Language Ideologies: Arabic and English from a Sociolinguistic Perspective

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Abstract

Michael Silverstein (1979) defined language ideologies as "any sets of beliefs about language articulated by the users as a rationalization or justification of perceived language structure and use" (Silverstein, 1979, p193). Such patterns and beliefs are not stable since several factors can change policies, views, and the role of a language in society (Seargeant & Swann, 2012). Nevertheless, the hegemony of the English language is currently highlighted as a source of concern for sociolinguists who believe that the prevalence of English is not only related to economic and social realms, but it is also expanding to affect ideological beliefs about other languages in their native communities (Seargeant & Swann, 2012). The present study investigates what language ideologies are prevalent in the Arab world towards both English and Arabic and how the hegemony of the English Language is reflected in beliefs and practices. Breckler's (1984) components for measuring the negative and positive aspects of a social attitude were used for examining and interpreting the data obtained via a questionnaire distributed in 10 Arab countries. Results indicated a tendency towards more extensive use of English for various purposes including some daily life activates and a more limitation to the role of Standard Arabic to official and religious practices.

Introduction

In the introduction of their book entitled *The Cambridge handbook of endangered languages,* Austin and Sallabank (2011) explained that one of the major causes for a language to be endangered is the shift of beliefs and ideologies of its users which gradually leads to abandonment of their language and adoption of a more pragmatic one. Therefore, studying social attitudes related to language ideologies and their development can establish a route map for the protection of language, culture and heritage, and open horizons for the development of linguistic policies that lead to linguistic ecology. Language ideologies comprise "sets of beliefs about language articulated by the users as a rationalization or justification of perceived language structure and use" (Silverstein, 1979, p. 193). Such patterns and beliefs are not stable since several factors can change policies, views, and the role of a language in society (Seargeant & Swann, 2012). Woolard (2019) added that

> "Ideologies of language are not about language alone. Instead, they envision and enact ties of language to identity, to aesthetics, to morality, and epistemology. Through such linkages, they underpin not only linguistic form and use but also the very notion of the person and the social group, as well as such fundamental social institutions as religious rituals, child socialization, gender relations, the nation-state, schooling, and law (Woolard 2019 p3).

Other definitions of language ideology focused on the social side of the concept; for example, Heath (1989) states that language ideology is a set of "self-evident ideas and objectives a group holds concerning roles of language in the social experiences of members as they contribute to the expression of the group" (Heath, 1989, p53). Irvine (1989) writes in the same context that it encompasses "the cultural system of ideas about social and linguistic relationships" (Irvine, 1989, p. 255). Based on these definitions, it can be concluded that language ideology can be traced on two levels: the first is social practices of a community and the second is the verbatim they use to describe their language.

There is a growing belief that the ability to use English is at the top of the skills needed for thriving in today's world. Crystal (2012) claims that one-third of the world population has enough proficiency in using English to a certain level to achieve various businesses, social, or educational purposes (Crystal, 2012). There is a worldwide tendency to consider English as a "basic skill" that is needed for self-development and social upgrading (Graddol, 2006, p101). The increasing use of the English language in the Arab world is also noticeable, not only in business, science, and education but also in its use as an essential tool in social mobility and finding better job opportunity. Seargeant (2012) argued that individuals usually learn a new language for reasons that are based on their needs and perspective. In an analysis of the responses of Japanese young adults to a question about the reason they are learning English, results included very personal reasons; such as, moving to another country or marriage, while other reasons could be related to the common beliefs about English as the world's most used lingua franca. He added that, because of the way English is presented to the world today as "an agent of change in people's lives" (Seargeant, 2012, p.17), learning English for young Japanese became equated with access to international jobs, ability to tour the world, improving income, and moving forward in a career; however, the use of English itself is not an essential part of Japanese lives.

In other countries such as Peru, Nigeria, India, and Sri Lanka, learning English is not a matter of choice but rather a necessity that is related to finding a job, and it is the only means

to social mobility, especially to those who want to immigrate to English speaking countries (Seargeant 2012). Seargeant (2012); therefore, concludes that there is a clear "ideological association between English and economic advancement" (p19). In other words, the English language is presented to the world today as linguistic capital (Pennycook, 2001) since it secures better job opportunities and access to knowledge and culture of the world; thus, ensuring social and economic upgrading of its users.

