect it. Language is also affected by being transferred from one generation to the other in addition to being influenced by the natural factors represented by the geographical and physiological factors as well as linguistic factors which refer to the nature of language itself, the nature of its sounds, its syntax and content.

The impact of globalization on the Arab culture in recent decades is reflected in the social factor which manifests itself in the unprecedented challenges which drives it to rethink its capability to adapt with a world that is considered a Foreigner by it. It is agreed that the Arab culture is currently facing the greatest and most serious challenges resulting from the imposition of cultural dominance, its mechanisms as well as the means used to achieve their purposes through the overflow of information via the satellite channels, the internet, the information revolution and the increasing provision of auditory and visual data (Al-Maamari, 2001).

**The problem of the Arabic language (the linguistic conflict is an example):** The Arabic language recently faces a challenge that is considered as one of the most important challenges and the most serious threat against it. It is one of the components of the individual's self and personality. In addition to being a national language, it is also a sacred language. Arabic is currently facing the loss of linguistic immunity or the so called "linguistic aids". We as Arabs could be the only nation that oppresses its mother tongue and we feel proud when we speak in the international language of the modern century.

It has been observed that many young people use what is known as Arabish which refers to using the internet, the means of social communication in English instead of Arabic in a new and strange manner as they write the Arabic words using English letters and use Arabic numbers and other symbols to express Arabic letters. For example, the number 7 is used to indicate the letter (I in Arabic in addition to duality in using languages as one of the manifestations of linguistic globalization in education. This results in giving more attention to foreign languages in private schools and universities at the expense of the mother tongue which resulted in the

existence of several students who do not master the standard language and do not care about doing, so due to the mixed use of standard and colloquial language. They also think that learning standard Arabic is irrelevant to the individual's success and progress. This, in turn, motivated the youth to work and study abroad, publish their research in English language and linking progress to English language forgetting that many developed countries such as France are proud of their language which is not replaced by any language.

The researcher is not against learning the English language per se, since, it is very important in the labor market as well as in many other life domains and the areas related to globalization. Nevertheless, this importance must not be at the expense of Arabic the language of the Holy Quran in order to keep Arabic thought and identity which includes the repertoire of the Arab civilization.

Arab's pride in their language does not mean neglecting English language and looking at those who master other languages as globalizers, since, Arabs do not oblige others to deal with us by using Arabic. The recent changes at the international level are not in the Arab's favor and so, Arabs have to communicate with others by using their languages. In this respect, Arabs should not accuse the banks that do not use Arabic of being illegal or non-Islamic banks as there is a global economy ruled by a certain center and a particular language and that we have to accept that we are a part of this world but not its center (Anonymous, 2007).

Al-Raddadi indicated that Arabs must also address the importance of language in promoting the media which is considered as one of the most important factors on which nations focus in their strive to show the bright side of people's civilization and its achievements. The importance of this study in media lies in the provision of many characteristics such as ease, brevity, flexibility and permeability which are all available in Arabic (Rashad, 2003).

**The crisis of identity:** Alexander Wint defines collective identity as "a distinctive mixture of role and type identities, a powerful identity that motivates individuals to know the well-being and benevolence of the other as being a part of the wellbeing and benevolence of self that motivates them to be influential. However, the basis on which the effective people consider their interests is the group or the team but not the self" (Wint, 2006).

The Arab identity passes through interaction and prosperity, it also experiences a state of regression and decline. It retreats with tribal and ethnic identities within the social and cultural environment of societies and it is closely related with language and religion Abu Anzeh.

The Arab Region has experienced two stages of formation: the stage of revival and the stage of building an independent national state. It is currently experiencing a third stage of formation. The first stage is the Arab Renaissance phase which ended after the First World War. It was under the rule of the Ottoman Empire which was an Islamic Caliphate and formed a bilateral case (the colonial North and the subordinate South). The relationship with the west at that time was a vertical one, since, it varies in terms of the cultural development. After that, Europe introduced a developed model in comparison with the Ottoman Model which gives priority to the Arabic identity instead of the tribal religious identity. It considered the liberal democratic model as the best for the Arab states that seek liberation from Ottoman colonization, namely in issues such as education, women's liberation, religious reform and freedom from inherited customs and traditions (Wint, 2006).

In the context of addressing the crisis of identity, the role of the active international actors should be considered including their role in the international structure and identity relating to that and the role of the cultural factor in that cannot be denied.

