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## Investigating Linguistic and Cultural Evolution

The Impact of English Loanwords on Modern Arabic Media

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## *Dedication*

I dedicate this work to my beloved parents, whose support, sacrifices, and love have shaped me into the person I am today. To my friends, your kind spirit, resilience, and endless potential inspire me more than you know. May all your dreams come true.

I also dedicate this work to my supervisor “ Ahmed Nouredine Belarbi” for his endless support. May he be blessed with good health and a long life.

I extend my gratitude to my closest friend khoulod. Your friendship and encouragement have made this academic journey a rewarding and unforgettable experience.

Thank you for believing in me and for being my guiding stars.

*Z. Roufaida*

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## **Abstract**

### **Abstract**

This study investigates the linguistic impact of digital media influence on the Arabic language, specifically focusing on the incorporation of English-derived loanwords, calques, and Arabizations. The study addresses the challenge faced by Arabic in adapting to rapid technological advancements and the influx of new concepts, particularly from the digital media sphere. Through an examination of prevalent English-derived terms in contemporary Arabic media and interviews with translators and media professionals, the research explores the processes involved in introducing and adopting new terms and the resulting cultural and linguistic implications. Hypotheses suggest an increasing prevalence of English-derived terms due to digital media influence, a preference for borrowing over creating new Arabic terms among translators, and the dual impact of foreign term adoption on linguistic purity and global communication. Employing a mixed-methods approach, combining quantitative content analysis with qualitative interviews, the study identifies a significant rise in the use of English-derived terms in Arabic media, facilitating cross-cultural communication but also posing challenges to linguistic integrity.

Keywords: Arabic language, digital media, loanwords, linguistic change, translation

مستخلص:

تتناول الدراسة التحدي الذي تواجهه اللغة العربية في التكيف مع التطورات التكنولوجية السريعة وتدفق المفاهيم الجديدة، خاصة من عالم وسائل الإعلام الرقمية. من خلال دراسة المصطلحات الإنجليزية الشائعة في وسائل الإعلام العربية المعاصرة ومقابلات مع المترجمين والمهنيين الإعلاميين، تبحث الدراسة العمليات المتضمنة في إدخال واعتماد مصطلحات جديدة والآثار الثقافية واللغوية الناتجة عن ذلك

تقترح الدراسة زيادة انتشار المصطلحات المشتقة من الإنجليزية بسبب تأثير وسائل الإعلام الرقمية، وتفضيل المترجمين لاقرض المصطلحات بدلاً من إنشاء مصطلحات عربية جديدة، وتأثير اعتماد المصطلحات الأجنبية على نقاء اللغة والاتصال العالمي

من خلال منهج مختلط يجمع بين التحليل الكمي للمحتوى والمقابلات النوعية، تحدد الدراسة ارتقاء ملحوظاً في استخدام المصطلحات المشتقة من الإنجليزية في وسائل الإعلام العربية، مما يسهل التواصل عبر الثقافات ولكن يشكل أيضاً تحديات لسلامة اللغة

**الكلمات الدلالية:** الترجمة , اللغة العربية , اللغة الإنجليزية , الاخبار

## Résumé

Cette étude examine l'impact linguistique de l'influence des médias numériques sur la langue arabe, en se concentrant spécifiquement sur l'incorporation de mots d'emprunt, de calques et d'arabisations dérivés de l'anglais. L'étude aborde le défi auquel est confronté l'arabe pour s'adapter aux progrès technologiques rapides et à l'afflux de nouveaux concepts, en particulier de la sphère des médias numériques. À travers un examen des termes courants dérivés de l'anglais dans les médias arabes contemporains et des entretiens avec des traducteurs et des professionnels des médias, la recherche explore les processus impliqués dans l'introduction et l'adoption de nouveaux termes et les implications culturelles et linguistiques qui en résultent. Les hypothèses suggèrent une prévalence croissante des termes dérivés de l'anglais en raison de l'influence des médias numériques, une préférence pour l'emprunt plutôt que la création de nouveaux termes arabes parmi les traducteurs et le double impact de l'adoption de termes étrangers sur la pureté linguistique et la communication mondiale. Employant une approche de méthodes mixtes, combinant une analyse quantitative du contenu avec des interactions qualitatives, l'étude identifie une augmentation significative de l'utilisation de termes dérivés de l'anglais dans les médias arabes, facilitant la communication interculturelle mais posant également des défis à l'intégrité linguistique.

Mots - clés: langue arabe, médias numériques, emprunts, changement linguistique, traduction

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## **General introduction**

## **Introduction**

In today's interconnected world, the influence of digital media and globalization on languages is profound, shaping not only how we communicate but also how we perceive the world around us. This impact is particularly pronounced in non-Western languages like Arabic, where centuries-old traditions intersect with the rapid pace of technological advancement. It's like witnessing a linguistic evolution happening in real-time, where traditional modes of expression are being redefined by the influx of digital concepts and terminology.

In this study, we explore the complex dynamics of how these powerful forces mold the Arabic lexicon, focusing specifically on the introduction and integration of English-derived terms. Let us picture ourselves navigating through social media feeds or engaging with online content - amidst the sea of Arabic text, we will undoubtedly encounter a plethora of English words seamlessly integrated into the discourse. From "selfie" to "hashtag," from "download" to "email," these English imports have transcended mere linguistic borrowings to become integral components of everyday Arabic speech.

But what does this linguistic fusion mean for the integrity of the Arabic language? That is the core of the matter that this research seeks to unravel. By examining the ways in which these foreign terms are introduced, adopted, and adapted within the Arabic linguistic landscape, we aim to uncover not only the linguistic shifts but also the broader cultural implications. It's akin to peeling back the layers of a linguistic onion to reveal the complex interplay between tradition and modernity, between local identity and global connectivity.

Moreover, this study isn't just about words; it's about understanding how language shapes our perceptions, beliefs, and interactions. It's about exploring the nuanced ways in which digital media and globalization are reshaping the very fabric of Arabic society, blurring the lines between the local and the global, the traditional and the contemporary.

### **Statement of the Problem:**

Arabic, revered for its deep historical and cultural significance, finds itself at a crossroads in the face of rapid technological progress. While the language boasts a rich legacy spanning centuries, the advent of digital media has ushered in a wave of new concepts and terminology, predominantly sourced from English. This influx of foreign terms presents Arabic with a dual challenge: on one hand, it must adapt to remain relevant in an increasingly digitized world; on the other, it risks diluting its linguistic purity and eroding its cultural identity in the process.

The integration of English-derived terms into Arabic, facilitated by the omnipresence of digital media platforms, raises critical questions about the language's future trajectory. As Arabic speakers encounter an expanding lexicon infused with foreign elements, concerns arise regarding the preservation of linguistic authenticity and cultural heritage. This tension between embracing technological innovation and safeguarding linguistic integrity underscores the urgent need for a comprehensive examination of the implications of digital media on the Arabic language.

### **Objectives:**

1- The primary objective of this study is to identify the most prevalent English-derived loanwords and calques that permeate Arabic media channels. By conducting a thorough analysis of various media sources, including digital platforms, print media, and broadcast media, we aim to compile a comprehensive inventory of these linguistic imports. This identification process will provide crucial insights into the extent of English influence on contemporary Arabic discourse, shedding light on the evolving nature of the language in the digital age.

2- Another key objective is to investigate the decision-making processes of translators and media professionals regarding the adoption of English-derived terms. Through in-depth interviews and surveys, we seek to uncover the factors influencing their choices, such as considerations of clarity, accessibility, and cultural relevance. By understanding

the motivations and strategies behind the incorporation of these terms, we can gain valuable perspectives on the dynamics of language adaptation and the negotiation of cultural identity within Arabic media contexts.

3- Additionally, this study aims to critically evaluate the cultural and linguistic impacts of the widespread adoption of English-derived terms in Arabic media. Through a combination of qualitative analysis and cultural studies frameworks, we will examine how these linguistic imports shape perceptions, values, and social interactions within Arabic-speaking communities. By probing the implications of linguistic borrowing on cultural identity and linguistic diversity, we aim to provide nuanced insights into the complex interplay between language, media, and society in the contemporary Arabic context.

**Rationale:**

Understanding the dynamics of language change in Arabic due to digital media is crucial for developing strategies to preserve linguistic integrity while embracing necessary modernizations. This study aims to contribute to the field of translation studies and linguistics by providing insights into these phenomena.

**The main Question:**

The central question driving this research inquiry revolves around the presence of English-derived terms within the Arabic media language and the effects on both linguistic integrity and cultural heritage preservation. This focal point arises from a profound concern regarding the equilibrium between embracing the forces of globalization, which often bring about linguistic borrowing and cultural assimilation, and safeguarding the unique linguistic and cultural identity embedded within the Arabic-speaking world.

**Our main question is:** How do Arabic media outlets navigate the incorporation of English-derived terms into their content, and what factors influence their decision-making processes regarding the adoption and integration of these linguistic imports?



## **Hypotheses:**

1. English-derived loanwords and calques are becoming increasingly common in Arabic media.
2. The preference for borrowing terms over creating new Arabic words is influenced by the need for immediacy and comprehensibility.
3. The integration of foreign terms facilitates global communication but may erode the linguistic purity of Arabic.

## **Methodology**

To comprehensively address the research questions, this study adopts a mixed-methods approach that combines quantitative content analysis with qualitative interviews.

Firstly, quantitative content analysis serves as a foundational tool for identifying and categorizing English-derived terms within Arabic media sources. By systematically examining a diverse array of media content, including digital platforms, print publications, and broadcast media, we aim to compile a comprehensive inventory of these linguistic imports. This quantitative phase provides valuable insights into the prevalence and distribution of English borrowings across different media channels, offering a quantitative basis for further analysis.

Concurrently, qualitative interviews with translators and media professionals constitute a vital component of our methodology, enabling us to go deeper into the decision-making processes and cultural considerations underlying the adoption of English-derived terms. Through in-depth conversations with practitioners actively engaged in Arabic media production and translation, we seek to elucidate the motivations, challenges, and strategies involved in incorporating these foreign terms into Arabic discourse. These qualitative insights provide rich contextual understanding, allowing us to unravel

the complex interplay between linguistic adaptation, cultural negotiation, and professional practice within the Arabic media landscape.

**Structure of the Study:**

The study is structured as follows:

- Chapter 1: Literature review and theoretical framework.
- Chapter 2: Analysis of the dynamics of language change in media translation.
- Chapter 3: Case studies of prevalent loanwords and calques in Arabic media.
- Chapter 4: Discussion on the implications of these findings for linguistic and cultural integrity.
- Conclusion: Summary of findings, implications for practice, and recommendations for future research.

## **Theoretical part**

# Chapter One

Translation Strategies

## **Introduction**

We are living in an era of tremendous progress, thanks to the developments in communication technology and transportation methods. This development, often known as globalization, has led to unprecedented international communication and information exchange, fostering worldwide collaboration and engagement. Towards the end of the 20<sup>th</sup> century, global media or worldwide news networks emerged, heavily relying on translation services. These media platforms were essential in providing information to a wide range of people around the world with unique linguistic and cultural backgrounds. Therefore, translators must carefully consider this aspect and employ different strategies and methods to ensure that the translated text is both accurate and accessible to the target audience.

The translator's selection of the translation strategy in this domain is influenced by different factors including language policy and cultural exchange that we will discuss and shed light on how they shape the translation process in this chapter.

