

## THE SAUDI GOVERNMENT'S RESISTANCE TO THE PROACTIVE DEATH OF THE ARABIC LANGUAGE

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**ABSTRACT:** *The power of English as a globalized language has always been a threat to the social identity, cultural beliefs, and native language of whatever community it enters. The literature has cited tremendous examples of nations whose heritage has ceased under the influence of contact with the English language. This situation has prompted governments to urgently respond and pass policy to combat the invasion. This research sheds light on the attempts taken by the Saudi Arabian government to shield the Arabic language from future replacement by the English language, which has started to become a social reality, especially among the young. Studies of real-life naturalistic data from the domains of commerce, sports, and education were undertaken using a descriptive discursive approach. The analysis shows that Saudi government has opted to employ the Arabic language instead of English, aiming to call for its supremacy and social generalization.*

**KEY WORDS:** Saudi Arabian government, commerce, sports, education  
Arabic language, English language, schooling.

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### INTRODUCTION

Governmental endeavors to preserve the native language in seemingly monolingual nations, Saudi Arabia in particular, have always been unnoticeable and understudied. This may be because discussion around the socio-political phenomena of language displacement and resistance has always been restricted to analysis of bilingual/multilingual communities (Kedrebeogo,1998). However, the social demography of Saudi Arabia has revealed ample realities that make unravelling the attempts to save the Arabic language fruitful enough to be given a scrutiny. With the ubiquity of technological means and globalization, the communities are no longer isolated from each other. The internet is seen to be an influential tool that has facilitated cultural contact and access to foreign languages (Kulesz,2016). This has boosted the ability of community members to learn languages and other aspects of culture beyond formal policies (Lai and Gu,2011).

Moreover, part of the problem stems from the angle by which we conceptualize the terms monolingual and bilingual. According to Ellis (2007), the intuition we have about a bilingual nation disregards the surrounding socio-psychological variables; rather it is defined under the narrow scope of native commanding of two languages. This definition does not look at the general frame of the whole society, but instead advocates individualism. Consequently, there is a widespread consensus that pure monolingualism, if indeed it exists, is not the norm (Mack,1997). The religious fundamentalism and flourishing economic growth of Saudi Arabia have radically raised the number of immigrants and expat manpower (Khraif et al,2019).

This is further attested to by recent official figures which estimates foreigners to constitute 40% of the Saudi Arabian total population, coming from different Asian, African, and American nations (DESA,2013), thus, overwhelming the society with different cultures and languages, including Eritrean (Habtoor,2012), Mehri (Marzouq,2017), and recently Chinese (Alshammari,2020), to name a few. This turned Saudi Arabia into a nation of nations, paving the way for the coexistence of varied multicultural and multilanguage background. This collection of living languages within a small geo-political spot is a prototypical situation of competitiveness where languages combat for survival and domination (Holmes,2013). As many sources confirm, the English language and its associated culture are considered to be the biggest rival to Arabic in Saudi Arabia and the Gulf states. It has been stated that English language is the catalyst of Westernization, ideological brainwash, mean of de-islamiification, and perceived as a real threat to the Islamic national identity of the population (Pyrane and Almansour,2014). Consequently, it becomes the paramount task of the government to take serious steps to eradicate the pressure from English, for the sake of rescuing and promoting identity. These steps are usually intentional, but might also include implicit encouragement of the population to spread the language without overt declaration (Bianco,1987). This paper aims to shed light on the attempts taken by the Saudi government to stand against the loss of Arabic identity and nativity caused by English and its global invasion by discursively analyzing the context of real naturalistic data.

### **Between the Past and the Present**

English has never been the sole language implemented in the Saudi educational system; however, it has been the only one to actively go beyond the classroom setting. The first appearance of English in Saudi curricula came with the opening of the Scholarship Preparation Schools (SPS) in the early 19<sup>th</sup> century. This school was not for the public, but was established to prepare diplomats and officials with the basic English skills needed for high-level government positions (Al-Ghamdi and Al-Sadaat,2002). The quality of the school's results motivated the government to hire qualified teachers with extensive English language experience.