Boulding gave a great attention to mental impressions and their role in determining the behavior of effective actors. International decision-makers have their perceptions of the world and of others and all these elements have their critical impact on making strategic decisions. However, they are related strongly with their own cultures. The behavior of the United States towards the soviet union in 1950's, for example, can be considered a reflection of the perceived image among an elite of industry sector members where the Soviet Union represented (the epicenter of evil) for them as well as (the permanent source of threat to freedom and democracy in the world). The united states exerted all efforts in order to formulate an international policy called "the containment policy" which aimed at limiting and diminishing communist power and at restricting the movement of the socialist camp. The united states today adopts the policy of combating terrorism, fighting Al-Qa'eda as well as encircling the renegade states and the axis of evil. These slogans conceal the logic of dominance policy, fight the regimes of resistance and independence. The policy of Iran towards the united states can also be regarded as a reflection of the image of the great Satanist culture declared by Imam Khomeini: "America is the Great Satan" (Merden, 2004).

The world witnessed great changes due to the changes that affected the process of interaction between the intellectual, cultural and materialistic structures, whereby a new identity was formed in terms of the

conflicted interactions. In particular, there was a transition from the dominance of the ideological conflict between the capitalism and its subordinates as well as socialism and its consequences towards the cultural and civilizational conflict, so that, the discourse would be about the formation of the style of international conflict and the international context in general as well as the global political geography. Therefore, the discussion would be about the transition from the ideological approach of studying the international policy to the cultural and civilizational approach which gained the interest of political scholars and decision makers. The cultural approach can be used for the interpretation of many international behaviors such as interpreting the rigid European situation in terms of including Turkey within the European Union. This situation is preoccupied with the negative image that Europe has of Islam, the weight of Muslim Turkey, the firm attitude of America and the Western countries regarding Iran's possession of nuclear weapons while approving Israel's possession of nuclear weapons as well as the apology offered by the Catholic Pope In rome to Jews and WesternWestern systems while refusing to apologize to Muslims for the massacres that were committed against them in the past or recently.

The prevalent international discourse ever since, that time was a product of the European civilization which represented an expression of the hieratical taxonomy of human societies according to a differential logic that honors the European civilization and looks down on the other civilizations.

Although, the Arabic societies, similar to other societies, enjoy distinctive historical characteristics that could match those of other societies they have special characteristics that distinguish them from others. Due to the many concerns relating to the impact of cultural globalization on the specifications it is not easy to accept the idea of creating one international culture by unifying the perspectives on global issues, imposing similar trends, one language, one currency and one consuming market that does not have changes in customs and traditions (Taha, 2008).

The problem emerges when a certain culture feels that it could lose its value and cultural symbols which leads to the manifestations of cultural violence and this is confirmed by Jean Boudrillard who suggested that globalization has a violent side that is evident in different manifestations including the conflict of identities and the attempt to prove an identity against another. This is demonstrated by the comparison between the different identities such as the Arabs and Croates, Muslims and Hindus. This leads to the domination of the identity of the

majority over the identity of the minority as stated by Appadurai. Since, culture is the base of identifying the identity of people it can be suggested that the Arab culture, in particular, consists of many elements: the Islamic religion, Arabic language, prevalent customs and traditions. Language represents the soul of the Arab people and is considered one of the most important elements of their cultural identity in addition to its relation with religion. Arabic is the language of the Holy Quran and the Prophetic Sunnah. Therefore, language will remain as the basic pillar on which the Arab Islamic identity is based when there is disorder in this basic pillar or any of other elements of culture, the crisis of identity surfaces.

This is the identity crisis that poses many issues including the collective reference which carries the basics of struggle as well as the internal and external conflicts. That is war is regarded as the clearest expression of the lack of understanding, communication and consistency which rely on culture. This is due to the invisible bridges which they construct between the individuals.

The current cultural situation is characterized by cultural war with the literal meaning of the word: the internal cultural war that divides the society into Islamic and secular ideologies in addition to an external cultural war that puts the Arab world face to face with the campaign of sabotaging the symbol of culture as well as the Arabic and Islamic identity in the context of the war of cultures or conflict between cultures. This war aims at creating doubts within the individuals regarding their culture and the ability of their societies to survive without changing their identity. The internal and external pressures increased the emergence of the national identity crisis and the retreat from the policy of building national cultures that are based on enhancing the framework of building national cadres, settling modernity and instilling that in the Arab culture and environment. This, in turn, increases the movement of cultural dependence on the external cultural production markets or consuming culture (Ghalion, 2005). Consequently the Arab society is unable to confront the spread and consolidation of the single Arab cultural identity and the features of this identity is no longer clear in the mind and conscience to intentionally or unintentionally reduce the awareness of the Arab identity and uncover it in terms of its characteristics, Arabism and independence (Taha, 2008).