### **I.1. Defining a theoretical basis for domestication and foreignization strategy**

In the context of translation strategies, domestication and foreignization are the two primary well-established strategies in the field of translation studies, the various techniques, methods and approaches find their place and purpose nestled under one of these two broad umbrellas. The choice between these two strategies depends on whether the translator wants to take a source-oriented or target-oriented approach not only the translator's philosophy but also the purpose of translation and the surrounding circumstances.

#### **I.1.1. Historical context**

Adapting foreign texts to fit a target culture's norms or preserving their linguistic and cultural differences is an age-old practice that can be traced back to the early theories of translation. St. Jerome, for instance, proposed the concepts of word-for-word and sense-for-sense translation, while Nida introduced the ideas of formal and dynamic

equivalence in 1964. These theories set the stage for discussions on how to approach translation.

One notable figure in translation theory is Friedrich Schleiermacher, who, in 1813, discussed contrasting methods of translation. He pondered whether to "naturalize" a text, making it conform to the norms of the target language, or to "alienate" it, preserving the foreignness of the original work. Schleiermacher's ideas introduced a dichotomy that translators still grapple with today. As Munday highlights in his book "Introducing Translation Studies" (2016), Schleiermacher was the first to describe these "two possible methods" that translators can adopt. They can either strive to "leave the author in peace" and aim to move the reader towards the author's world, or they can focus on "leaving the reader in peace" while attempting to bring the author's words closer to the reader. These approaches reflect the complex balance that translators must navigate when bridging cultures through language.

Venuti took the existing theories and expanded on them in his groundbreaking work "The Translator's Invisibility" published in 1995. He coined the terms "domestication" and "foreignization" to describe and critique the different approaches to translation and the underlying ideologies they represent. Venuti's insights shed light on the complexities and implications of these approaches, providing a valuable framework for analysis.

In "The Translator's Invisibility" Venuti introduced the concept of "domestication," which refers to the process of adapting a text to fit the norms and conventions of the target culture. This approach aims to make the translation appear seamless and natural, ensuring that it does not feel foreign to the readers. On the other hand, Venuti also discussed "foreignization," which involves embracing the foreignness of the text and deliberately retaining its unique linguistic and cultural features. This approach challenges the reader to engage with the unfamiliar, preserving the distinct qualities of the original work.

### **I.1.2. Definition of Domestication strategy**

Domestication as a translation strategy has several definitions, in which these definitions describe the same idea that is a strategy that serves the reader and the target culture more than the original text, according to Venuti(1995,p.20) “ domestication is an ethnocentric reduction of the foreign text to target-language cultural values , bringing the author back home” his definition emphasizes the ethnocentric nature of domestication , where the foreign text is reduced or adapted to align with the cultural values of the target language, the focus is on minimizing the foreignness and assimilating the work into the target culture, metaphorically “bringing the author back home” to a familiar cultural context.

as for Hatim & Munday (2004,p.28)” domestication involves a translation strategy in which a transparent, fluent style is adopted to minimize the strangeness of the foreign text for target language readers” here, Hatim & Munday highlight the adoption of a transparent and fluent translation style as the means to achieve domestication , the focus is on minimizing any sense of strangeness or foreignness for the target readers by producing a natural, idiomatic translation that does not retain elements that may seem unusual or unfamiliar. furthermore, Shuttleworth & Cowie(1997,p.43) claimed that “ domestication is the process of rendering the foreign text into a form that is intelligible and accessible to the target audience, by conforming to the norms and conventions of the target language and culture” that is to say domestication involves adapting the foreign text to adhere to the linguistic norms and cultural conventions and to focus on conforming the source text to the target audience’s familiar parameters to enhance comprehension and accessibility

As a culmination of the various definitions presented, it becomes evident that scholars in the field of translation studies have converged on a central notion regarding the domestication strategy, an approach that involves adapting the foreign source text to align with the linguistic norms, cultural values, and conventions of the target language and audience.

### **I.1.3.definition of foreignization strategy**

Let us shift our focus to the second strategy in translation, known as foreignization. We will begin by exploring how scholars have approached this concept, starting with Venuti's perspective "foreignization is an ethnodeviant pressure on target language cultural values to register the linguistic and cultural differences of the foreign text" that is to say, foreignization is an approach that resists conforming to the norms and values of the target language culture.

Instead, it emphasizes maintaining the linguistic and cultural distinctiveness present in the source text and aims to make the foreign elements visible and apparent in the translation, rather than assimilating them into the target cultural aspects by applying an "ethnodeviant pressure" foreignization challenges the target audience to experience and recognize the inherent different embedded within the original work. Moving to Newmark who claimed "foreignization is a translation strategy that aims to preserve the cultural and linguistic features of the source text, even if it results an unusual or unfamiliar style in the target language "(1988,p.103) his perspective seems to be that in the foreignization approach, fidelity to the source text takes precedence over producing a completely idiomatic or fluent translation in the target language and preserving the foreignness of the original is considered more important than complete assimilation into the target language norms and style.

As for, Hatim& Munday (2004, p.28) "foreignization involves a translation strategy that deliberately disrupts conventional patterns of the target language, allowing the foreign identity of the source text to be retained "in other words it involves deviating from and disrupting the expected conversational flow and linguistic patterns typically found in the target language, this disruption serves the purpose of preserving the foreign identity inherent in the original source text.

After exploring the definitions and analyses of both domestication and foreignization strategies, it becomes evident that these two approaches represent contrasting philosophies in the world of translation. While domestication seeks to adapt the source text to the linguistic norms and cultural conventions of the target audience, foreigniza-



tion deliberately deviates from such norms, aiming to preserve the foreign identity and essence of the original work. This fundamental divergence underscores the existence of these two distinct strategies, allowing translators to align their approach with the guiding objectives, whether prioritizing the source text's essence, respecting cultural norms, or striking a balance between accessibility and authentic foreignness

#### **I.1.4. The techniques employed in both domestication/foreignization**

Although the translation strategies of domestication and foreignization offer a comprehensive theoretical framework, it is not always easy or certain which strategy is used in a given text. A text cannot be conclusively classified as strictly domesticated or foreignized unless the translator's particular methods and word choices are thoroughly examined. This judgment is the result of examining the several methods and strategies that experts in the field have linked to each strategy.

Jean-Paul Vinay and Jean Darbelnet (1958) proposed one of the first and most prominent classifications of translation processes. They listed seven translation procedures, which were subsequently built upon by other scholars:

- ❖ Borrowing (foreignization)
- ❖ Calque (foreignization)
- ❖ Literal translation (foreignization)
- ❖ Transposition (domestication)
- ❖ Modulation (domestication)
- ❖ Equivalence (domestication)
- ❖ Adaptation (domestication)

Vinay and Darbelnet did not explicitly group these techniques into foreignization or domestication, but later scholars such as Lawrence Venuti and Antoine Berman made this distinction.

Mona Baker (1992) put out another significant classification, naming eight distinct translation processes:

- ❖ Translation by a more general word / superordinate (domestication)
- ❖ Translation by a more neutral/less expressive word (domestication)
- ❖ Translation by cultural substitution (domestication )
- ❖ Translation using a loan word or loan word plus explanation (foreignization)
- ❖ Translation by paraphrase using related words(domestication)
- ❖ Translation by paraphrase using unrelated words (domestication)
- ❖ Translation by omission (domestication)
- ❖ Translation by illustration (domestication)

Baker's classification was clearer in associating specific methods with either domestication or foreignization. Scholars such as Gideon Toury, Christiane Nord, and Peter Newmark have also put forth their own classifications and viewpoints regarding translation methods, frequently expanding upon or changing the frameworks put forth by Vinay and Darbelnet.

## **I.2.The interplay between language policy and translation choices in media**

We have previously mentioned that there are several factors that influence the translator's selection and choice of the translation strategy in the domain of media and international news channels, and the first of these factors that we will discuss is “language policy”

### **I.2.1.Language policy**

Language policy refers to the official rules, laws, and regulations established by governments or authoritative bodies (Ricento, 2006) that determine how languages are used, cultivated, and given status within a particular country, region, or jurisdiction(Spolsky, 2004).In the context of media and news industry, these policies significantly influence the circumstances surrounding translation flows and the strategies employed by translators (Cronin, 2003), In other words language policies consciously or unconsciously determine translation policies –what texts get translated, the language

combinations and directionalities, as well as the conditions under which translation occurs (Diaz Fouces, 2005).

Language policies including those related to media translation are made by policymakers, language planners, and government officials at the national, regional or local levels. They have the authority to codify these policies through legislation, executive orders, court rulings or other official channels (Gonzalez Nunez, 2016).

Language rules and translation decisions made by international news networks and media frequently reveal clear ideological leanings. The translated reports, articles, updates and headlines on different stations make these variations in language use, style, and framing extremely obvious.

### **1.2.2. Major news channels and their language policy**

Major international news channels watched in the Arab world lean towards either a domesticating or foreignizing language/translation policy:

#### **1\_Channels that lean more towards domesticating:**

**1. Al Jazeera:** As a Qatari-based network, Al Jazeera's language policy is influenced by its Arab and Islamic perspectives, with its translation choices emphasizing the experiences and viewpoints of the Middle Eastern and Islamic communities.

**2. Al Arabiya:** Owned by a Saudi/Emirati company, it employs Standard Arabic but adapts language register, idioms, and slang to cater to Arab viewers, especially in the Gulf region.

**3. BBC Arabic:** While translating content from the English BBC, it aims to use a Modern Standard Arabic dialect that resonates with the Arab linguistic and cultural context.

#### **2\_Channels that lean more towards foreignizing (maintaining a more global/international approach):**

**1.France 24 Arabic:** As an offshoot of the French state broadcaster, it likely maintains a more formal Arabic register in translation, reflective of the original French/global perspective

**2.CNN Arabic:** Primarily provides Arabic voiceovers/translations of CNN's English content, potentially retaining a more international tone and linguistic style.

### **I 2.3.The influence of language policy on translation choices**

The interplay between language policy and translation decisions in the media and news translation domain is a complicated and rich topic at hand, deriving from the power of this influence that appears at different levels in different forms, we can categorize this relationship into both macro-level and micro-level.

#### **I.2.3.1.Macro-level Influence: Domestication Vs Foreignization**

At this point, there are two basic categories into which international news stations' language policies can be broadly divided: The policy of domesticating and foreignizing

##### **I.2.3.1.1. Policy of Domestication**

The news material on channels with domestication language policy is typically modified to conform to the language preferences, cultural conventions, and ideological inclinations of the intended viewership (Bassnett, 2006). Simplifying complex information and removing details that don't match the channel's agenda are part of this.

For example: RT (Russia Today) and Al Jazeera are two news outlets that could use a domestication strategy (El Maghnougi, 2013).

##### **I.2.3.1.2.Policy of Foreignization**

In order to maintain the perspective of the original source, channels that adopt a foreignization strategy for their language policy typically keep the original language and cultural components of the news material (Bassnett, 2006).approach entails utilizing

references, idioms, and terminology from the original language—even if the target audience isn't familiar with them.

For example: The BBC and Euronews are two news organizations that might use a foreignization strategy.

The news channel's linguistic policy and ideological slants have a big impact on the decision between domestication and foreignization. While channels striving for objectivity and balance may tend toward foreignization to present a more broad variety of opinions, those with a more partisan or patriotic goal may favor domestication to advance their favored narrative.

### **Micro-level Influence: Translation Choices**

These news platforms' language rules have a big impact on the choices their editors and translators make when translating content at the micro level:

**1. Selective Reporting:** In keeping with their linguistic strategy, channels with particular ideological inclinations may decide to highlight some parts of a story while leaving out others. For instance, a station focused on domestication might only cover stories that support its political viewpoint, leaving out anything that contradicts their storyline.