Saudi Arabia's revolution started with the discovery of oil and oil industry in the 1940s. Since then, a large number of treaties have been signed with the biggest industrialized countries, primarily USA and UK, to recruit excavation experts. Moreover, the biggest companies in terms of foreign assets were attracted to run and train employees in rapidly growing sectors, including telecommunication, aviation, and health care (Al-Braik,2007). Since then, the rigid restrictions against learning foreign languages have started to mitigate, opening the door to a recognition of English as a reputable international language.

This has encouraged the Ministry of Education (MOE), the official educational body in the country, to start offering foreign language classes to students in public schools, when before it had been restricted to a limited population. The plan began in 1958 with the first implementation of English and French teaching at intermediate and secondary schools, before cutting French a year later from the curricula of intermediate pupils (Al-Abdulkader,1978). During this time, English was taught as a semi-intensive compulsory course with four 45-minute sessions weekly, conducted by Egyptian and Sudanese teachers.

The attacks on New York's Twin Towers in what came to be known as the events of 9/11 and its consequences was perceived to be a new era of changing principles and values. The conceptualization of Saudi Arabian society has become a subject of criticism by Western media. According to Wagemakers *et al* (2012), the embroilment of 15 Saudis in the bombarding events fed the negative mental image of Saudi Arabia as the exporters of criminals, extreme terrorists, and sponsors of hatred speech against non-Muslims. This historic incident has allowed a new paradigm of teaching English language to flourish. In an attempt to purify the mental image, in 2003 (two years after the events of 9/11), the Saudi government passed a law by which English language was extended to all primary schools (Elyas,2008). This decision caused an uproar and much condemnation. The government and the authorities have been furiously fought by conservatives, accusing the government of caving into Western pressure for the sake of satisfying American politics disregarding Saudi national identity (Azuri,2006).

Despite this, the method of teaching English language was and remains ineffective. Most curricula and teaching philosophies are directed towards examination goals rather than the students' communicative performance. This incapacitates the students in real-life situations that might demand the use of English. The concern of most teachers and students is to memorize words and short passages in order to pass exams and go up to the next level, with complete lack of measurable knowledge (Al-Essa,2009). A study of the impediments to formal English language teaching and learning was conducted by Elyas and Al-Grigri (2014). In this study, the researchers surveyed schoolteachers and supervisors regarding the difficulties they encounter in providing competitive English language programs. From among a list of more than ten items, lack of knowledgeable teachers, lack of teaching materials and equipment, and inappropriate educational environment were placed at the top. Recently, the voices of specialists have been raised in support for an inspection of current teaching approaches and an explanation for students' poor English skills that fail to meet the demands of the labor market (Al-Faisal,2006).

These voices were finally heard in 2007 with the launch of King Abdullah Scholarship Program (KASP) in a ceremonial agreement signed by MOE and institutional bodies in English-speaking countries to take Saudi students into their educational community. Since its implementation, American campuses alone have welcomed more than 100,000 students and families. The program aimed to fully sponsor students' education in English language and culture, with Saudi Arabia ranked 7<sup>th</sup> globally in sending students abroad (Taylor and Albasri,2014). This uncontrolled immersion of youth and children into the foreign culture has paved the way for an unprecedented number of early childhood Saudi bilinguals. According to Mansory (2019), a number of middle- and upper-class Saudi families are proud of their children who speak English with a native accent from an early age. Further, some have provided signs of disapproval in exposing children to the native Arabic language in a clear lack of respect for their cultural patrimony.