Modiano (2001) mentioned that, with such growing importance of English as the global language, surpassing other languages in being the most used lingua franca in the world, a common assumption that it is causing what is known as "language hegemony" is growing. In other words, it is causing a shift in the language ideologies of speakers of the other languages, or somewhat victimized languages (Modiano, 2001). This hegemony is seen as a manifestation of cultural and linguistic imperialism (Phillipson, 1992; Modiano, 2001). Hegemony can be perceived in the disappearance of some local vernaculars and minority languages that are being abandoned for English; while, it may also cast its shadows on the language ideologies of nations that use widespread major languages (Seargeant, 2012). In such cases, communities or nations start to adopt English as their favored language relinquishing their original languages since they do not serve the same purposes that English does (Seargeant, 2012). Therefore, English is currently highlighted as a source of concern for sociolinguists who believe that the prevalence of English is not only related to socio-economic realms but is also expanding to affect ideological beliefs about other languages in their native communities (Seargeant, 2012).

Yu (2016) maintains that sociolinguistic studies in countries that are known for their strict social codes highlight this shift of language ideology. He explains that in China, nowadays in the language choices of middle-class, parents are increasingly becoming keen on using English as the medium of communication with their children in the household and education. On the other end of the continuum, a group of parents established an association that boosts children's awareness of their mother tongue by a method called 'Chanting the Chinese Classics" (CCC) to face the linguistic imperialism imposed by the English language. Bissoonauth and Parish (2017) give an example of the linguistic situation in New Caledonia where French has an official status and has been used for years together with a few indigenous languages and creoles in the country. They report that in recent years the use of French and Melanesian languages is declining and that there is an inclination to utilize English as a substitute for both languages because younger generations believe that English is more efficient and practical (Bissoonauth & Parish, 2017).

One different view of English language hegemony and linguistic imperialism is given by Sharma B. & Phayak P. (2017). English, according to this view, is seen as linguistic capital, and the multilingual context of Nepal is perceived as a fruitful practice because the indigenous local language, Newari, is used side by side with English, French, and German (Sharma & Phayak 2017). Here the association of English with cultural imperialism is not applicable since it serves roles beyond mere economic and neoliberal values. English, in such context, is a bonding tool that links the ethno-linguistic roots of a country full of minority groups to the modernized horizons of global development (Sharma & Phayak 2017). This positive view of English is adopted by several nations such as Singapore, Malaysia, Philippines, and India where English is viewed as a tool for social unity, modernity, and economic development (Crystal, 2012).

In general, two types of change in language ideology can be perceived worldwide. First, if the political and educational systems enforce policies that are chosen by the government caused a linguistic change; it is referred to as "Forced Assimilation" (Battiste, 2013). On the other hand, if the economic and social forces promote a language like English as a source of

power that possesses high utility, then a change in language ideology of many nations will happen gradually and in the form of voluntary assimilation. In voluntary assimilation, social groups choose to change their language to assimilate with the modern world culture. This type of change happens slowly and smoothly, and results are usually more observable in the following generations.

Language Ideology in the Arab world

When describing the linguistic situation in the Arab world, a clear distinction has to be made between Modern Standard Arabic, henceforth referred to as Standard Arabic, (SA) and the colloquial vernaculars of Arabic (CA). SA is a descendant of classical Arabic which is associated with the Holy book of Quran (Kamusella, 2017) and is usually elevated to a prominent status (Zughoul, 1985). In addition, Walters (2018) asserts that SA has been viewed as a unifying tool of the versatile nations that inhabit the Arab world by sociolinguists. It is claimed that there are limited usages for SA, some of which include writing legal and official documents and official speeches, prayers, and religious ceremonies, and that none of the Arab countries has a "speech community of Standard Arabic" (Kamusella, 2017p 117). Benkharafa (2013) asserts that SA because is not naturally spoken by Arabs, competence in SA is restricted to people who receive certain types of education; such as, the Al-Azhar schools education, and /or those who are forced to use it for official forms and documents in certain professions (Benkharafa, 2013). He adds that the fact that SA is a difficult language to learn is now a deeply rooted notion in the minds of Arabs themselves.

SA and CA are usually mentioned in the literature to be existing in a diglossic manner where Arab countries' CA vernaculars (and other local languages) are used for everyday communications; while, SA is used for official practices, and the constitutions of these countries state that SA is the native official language (Kamusella, 2017). However, this classic Fergusonian complementary distributions were recently argued by some researchers for the favor of Freeman's (1996) concept of overlap and code switching distribution between the two varieties (Osama,2014). Native speakers of Arabic do not perceive SA as a different language from their colloquial vernaculars, but they see the later as a broken simplified form of the former (Osama, 2014). Moreover, SA is also losing part of its religious ideological power as presented in Bassiouney (2013). Bassiouney (2013) argued that associating SA with religious practices is currently debatable since preachers in Egypt; for example, deliver their Friday sermons in some SA with an extensive code switching to CA. Moreover, Osama (2014) mentioned that SA is perceived as a prestigious language on Face book and is used for paying condolences and making official invitations and announcements while CA is used for discussing personal issues and cracking jocks; however, a high percentage of participants in her study commonly took the liberty to code switch between the two varieties in all types of posts and comments that were analyzed.