**2. Tone and Emphasis:** The translation's tone and emphasis can convey the channel's prejudices and sympathies, which can affect how the audience interprets the news. As an illustration, a channel focused on foreignization would have a more detached, impartial tone, whereas a station focused on domestication might have a more partisan, emotional tone.

**3. Language Usage:** Idioms, colloquialisms, and technical terminology can all be indicators of the cultural and ideological viewpoints of the channel, which might have an impact on translation decisions. For example: While a foreignization-oriented channel might keep some characteristics of the source language, a domestication-oriented channel might employ more terminology and expressions unique to the target language. im-

pacted by the language policy of the channel, which has an effect on how the information is presented to the audience.

**4. Translation Style:** The translation style, whether professional or casual, might furthermore For instance, a channel focused on domestication may translate content in a more approachable, informal manner, whereas a channel focused on foreignization might translate content in a more formal, academic manner.

**5. Framing and Reframing:** Translators sometimes have to change the narrative, focus, and perspective of news stories in order to conform to the ideological stance of the target channel. As an illustration, a foreignization-oriented channel would stick to the original framing of a news story, but a domestication-oriented channel might reframe it to show it from a more favorable position for its target audience.

**6. Managing Sensitive or controversial Content:** Translators may have to tread carefully when addressing themes that are problematic or sensitive in order to prevent backlash or issues with the channel's language policy. Whereas a foreignization-oriented channel might convey the material more clearly, a domestication-oriented channel might decide to leave out or minimize sensitive facts.

These illustrations show the intricate relationship between language policy and translation decisions in international news networks and the media, which shapes how viewers view and comprehend world events.

### **I.3. The influence of Cultural Context on Translation Strategy Selection**

The socio-cultural setting, values, beliefs, and customs that influence how individuals view, understand, and interact within a particular cultural group or community are referred to as the "cultural context." The cultural context of both the source and target languages must be taken into account while translating between languages. This is due to the fact that words, phrases, and expressions frequently have references, implicit meanings, and implications that are deeply encoded in a certain society's cultural heritage.

### **I.3.1.Cultural Context**

According to Mona Baker (1992, p. 21) “the totality of the cultural make-up of the language community for which a translation is intended, including their way of life, thought patterns, customs, traditions, system of values, ect. The cultural context also involves the historical, political, and economic factors that have influenced the culture over time” that is to say cultural context encompasses several aspects not only linguistic elements but also the broader social, political, historical and cultural factors that influence the way language is used and interpreted within a particular community.

Susan Bassnett further emphasizes the importance of considering cultural context in translation, stating “ translators must be aware of the cultural assumptions and pre-suppositions encoded in the source text and find appropriate ways to convey them in the target language and culture “(2002, p.81) in other words considering cultural context is essential for producing high-quality translations that effectively bridge the gap between different languages and cultures, ensuring clear and accurate communication across cultural boundaries.

The cultural context of a given language includes historical, political, social, and cultural elements that impact how information is perceived, interpreted, and communicated within that society. As such, translators working on international news and media content must go beyond simple linguistic elements and explore the subtleties and deep differences that shape a culture's background. In order to ensure that the translated content resonates with the target audience while maintaining the intended meaning and tone, translators working for news channels and media outlets must carefully consider the various elements or factors that make up the larger cultural context before deciding on a translation strategy.

### **I.3.2.Aspects of cultural context**

There are many factors related to cultural context, but we will concentrate on those particular factors that have a significant impact on choosing the best translation approach because these are the same factors that translators need to carefully consider:

#### **1. Social and political taboos and sensitivities**

The cultural taboos and social sensitivities of the target audience must be taken into account by news organizations. In the target cultural setting, certain subjects, incidents, or words might be interpreted as divisive, provocative, or delicate. For example, when translating a headline about a contentious political issue, a news channel might need to modify the tone or language used to align with the target audience's cultural sensitivities. Translators may need to adapt or omit certain elements to avoid offending or causing misunderstandings (Schaffner, 2001).

#### **2. Metaphors, figurative language, and idiomatic phrases**

A lot of the time, news content uses idioms, metaphors, and figurative language that can be foreign to readers or lose sense when translated literally. When translating a headline that contains a cultural idiom, for example, a news channel may need to replace it with a more understandable expression for the target audience. Translators must decide whether to adapt, retain the original expressions, or substitute these elements with more culturally relevant equivalents (Baker, 1992).

#### **3. Wordplay, humor, and cultural allusions**

Although wordplay and humor are frequently used in news headlines and stories, it can be difficult to translate them successfully between cultural contexts. If amusing components are likely to be misinterpreted or fall flat in the target cultural context, translators may need to modify or remove them; alternatively, they may need to maintain the humor and provide explanations. A news channel may need to more clearly communicate the main points of a punny or amusing title to the intended audience.



#### **4. Historical symbols and context**

One aspect that falls under the category of symbolic representations and cultural connotations is references or allusions to particular historical events, figures, symbols, customs, and cultural phenomena that may not be familiar or context-rich to audiences from diverse historical backgrounds. Scholars such as Leppihalme (1997) have discussed the difficulties in translating "culturally-bound elements" and have provided examples of historical references that may need to be explained or adapted, such as the reference to a historical novel by John Fowles in "The French Lieutenant's Women" (1997, p. 43). This also occurs when interpreting news for a global audience in the context of international news and media.

#### **5. Context and Symbols of Religion**

This second element is related to symbolic representations and cultural connotations and pertains to various religious practices, beliefs, customs, or ideological concepts that are deeply ingrained in a specific cultural or societal context. It may be necessary to modify or clarify these concepts for a range of audiences. News outlets covering religious events or ideological movements might have to give viewers from diverse religious or cultural backgrounds more context or explanations when mentioning certain religious customs (like Ramadan), ideological ideas (like the Supreme Leader), or symbolic representations.

#### **6. Paralinguistic and nonverbal communication components**

refer to the non-verbal clues that go along with spoken or written language, such as tone, gestures, and body language. These components have the ability to provide additional meaning, emphasis, or emotional context that may be understood differently in different cultures or that may be culturally specific. When covering speeches or events, news outlets should take into account these nonverbal and paralinguistic cues because they can have a big impact on how the audience interprets the speaker's intended message.

News networks can effectively express the intended meaning and emotional resonance of events or speeches by emphasizing non-verbal and paralinguistic factors to audiences who are familiar with the cultural background. To guarantee clear communication, a more generic description might be given to audiences who are less perceptive of these non-verbal clues (Katan, 2004).

## **7. Preferences and expectations of the audience in terms of formatting, writing style, etc.**

Regarding how news content is formatted, written, and presented, different cultural groups could have different expectations and preferences. These tastes have their roots in reading habits, cultural conventions, and aesthetic sensitivities. To achieve effective communication and resonance with their target audiences, news networks need to take these audience expectations and preferences into consideration (Nida, 2001).

### **I.1.3. Translation strategy selection.**

International news and media translators get to a crucial decision-making stage after carefully examining the various aspects of cultural context. At this point, writers must choose an approach that complements these aspects (Al Shammari, 2023). El Maghnougi (2013) states that there are two possible techniques for every aspect: domestication and foreignization. The choice of strategy is determined by the unique cultural subtleties of the target and source languages. Numerous scholars and researchers in the field of translation studies share this point of view in their scholarly works.

Compared to other translation categories, news translation is distinct because it is subject to standards that are similar to those governing news production in the broader media community. A large body of research indicates that translating some news genres may require a variety of changes and adjustments to the informative content of news stories, including alterations to the lead and title, the removal of extraneous details, and the addition of background information. The translator must possess particular abilities for this (Al Shammari, 2023).

Important decisions regarding news selection, translation and strategies, and editing are influenced by a complex web of power relationships that are continental, national, linguistic, political, and ideological. This is due in part to the growing influence of the English language and even to the dominance of Anglophone writing models, which are shorter and more direct texts (Bielsa, 2009).

Venuti (1995) asserts that a translation's decision to be foreignized or domesticated is mostly influenced by the cultural components and parts of the source text that are culturally linked. He further argues that "The foreignizing method of translation inscribes the linguistic and cultural difference of the foreign text, sending the reader abroad, while the domesticating method brings the foreign text home, making it conform to the target culture's values and norms" (p. 20). In a similar vein, Leppihalme (1997) draws attention to the difficulties presented by wordplay, comedy, and cultural allusions, which may call for the adoption of a domestication strategy to guarantee target audience comprehension or a foreignization strategy to preserve the cultural essence.

It becomes clear that some cultural elements primarily tend toward domestication while others support foreignization after applying these researchers' thoughts and approaches to news translation practices.

#### **A. Challenging Aspects to foreignization:**

1. Idiomatic expressions, metaphors, and figurative language (Baker, 1992)
2. Humor, wordplay, and cultural references (Leppihalme, 1997)
3. Historical symbols and context (Bassnett, 2002)
4. Religious symbols and context (Bassnett, 2002)

These elements frequently hold subliminal cultural clues and meanings that could be challenging to translate accurately. When this happens, the translator can preserve the original terms or allusions by using foreignization, sometimes adding more context or explanations for the intended audience.

## **B.Aspects leading to domestication:**

- 1.Sociopolitical sensitivities and taboos (Schäffner, 2003)
- 2.Non-verbal communication and paralinguistic elements (Mason, 2000)
- 3.Audience expectations and preferences (formatting, style, etc.) (Nida, 2001)

These aspects are deeply rooted in cultural contexts and may require adaptation or localization to ensure effective communication and avoid potential misunderstandings or offense.

It is noteworthy that there are situations in which domestication and foreignization methods can coexist. A translator may decide to maintain a historical reference through foreignization while domesticating the formatting and writing style to suit the tastes of the target audience. In other situations, a combination of both strategies may be used, depending on the particular cultural aspect and the translator's or news channel's approach (Bassnett, 2002; Nida, 2001).

The different facets of the cultural context act as a kind of GPS, influencing the translator's choice to translate in a domestic or foreignized way. This guarantees that the translation successfully crosses cultural barriers and connects with the intended audience while maintaining the original content's intended meaning and cultural significance.

At the end, translating news content for a wide audience is a complex process that goes beyond mere word-for-word translation. The translator must navigate the intricate web of cultural contexts, language policies, and societal norms that shape the interpretation and reception of the news in the target language and audience. The translation outcome is significantly influenced by the translator's ability to capture the nuances, connotations, and implicit meanings embedded within the source content, ensuring that the essence of the message is accurately conveyed while respecting the linguistic and cultural sensibilities of the target audience. Achieving a successful translation in this context requires a deep understanding of the socio-political landscapes, linguistic conventions,

and cultural dynamics at play, as well as a keen awareness of the potential implications and consequences of the translated content. Ultimately, the translator's role extends beyond mere linguistic proficiency, encompassing the responsibility of serving as a cultural mediator and facilitator of cross-cultural understanding in the dissemination of news to diverse audiences.

## **Chapter Two**

The Dynamics of language change in media translation

## **Introduction**

Language is a living, breathing entity, constantly evolving and adapting to the ever-changing landscape of human communication. The dynamics of language change have been a subject of fascination for linguists, anthropologists, and scholars across disciplines, as they seek to understand the forces that shape and mold the languages we speak. In the realm of media translation, these dynamics take on a particularly compelling dimension, as the dissemination of information and ideas through various media channels has the power to influence and reshape linguistic norms on a global scale.