This view of distancing oneself from ethnicity, and indigenous identity has also been extended to the newly modified English curricula taught to public school students in Saudi Arabia itself. Although the updated curricula have not had a positive impact on the general English performance of students, they started to encourage students to be integrated into English culture. Evidence of local Islamic rituals have been obliterated, and instead, youths bombarded with foreign customs; conversations about dating, pictures of wine, and gender-mixed education (Mahboob and Elyas,2014); rituals and beliefs which are entirely at odds with Islamic upbringing.

It is unnecessary to highlight the negative impact of early bilingualism/biculturalism on the achievement of verbal and cognitive tasks (Sandoval et al,2010), but when we come to social stigmatization and identity loss, an urgent intervention has to be introduced to save the national identity. This caution goes in parallel with the fact that language and identity loss is a generations-long process with children and youngsters as the pioneers (Brady,2018) usually due to surrounding social oppression and encouraging shyness towards the native language (Murtagh,2011). This sense of shyness and shame towards native roots plays a pivotal role in early childhood self-categorization and self-identification (Barrett,1996). Accordingly, calls were raised to protect the symbolic value of Arabic language as a reflection of Islam from being lost (Alsohaibani,2016). Seemingly, the Saudi government was aware of the specter of the English language, and the necessity of raising the cultural prestige of Arabic language and identity before it was too late. Accordingly, they passed a royal plan to uphold and enhance the identity by, as stated by Bianco (1987) above, subconsciously widening the use of and exposure to the of Arabic language (Saudi vision 2030, n.d). As a result of the subtle approach advocated by the Saudi government, the Arabic language has been inserted into day-to-day situations, sometime in an unpredictable context, where English used to be the norm.

## **METHODOLOGY**

This research follows the descriptive qualitative approach. It has been assumed that qualitative research targets the derived meaning analyzed from the cultural context and implications by which researched phenomena are molded (Palmer and Bolderston,2006). In this method, data are collected via myriad techniques, including interviews, questionnaires, focus groups, and chart analysis, to name a view. This research is based on observational strategy, which allows the researcher to explain issues that arise in a real-life naturalistic setting by paying attention to the physical (context) (Ciesielska et al,2018). However, paying attention to physical context is unproductive without being matched to a linguistic context as well. This is especially important, as the mental representation of the world is the product of extracting context at different levels. It has been claimed by Yule (2010) that reaching a meaningful interpretation of printed or heard language demands analyzing the relationship between the physical and linguistic contexts. Moreover, observation data tend to save time, as analyzing small samples may lead to reliable generalizations. This paradigm is nothing new in sociolinguistics; instead, it dates back to Labov's seminal study of the pronunciation variation across dialects in the 1960s (Spolsky,1998). Since then, it has been used to obtain valid results in spoken language, conversation analysis, linguistic behavior, and language change (Altuna and Basurto,2013).

## **FINDINGS AND DISCUSSION**

This section will be devoted to a deeper and more detailed discussion of the attempts upheld by the Saudi government to maintain the Arabic language as a significant symbol of cultural unity and national identity.

### **Arabic diffusion to commerce**

Communication is key in the modern world of local and international trading. Economical satisfaction and growth are manifested in mutual comprehensibility among sellers and buyers (Astley and Zammuto,1992), and any breakdown of communication may lead to a deterioration in

trading quality (Mughan,1990). Nowadays, trading encounters a persistent obstacle, in terms of cultural, ethical, and linguistic disparity. Countries whose native language is not globally understood are challenged to achieve a thriving economy due to language mismatching the majority of countries in the field (Lazaro and Medalla,2004). This shared knowledge is considered to be important in achieving a successful business relationship. The international reach of the English language has always worked as a compromise solution to such dilemmas. According to Melitz (2018), the widespread use of English, which has the highest number of non-native speakers across the globe, led to the suitability of English as a lingua-franca, a shared language among people whose native languages differ. It sounds trivial to emphasize the prevalence of the fact that almost all transactions are conducted exclusively in the English language. However, language choice of trading is neither static nor fixed, but totally optional. It has been stated that the medium of transmitting trading communication varies according to the taxation and accounting perspective of each financial system (Giannotti et al,2019). Thus, different countries employ different requirements of the trading language.