Globalization has risks to the Arab cultural linguistic identity. If we realize that the predominant cultural pattern in globalization is the American-Western style this entails the marginalization of other cultural patterns. It has been suggested that the worst thing about globalization is that everything is similar throughout the whole world. For

Arabic, the single pattern and expressive practices lead to isolating Arabs and Muslims from their long-term heritage and turns the global and local attention away from it. Consequently, it will not be read or known outside the Arab countries. It is evident that the Western people do not serve any heritage other than their own heritage to the level that qualifies it to be an essential component of cultural and linguistic globalization. The global dominant powers make up the cultural themes and cognitive ideas that govern the vast majority outside the political boundaries of these dominant powers and convinced most people everywhere that their control and dominance is normal.

The negative effect of globalization is reducing the power of Arabic by encouraging the colloquial gional dialects, so that the door of Arab culture remains open to the global dominance represented by the popular American culture via. satellite, internet and other means. The risks of globalization in this regard are greater than the impact of using dialects or linguistic weakness, despite their connection. In addition to replacing the Arabic fashion with the American and English fashion, food items also carry English names. Banners and commercial advertisements are also written in English, instead of Arabic. The Arab child opens his eyes to see English writings everywhere on his clothes, the clothes of his family members their shoes, toys and gifts and on everything around him. Before the child knows anything about his native language, English language is introduced, since, the fourth grade of the elementary stage and it turns to become his eternal problem. English gains a great interest by the child's parents who do their best in order to help their child achieve a high average in the elementary academic stage hoping that progress would continue in the scientific stream in the secondary stage.

**The impact of standard Arabic on political discourse**  
**The characteristics of political discourse among the terrorist organizations:** Linguistic studies describe political linguistics as short-term branch which avoids lengthening, uses strong and clear words, avoids ambiguous words, employs contrast and paradox and studies the means of influencing the listener in terms of language such as repetition, artistic use of incitement and demonstrating the way of making slogans as well as using language, so, as to mislead issues and ideas (Ahmed, 2001).

Because the colonial influence imposes its language as an emphasis on the identity it can be observed that most terrorist organizations reject the language of the conqueror in their speeches which are directed by



standard Arabic as an affirmation of identity. Due to the lack of knowledge about political linguistics and the influence of linguistic duality which is defined as “the use of two languages which refer to one civilization such as standard Arabic and colloquial language, we become exploited by the terrorist organizations that publish most of their videos in the political discourse in standard Arabic whereby the words that they repeat and their political speeches are not understood or clear enough to allow us to interpret, analyze and understand what they mean due to our distance from standard Arabic and the spread of linguistic duality”. By analyzing ten different videos on YouTube, it is evident that the terrorist organizations reject the use of any language other than standard Arabic to influence people, since, it is the most precious language which represents their personal identity. However, some of them speak in English when needed.

Political linguistics and the art of discourse as well as using Arabic with its assets by the terrorist groups are considered the most prominent factors that enhance our understanding of the reasons relating to the desire of many individuals to join these terrorist groups. The terrorist groups have their own culture which is defined by Thomas Hagehammar, the researcher specialized in the affairs of these terrorist groups as the outcomes and the practices that go beyond the basic military needs of the terrorist groups. The first thing that can be observed about this culture is the use of standard Arabic as well as the colloquial language effectively this general side of them gives an impression as well as a promising image about their world and their culture from the viewpoint of some people. Particularly, those who have low levels of specialty in sharia sciences. In terms of religion and language, they seem as though they are the protectors of religion and the reliable representative of it through abiding by the rules of Arabic language which is violated by many others, due to the impact of globalization symbols on them. This is evident by the influential anthems and poetry used by these terrorists in order to deliver messages and implications that cannot be delivered by narrative discourse or articles (Mahmoud, 2012). Thus, we find that there are special poets for these terrorist organizations who publish their works in the social media.

### **The Arab’s initiatives to protect the Arabic language from the danger of extinction**

**The initiative of Mohammad bin Rashid Al Maktoum “Reading challenge”:** His Highness, the Vice President, Prime Minister and the Ruler of Dubai Sheikh Mohammad

bin Rashid Al Maktoum launched the Arabic Reading Challenge, the largest Arab project to promote reading among the student in the Arab world in 2015 by more than 1 million students to read 50 million books during their academic year.