Throughout this chapter, will highlight the historical perspectives on language evolution through media, the impact of globalization on linguistic change, and the role of media in shaping linguistic identity. By examining these critical aspects, we aim to shed light on the dynamic nature of language and its intricate relationship with the ever-evolving landscape of media and communication

### **II.1. Historical perspective on language change through media**

When translation is discussed, the evolution of language itself is pondered. The linguistic expression we employ today stands in stark contrast to the tongues of our ancestors - a dynamic entity that has grown, transformed, and continually adapted to the environments of its speakers. Historically, language existed as an oral tradition, its primary purpose facilitating communication and the exchange of ideas through spoken utterances. However, human inquisitiveness propelled language beyond these confines. The emergence of manuscripts, storytelling methods, and the advent of writing systems marked a pivotal shift, situating language within new contexts. This development catalyzed the incorporation of grammar, expanded vocabularies, and other linguistic constructs, enabling diverse modes of expression.

Yet the evolutionary force did not abate. Driven by humanity's thirst for knowledge and interconnectivity, language further metamorphosed with the introduction of newspapers, printing presses, radio, television, and ultimately, social media platforms.

Thus media has served as a powerful catalyst for language change throughout history, shaping its evolution across various stages. From ancient times to the modern digital age, each era has witnessed distinct influence on language, leaving an indelible mark on its form and function.

### **II.1.1. The oral tradition and the power of the spoken word**

In the absence of written communication, language primarily existed in its spoken form, in ancient societies, the spoken word was a powerful tool for preserving knowledge, transmitting cultural values, and shaping social norms. Oral tradition served as repositories of history, mythology, and religious beliefs. The epic poems of Homer, such as the Iliad and the Odyssey, are prime examples of the power of the oral tradition in ancient Greece. These poems passed through generation of bards, preserved the values, beliefs, and historical events of the Greek world (Harris, 1989). They also served as a source of entertainment and inspiration, shaping the cultural identity of the Greeks, similar traditions flourished in various cultures around the world, including:

- The Epic of Gilgamesh (Mesopotamia): This epic poem, dating back to the 3rd millennium BC, tells the story of a legendary king and his quest for immortality.
- The Mahabharata and Ramayana (India): These epic poems, composed in Sanskrit, are among the longest poems in the world and contain a wealth of mythology, philosophy, and religious teachings.
- The Kalevala (Finland): This epic poem, compiled in the 19th century, is based on Finnish folklore and mythology.
- The Aboriginal Songlines (Australia): These songs and stories, passed down through generations of Aboriginal Australians, map the land and encode knowledge about the environment, culture, and history.

The dissemination of news and updates back at the time was markedly different from today's methods. Information was primarily transmitted through spoken word,



relying on memorization and repetition, oral societies developed techniques to aid memory such as mnemonic devices, rhythmic language, and repetitive structures (Ong, 1982) to help Messengers and town criers as they were appointed to relay news from one community to another (Burke, 2000). News was often disseminated during communal gatherings, ceremonies, and rituals. These events provided opportunities for leaders and elders to address the community, share significant information, and make important announcements (Finnegan, 1992).

### **II.1.2. The rise of writing and its influence on language in ancient times**

The emergence of writing around the 4th millennium BC marked a significant turning point in the history of human Communication and language. While the spoken word remained central to daily life, writing provided a new and powerful tool for recording, transmitting, and preserving information. This development had profound implications for the evolution of language, leading to changes in its structure, vocabulary, and usage.

Writing influenced language structure in several ways. The need to represent spoken language in a written form led to the development of alphabets and writing systems, which imposed new constraints on language. For example, the limitations of the Phoenician alphabet, with its lack of vowels, influenced the development of Semitic languages like Hebrew and Arabic (Coulmas, 2003).

Early writing systems like cuneiform in Mesopotamia and hieroglyphics in Egypt allowed for the documentation of administrative records, legal codes, and historical events. These records were typically inscribed on clay tablets, stone, or papyrus, ensuring a more permanent and precise method of preserving information. As writing systems evolved, societies began to record news and important announcements in written form. In ancient Rome, for instance, the “Acta Diurna”, or “Daily Acts” were early examples of public news bulletins. As they were posted in public spaces such as the Forum and contained information about political events, military victories, and social matter (Cooley, 2023).

The role of scribes became crucial in this era, as they were responsible for the copying documents and disseminating written information. Manuscripts produced by scribes were often labor-intensive and expensive, limiting access to news primarily to the elite and literate classes(Harris, 1989).

Yet, the most significant impact of writing was its ability to preserve and transmit knowledge across time and space. The ability to reproduce and distribute written texts facilitated the spread of knowledge, religious beliefs, and political ideologies over generations, enabling societies to build upon the achievements of the past. This facilitated the development of complex civilizations and the transmission of cultural heritage (Daniels & Bright, 1996).

### **II.1. 3.Printing press and the standardization of language**

The invention of the printing press by Johannes Gutenberg in the 15th century revolutionized not only the dissemination of knowledge but also the very nature of language itself. Prior to the printing press, the written word was a luxury enjoyed by a select few, hand-copied manuscripts were laborious and expensive to produce, resulting in a fragmented and inconsistent linguistic landscape (Crystal,2011). The printing press with its ability to mass-produce identical copies of texts democratized access to information and facilitated the widespread dissemination of ideas. This, in turn fueled a growing demand for a standardized form of language that could transcend regional dialects and ensure clarity and consistency across a wider audience(Eisenstein, 1979).

The first printed news documents were broadsheets and pamphlets, which provided updates on current events, wars, and local affairs. These printed materials were distributed in public places, markets, and inns, gradually reaching a wider audience. The affordability and speed of production of printed materials allowed for more timely and widespread dissemination of news (Pettegree, 2014).

By the early 17<sup>th</sup> century, the first regularly published newspapers began to appear. For example the German-language “relation allerfurnemmen und gedenckwurdigenhis-

torien (1605) and the English “Weekly News” (1622) are among the earliest newspapers. These publications provided more structured and periodic updates on news, catering to the growing literate public’s appetite for information (Sommerville, 1996).

The printing press democratized access to information, reducing the monopolistic control of knowledge by the elite and the church. It fostered a more informed public and raised the need for a standardized language and encouraged literacy and education (Briggs & Burke, 2009).

The standardization of language was a complex and multifaceted process driven by various factors. Governments, scholars, and literary societies one of these who paved the way for establishing official orthographies, grammars, vocabularies, and dictionaries. In other hand, the printing press served as a powerful tool in this endeavor, enabling the widespread dissemination of these standardized forms and solidifying their authority (Febvre & Martin, 1976).

### **II.1.3.1. The role of printing press in shaping languages**

The printing press invention revolutionized the language in different aspects including:

#### **A. Vocabulary expansion**

The expansion of vocabulary in languages can be traced back to the advent of writing systems, which enabled the documentation and preservation of new words and concepts. However, the invention of the printing press accelerated and amplified this process, allowing vocabulary to flourish and reach other levels of growth, which Crystal clearly mentioned “ the printing press helped to spread and perpetuate the specialized vocabularies of various professions and disciplines” (2003; p. 67).

The printing press enabled the rapid dissemination of knowledge and ideas, leading to the introduction of new words and concepts into languages. As books, newspapers and pamphlets on diverse topics were printed and circulated, vocabularies expanded to accommodate these new fields of study. For instance, the works of scientists and philos-

ophers introduced technical terminology that enriched languages (Romaine, 1994, p. 91).

### **B. Grammatical Standardization:**

The widespread availability of printed materials, particularly those from prestigious authors and authoritative sources, contributed to the standardization of grammatical structures. As Milroy and Milroy (2012) explain, "Printed books promoted the spread of particular linguistic norms and conventions, and helped to fix these norms as the standards for a national language" (p. 20). This process helped establish consistent grammatical rules and patterns within languages.

### **C. Orthographic Conventions:**

According to Eisenstein (1979) "Western societies launched processes which gave birth to [...] standardized grammar and orthography" (p. 121). Printers and publishers had to make decisions about spellings and orthographic rules, which were then propagated through their printed works, gradually solidifying these conventions with languages.

### **D. Language Preservation and Codification:**

The printing press also contributed to the preservation and codification of languages. By producing printed materials in various languages, the press helped to record and document linguistic forms, preventing their potential loss or erosion over time. Additionally, the printing of dictionaries, grammars, and other linguistic works played a crucial role in codifying and systematizing the rules and structures of languages (Romaine, 1994, p. 92).

### **E. Linguistic Nationalism and Vernacular Literature:**

The printing press facilitated the emergence of linguistic nationalism and the development of vernacular literatures. As Eisenstein (1979) notes, the press "gave birth to

linguistic nationalism and vernacular literatures" (p. 121). The availability of printed materials in local languages fostered a sense of linguistic identity and pride, encouraging the use and promotion of vernacular languages in literature, education, news and other domains.

The standardization of languages, Spurred by the printing press left an indelible mark on history as an example the standardization of English during the 18<sup>th</sup> and 19<sup>th</sup> centuries contributed to the language's global dominance, facilitating its spread through colonialism and trade also the development of standardized French under the leadership of Cardinal Richlieu in the 17<sup>th</sup> century played a crucial role in solidifying France's national identity and cultural influence.

#### **II.1.4.The rise of electronic media and the democratized of language**

The 20<sup>th</sup> century witnessed the advent of electronic media, including radio and television. These platforms democratized language, giving voice to diverse communities and fostering global communication. New genres of language emerged, such as advertising slogans and news broadcasts.

##### **A.Radio: standardization of pronunciation**

The introduction of radio broadcasting at the time brought significant changes in language, particularly through the standardization of pronunciation. Radio broadcasters, especially in countries like the United States and the United Kingdom, often adhered to a standardized accent, such as Received Pronunciation (RP) in the UK or General American (GA) in the US. This standardization had a homogenizing effect on regional accents and dialects (Briggs, 1961).

Radio also expanded vocabulary by introducing new terms related to technology, current events, and culture. The immediacy of radio meant that new words could quickly become widespread. For instance, during wartime, terms like "blitz" and "blackout" were quickly integrated into everyday language (Crystal, 2003). In the other hand, the rise of international news radio channels such as the BBC World Service and Voice of

America further influenced language by spreading English globally and introducing listeners to a variety of international accents and dialects. These channels also introduced new vocabulary and idioms as they reported on global events (Thussu, 2006).

### **B. Television: popularization of slang and informal language**

Television has been a key force in popularizing slang and informal language. TV shows and movies often reflect contemporary speech patterns, making them more widespread, phrases like “cool” “dude” and “awesome” became popularized through American TV shows and spread globally after. Television also provides a visual context that aids in understanding idiomatic expressions and cultural references, enhancing language learning and comprehension (Cee, 2004).

As for the news domain, international news channels like CNN BBC World News, and Al Jazeera have contributed to the globalization of language by broadcasting news in English and other major languages, these channels have exposed viewers worldwide to different accents and dialects, promoting a more global understanding of English and introducing new terminology related to global events (Thussu, 2006).

### **II.1.5. The digital age and the transformation of language**

The internet has revolutionized language by creating new forms of communication, such as emails, blogs, forums, and social media this had led to the development of internet-specific jargon and abbreviations.

The internet began to impact language significantly in the 1990s with the widespread adoption of email, as email communication introduced more casual, concise writing styles compared to traditional letters. The need for brevity and speed led to the creation of new abbreviations, acronyms, and the use of emoticons to convey tone and emotion (Crystal, 2001). With the rise of instant platforms like AOL Instant Messenger (AIM) in the late 1990s and early 2000s, and the proliferation of SMS texting, language continued to evolve. These platforms encouraged even shorter and more immediate

forms of communication, leading to the creation of numerous shorthand expressions (e.g. “LOL” for “laugh out loud”, “BRB” for “be right back” (Baron, 2008)

The 2000s saw the emergence of social media platforms like Facebook, Twitter, and later Instagram and TikTok. These platforms further influenced language by promoting informal conversational styles and the use of hashtags to categorize content. Twitter’s original 140-character limit (now 280) particularly encouraged brevity and creativity in language use (Zappavigna, 2012).