Preserving the identity of Islam via the language of the Holy Qur'an, Arabic, necessitated the language's insertion into every day-to-day interactions, especially financial ones (Arwani, n.d), a move sponsored by the Saudi government. Close examination of the regime and policy by which the Saudi government requires parties to behave transparently reflects the desire to expose the population to the Arabic language. Royal decree 55, article 4 employed by the Ministry of Finance (n.d.) asserts that the Arabic language is the norm of financial transactions and contracts. Further, it has been stated that any foreign language can accompany the contract as a translation only. This mean that this translation is not official in the case of conflict between the two languages in meaning or composition; the adjudication would be based on the wordings of Arabic. Similarly, the Saudi Arabian Authority of Tax and Customs (2018) passed strict requirements on commercial transactions, especially in exporting. According to stipulation 6, commodities of international freight are not checked unless a valid Arabic certification is provided by the merchant.

With the unleashed exponential prosperity of Saudi market, the governing rules of financial behavior have become more rigorous. The extension of Arabic language requirement was not exclusive to native speakers but has also been expanded to include foreigners coming to work. Articles of recruiting contract, registration, textualization, rights, duties, penalties, and all other agreement points are inflexibly written in Arabic language (Article 6, Employment Law, 2005) without any consideration of the worker's native language or religion.

An interesting real-life example is associated with the modified regulation of Ministry of Commerce (MOC). In 2018, Value-added Tax (VAT) was introduced to manage importation and freshen up the general budget. A VAT invoice was obliged to be issued as a proof of purchase in Arabic only, with international brands with global series never exempted from this condition. A year later, that rule was amended to allow the option of adding any foreign language for translation purposes. Picture 1 below shows a real prototypical invoice issued in Saudi Arabia by an international restaurant owned by an American company.



Picture 1: following the regulations of spreading Arabic, a receipt issued by an international brand.

A cleverer attempt to rejuvenate the Arabic language in the society is the naming system of stores. Practicing the activity in Saudi Arabia requires that the name appear clearly, reflecting the identity of the store. This name must be written in Arabic only. However, a few international brands have the possibility of illustrating the English version of the Arabic name either by transliteration, Arabization, or accredited translation such that Arabic precedes English or is written above English (Article 3, naming system, Ministry of Commerce). This carries a hidden linguistic message from the government to the community members. This linguistic intelligence comes from the theoretical interface of syntactic-semantic attributes of languages.

According to Stockdale (2006), pragmatic equality/inequality in language is inferred in a firstness situation where two or more nouns are placed next to each other. This placement is not random, but rather reflects a sense of priority and inferiority. Juxtaposing two names in a firstness/coordination structure implies that the first noun has more superiority, is considered to be more important, and has more essential value (Farooq,1999).

Taking this perspective, it could be claimed that the commercial way of framing stores' names in Saudi regulations is a linguistic attempt to value the Arabic language over the English one. Picture 2 illustrates a real example of the framing name of an international brand with a branch in Saudi Arabia, taking into consideration that, unlike English, Arabic language reads from right to left.



Picture 2: The naming frame of an international brand in Saudi Arabia where the name in Arabic precedes its counterpart in English.

### Arabized sport domain

The effect of media on society has been extensively studied since proposing the “cultivation theory” of Gerbner and Gross (1976). This theory discloses the intricate relations between amount of media exposure and the absorption of messages transmitted via various media channels. It has been stated that the more the individuals are exposed to media, the more they will accept the explicit or, less consciously, implicit intents. It highlights the power of media content as a tool of social construction. Not only are adults susceptible to the impact of media, but more importantly so are children. According to Affolter (2017), unmonitored time spent by children and youth encountering media platforms has a significant impact on the way they develop perceptual realities. Thus, they are vulnerable to see the world through the lens of media broadcasting.