The Arab reading challenge aims to encourage reading in a sustainable and systematic manner through an integrated system of follow-up for students during the stages of the academic year in addition to a wide range of financial incentives for schools, students, families and supervisors from all over the Arab world.

The total amount of incentives was 3 million dollars (11 million Dirhams). The challenge also includes competitions at the level of Arab countries as well as honoring the best schools and supervisors, leading to establishing a new generation who are superior in the field of reading and have a passion for knowledge (the website of Emirates Today).

His Highness Sheikh Mohammad bin Rashid Al Maktoum, in this occasion, said that, the Arab world these days is going through a crisis of literacy and the numbers that we hear in this context are shocking. We are within the least literate regions in the world, this resulted in the cognitive as well as intellectual and civilized decline in our region. This challenge represents a first step and hopefully it would have an impact, on the long run in reforming this disorder.

He added that reading is the key of knowledge and knowledge is the key of civilized prosperity and enhancing the cultural and cognitive openness starts from the early ages of childhood where we should establish the love of reading in the minds of little kids. This is considered building the basics of progress and superiority in our countries.

This initiative changed all the indicators that are related to reading in the Arab world rapidly and effectively, indicating that the Arab youth needs constructive initiatives in order to innovate and demonstrate their superiority where the school students in the Arab world read millions of books during one academic year. However, with the initiative of His Highness Sheikh Mohammad bin Rashid Al Maktoum, reaching progress and development becomes easier.

### **The interpreting theories**

**The theory of internal dismantling (the dynamic domain):** Sociologists and political economy theorists give many names to the new stage of capital development or to modernity globalization but there is consensus among the majority that they are based on two mechanisms: firstly: the change towards universalism and (cultural flows) (at the international level which appears in five domains:

- Ethnoscopes; by the flow of migrations, tourists, refugees and expatriate workers
- Technical scope which is evident in the technological outflow via. the multinational companies and the public agencies
- Finansscopes which appears by the rapid flow of money and currency markets
- The media scope by the flow of auditory and visual data
- The ideological scope it is related to the flow of ideas on democracy, freedom and enlightenment

Secondly; deregulation mechanism which aims at dismantling the local commercial systems where the local capital is subordinate to the strategies of the global capital and the local cultures are prone to dismantling and readjustment. Between these two mechanisms, the international colonial cultures overlap with the local culture this overlap entails the existence of conflict and adaptation problems (Zayed, 2003).

Appadurai, the socio economist suggests that the relationship between the universal and the international are restricted by three variables: firstly; it is related to the contemporary capital chaos which is characterized by the separation between work, technology and funding. Secondly, it is related to the inconsistency between the universal flows that do not interact with the local cultures with the same degree and depth while the third is related to the inconsistent relationship between the national conflicts and the construction of the state.

In light of these variables, the relationship is about the issue of similarity and difference or between the dominance of the international system through its flows and between multiculturalism. The national cultures generate movements that oppose domination and similarity while they emphasize differences. These movements take dispersal forms such as the case in Spain, Morocco and India, or they could be revolutionary forms, i.e., fundamentalist movements (Zayed, 2003).

Globalization contributed to the emergence of the manifestation of fragmentation and division at various levels. Concerning the cultural level, the phenomenon of division reflected itself in the emergence of cultural pluralism within the state, each category of the society began to revive its symbols, values and traditions and attempted to create a communication cycle with its origins.

This was confirmed by Levi-Strauss who suggested that every culture can be considered as a set of symbolic patterns and language is in the first rank, followed by marriage systems, economic relationships, art, science and finally, religion, all of which aim to express different aspects of natural truth and social truth.

**Lerner theory (Passing the traditional society):** This model was proposed by the American Sociologist Daniel Lerner and it is a model that corresponds with the model of economic development proposed by William Rostow. The latter introduced this model with its five stages as a competitor to the communist model, through which he proposed the idea of economic development with its capitalist side as historical and inevitable. Rostow believes that all societies must pass through five stages on the path of their development:

- The stage of traditional stage
- The stage of pre-take off
- The stage of takeoff
- The stage of maturity
- The stage of mass consumption

Then model of lerner emerged as a promoter in order to market the idea of economic development which was proposed by Rostow with its western features tailored to the developing countries within the frame of a communicative model. This model introduced the west with the suitable prescription for marketing the ideas of Rostow to the broad audience of the individuals of the developing world.