In the mid-1990s, traditional news organizations began to establish an online presence. Websites like CNN.com and BBC News Online provided immediate access to news updates, reducing the time lag associated with print publications. This shift marked the beginning of real-time news dissemination, right after in the early 2000s was the rise of blogs and citizen journalism, allowing individuals to publish news and opinions without the need for traditional media gatekeepers. Platforms like Blogger and WordPress empowered people to share their perspectives, leading to a more diverse and decentralized news landscape (Gillmor, 2004).

In the other side social media platforms have become primary sources of news for many people. Facebook, Twitter, and Reddit allow users to share news articles, videos, and live updates, often faster than traditional news outlets. Algorithms on these platforms also personalize news feeds, influencing which stories gain visibility and traction (Hermida, 2010).also the proliferation of smart phones has made accessing news more convenient and ubiquitous. Mobile apps and push notifications ensure that users receive news updates instantly, fostering a culture of continuous engagement with current events (Westlund, 2013).

In essence, the internet has accelerated the evolution of language, leading to the creation of new words, phrases, and communication styles. Emojis, GIFs, and memes have become integral parts of online language, allowing users to express complex emotions and ideas succinctly. This continuous adaptation showcases the dynamic nature of language in the digital age (Danesi, 2016).

The influence of media on language change is a continuous process. As new technologies emerge and communication patterns evolve, language will continue to adapt and transform. Understanding the historical perspective of this dynamic the historical perspective of this dynamic relationship allows us to appreciate the richness and diversity of language and its ever-changing nature.

## **II.2.The impact of globalization on language evolution**

The term globalization first appeared in the early 20<sup>th</sup> century, with its current meaning developing in the second half of the century referring to “the process of interaction and integration among people, companies, and governments worldwide”. This phenomenon has been unfolding since the 1980s, has had a profound impact on human life(Kheeshadeh,2004). It has led to increased economic interdependence, cultural exchange, and technological advancements, which have transformed the way we live, work, and communicate (Cronin, 2006).

While globalization is often associated with economic and trade factors, it has also had a significant impact on languages. The rise of dominant languages such as Spanish, Mandarin Chinese, and English, particularly English as a lingua franca, has been facilitated by globalization (Phillipson, 2016). As it has led to increased migration, travel, and work across borders exposing people to new languages and cultures. The United States and the United Kingdom, as leading economic and trade powers, have played a significant role in promoting English as a global language, with the US dollars as a global currency (Kheeshadeh, 2004), Which has led to the dominance of English in international communication, media, trade, and business, limiting the use of other languages and contributing to the decline of minority languages (Al-Khateeb, 2019).

### **II. 2.2.The rise of English as dominant language**

The rise of English as a dominant language besides the role of globalization is partly due to the global reach of the British Empire, spreading the English language through colonization; English was imposed as the official language in many countries, leading to



its adoption in education, administration, and commerce (Crystal, 2003). Following the World War II, the United States emerged as a global superpower leading the world and using English as the official language of international organizations such as the United Nations, the European Union, and NATO (Smith, 2016).

As a result, many countries have adopted English as their official language or one of their official languages, recognizing its importance in international communication and diplomacy (Phillipson, 1992). Likewise, the increasing interconnectedness of the global economy has led to a greater demand for English as the language of business and trade. Also, with the rise of the internet and digital technologies, English has become essential for accessing information, communicating online and participating in the global digital economy (Crystal, 2011). The global reach of English-language media, including movies, music, and television shows, has exposed people to English and influenced cultural trends worldwide. This has further promoted the adoption and use of English among different populations (Al-Ali, 2012).

The dominance of English has had a profound impact on the evolution of other languages, including Arabic, and has contributed to the decline of minority languages. Scholars argue that the spread of English through media has led to linguistic imperialism, where the language and the culture of English-speaking countries disproportionately influence and sometimes marginalize other languages and cultures. English has limited the use of minority languages, leading to their decline. It is estimated that the world loses a language every two weeks, and between 50 and 90 percent of the world's 6000 or so languages are predicted to go extinct in the coming century.

The increasing importance of English in media and international communication has led to the spread of English words and phrases in Arabic, often through the use of borrowing, calque and arabization in the translation process. This has resulted in the emergence of new forms of Arabic language rather than the Modern Standard Arabic (MSA) such as "English-Arabic mixed" or "social media Arabic", which raised the concern about erosion of local languages, dialects and cultures. Scholars argue that the dom-

inance of English is not just a matter of lexical borrowing or literary influence, but a linguistic force that shapes the way we communicate and perceive the world.

English's influence extends beyond simple lexical borrowing or literary influence, as it has transformed the way languages are used and perceived. For example, researchers have noticed that Italian syntax has shifted towards patterns that mimic English models, such as the use of possessives instead of reflexives to indicate body parts and the frequency with which adjectives are placed before nouns.

### **II.2.3.The role of digital media and internet in accelerating language change and adaption**

The rise of digital media, the internet, and globalization has played a pivotal role in accelerating language change and adaptation across the world. While the dominant English language has also been influenced by these factors, the impact has been more profound on languages that do not hold the same global prominence. The pervasive spread of English, facilitated by its dominance in media, news, and various digital platforms, has deeply affected the evolution of other languages, leading to significant linguistic shifts and adaptations.

One language that has been markedly impacted by the promotion and widespread use of English in international contexts is Arabic. The proliferation of digital media has created a dynamic environment for language contact and cross-cultural exchange, exposing Arabic to unprecedented levels of interaction with English. This exposure has led to the widespread adoption of English terminology and constructions in various domains, such as technology, media, business, and popular culture. Moreover, the influence of English has extended beyond direct lexical borrowing, inspiring the creation of neologisms and calques (loan translations) that reflect the linguistic and cultural impact of globalization on the Arabic language.

The internet and digital platforms have facilitated the rapid spread of new Arabic words, abbreviations, and internet slang, particularly among younger generations. As

Alsaeed (2020) notes, "Social media platforms and online communities have become breeding grounds for linguistic innovation and creativity In Arabic. New lexical items and linguistic constructions are constantly being introduced and rapidly disseminated, reflecting the dynamic and fluid nature of language in the digital age" (p. 37).

Examples of such neologisms include:

1. سيلفي (selfie) - From English "selfie" (Albirini, 2016; Al-Athwary, 2019)
2. ترندينج (trending) - From English "trending" (Alon, 2020; Benmamoun&Albirini, 2019)
4. بلوقر (blogger) - From English "blogger" (Al-Athwary, 2019; Alon, 2020)
5. ويبي (wifi) - From English "wifi" (Al-Athwary, 2019; Alon, 2020)
6. داونلود (download) - From English "download" (Al-Batal, 2018; Al-Qahtani, 2020)
7. فايل (file) - From English "file" (Al-Batal, 2018; Al-Qahtani, 2020)
8. تويت (tweet) - From English "tweet" (Al-Batal, 2018; Al-Qahtani, 2020)
9. يوتيوبر (youtuber) - From English "youtuber" (Al-Athwary, 2019; Alon, 2020)
10. إنفلونسر (influencer) - From English "influencer" (Benmamoun&Albirini, 2019; Aboelezz, 2017)

Furthermore, the internet has facilitated the rise of hybrid language forms that blend Arabic with other languages, reflecting the diverse linguistic backgrounds of online users. Aboelezz (2017) describes the phenomenon of "Arabizi," where Arabic is written using Latin script and numerals, as a prominent example of this language mixing:

"Arabizi has emerged as a new mode of communication that combines elements of Arabic and English, allowing users to express themselves in a unique linguistic form that reflects their multilingual identities and cultural experiences." (p. 349)

User-generated content on platforms like blogs, forums, and social media has also provided a space for language experimentation and the emergence of new linguistic patterns and norms in Arabic. As Al-Athwary (2019) observes:

"The informal and spontaneous nature of online communication has led to the development of new linguistic structures and conventions, contributing to the evolution of Arabic. These new linguistic forms often challenge traditional prescriptive norms and reflect the creative and dynamic nature of language use in digital spaces." (p. 63)

Digital media has also facilitated increased language contact and borrowing between Arabic and other languages, particularly English. Benmamoun and Albirini (2019) note:

"Arabic has experienced a significant influx of loanwords, particularly from English, due to the widespread use of digital technologies and the influence of Western media. This linguistic borrowing has enriched the Arabic lexicon but has also sparked debates about the preservation of linguistic purity and the need for standardization." (p. 89)

According to Albirini (2016), direct borrowing is the most common process through which English loanwords enter the Arabic language, particularly in domains related to technology, media, and popular culture. He states, "The influx of English loanwords into Arabic has been facilitated primarily through the process of direct borrowing, with minimal morphological or phonological adaptation" (p. 172).

Additionally, a study by Benmamoun and Albirini (2019) analyzed the linguistic landscape of Arabic-speaking countries and found that direct borrowing from English accounted for a significant portion of loanwords in various domains, including media and advertising. They note, "Our data suggests that direct borrowing is the predominant method through which English loanwords are integrated into Arabic, especially in urban centers and youth speech" (p. 96).

While calques and Arabizations also contribute to the integration of English-origin words into Arabic, the available number of examples and scholarsresearches seems to

indicate that direct borrowing is the primary factor facilitating the entry of new words from English into the Arabic language.

As digital platforms and global media continue to facilitate the rapid dissemination of information and cultural products, the Arabic language is in a constant state of adaptation, reflecting the changing linguistic landscapes and the influence of the dominant English language. This process has sparked debates among language purists, academics, and policymakers regarding the preservation of linguistic integrity and the moderation of foreign influences on Arabic.

### **II.3.The role of media in shaping linguistic identity**

Language is deeply intertwined with our identities, serving as a window into our cultures, backgrounds, and ways of viewing the world. Our linguistic identity encompasses not only the vocabulary and grammar we use but also the accents, idioms, and cultural references that make our speech uniquely our own. In today's interconnected world, understanding and preserving linguistic diversity has become increasingly important.

However, the media – encompassing news channels, films, television shows, and online platforms – wields immense power in shaping how we perceive and use language. Through their representations and portrayals, media outlets can reinforce dominant linguistic norms while marginalizing or stereotyping other language varieties. As linguist Rosina Lippi-Green argues, "The media plays a powerful role in perpetuating language myths and attitudes that influence our acceptance or rejection of linguistic diversity."

#### **II.3.2.Media representation influence linguistic norms and expressions**

Media representations play a pivotal role in shaping our perception of what constitutes “correct” or “acceptable” language use, often reinforcing dominant linguistic norms while marginalizing or stereotyping other varieties. One way this manifest is through the portrayal of dialects, accents, and language varieties in media content.

Numerous studies have analyzed how different dialects and accents are represented in films, television shows, news, and other media. In their linguistic analysis of American media, Bucholtz et al. (2007) found that non-standard dialects like African American Vernacular English (AAVE) are often associated with negative traits like unintelligence or lack of education. Similarly, Lippi-Green (1997) argues that the media frequently portrays speakers of non-prestigious dialects or accents as "comic figures of mockery" (p. 86).

These skewed representations can reinforce harmful language attitudes and perpetuate the notion that certain linguistic varieties are inherently "incorrect" or "improper." As Wolfram (2014) notes, "The media has been a powerful force in institutionalizing the sociolinguistic fiction that there is one 'correct' way of speaking that is inherently superior to other dialects" (p. 12).