Sports media and genres are equally if not more influential. Sports media is the juncture between business and spectatorship. It represents famous athletes as money earners, heroes of high reputation, and icons of success. It helps in mentalizing the image of athletes as the best examples of the community members (Kachembele, n.d).

The popularity of football as the most played and watched sport is inevitable (Dvorak et al,2004). This is further proved by cross-global studies aimed to examine the emotional and consumer effect of footballers on children’s behavior. They have been identified as “role model” for young people. This concept was elaborated by Kalinowsky et al (2020). According to them, “role mode” describes the state by which football players are glorified by children and young adolescents. They are perceived to be the prototype who are imitated, followed, and admired by the young generation. In other words, footballers are God for teens.

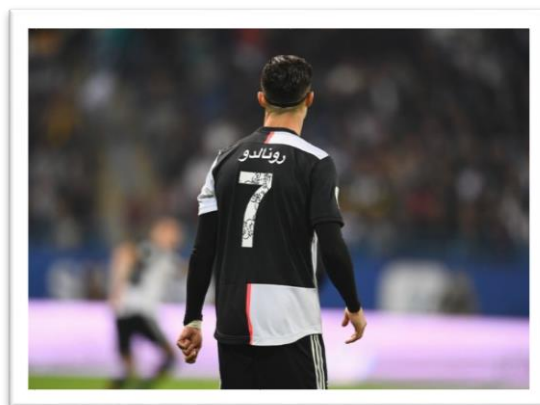
Further confirmation of the preciousness of footballers among pre/school age children is gathered from questionnaire and semi-structured interviews with children regarding the “idols” in their lives. Biskup and Pfister (1999) found that most primary school children appreciate football players more than they do their teachers. This has pushed Carrington and Skelton (2002) to argue that children’s concept of success is shaped within the scope of media achievement and propaganda. Perhaps there is no better proof of the sweeping impact of footballers on children’s psychology than the fact that the British government has invested in them to develop a primary school reading scheme (Bricheno



and Thornton,2007). Saudi Arabia is not an exception to this. Football maintains a remarkable position at the top of the social hierarchy (Azeem,2014).

In a move similar to that of the British government, the youthful attraction to football as an influential reality has led the Saudi government to make use of the football community and players to pass their own policy on to the young generation, Unlike the British, however, they use footballers' influence to revitalize the language of identity among children. In accordance with that, the government has adopted an unforeseen and unprecedented decision to print players' shirts in Arabic in any match taking place in one of the local stadiums (Saudi Gazette,2020).

This newly adopted decision has clearly violated the traditional dogma of English-only shirts adopted across varied leagues (Stride et al,2014). Even the biggest foreign superstars, with highest number of fans were not exempted from the initiative of interjecting the Arabic language. This exceptional law is an ideal manifestation of Rossing and Skrubbeltrang's claim (2016) that football is a universal language, through which myriad social-cultural ideologies are transformed. The message carried out by the government to young children is rather clear: Your models and preferred superstars are proud the of Arabic language! What prevents you from having the same feelings?''



Picture3: Cristiano Ronaldo with his name written in Arabic at one of the competitions held in Saudi Arabia

### **Arabic language expansion in school**

The virtues of schooling environment on children's psychological, physical, and mental health are unquestionable but if you think that schools have only ever been established to serve such needs, then you probably do not have prior knowledge of the malignancy of politics and government. Politics is the sum of social, cultural, linguistic, and ideological decisions bestowed by the government's views. It details how members of the society must behave, and how to force them to behave this way (Pacho,2014). According to Beck (1979), transmitting governmental views require tools that are not directive, but directed. These tools are used to perceptually train or re-train the community members to accept the governmental ideology in its various forms. One of these powerful tools is the educational environment. Interjecting a perspective of any social reaction always begins with the basic building blocks of the society: a school-aged population whose brain is still receptive to what you add by teaching and prompting (Orlowski,2012). It has been hypothesized that schooling plays a crucial role in shaping the social acceptance to the ideological meaning imposed by the government through its own educational system (Dag et al,2015).