In this context, Lerner developed his model (Modernization Model) which was prominent in his book "The Devastation of Traditional Society" in 1964. This book received substantial attention from researchers in the developmental media as it demonstrates the extent of communication between the process of development, modernization and mass communication. This model is based on the concept of empathy which means: one's capacity to understand or feel what another person is experiencing from within the other person's frame of reference through the exposure to the media which in turn present the personality, environment and conditions of the model society in order to emulate and imitate it (Al-Mousa, 2013).

Lerner formulated his theory in its entirety from his research in the early 1950s, addressing six countries in the Middle East: Turkey, Iran, Egypt, Syria, Lebanon and Jordan. He suggests that the basic rules of the Western model appear again in societies that are within the process of modernization in all the villages. Because urbanization is regarded as a rational trend that moves from the traditional to the modern, knowledge and literacy increases. This, in turn, increases the demand and exposure to the media which requires an increase in empathy (Al-Hafi, 2016).

With the increased technological progress and the industrial development for societies there is also an

increase in the spread of newspapers, television networks, social media, internet and cinemas, all of which contribute to the spread of education and knowledge and finally that leads to the economic development of societies. These events are accompanied by an increasing political participation as one of the features related to the developed society where Lerner suggests that, the electors are those who contribute to the public life in their societies while the traditional society is characterized by the individual's alienation as well as the lack of interest with the matters that are irrelevant to their own life (Al-Hafi, 2016). Hapemas also referred to that as, "the euphoria of communication" (Craib, 1992). This explains the impact of the media and communication on the cultural privacy of communities, particularly language because societies are part of this development.

**The interactive Avatar theory:** The interactive avatar theory is regarded as one of the primary axes on which the social theory depends in analyzing social patterns. It starts with the level of micro units as a base for understanding the macro units. Specifically, this means that it starts with the individuals and their behavior as an entrance to understand the social pattern. These acts of individuals become fixed so that they form a structure of roles in terms of the expectations of humans towards each other with regard to meanings and symbols. Hence, there would be an emphasis either on the structure of roles and the social patterns or on the role behavior and the social act (Al-Ghareeb, 2009).

The symbolic interactive perspective emerged as a sociological work guide for the philosophy of excuses which focused on human experience as a source of knowledge. It formulated its ideas from the interest that is placed on the past experience as the basis for organizing the present and the future. This is related to their belief in the principle stating that: "the validity of premises is measured by the validity of outcomes".

This perspective created an interest with the concept that has a role in understanding communication and interaction. This perspective states that humans respond to things pertaining to the evident meanings that they can observe. These meanings are the outcomes of interaction, since people can adjust and change meaning based on the interpretation processes that the individuals use in their interaction with symbols. This means that symbolic interactive perspective turned towards accepting the active self and the human self by understanding the interactive processes and vice versa (Al-Ghareeb, 2009).

This theory refers to its founder, George Herbert Mead in addition to many American and European

scientists. It evolved in Chicago school during the period between the two world wars (Mustafa, 2009). Mead believes that there is a reciprocal relationship between self and society. Society is the result of a continuous interaction between the human mind and the human self which are formed by interaction through socialization. For Mead, this is considered a central aspect, in addition to symbolic interaction because it has the ability to shape our behavior in light of what others expect from us (Mohammad, 1998). Language or the semantic symbol is one of the characteristics that distinguishes humans from animals, it gives people the ability to watch their acts and to get ready to them in their imagination.

The semantic symbol is the common meaning which develops in the context of the process of interaction in relation to the strive of humans in order to achieve their practical results in cooperation among them. Mead describes something similar to the intimate relationship that arises between two people which develops in the context of their daily interaction as a special language between them. Interaction generates meanings and the meanings constitute our world. This means that we create our own world according to the meanings that we formulate, the piece of wood is a piece of wood but in our daily life, it becomes a table and the word table means the role played by that piece of wood in the process of interaction between us: the thing on which we eat, the object on which we work or the object that we may use to protect ourselves from enemy or danger and thus as meanings change and evolve, the world changes and develops as well (Craib, 1992).

## MATERIALS AND METHODS

**The study tool:** Structured interviews were used as the data elicitation tool. The interviews were based on a specified number of written questions. The same questions were asked to all respondents. After analyzing the data collected in the interview, the problem was identified so as to answer the research questions (Al-Najjar *et al.*, 2013) (Appendix A and B).

**The study population:** The study population consisted of an elite of thought and public opinion leaders in the Jordanian society (parties, researchers, academic specialists, leaders, members of civil society organizations, political analysts, etc., who were identified through the media and social networking websites.