English is now necessary for citizens of the Arab world who need to be more involved in the global economy and seek social and economic advancement (Walters, 2018). Thus, a decline in the importance of "varieties of Arabic– including the fus'haa itself" and a change in the language ideology of these communities are evident to happen (Walters, 2018, p 480). The present research aims at detecting these changes to verify such assumptions about the language ideology in the Arab world. It is important to note that the widespread of English in the Arab world, especially in the eastern part, is unique since it follows a different pattern from that of postcolonial language policies of other countries around the world such as India and South Africa where the language of the colonizer, namely: English, had to be kept within the official system of the country for several reasons (Pennycook, 2006). In the Arab world, the spread of English and its power is a manifestation of postcolonial linguistic and cultural imperialism.

While speaking, it is becoming a regular linguistic practice to hear interlocutors code-switching between Arabic and English several times within a single sentence (the French language is used by certain social classes in Lebanon and nationwide in Algeria, Tunisia, and Morocco due to the French colonial heritage in these countries). In some contexts and certain social circles, English became the dominant language, and Arabic (both standards colloquial varieties) is used marginally. Many affluent families in the Arab world provide a nanny that speaks English for their children, send them to international English language education systems, and, in some cases, they may even conduct all forms of interaction in the household in English as well. These practices may produce a generation of Arabs whose connection with the Arabic vernacular of their country barely exists and whose knowledge of SA is fragile. Because these practices are related to a particular social class and are extensively maintained as part of their identity, they were described by Bamgbose (2009) as the social benefits of English. Although the majority of Arab families cannot afford such practices, they have been set as a role model to be followed by other less fortunate families if appropriate facilities and financial resources would allow for it.

Researchers, in recent years, became interested in investigating the effect of high level of English language intrusion into all aspects of life in some countries. One case study conducted by Bani-Khalid (2014) highlighted these beliefs about SA when it investigated the attitudes of Jordanian university students towards SA. It concluded that those young Arabs believed that SA is not suitable for this era and that they found several barriers that would not encourage them to learn or use it unless it is a requirement of a particular task they have to fulfill. Bani-Khalid (2014) added that his participants saw that fluency in a foreign language such as English would have a more significant positive impact on their future. Hopkyns (2014) studied the attitudes of the female Emirati undergraduate students and female Emirati primary school teachers regarding global English and its effect on local identity. She reported that there is a drastic impact of the English language on the culture and identity of her subjects since English is becoming the first language of the community. The participants in her study stated that English is now part and partial of their life since it is the language they use in studying, shopping, and getting things done therefore they do not consider it a foreign language and that they do not need Arabic anymore (Hopkyns, 2014).

The previously reviewed works and observations attempted to discuss the role of English in a few countries in the Arab world. However, the present study attempts to investigate a range of attitudes, practices and beliefs that would work as indicators to the language ideology of Arabs in a cross-sectional sample from 10 Arab countries.

The study

The present research was based on an observation that language ideology in the Arab world is currently going through a transitional stage that could, later on, result in several more profound changes in beliefs, attitudes and use of English and Arabic. Few studies in the literature addressed these issues, and usually, they described the case of a single country. To trace and understand this shift in language ideology, Breckler's components of social attitudes were used. The social psychologists Steven Breckler (1984) sets three components for measuring the negative and positive aspects of a social attitude including:

- firstly, the affective component, which relates to feelings or emotions about something,

- secondly, the behavioral component, which relates to the actions people perform, and

- thirdly, the cognitive component manifested in beliefs, thoughts, and attributes related to the notion of an object in our minds (Breckler, 1984).

This model is known as the ABC (Affective, Behavioral, and Cognitive) model of attitudes. This particular model of social attitudes was chosen since definitions of language ideology share a common factor, namely: social attitude. The model also presents three categories of attitudes that can be explored and highlighted from the responses of the participants.

Research questions

This study used the collection of qualitative data to explore the opinions, attitudes, beliefs and practices of Arabs towards both English and Arabic in an attempt to identify what language ideologies are prevailing currently in Arab countries by focusing on three components of their attitude. This is investigated as a manifestation of the hegemony of the English language which could cause language ideology shift in the Arab world and put these countries on the route of voluntary assimilation as presented in the discussion through the gradual change of the affective, behavioral, cognitive components of attitude and will be reflected in their language ideology.