Recently, the social privilege of schooling has been widely discussed in the field of social education. A huge proportion of scholars are convinced that schools are the ideal site to establish the feeling of patriotism and social loyalty. Koh (2010) argues that schools are the place where the notion of national literacy becomes a practice for the youth. It has been added that textbooks, activities, and teachers are come together to create a sense of loyal affiliation in children's ethics. Lee (2002) stressed that schools are the biggest venue where students of different dialects, ethnicities, and backgrounds are socialized together. Hence, they tend to be the ideal place to teach them the essence of socio-national unity and cultural pride. Instilling a sense of loyalty to the language and culture of the society has always been a prioritized objective across disparate educational systems.

The philosophy of the Saudi Arabian educational system relies on asserting this conceptualization of socio-cultural linguistic unity. In accordance with the amended plan published by the MOE in 2007, the school curriculum urges students to be fully equipped with advanced skills in the Arabic language that enable them to understand and absorb the rhetoric complexities of the Qur'an. This seems not to be exclusive to Saudi educational system, but it is rather cosmopolitan to uphold the national language as a main aim of teaching across different systems, especially in primary school.

The focus here is on in-class and out- of-class activities (Koh,2010) covered by the Saudi Arabian regulations to reform the sociolinguistic identity of youth. In-class activities were mostly traditional in nature following the obvious interjection of Arabic as a mandatory subject across all general education levels. It has been witnessed that all public students from primary up to secondary level are educated according to syllabi that cover the different facets of Arabic skills, including reading, composition, basic grammar, selected literature, dictation, and calligraphy (Alghamdi and Li,2012).

The more interesting tacit step was taken to both consolidating identity and protecting the cultural danger of minorities, who further threaten governmental attempts to save the native language. This danger is historically well-documented across multiple sociological studies. According to Isajiw (1998), unsystematic migration and stream of minorities living within the same society imposes a generational probability of social reformation and cultural disintegration of the dominant original group due to the conflict across myriad domains. Consequently, authorities were urged to control the policy of absorbing minorities to avoid sociocultural collapse and ethnic solidarity.

In Saudi Arabia, students of minority ethnic background have their own schools, providing students with specially designed curricula and teaching approaches under the administrative supervision of the MOE (Hammad,2014). Thus, they constitute their own closed community where they speak their language and practice their customs. A common denominator among them is that they all have experienced an age of a complete exclusion of Arabic language from their curricula.

In light of the rapid growth of such institutions, the Saudi Arabian government was forced to limit the multicultural nature of such institutions. A recent law passed by the MOE stipulated that all expat and non-Saudi schools must provide core, non-optional courses in Arabic language and Islamic heritage (Arab News,2013) despite the fact the most pupils there are neither Arabs nor Muslims. Clearly, the government followed the same plan they did with integrating local students to the English language, but this time with the inculcation of Arabic in students of different ethnic minorities.

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The plan of spreading Arabic has extended beyond children and youth, reaching early and late adolescents in higher education. Unlike some educational regimes, such as in the US, for example, where course materials are taught in the native language for native citizens without the requirement of undertaking a formal language course, except as a tutorial or extra credit, Saudi Arabia's educational constitution has a strict condition in this respect obeyed by all universities. Despite the varied nature of faculties and majors (theoretical, experimental, and/or clinical), all students are obliged to study and pass formal Arabic language course/s along with being formally taught in English in some educational departments (Gaffas,2016).