**The study sample:** The researcher conducted 16 interviews in the different governorates of the Kingdom. The samples were selected using the intentional method

of sampling, it is a sample used to obtain information from a specific group which is capable of providing information, either because of their position or due to the availability of certain criteria set by the researcher. That is, the sample units are selected based on experience in the subject matter being taught. This method of sampling is employed when the required information are available among a certain group of people. Because the selected group in the current study have knowledge in the subject matter and is capable of providing the needed data they were chosen to take part in this study (Al-Najjar *et al.*, 2013).

**The validity of the study tool:** The apparent validity of structured interviews was confirmed by presenting it to a number of specialized arbitrators who gave their opinion concerning the extent to which the tool is suitable for providing answers to the intended research questions. Regarding the language, the content and the coverage of all aspects of the subject matter, some adjustments were made to the questions in order to make them more accurate and valid in measuring the domains of the study subject.

## RESULTS AND DISCUSSION

Al-Mahaden and Mowaffaq suggested that, it is important to start by developing language and liberating it from the elements that obstruct adaptation with the requirements of modernity, media and information revolution. However, this adaptation should take into consideration the general of language, language is not only a means for communication about general life and policy but it is also an intensification of identity and conscience and for immunizing the culture of any nation from elimination and marginalization.

Al-Nawaiseh and Al-Shiyab proposed that, this phenomenon is attributed to many reasons. Firstly, the fact that the defeated culture is affected by the culture of the dominant, secondly, we are different societies in all aspects of life, one of the contemporary researchers said, "may God not bless the nation that eats from the fruits that it doesn't grow, wears the clothes that it doesn't weave". In this cultural invasion including language, the West is dominant; we eat, wear and consume all its products. We do not grow, on manufacture and so power is not abstract but it holds the culture of the producer. All the goods are produced by the West because they convey the culture of the producing society. Therefore, we are necessarily affected by it because we are consuming people.

Regarding the problem of Arabic decline, Ghasib states that, language is an integral part of bragging and dependency, although, there are seculars and nationalists who are more enthusiastic than Islamists because it is the nation's language. The nation is considered incomplete when its language is shaken. The whole issue is about dependency. The societies that were colonized lack confidence of the cultural invasion and it became a subordinate to the global market. In this case, people miss trust in their nation, history and language which is considered the basic trait in the national existence. Arabic language is the deepest-rooted living language and Arabs themselves do not realize that. The colonial attempts succeed in instilling doubts in Arabs, stating that they are in a lagging situation. Arabic language is one of the oldest language that produced great literature, philosophy and science. Unfortunately, the national memory was devastated and the Arabs missed their trust in everything due to a long period of subordination which started by the Turkish rule and then the Western colonial rule. The Western rule still exists extensively. These events motivates Jordanians and Arabs, in general, to project their failure onto language which is indeed, innocent of that. Thus, some individuals feel shy when talking in their language and mix it with another language that they do not master. In university meetings as well as academic meetings, we find that some individuals communicate using English though all the attendants are Arabs.

In the context of addressing the linguistic conflict, Al-Obaidi suggested that, language develops but it does not die. He stated that "I use any word that helps me in expressions. The word mobile became more popular than the Arabic synonym (hatif) due to Arab intellectual rigidity". There are also words that have synonyms in Arabic and others that do not, since, Islam refused them. There are vivid words that went extinct as well as vivid words from the Western culture that were refused.

Al-Ajlouni (2016) indicated that the culture of the strong is the dominant one as stated by Ibn Khaldoun "the defeated follows the steps of the dominant". English language is the first language in the world and it became the language that represents the most powerful side and Arabs became the subordinates. If Arabs want their language to be dominant, they should be strong and culturally and economically effective. If a certain state is economically stronger than the United States of America, its language would be stronger internationally. In the medieval ages, Arabic was the first Foreign language that is desired in all parts of the world.

The students were joining the university of Monibiliat in France to study medicine because the teachers were Arabs. This is supported by Al-Hafi (2016),

who stated that: “the issue of language is a consequence of the increased development in the Western societies, the side that produces will gain culture and when we produce our language becomes better and more dominant”. Therefore, if Arabs want their language to prevail they have to be stronger, the issue is not purely linguistic. Halasa added that the phenomenon has two sides a side related to illness which refers to the one who shows himself as literate. This is a condition of social illness as a result of the Western culture which is called “inferiority”. The other side is related to the need for it as in scientific research and achieving the public and personal interest.