To investigate these changes, the following research questions were targeted:

1- What ideologies are currently held by native speakers of Arabic about the English language and the Arabic language? And how are they reflected in the three components of Attitude:

   a) Affective factors including a person's feelings/emotions
   b) Behavioral factors related to actions and behaviors
   c) Cognitive factors including a person's belief/knowledge
      Pertaining to their language attitude whether positive or negative towards English and Arabic?

2- Do theses attitudes give an indication of English language hegemony starting to take effect in the Arab world?

Data collection

For data collection, a digital questionnaire (see Appendix B) was used and published through Survey Monkey. The Link was distributed on several portals of social media such as What's app groups and Facebook messenger to try to reach respondents in various countries in the Arab world. It was first sent to acquaintances, and they were asked in turn to forward to friends and family that fall within the targeted group. The questionnaire aims at identifying attitudes towards Arabic and English through investigating the participant's linguistic beliefs and practices. Besides, it is trying to detect their inclination towards abandoning Arabic (both standard and colloquial) and replacing it with the English language.

The short questionnaire includes nine questions based on Breckler (1984) multicomponent model of attitudes. The first set of questions includes questions number 3 & 4 and examines the affective component of the participants' attitudes towards English and Arabic. The second set includes questions 1, 5, 6, and 7 and examines the behavioral component manifested in the use of each language and practices related to it. The third set includes question 2, 8, and 9 and examines the Cognitive component shown in the beliefs, thoughts, and attributes that the participants have about both languages. However, the questions were randomized to ensure spontaneity of responses.

It also included a cover message that informed participants whose age range from 18 to 45 to take the questionnaire and excluded participants out of this age range. This particular age range was targeted since such demographic stratum would be in a state of making choices about

their college education, career choices, or parents who are making choices for their children's education. Demographics included age, occupation, country of origin and country of residence to ensure that the included participants fall within the targeted group.

Participants

The targeted population included educated adults and young adults between the age of 18 and 40 in the Arab world who represent a variety of social groups interacting in their daily life for purposes of work and education in both English and Arabic. The participants sample the middle and upper-middle class in the Arab world. The range included university professors and staff members, university students, physicians, lawyers, and teachers. They were asked to state their country of origin and country of residence for two reasons. The first is to filter the response of nonnative speakers of Arabic who use some Arabic because of affiliation to the religion of Islam, or as a result of long residence in an Arab country (e.g. Pakistanis and Indians). The second is that respondents residing in foreign countries such as Germany and North America had to be excluded, since they have different language ideologies related to the dominating language in their country of residence.

The total number of responses to the questionnaire was (1091) from 10 Arab nationalities who reside in eight Arab countries. However, five responses were excluded for the previously mentioned reasons, and that brought down the number to one thousand and eighty six (1086) responses included in the analysis and discussion. Table (1) in Appendix A summarizes the number of participants according to their country of origin (CO) and country of residence (CR).

Findings and data analysis

Research question 1

In order to understand and describe the ideologies that are currently held by native speakers of Arabic about the English language and the Arabic language, the three components of Attitude were examined in three sets of items in the questionnaire. For each item in the questionnaire, the number of responses (n) and the percentage are both given.

Affective factors including a person's feelings/emotions

The first set of items in the questionnaire includes questions 3, 4, and examines the affective component of the participants' attitudes towards English and Arabic. In question 3, participants were asked to decide which language they want their children's primary education like math and science to be taught in. 40% (n=435) of the participants chose Arabic while 60% (n=651) chose English. This reflects the growing dominance of the English language since it is considered the language of science and technology (Aksoy& Robins, 2003). Comments show that Arab parents believed that excellent education bases is the one that is given in English and those who chose Arabic did so for reasons related to their financial and personal problems and not to their rejection of English as the language of Education for their children. Some of the reasons included: "I cannot afford English based education" or "I will not be able to help my little ones in their homework if they learn English now, I will send them to language courses when they grow up". This is consistent with the initial assumption that less affluent families are aspiring to send their children to English based Education but they cannot afford it

Participants who voted for English in question 4 provided a clear indication of the value of English as linguistic capital because 95.02 % (n=1032) chose English as the one language that will help their children to have better job opportunities; whereas, only 4.9% (n=54) thought that Arabic would. This view of English is a prevalent conception in several

regions in the world where proficiency in English is associated with social mobility and economic opportunity (Appadurai, 1996).