Media can influence the spread and adoption of new words, expressions, and language trends and that what we previously highlighted, Aoki (2013) explored how media representations contributed to the rising popularity of Korean language and culture worldwide, a phenomenon dubbed the "Korean Wave".

Western media has played a significant role in shaping linguistic norms and perceptions surrounding the Arabic language, often reinforcing dominant ideologies and stereotypes. One way this manifests is through the portrayal of Arabic speakers and language varieties in films, television shows, and news reports.

A comprehensive study by Shaheen (2015) analyzed over 1,000 films spanning a century, revealing that Arabic speakers are frequently depicted as villains, terrorists, or exotic "Others," with exaggerated accents and dialect forms that reinforce negative stereotypes. Such representations can contribute to the stigmatization of Arabic dialects and reinforce the notion of a "standard" or "correct" form of Arabic (Bassiouny, 2014). Additionally, Western media coverage of events in the Arab world has been criticized for perpetuating linguistic biases. A content analysis by Al-Masri (2009) found that Western news outlets often rely on non-native Arabic speakers or use inaccurate

translations, leading to distortions and misrepresentations of Arabic language and culture.

These skewed portrayals in Western media can shape perceptions of what constitutes "proper" or "prestigious" Arabic, potentially marginalizing colloquial varieties and contributing to the erosion of linguistic diversity in the Arab world (Holes, 2018). As Suleiman (2003) argues, "The media has played a significant role in promoting Modern Standard Arabic (MSA) as the superior variety, while portraying dialects as inferior or improper" (p. 67).

Moreover, the translation choices made in adapting Western media content for Arab audiences can also influence linguistic norms and perceptions. Dubbing and subtitling decisions often prioritize MSA over colloquial varieties, potentially reinforcing the dominance of MSA and shaping language attitudes (Gamal, 2014). A study by Mazid (2007) found that the dubbing of Western films and TV shows into MSA has contributed to the perceived "prestige" of this variety, while relegating dialects to informal or low-status contexts.

These issues underscore the profound impact Western media representations can have on linguistic norms, expressions, and the construction of linguistic identities within the Arabic-speaking world.

### **II.3.3. Translation choices and the construction of linguistic identities**

The global dominance of western media and English has undeniably impacted Arabic and other languages, creating a complex landscape where translation practices become a critical tool for navigating linguistic identity. While translation offers the potential to preserve and promote Arabic language and culture, it also presents a double-edged sword, capable of both enriching and eroding linguistic identity depending on the choices made.

## **A.The potential for erosion: when translation becomes a Trojan horse**

The influence of English, often presented as a neutral force, can subtly undermine the distinctiveness of Arabic language and culture through translation. This erosion can manifest in various ways:

### **1.lexical erosion: the loss of nuance and meaning**

The influx of English loanwords can lead to the gradual displacement of Arabic terms, especially when translators opt for direct equivalents without considering the nuances of meaning embedded in the source language. This can result in a loss of cultural context and the richness of Arabic vocabulary (Al-Qaraghuli, 2019). For instance, translating “مجتمع” (mujtama°, society) as “society” in English might seem straightforward, but it overlooks the complex social and cultural connotations embedded in the Arabic term.

### **2.Grammatical and syntactic shifts: blurring the boundaries**

The influence of English grammatical structures can lead to a homogenization of Arabic syntax, particularly in written forms like news articles and academic texts. This can result in a loss of the unique grammatical features that define Arabic, leading to a gradual assimilation into the English model (El-Solh, 2017). For example, the use of passive voice in Arabic, while present, is less prevalent than in English. However, the influence of English through media leads to an increased use of passive voice in Arabic texts, blurring the distinction between the two languages.

### **3.cultural references: the challenge of translation**

Translating cultural references, idioms, and proverbs can be particularly challenging. Direct translations often fail to capture the full meaning and significance of these expressions, leading to a loss of cultural richness and a potential misrepresentation of Arabic culture (Baker, 2011). For instance, translating the Arabic proverb “الحكمة ضالة”



”المؤمن” (al-hikmadallatal-mu°min) as “wisdom is the lost thing of the believer” would fail to convey the deeper meaning of seeking knowledge and understanding.

## **B.The potential for preservation: navigating the translation landscape**

Despite the potential for erosion, translation can also be a powerful tool for preserving and promoting Arabic linguistic identity. This requires conscious and strategic choices that prioritize the preservation of Arabic language and culture:

### **1.Lexical preservation: embracing Arabic terms**

Translators can actively choose to use existing Arabic terms for new concepts and technologies, even if English loanwords are readily available. This requires a deep understanding of Arabic vocabulary and a willingness to explore creative solutions for expressing new ideas within the existing linguistic framework (Al-Qaraghuli, 2019). For instance, instead of using “software” directly, translators could use “برمجيات” (barmajiyat) or “برامج” (baramij), preserving the Arabic linguistic identity while conveying the meaning effectively.

### **2.Grammatical and syntactic fidelity: maintaining Arabic structure**

Translators can prioritize the preservation of Arabic grammar and syntax, even if it means deviating from literal meaning of the source text. This approach requires a deep understanding of both Arabic and the target language, allowing translators to adapt the text while maintaining the essence of Arabic grammar (El-Solh, 2017). For example, when translating a complex sentence with multiple clauses, translators can prioritize the Arabic grammatical structure, using appropriate conjunctions and sentence order to maintain the clarity and flow of the text.

### **3.cultural sensivity: Bridging the gap**

Translators can play a crucial role in bridging the cultural gap by carefully considering the cultural context of both the source and target languages. This involves researching and understanding the cultural nuances of Arabic expressions and idioms, en-

sure that the translation accurately reflects the intended meaning and context ( Baker, 2011). For instance, when translating a text that includes a reference to a specific Arabic custom or tradition, translators should provide context and explanation to ensure that the meaning is understood by readers unfamiliar with Arabic culture.

Translators of news articles can choose to use Arabic terms for international events, even if they are commonly referred to by English terms in Western media. This can help to promote the use of Arabic language in the context of international news and events, contributing to the preservation of Arabic linguistic identity (Al-Qaraghuli, 2019).

In conclusion, the profound relationship between translation and language evolution cannot be overstated. Throughout history, the dissemination of ideas and narratives through various media channels has played a pivotal role in shaping the linguistic landscape. The advent of globalization and the democratization of information have accelerated this process, facilitating unprecedented levels of cross-cultural interaction and exchange.

## **Practical part**

## **Chapter one**

Case studies of prevalent loanwords and calques in Arabic media

## Introduction

In today's globalized world, the exchange of information transcends linguistic boundaries. Arabic news translation plays a pivotal role in facilitating this cross-cultural communication. However, this process has also given rise to the widespread adoption of loanwords from other languages, particularly English. While Arabic boasts a rich lexical heritage, certain foreign terms have become so deeply ingrained in common usage that they are now understood by the general populace.

In this practical chapter, we will examine a selection of such loanwords that have gained widespread currency through Arabic news translation. For each term, we will explore its etymology, tracing its origins to the source language. Additionally, we will provide the Arabic equivalent, if one exists, and analyze how the loanword has been transliterated or transcribed into Arabic script.

Our analysis will shed light on the linguistic phenomena that have contributed to the dissemination of these borrowed terms, despite the availability of native Arabic alternatives. By delving into real-world examples and examining their usage in context, we aim to offer insights into the dynamic interplay between language, translation, and globalization.

Sample 1:

**Table 1: Online VS أونلاين**

| The English Term | The Arabic Term |
|------------------|-----------------|
| Online           | أونلاين         |

### 1.1.Ethymology of the term

According to the online etymology dictionary ([www.etymonline.com](http://www.etymonline.com)), which is a reliable source compiled by Douglas Harper, a historian specializing in etymology. It draws from author-

itative sources like the Oxford English Dictionary and provides detailed research into word roots and evolution over time.

**The term “online” has the following etymology:**

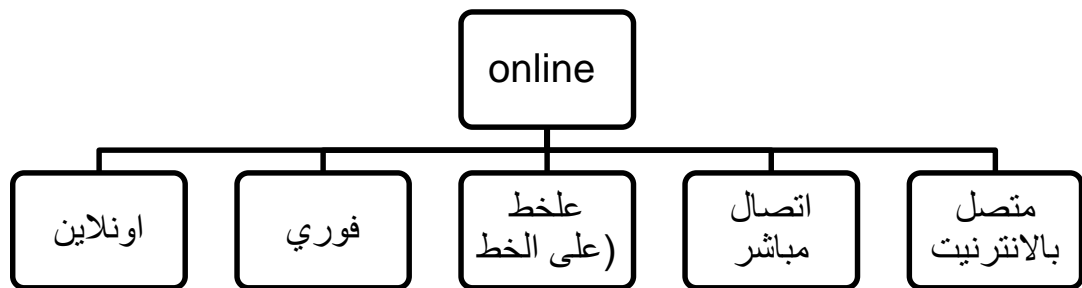
The term “online” is derived from the phrase “on line”, literally meaning “on the line operating” in references to a telegraph, telephone, etc. The online etymology dictionary entry states:

Online (adj.) 'controlled by or connected to a main computer,' 1950, from the noun phrase "on line" (1640s), originally "on a line," referring to the line of a telecommunications circuit. The opposite sense of "off line" was used from 1960s. Related: Online (adv.)."

So the origins trace back to the 1640s use of "on line" to mean "on a telecommunications circuit or line." By 1950, it began being used specifically in reference to computers and networks with the meaning "controlled by or connected to a main computer”.

**1.2.The Arabic equivalence :**

According to “Almaany.com” these are the equivalence that may stand as direct translation to the word “online”



**Figure 01. Online equivalent**

### 1.3. Analysing and commenting

We can see that despite existing Arabic calque translation like "علخط and "اتصال مباشر" and "اونلاين" the widespread use of the borrowed English word "اونلاين" (awnlayn) in Arabic media and news, highlights the significant impact of translation practices on language evolution. The fact that the authoritative Arabic dictionaries have codified « اونلاين » as a valid entry is a telling indicator of how drastically translation norms in mainstream media can influence formal linguistic codification.

Sample 02:

**Table 02: Reportade VS ريبورتاج**

| The English term | The Arabic term |
|------------------|-----------------|
| Reportage        | ريبورتاج        |

### 2.1. The etymology of the term

The term « **Reportage** » has the following etymology:

Reportage (n.) 1888, "body of reports or reported statements," from French reportage "a full report, minutes of proceedings" (15c.), from reporter "to report" (14c.), from re- "again, back" (see re-) + porter "to carry" (from Latin portare, from PIE root <per- (2) "to lead, pass over"). Meaning "newspaper reporting as a profession or literary genre" is from 1960."

So the key points about the etymology of "reportage" from this authoritative source are:

1. It emerged into English in 1888 from the French word "reportage" meaning "a full report, minutes of proceedings."
2. The French "reportage" derived from the verb "reporter" meaning "to report" which came from the prefix "re-" (again, back) and the root "porter" meaning "to carry" (from Latin "portare").
3. The sense of "reportage" meaning newspaper reporting as a profession or literary genre dates to 1960.

4.The ultimate root is the Proto-Indo-European "«per-" meaning "to lead, pass over", suggesting the idea of conveying or transmitting information.