Ayish disagrees with some researchers by stating that there is no problem with regard to Arabic when we use the same language formally in a novel, a story or an article, we use it correctly unless the quality of teaching at schools, universities or other educational institutions is weak and the graduates do not master standard Arabic. With respect to daily life, Arabism is the outcome of social network websites which use more than one language and so, the individuals are affected by that in their daily transactions.

Al-Btoush suggests that using Arabism is a kind of coping with the updated developments or as being affected by Western countries and colonialism this represent a failure and a stigma for its users.

Fischer suggests that if we excluded China there is no other nation that is worthy of being proud of the abundance of its scientific heritage within its language except for Arabs. Van Dake, the American researcher, stated that Arabic is one of the most distinguished languages and this privilege comes from two sides: the first is related to the wealth of its lexicon and the other is related to accommodating its literature.

With regard to the educational drawback and its role in the decline of Arabic, most researchers suggest that lecturers, researchers and writers in universities, schools and various educational institutions affect language. In particular they steadily introduce new scientific terms to express new meanings and modern sciences. These new meanings spread, firstly, between their students to enter later into the wider circles and settle in the linguistic custom as well as into the public linguistic domain.

Al-Horani suggested that Arabic is like a living organism, it grows, shrivels and dies. Our students do not master English what is going on is similar to what happens when a crow imitates a dove and when it cannot imitate the dove's walk, it returns back to its original way of walking and finds that it forgot its own way of walking. In this regard, a question arises: why is the law of protecting Arabic is still ink on study, the law must be

activated as universities should not be isolated, since, values spread from the university to the city. Badr proposed that it is necessary to protect Arabic because it is a rich language with deep roots in history and it cannot be abandoned merely due to symbols of cultural globalization such as social networking sites. Arabs must maintain the aesthetics of Arabic through launching initiatives, incentives and promoting education in universities and schools so as to achieve a better level. Therefore, Arabs need to reconsider the policies of schools, universities and all the institutions of the civil society in order to reduce the problem of decline in Arabic which is considered a serious problem at all the levels.

The results show that the responses of the respondents demonstrated the negative effects of the cultural globalization symbols (Bilingualism, Arabism, social networking sites) on Arabic with a clear decline in the role of the mosque and the church as well as the other institutions of social upbringing such as universities, schools and the situational laws in most Arab countries with regard to reducing the spread of this phenomenon that has a political, cultural and social dimension.

The respondents suggested that the interpretation of this is related to the dependence and the impact that the culture of the majority has on the culture of minority. Some individuals described it as the deficiency complex that devastated national memory and affected confidence regarding the speaker's mother tongue. It is not included under the concept of conflict in an absolute manner because the secularists and leftists are enthusiastic about Arabic. This phenomenon represents the invalid manifestation of language where the individual considers himself as educated in the language of the other. This is a social invalid case that represents the inferiority of Arabic in favor of Western culture which is the most serious aspect of the problem. With respect to the case related to learning the language to achieve a certain interest at the individual and the collective levels it is an inevitability that must be met. Specifically, it refers to the importance of language development and protection. Even though there is a law for protecting Arabic, the most important aspect is implementing that; not just setting it.

Thus, they propose that the linguistic uses reflect the production and development of people. If all the product was from the other side then language would be a part of it. Thus, they note that language is not just a means of communication and expression in public life and politics but also an intensification of identity and conscience and an immunization of the culture of any nation against elimination and marginalization.

A number of respondent's answers conflict with the previous findings as they see that there is no real conflict. When we use the language formally in writing an article, a story, a novel or a report, we use it correctly. However, when teaching at schools and universities is weak and adopts the other language, we will find ourselves as strangers from our mother tongue. Furthermore, the resulting generation will not master either languages. Values must spread from universities to cities and universities should not be isolated.

The results of this study are similar with those of Ghaliou (2005) where there is a need to reconfigure the Arab situation by individuals, people, communities and groups in order to make the movement of transformation and reform an internal one that is subjected to the needs of the Arab societies and linked to achieving their objectives and demands.

The results also support the study conducted by Al-Qor'an (2008) who stated that university students use the three modern means of communication represented by satellite, internet and mobile and that these methods have a different impact on the values of students in Jordanian universities.