Behavioral factors related to actions and behaviors

The second set of questions, that includes question 1,5,6,7 and examined the behavioral component that is manifested in the use of language and practices related to it, showed the following results. In response to question number one aiming at knowing the percentage of Arabs speaking English most commonly in their daily life, the percentage was 30.1% (n =327). This percentage may not be very high, but it is indicative as it shows that one-third of the study population uses English, which is not their native language, more than Arabic in everyday practices. Only 0.73 % (n=8) selected SA, and 69.1% (n=751) of the respondents chose CA as the most commonly used language. The fact that less than 1% chose SA is consistent with the literature where instances of speakers who try to use SA for everyday practices is not common, and that the majority of native speakers of Arabic resort to the colloquial vernaculars of their native countries (Benkharafa, 2013).

In questions number 5 and 6, the participants were asked to select activities that involved using English and SA in their daily life. They were given six fields of usage to select from and a comment slot to add their suggestions. Results are shown in figure (1) below.
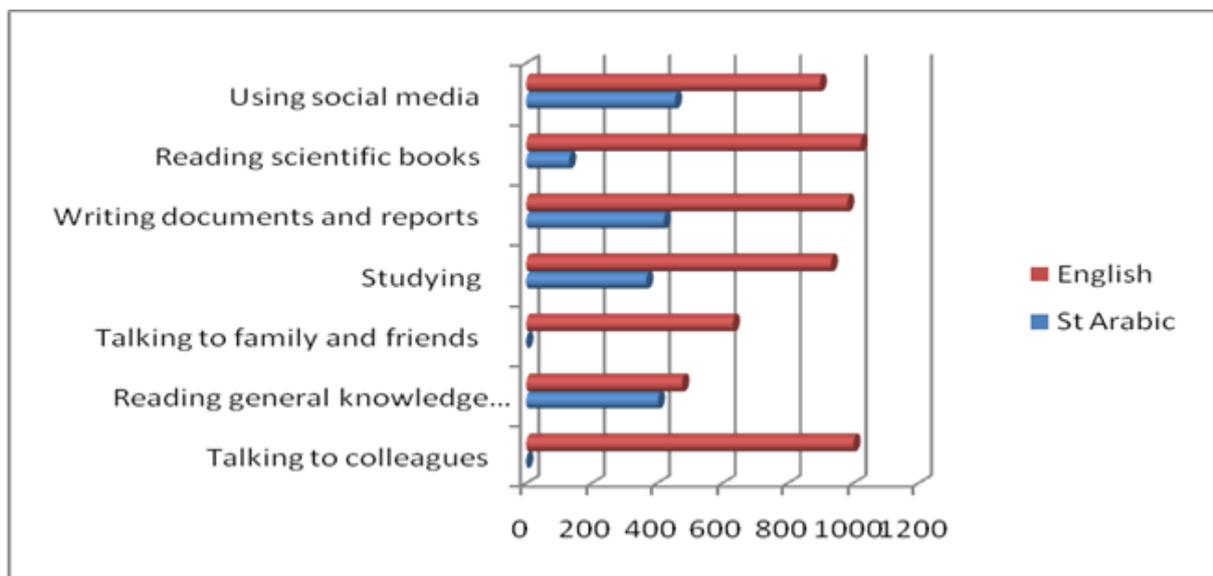

Fig (1) responses to questions 5&6 (activities involving English and SA in daily life)

The choices of participants show that English dominates the fields of reading scientific books, studying, writing documents and reports, talking to friends, and using social media (94.2%, 85.8%, 90.4%, 92.2%, and 82.7% respectively). Through comments, participants added some other uses such as: "dealing with servants and cleaners" and "helping my children do their homework". Responses for SA were consistent with the roles attributed to it since it is used for some general knowledge reading, writing reports and engaging on social media (37%, 38%, and 41% respectively). Added usages included "reading the Quran and saying the daily prayers", "reading historical or religious books", and "talking to nonnative speakers who are learning Arabic". Therefore, SA still possesses part of its traditional role in the diglossic (or rather the complementary) formwork (Zughoul, 1985; Osama, 2014), but it is losing status to English when it comes to studying, writing documents and reports and reading scientific books see figure (1) above.