## 2.2.The Arabic equivalence

These are the equivalence that may stand as direct translation to the word “reportage” according to Almaany Dictionary ([www.almaany.com](http://www.almaany.com)):

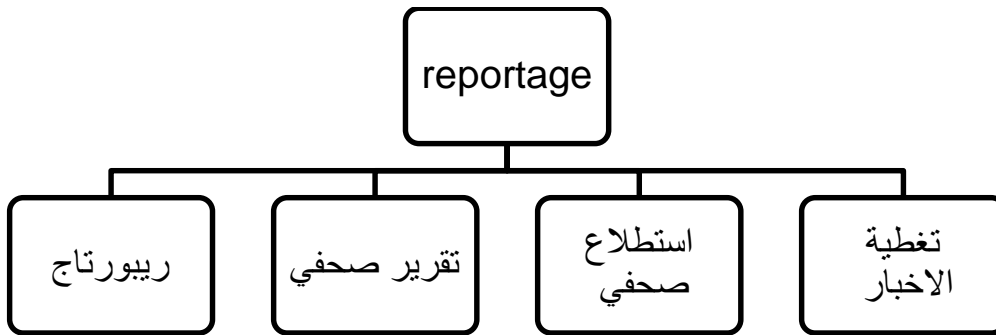


Figure02 : reportage equivalent

## 2.3.Analyzing and commenting

The existence of the borrowed French term "reportage" (ريبورتاج) in Arabic dictionaries is a remarkable testament to the profound influence of translation practices, particularly in the world of news media, on language evolution. Despite the presence of native Arabic equivalents such as "تقرير صحفي" (journalistic report), "استطلاع صحفي" (journalistic survey), and "تغطية إخبارية" (news coverage), the widespread usage and frequency of the loanword "ريبورتاج" indicate a clear preference and prioritization of the borrowed term over the existing Arabic option

The apparent rejection of the native Arabic equivalents in favor of the loanword "ريبورتاج" serves as a compelling illustration of how translation practices can act as a powerful agent of linguistic change. It demonstrates how the pervasive use of a borrowed term in influential domains, such as news reporting and media, can rapidly elevate its status and familiarity, ultimately displacing or diminishing the usage of indigenous alternatives, even those with established roots in the languages.



### Sample 03

Table 03: studio VS استوديو

| The English term | The Arabic term |
|------------------|-----------------|
| Studio           | استوديو         |

#### 3.1. The etymology of the term

The term “studio” has the following etymology: 1819, "work-room of a sculptor or painter," usually one with windows to admit light from the sky, from Italian studio "room for study," from Latin studium (see study (v.)).

Later extended to photographers' rooms. The motion picture sense of "room in which a film is shot" is attested by 1911, and was extended to the offices and outbuildings and eventually to the companies that run them. It was extended to radio broadcasting when that took off in 1922; the television sense is by 1938. Studio apartment attested by 1903, American English.

In essence, a "studio" originally referred to an artist's workroom or study, stemming from the idea of diligent application or pursuit of something. The modern sense of a studio for filmmaking came about in the early 20th century.

#### 3.2. The Arabic equivalence

These are the equivalence that may stand as direct translation to the word “studio” according to Almaany Dictionary ([www.almaany.com](http://www.almaany.com)):

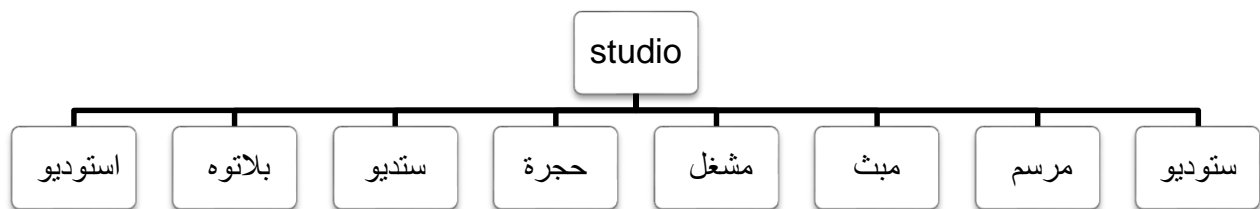


Figure 03. studio equivalent

### 3.3. Analyzing and commenting

The existence of multiple borrowed forms of the term "studio" in Arabic, such as "استوديو", "استديو", "استوديو", and the French loanword "بلاطوه" (plato), highlights the pervasive influence of loanwords entering the Arabic language through news translation and media. The variations in spelling and pronunciation across different Arabic regions underscore the widespread usage and acceptance of these borrowed terms, indicative of the profound impact of translation practices on linguistic evolution.

While Arabic does have native words like "مبث" (broadcasting studio), "مشغل" (workshop), and "مرسم" (artist's studio) that capture specific nuances of the term "studio," their limited usage suggests that they fail to encompass the broad range of contexts in which the English loanword is employed. The only Arabic word that potentially encompasses all the meanings of "studio" is "حجرة" (room), yet its lack of common usage in this context further underscores the dominance of the borrowed term.

This phenomenon serves as a striking example of how loanwords can enter and permeate a language through the influential channels of news translation and media. The widespread adoption of the various forms of "studio" across the Arab world demonstrates the power of translation to introduce and normalize foreign terms, even when native equivalents exist. It highlights the potential for borrowed words to displace or marginalize indigenous lexical resources, shaping language in a manner that reflects the ubiquitous exposure to and influence of translated content.

The prevalence of these loanwords and their varying forms not only underscores the profound impact of translation on linguistic change but also raises thought-provoking questions about the preservation of linguistic authenticity and the potential erosion of native lexical resources in the face of widespread borrowing and adoption of foreign terms driven by the pervasive reach and influence of translated media content

## Sample 04

**Table 04: News VS نيوز**

| The English term | The Arabic term |
|------------------|-----------------|
| News             | نيوز            |

### 4.1.The etymology of the term

The term “news” has the following etymology: News (n.) late 14c., "new things," plural of new (n.) "new thing" (see new (adj.)); after French nouvelles, which was used in Bible translations to render Medieval Latin nova (neuter plural) "news," literally "new things."The English word was construed as singular at least from the 1560s, but it sometimes still was regarded as plural 17c.-19c. The odd and doubtful construction probably accounts for the absurd folk-etymology (attested by 1640 but originally, and in 18c. usually, in jest-books) that claims it to be an abbreviation of north east south west, as though "information from all quarters of the compass."

Meaning "tidings, intelligence of something that has lately taken place" is from early 15c. Meaning "radio or television program presenting current events" is from 1923. Bad news in the extended sense of "unpleasant person or situation" is from 1926. Expression no news, good news can be traced to 1640s. Expression news to me "something I did not know" is from 1889.News-agent "person who deals in newspapers" is from 1817. News-hound "reporter" is by 1908. The newspaper office news desk is by 1840. News-monger "one who employs much time in hearing and telling news" is from 1590s. The News in the Virginia city Newport News is said to derive from the name of one of its founders, William Newce.

Key points:

1.The word "news" originated as the plural of the adjective "new" in English, influenced by the French "nouvelles" meaning "news."

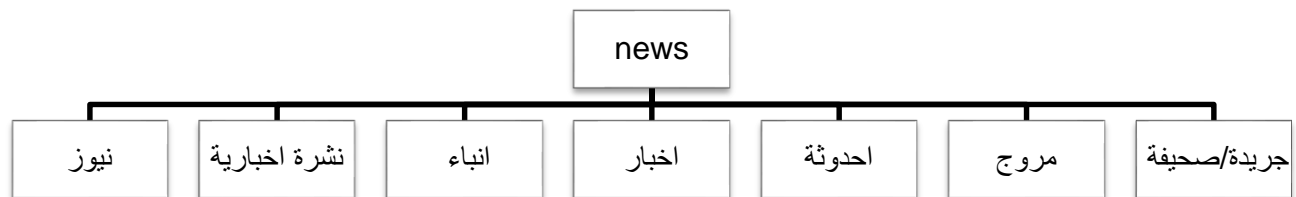
2.French "nouvelles" is the plural of "nouvel" meaning "new," derived from Latin "novellus" meaning "new, recent, young."

3.The singular form "news" arose from a mistaken assumption that the plural "news" was singular.

4.The sense of "news" as "new information" is attested from the late 14th century.

#### 4.2.The Arabic equivalence

These are the equivalence that may stand as direct translation to the word “news” according to Almaany Dictionary ([www.almaany.com](http://www.almaany.com)):



**Figure 04. News equivalent**

#### 4.3.Analyzing and commenting

Despite the existence of the native Arabic word "أخبار," which should theoretically negate the need for borrowing, the prevalence of "نيوز" and its derivatives can be attributed to various factors, including language policies favoring foreignization over domestication, or even negative biases towards indigenous terminology. This phenomenon highlights how translation choices can introduce and disseminate foreign loanwords, even when adequate native equivalents are available.

As these borrowed terms gain traction through repeated use in news media and translation, they gradually supplant the original Arabic term, rendering it less familiar and even perceived as antiquated over time. This process exemplifies how translation can act as a potent agent of linguistic change, facilitating the erosion of native lexical resources and the normalization of foreign loanwords through their ubiquitous presence in influential domains such as news and media.

Sample 05

**Table 05: Podcast VS بودكاست**

| The English term | The Arabic term |
|------------------|-----------------|
| Podcast          | بودكاست         |

### 5.1. The etymology of the term

According to the Online Etymology Dictionary ([www.etymonline.com](http://www.etymonline.com)), the term “podcast” has the following etymology: “episodic series of spoken-word digital audio files that can be downloaded to a personal device and listened to at leisure,” 2004, noun and verb, from pod-, from iPod, brand of portable media player, + second element abstracted from broadcast.

According to the Oxford English, the word “podcast” is a blend of “iPod” and “broadcast”. This was coined by Adam Curry, a former MTV VJ and one of the pioneers of podcasting, in 2004. Curry, along with Dave Winer, developed the concept of podcasting as a way to distribute audio files over the internet.

### 5.2. The Arabic equivalence

These are the equivalence that may stand as direct translation to the word “podcast” according to Almaany Dictionary ([www.almaany.com](http://www.almaany.com)):



**Figure 05. Podcast equivalent**

### 5.3. Analyzing and commenting

The term “podcast” has several equivalents in Arabic, including بودكاست (budkast), نشرة صوتية (nashratsawtiyah), البث الايبودي (al-bath al-aypodi), and حلقة صوتية (halaqatsawtiyah). Notably, بودكاست is a direct borrowing from English and remains the most common used term, other equivalents like "نشرة صوتية" (audio bulletin) and "البث الايبودي" (iPod broadcast) are not the most commonly used terms. Interestingly, "حلقة صوتية" (audio episode) represents a more authentic Arabic equivalent, despite the concept's relative novelty. This suggests a dynamic interplay between foreignization and domestication strategies. While "بودكاست" enjoys widespread popularity, news outlets and channels favoring domestication often opt for "حلقة صوتية" indicating a preference for native expressions. This trend highlights how translation practices and cultural policies can influence the adoption and popularity of foreign terms, ultimately shaping the linguistic landscape of Arabic.