The subtler government strategies for fostering the Arabic language are witnessed in extracurricular activities. It has become a tradition for Saudi Arabian schools to annually celebrate the Day of Arabic Language on the 18<sup>th</sup> of December (Ministry of Education,2020). This celebration usually has different activities that present the Arabic language: symposia, colloquia, forums, and posters presented by volunteer students and/or teachers. It may seem absurd to consider this as a strategy of revival as such celebrations are common across international and personal domains, but a further understanding of the psychology of celebration is deemed important to clarify the purpose behind such events. According to Taylor (2014), people do not celebrate all events in their life, nor commemorate events of only happy memory. Rather, celebrating or commemorating an event ties to incidents of social unity that community members have a shared feeling about.

It has been claimed that celebrating has a pivotal role in constructing sociolinguistic identity among children by highlighting folk tales, story-telling, and traditions that encourage children to recognize the relation between the event and the speech act. Bahne (2018) states that yearly repetition of an event inculcates its cultural value by making it a habit for children. Further, it has been indicated that habit learning and habit formation gear all human behaviour, including self-identification and social identification behaviour (Lally et al, 2010). Accordingly, we may claim that the Saudi Arabian government commemorates Arabic Day to build the linguistic pride of youth through frequently exposing them to the event, as an attempt of habituation.

A more interesting extracurricular activity to boost the status of Arabic language among children was the launching of the Arabic poetry competition for school-aged children (Ministry of Education.2020). This competition, where students of different ages participate with their own literary compositions, has been sponsored by both the Ministry of Education and the Ministry of Culture and offers a generous first-place prize of SAR 500,000.

Certainly, the importance of money is undisputed across social needs and stratification. Despite the inconsistency of some findings due to methodological issues, robust conclusions have been drawn on the positive correlation between the amount of money earned in the child's surroundings and cognitive superiority, physical fitness, and educational attainment, which are important in literacy and school success (Mayer,2002); this is perhaps taken for granted. However, more important is to wonder why the government has chosen poetry, in particular, out of all other written forms?

The answer lies within cognitive psychology and the functional effect of language. According to Obermeier et al (2013), the melodic pattern and the figuratively contextualized lexical items that characterize poetic language make it unique among literary forms in terms of cognitive processing

and computation. It has been experimentally proved that our attraction to musical language, including poetry, stems from the fact that melodic compositions activate brain areas responsible for ecstasy and happiness (Wassiliwizky et al, 2017). This sense of joy increases the individual's engagement and supports linguistic curiosity (Creely,2018); encourages them to analyze eloquence that draws the intended interpretation out of many possible meanings available (Guerin,2020); acquire highly standardized vocabulary (Lazar,1996); and learn non-canonical syntactic structures (Tomlinson,1986). Moreover, poetry enhances cultural knowledge of the language by taking part association with the folklore recitation, ideation, linguistic aesthetic (Hanauer,2001). Therefore, it could be claimed that the Saudi government's selected of poetry as means of renewing the Arabic language because of its suitability in minimizing the distance between community members and their native language, which is important in regulating how people behave, appreciate and perceive the world (Jones,2018).

## CONCLUSION

Using a descriptive approach of real-life data, this paper aimed to support the tacit plan of Saudi Arabian's government to save and assure the survival of native Arabic language and culture under the strong threaten posed by the English language. This continues to be done primarily through interjecting Arabic language into everyday domains in the place of English. In the field of commerce and finance, the policy of inserting Arabic language into taxation and markets' names was highlighted. Moreover, the historically unprecedented move of football leagues Arabizing of football players' jerseys and the logic behind this was briefly illustrated. The discussion around widening the use of the Arabic language in schools was also covered. We have exemplified the strategies of encouraging pupils to participate in events dedicated to commemorating the socio-cultural linguistic unity through which Arabic language was superior to English.

The scope of the present analysis was limited to the domains of commerce, sports, and education. Further investigations could be done to reveal the position of the Arabic language under the sponsorship of the Saudi government in other active fields. A study of industry; and aviation, for example, would help in supporting the findings of the current research. Nevertheless, it could be argued that the government is taking promising steps to protect the Arabic language from being eclipsed.

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