In the seventh question, participants were asked to state which language they use with their children at home, none of the participants reported using SA, 34.8% used the Arabic colloquial vernacular, while 44.2% use English, and 12% did not have children. Comments revealed that the high percentage of parents who use English with their children are doing so because they believe they are training the children to be fluent and enhancing their academic performance since they are in or are being prepared to join international schools, which is consistent with their choices in the first set of questions in the questionnaire that dealt with the affective factors. In other words, it supports the results and shows that the participants' behaviors reflect their ideological beliefs. Examples of comments that clearly stated a parent's view is as follows: "my boy will speak Arabic by default, but his future advancement and personal development has to be through English". Another comment stated that, "I want my children to have better chances than me, and that will happen if they are more fluent in English, Arabic is not important now at all". The percentage of parents that use English with their children in the household together with the comments given in the examples denote a growing inclination towards gradually dropping Arabic and adopting English as a substitute. Nevertheless, participants who chose Arabic wrote comments like "We use our language which is our Jordanian dialect in the house because my husband and I are not good in English pronunciation, we use only a few English words that we know", while another comment stated that "I use the local Arabic language and my four-year-old daughter is learning English in preschool". Such comments can be interpreted given the fact that these families do not use English only because the parents do not have access to the language, or they want their children to encounter a more refined version of English than theirs. Nevertheless, SA was not chosen by any participant since the language is perceived as having no communicative or social role to play for them, which is an assumption supported by results obtained from responses to questions number 3, and 4 above. Instead, these respondents ignored the fact that the question specified SA in their comments and elaborated about local vernaculars versus English.

Cognitive factors including a person's belief/knowledge

The third set of questions that includes question 2, 8 and 9 examines the cognitive component shown in the beliefs, thoughts, and attributes that the participants believe about both English and Arabic. In response to question 2 which asked the participants to decide which language is more difficult to lean, results showed that 72.9% (n=792) of the participants believed that SA is more challenging to learn than English, while 27.07% (n=294) thought English is more complicated. The reasons stated in the comments were topped by the complexity of Arabic grammar which reflects the widespread notion that Arabic is a difficult language and that its grammar is complex (Benkharafa, 2013; Kamusella, 2017), while sources of difficulty in English were topped by fluency and pronunciation see figure (2).
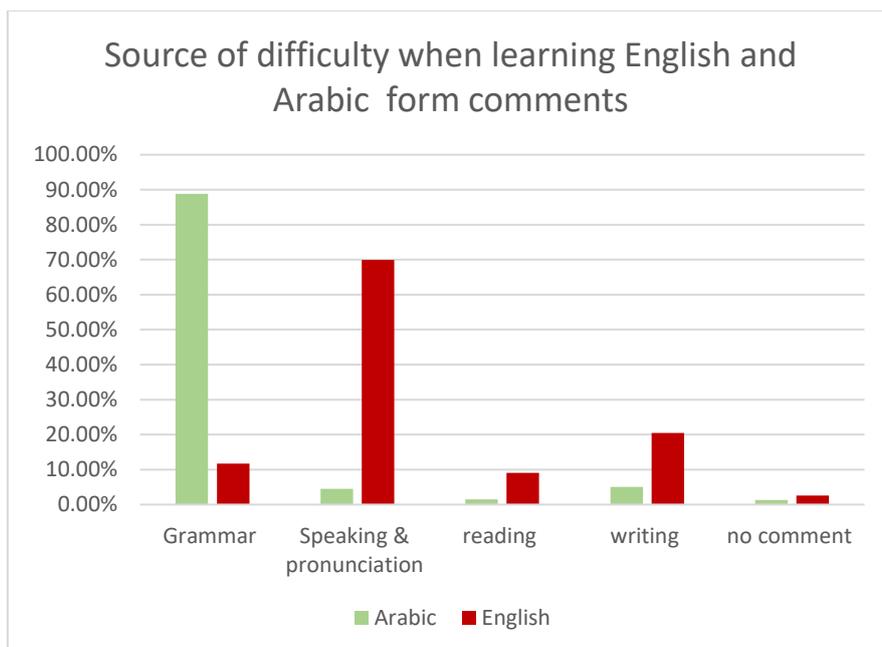
Fig (2) responses to question 2 (which language is more difficult to lean)

Two other items, namely: questions 8 and 9, examined thoughts and attributes that the participants associated with both English and SA. Participants were asked to choose an impression about a person who speaks the languages targeted in this research. Two alternatives were given to choose from, and an additional space for adding a comment was also provided. The two choices were "having a high socio-economic status" or "being well educated" because good command of any standard variety is usually associated with high socio-economic or high level of education (Crystal, 2012). However, results showed that impressions about overhearing an Arab speaking SA fluently reveal that native speakers of Arabic do not consider fluent speakers of the standard variety to be of a high socioeconomic status. Responses of (n=245) 22.9% stated that that person is well educated while none of the participants (0%) stated that they would think of him as having a high socio-economic status. The comments provided several other underlying assumptions as follows: 33% said that such a person would be a clergyman (some labeled that as sheikh), 13% said that he could be an Arabic language teacher. Other comments included: "This would not be natural since no one speaks Standard Arabic in a natural context" and "he is possibly a foreigner that has only learned standard Arabic and does not speak the local language". Two participants provide comments that included an important observation. They claimed that a person who speaks in SA is most probably an Islamic extremist. This is an assumption worthy of further investigation to understand whether this view is a result of the fact the Islamic extremist use SA as a religious linguistic marker of their identity, or if this is only a wide spread overgeneralization because of the image presented by the media for such groups.