### CONCLUSION

The results of this study also support the results of the study conducted by Matloob which implied that globalization revived the call for colloquial languages and motivated the world towards incorporating the languages of people in English. While the results of this study disagree with the results of the study conducted by Al-Mahadeen especially with respect to the attitudes of students in Jordanian society were positive with a medium degree and that there are statistically significant differences in the attitudes of students towards the effects of social and cultural globalization on life in Jordanian society due to the variables of age, gender, specialization and direction of expenditure. Al-Mahadeen also showed that there are no statistically significant differences in the attitudes of students due to the place of residence. The results emphasize the role that globalization plays in making the world a small village and removing geographical boundaries using the means of communication and the media which utilize auditory and visual data. This interprets the theory of Lerner in terms of going beyond the traditional society. This also supports the interactive avatar theory where the symbol interacts and develops in the context of social change and development that takes place in the society. It also implies that we make the meanings and give them their appropriate semantics. It corresponds with the theory of the dynamic domain in terms of its vision towards the cultural flow and change towards universality as one of the mechanisms that it uses.

### LIMITATIONS

The clear decline of the role of the Mosque, the Church and other institutions of socialization such as universities, schools and statutes as well as initiatives in most Arab countries in reducing the spread of this phenomenon which has a political, cultural and social dimension have all contributed to the changes witnessed in Arabic. Based on these results, the study concluded with a number of recommendations for further research.

### RECOMMENDATIONS

The necessity of activating the role of educational institutions including schools, universities and mosques in the study population in a way that surpasses the media which is considered as the most influential factor on our values and our mother tongue and replacing that by employing the technology of image that deepens on the values of balance between privacy and universality in terms of thought and model behaviors.

Paying more attention to Arabic in a better way than what is currently available but without marginalizing the other languages which serves our interest with emphasizing the need to implement the law of protection of Arabic which is still suspended, despite its issuance.

Encouraging initiatives and motivational competitions in order to protect Arabic such as the initiative of "Reading Challenge" launched by Sheikh Mohammad bin Rashid Al-Maktoum, the Ruler of Dubai in the United Arab Emirates.

### APPENDIX

#### Appendix (A)

**The study tool (1) after arbitration, In the name of God the Most Merciful, the Most Compassionate:** The study title: The problem of Arabic language retreat in front of the symbols of cultural globalization (From the point of view of a group of thought and public opinion leaders in the Jordanian society). We hope that you would cooperate with us in answering the included questions

- Thank you for your interest
- The researcher
- Khawla Mut'ib Al-Takhaineh

#### Name Gender

- Male
- Female

#### Age (years)

- 25-34
- 35-44
- 45-55
- more than 56

#### Religion

- Muslim
- Christian
- Other (optional)

**Current place of residence**

- City
- Village
- Badia
- Camp

**The current work:**

- Academic
- Political analyst
- Informative
- An official or a member of a civil society organization
- A researcher and specialist in religious movements
- Party leader or member of a party or intellectual group

The first question; the spread of the phenomenon of dealing with the hybrid language (Arabism) between the different parts represents a conflict between the mother tongue and the language related to technology. How do you interpret this?

The second question; do you think that the exaggerated interest in English language and the spread of the phenomenon (Bilingualism) led to the loss of Arabic language characteristics? justify your answer?

Third question; how did the social networking sites as one of the cultural symbols of globalization that has more impact on us, contributed to the spread of the phenomenon of (Arabism) relating to technology, despite, the issuance of the Arabic language protection law in Jordan?

**Notice:** The questions are flexible to the extent that serves the objectives of the interview.

**Index (B): The names of the respondents (The leaders of thought and public opinion) in the personal interviews (the how-approach)**

Names	The nature of work
Dr. Prof. Hisham Ghaseeb	Academic and political analyst
Dr. Prof. Mohammad Khair Al-Horani	Academic
Prof. Mowafaq Al-Mahadeen	Academic and political analyst
Prof. Hussein Al-Mahadeen	Academic and writer
Prof. Amer Al-Hafi	Academic and scholar in religious movements
Prof. Mohammad Al-Shiyab	Academic
Prof. Husni Ayish	Writer and specialist in thought and education
Prof. Thouqan Obaidat	A writer specialized in curricula and education
Prof. Ibrahim Al-Gharaibeh	Researcher and the manager of the strategic studies in the University of Jordan
Patriarch. Rifaat Badir	The manager of Catholic Center for studies and media/Amman
Prof. Sultan Al-Ajlouni	A researcher in the Israeli affairs
Prof. Jamal Al-Shalabi	An academic specialized in Political Sciences
Prof. Yahia Aishan	A lawman and development manager in the prime ministry
Prof. Sameeh Al-Botoush	A researcher
Prof. Hamid Al-Nawaiseh	A researcher and a historian in history and social thought
Prof. Haidar Al-Halasa	Academic

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