On the other hand, impressions about overhearing a native speaker of Arabic speaking English fluently showed that (n=431) 39.7% would assume that this person is well educated and (n=589) 54.2 % would consider that person to be of high socio-economic status. Thus, there is a high tendency to associate fluency in English with better education and social well-being. Moreover, it also explains why affluent families seek international English based education for their children since it means either gaining or maintaining social recognition. Comments also included other assumptions; for examples, 23% of the comments were based on assuming that this person has attended language or international schools. 12% were related to assuming that this person lived in a foreign country (i.e. English speaking country) in his childhood.

Research question 2

In order to understand whether the attitudes mentioned above highlight the existence of English language hegemony in the Arab world, the following discussion is presented. Responses to the first set of questions showed that there is a high inclination towards believing that English represents linguistic capital and needs to be included in the education of children. By definition, language hegemony appears when one language is dominant and more powerful for economical and political reasons and the native language looses either all or some of its functions to the new language (Seargeant, 2012). Thus, when families relinquish the native language of SA, as a medium of education and adopt English because it fulfills the required labor market needs, then hegemony is in process. To understand how hegemony slowly and effectively proceeds, we need to compare the value of SA as a tool of Education and as a measurement of quality of Education in the Arab world today and few years ago. In the 1950s until the early 80s families tended to brag about their children's education if the child was excelling in SA and math. Eloquence and ability to read and write SA fluently were the basic skills required for any successful professional. Nevertheless, results indicated decrease in the use of SA in reading scientific data and families are more interested in making their children use English.

Parents also showed either a tendency or an aspiration to use English in the household with their children to improve their fluency in it. Sergeant (2012) mentioned similar practices in Singapore for economic reasons, while in India, on the other hand, replacing ethnic languages with English is a must when the household includes spouse from different regions that do not share a native language (Sergeant, 2012). However, the reason behind Arab families' practices regarding using English cannot be directly connected to similar conditions; therefore, they can be considered a manifestation of language hegemony.

The association of SA as a spoken genre with Arabic studies and the religion of Islam is the prevailing notion that limits the linguistic functions of an entire language to religious practices and its scholars. Losing social recognition can deprive a language like Arabic of its validity in social context over time; when that occurs, results are catastrophic for it. On the other hand, the English language in the results of this research was associated with high socioeconomic status, knowledge, science, and modernity. English is dominating the aspirations of parents to ensure better future for their children. These are all indicators of a growing effect of the hegemony of the English language in the Arab world. Indeed, CA is not currently as endangered as SA since the former is still the only available repertoire for the lower and lower middle social classes who do not have access to expensive English based education in the Arab world nor perceive SA as a different language that needs to be preserved.

Conclusion

Sociolinguists are highlighting the change of language ideology, the hegemony of English, and assimilation to the prevalence of English over other languages in the world because they are related to the core meaning of freedom and versatility of nations. Language is a constituent of a nation's culture and set of ideologies. The world is more versatile with the existence of all cultures and languages that it possesses. However, if one language, such as English, dominates the world and causes the disappearance or the crippling of other languages, it needs to be considered as a threat.

It has been presented in the literature that subtle changes have been traced in the language ideology prevalent in some Arab countries. The present study offered a more expansive detailed view of these changes by attempting to look at the cross-sectional sample of native speakers of Arabic, and to break the results down into three categories using

Breckler's (1984) model of attitude. Results indicated that SA is still holding its status as an official language used for report writing, etc., but it is losing its position as the language of science and knowledge. SA is negatively perceived as more challenging to learn than English and participants did not perceive it as a separate form when compared to CA. Moreover, SA is losing a considerable portion of its prestigious position in social milieu and is being associated with low class education and extremism. On the other hand, English is being regarded as more important than Arabic, and parents want their children to be taught in English since they view it as a more important tool of success. One of the sources of threat to the Arabic language is that a large portion of the Arab population does not use it in their daily life which may gradually lead to more limiting of its functions. The entire linguistic practice traced in the present research indicates a gradual assimilation towards integrating English into the life of Arabs.

The English Language is indeed serving an essential role in today's world. Placing it as the best candidate for globalized communication is very practical. However, this positivity should not allow for the denial of the linguistic rights of other nations to preserve their language identity.

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Appendix A

	Country of residence (CR)	Egypt	Bahrain	Kuwait	KSA	Sudan	UAE	Jordan	Lebanon	Total According to nationality	percentage
	Egyptian	68	11	9	25		12	6		131	12%
	Bharani		116							116	10.60%
	Kuwaiti		5	86	7		3			101	9.30%
	Saudi		18		95		9			122	12.20%
Country of origin (CO)	Sudanese	4	43	5	17	11	6			85	7.80%
	Emirati		7				104			111	10.20%
	Jordanian		54	31	16		8	10		119	11%
	Lebanese	3	5	41			23		29	98	9%
	Syrian	34	40	6	20		5			105	9.70%
	Palestinian		29	18	14		10	27		98	9%
Total	10 Arab nationalities									1086 participants	

Table (1): Number of participants according to the country of residence and country of origin

Appendix B

The Questionnaire

Nationality Country of residence Age Social role/ work /position		الجنسية الدولة التي تقيم بها السن الوظيفة أو الدور الإجتماعي الذي تقوم به
1- Arrange the following from the most currently used to the least used language in your daily life : • Standard Arabic • Your local Arabic vernacular • English	رتب اللغات الآتية من حيث كثرة استخدامها في الوقت الحالي بالنسبة لك في حياتك اليومية: • اللغة العربية الفصحى • العامية العربية الخاصه ببلدك • اللغة الإنجليزية	١-
2- Which is more challenging to learn? Why? • Standard Arabic • English • State the reason ------------	أي من اللغات الآتية اكثر صعوبة في التعلم من وجهة نظرك؟ لماذا؟ • اللغة العربية الفصحى • اللغة الإنجليزية • السبب -------------	٢-
3- Which of the following languages do you want your children's primary education like math and science, to be taught into? • English • Arabic	أي اللغات الآتية تفضل أن تكون لغة التعلم الأساسية والتي تدرس بها الرياضيات والعلوم وغيرها لأولادك في مرحله التعليم الأولى والأساسية • اللغة العربية الفصحى • اللغة الإنجليزية	٣-
4- Which of the following languages will help your children to have better job opportunities in the future? • English • Arabic	أي اللغات التالية سوف تساعد أولادك في إيجاد فرص عمل أفضل في المستقبل؟ • اللغة العربية الفصحى • اللغة الإنجليزية • السبب -------------	٤-
5- Choose the uses of standard Arabic in your daily life : • Talking to colleagues • Writing documents and reports • Studying • Reading general knowledge and literature • Reading scientific books • Talking to family and friends • Other -----------------------	ما هي أهم المجالات التي تحتاج فيها إلى اللغة العربية الفصحى أثناء حياتك اليومية • التعامل مع زملاء العمل • كتابة التقارير والمستندات في العمل • الكتابة والقراءة للمقررات الدراسية • قراءة الكتب العامة والأدبية • قراءة الكتب العلمية • المحادثات اليومية بين الأهل والأصدقاء • أخرى ---------------------------	٥-
6- Choose the uses of English in your daily life : • Talking to colleagues • Writing documents and reports • Studying • Reading general knowledge and literature • Reading scientific books • Talking to family and friends Other -----------------------	• ما هي أهم المجالات التي تحتاج فيها إلى اللغة الإنجليزية أثناء حياتك اليوميه. • التعامل مع زملاء العمل • كتابة التقارير والمستندات في العمل • الكتابة والقراءة للمقررات الدراسية • قراءة الكتب العامة والأدبية • قراءه الكتب العلمية • المحادثات اليومية بين الأهل والاصدقاء • أخرى	
7- What is the language you use with your children at home most of the time? (if you do not have children, please specify) • Standard Arabic • colloquial Arabic • English • Why? • I don't have children	ما هي اللغة التي تستخدمها معظم الوقت مع أطفالك في المنزل ؟ لو لم يكن لديك أطفال وضح ذلك في الاختيارات . لماذا؟ • اللغة العربية الفصحي • اللغة الإنجليزية • اللهجة العربية العامية • لماذا ؟	٧-

	• ليس لدي أطفال	
8- When you hear someone speaking Standard Arabic fluently you think he is • Of a high socio-economic status • Well educated • Add other impressions --------	عندما تسمع شخصا لا تعرفه يتحدث اللغة العربية الفصحى بطلاقة تعتبر أنه: • ذو ثراء ومكانة اجتماعية مرموقة • نال قدرا كبيرا ومتميزا من التعليم • أو أخرى-----------------	٨-
9- When you hear someone speaking English fluently you think he is • Of a high socio-economic status • Well educated • Add other impressions --------	• عندما تسمع شخصا عربي الأصل يتحدث اللغة الإنجليزية بطلاقة تعتبر أنه: • ذو ثراء ومكانة اجتماعية مرموقة • نال قدرا كبيرا ومتميزا من التعليم • أو أخرى-----------------	٩-