Sample 06

**Table 06: Photographer VS المصور الفوتوغرافي**

| The English term | The Arabic term    |
|------------------|--------------------|
| Photographer     | المصور الفوتوغرافي |

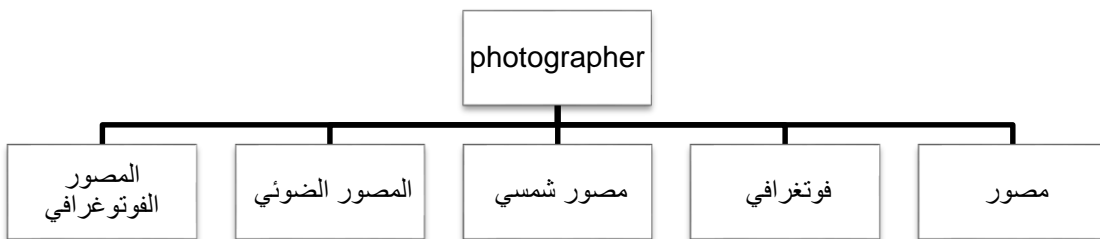
## 6.1. The etymology of the term

According to the Online Etymology Dictionary ([www.etymonline.com](http://www.etymonline.com)), the term “photographer” has the following etymology: "one who makes pictures by means of photography," 1843, agent noun from photograph (v.). Photographer also is attested from 1843.

Photograph (n.) a picture obtained by any process of photography," 1839, coined by English polymath and photography pioneer Sir John Herschel (son of the astronomer) from photo-"light" + -graph "something written." It won out over other suggestions, such as photogene and heliograph. Photogram (1859), based on telegram, did not catch on. Neo-Anglo-Saxonists prefer sunprint; and sun-picture (1846) was an early Englishing of the word. The verb is first found (along with photography and photographic) in a paper Herschel read before the Royal Society on March 14, 1839. Related: Photographed; photographing.

## 6.2. The Arabic equivalence

These are the equivalence that may stand as direct translation to the word “photographer” according to Almaany Dictionary ([www.almaany.com](http://www.almaany.com)):



**Figure 06. Photographer equivalent**

### 6.3. Analyzing and commenting

The Arabic equivalents for the term "photographer" showcase the intricate interplay between linguistic evolution and the influence of translation. The terms "المصور الفوتوغرافي" and "فوتوغرافي" are directly borrowed from the English language, reflecting the global spread and adoption of photographic technology and the associated terminology.

In contrast, the equivalents "المصور الضوئي" and "مصور شمسي" demonstrate a more nuanced approach, where the Arabic speakers have sought to capture the essential meaning of the word "photographer" by drawing upon the roots of the original Greek terminology. These terms, which literally translate to "light-based photographer" and "sun-based photographer," respectively, display a closer connection to the etymological origins of the word.

Interestingly, the term "مصور" is a pure Arabic equivalent, but its broader usage in the context of various visual arts, such as painting, can create a potential disconnect in fully conveying the specific meaning of "photographer." This nuance highlights the importance of choosing the most precise and contextually appropriate terminology to ensure clear and effective communication.

The predominance of the terms "المصور الفوتوغرافي" and "فوتوغرافي" in modern Arabic usage, as evidenced by their inclusion in authoritative sources like the AlMaany dictionary, underscores the significant role of translation in the dissemination and adoption of technical and specialized vocabulary.

#### Sample 07

Table 07: Tweeter VS تويتر

| The English term | The Arabic term |
|------------------|-----------------|
| Tweeter          | تويتر           |



## **7.1.The etymology of the term**

According to the Oxford English Dictionary (OED) and other sources, the etymology of the word "tweeter" is as follows:

Oxford English Dictionary (OED): The word "tweeter" originated as a derivative of the word "tweet," which was first used in 1851 to describe the short, high-pitched sound made by birds. The word "tweeter" was then coined in the 1920s, specifically referring to a small loud-speaker designed to reproduce high-frequency sounds, such as those made by birds.

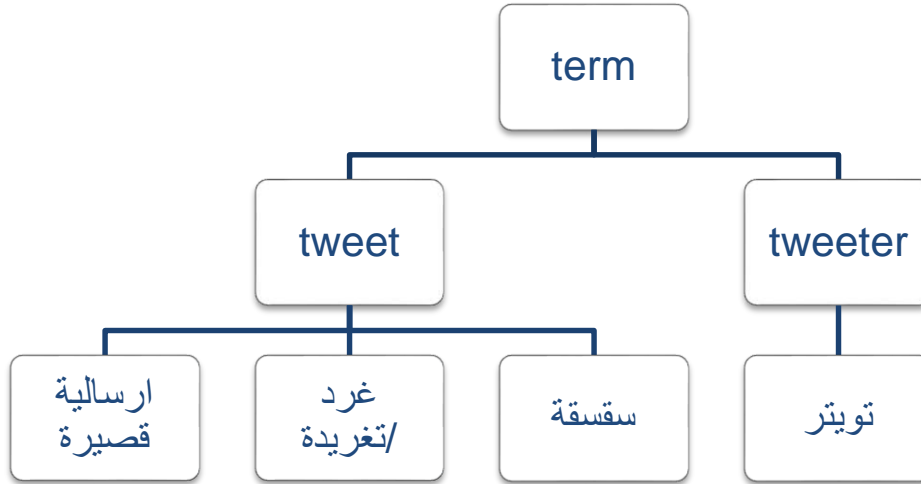
The OED traces the origin of the word "tweet" to the Middle English word "twiten," which meant "to make a sharp, clear sound." This, in turn, is derived from the Proto-Germanic root "«*twitana*," meaning "to cut, split."

The Merriam-Webster Dictionary corroborates the OED's etymology, stating that the word "tweeter" is derived from the verb "tweet," which means "to make a short, high-pitched sound like a small bird."

The Online Etymology Dictionary: The Online Etymology Dictionary also provides a similar account, tracing the word "tweeter" back to the 1920s as a reference to a small loud-speaker designed to reproduce high-frequency sounds, derived from the word "tweet" describing the sound made by birds.

## **7.2.The Arabic equivalence**

According to [almany.com](http://almany.com) the English-Arabic dictionary the equivalence of the term "tweeter" is the following:



**Figure 07. Tweet /tweeter equivalent**

### 7.3. Analyzing and commenting

The analysis of the Arabic translations for the terms "tweeter" and "tweet" provides insights into the nuances of linguistic adaptation and the role of various factors in the translation process.

The term "tweeter," which refers to the application or platform for posting short messages, has been directly borrowed into Arabic as "تويتر." This direct borrowing reflects the lack of a clear Arabic equivalent that could adequately convey the same conceptual meaning. The Arabic language, in this case, has readily adopted the English term, likely due to the widespread global recognition and use of the "Twitter" platform. This is a common phenomenon observed with the translation of proper nouns or brand names, where the original terminology is often maintained for ease of recognition and consistency.

Interestingly, the Chinese application "TikTok" provides a contrasting example. In China, the platform is known by a different name as "Douyin" (Chinese: 抖音; literally "shaking sound"), reflecting the strong attachment of the Chinese language to its own linguistic traditions. This highlights the role of cultural and linguistic preferences in the translation and adoption of technology-related terminology.

On the other hand, the Arabic equivalents for the noun "tweet," such as "ارسالية قصيرة," "غرد / تغريدة," and "رسالة قصيرة," demonstrate a more nuanced approach to translation. These terms not

only capture the meaning of a short message or post but also draw upon the inherent characteristics of the Arabic language, such as the word "تغريدة," which directly evokes the bird-like sound that inspired the original English term. This diversity of Arabic translations underscores the flexibility and richness of the language, as well as the efforts of translators and language professionals to find the most appropriate equivalents.

The contrast between the borrowing of the term "tweeter" and the more contextualized translation of "tweet" highlights the role of various factors, including technological adoption, cultural preferences, and the capabilities of the target language, in shaping the translation process. This example illustrates the dynamic interplay between linguistic traditions and the evolving landscape of technology and communication.

Sample 08

**Table 08: Scoop VS سكوپ**

| The English term | The Arabic term |
|------------------|-----------------|
| Scoop            | سكوپ            |

### 8.1. The etymology of the term

The etymology of the term « scoop » from various sources:

Oxford English Dictionary (OED): The word "scoop" is derived from the Middle Dutch/Middle Low German word "schope" or "schoppe", meaning a hollow vessel or utensil for dipping or bailing out liquids. This word is further derived from the Proto-Germanic "skuppō". The verb form "to scoop" emerged in the late 16th century, meaning "to take up or out with a scoop or similar implement".

Merriam-Webster's Dictionary: Merriam-Webster traces the origin of "scoop" to the Middle Dutch "schoepe" or Middle Low German "schöppe", meaning a hollow utensil for dipping or bailing out liquids. It confirms the Proto-Germanic root "skuppō".

Online Etymology Dictionary: According to the Online Etymology Dictionary, the word "scoop" comes from the Middle Dutch "schoepe" or Middle Low German "schöppe", meaning a hollowed-out utensil for dipping or bailing liquids. It also mentions that the word is related to the Old Norse "skoppa", meaning a utensil for dipping or bailing.

American Heritage Dictionary of the English Language (5th edition): The American Heritage Dictionary also traces the word "scoop" back to the Middle Dutch "schoepe" and Middle Low German "schöppe", meaning a utensil for dipping or bailing out liquids.

### 8.2.The Arabic equivalence

According to almaany.com the English-Arabic dictionary the equivalence of the term "scoop" is the following:

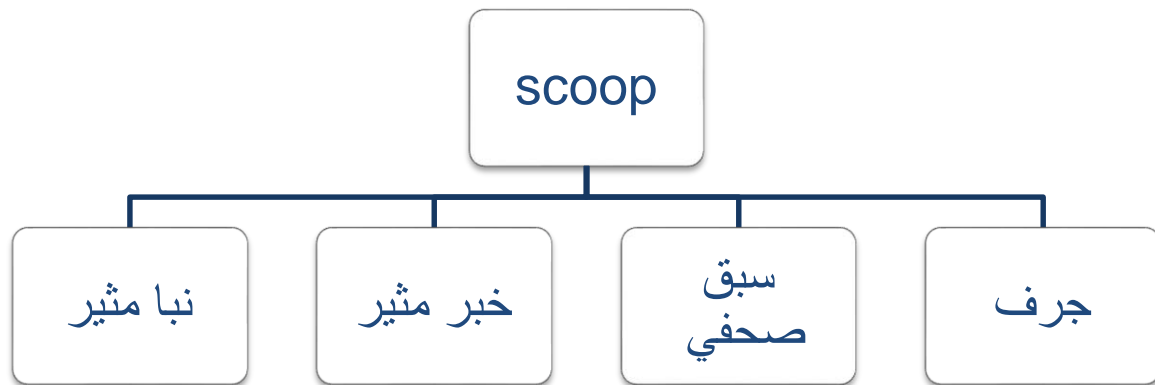


Figure 08. Scoop equivalent

### 8.3.Analyzing and comenting

The Arabic equivalents of the word "scoop" present a compelling linguistic phenomenon, shedding light on the interplay between language evolution, translation practices, and the influential role of media. While the Arabic language offers pure equivalents such as "نبا مثير", "خبر مثير", and "سبق صحفي", the widespread usage of the borrowed term "سكوب" in journalism and media highlights the dynamic nature of linguistic adaptation.

Despite its absence from formal Arabic dictionaries, the pervasiveness of "سكوب" raises thought-provoking questions about the extent to which prescribed linguistic norms can accurately capture the ever-evolving nature of language. The prevalence of this borrowed term over its native counterparts suggests that translation practices, driven by the need for efficient communication across linguistic boundaries, can supersede traditional lexical authorities

This phenomenon raises thought-provoking questions about the extent to which dictionary definitions and prescribed linguistic norms can accurately capture the ever-evolving nature of language. The prevalence of "سكوب" over its pure Arabic counterparts suggests that the translation and dissemination of news and media content can supersede traditional lexical authorities, leading to the adoption and eventual integration of borrowed terms into the linguistic landscape.

Moreover, this observation underscores the significant influence of media and news outlets in rendering and popularizing specific terminologies. The translation decisions made by media professionals, driven by the need for concise and widely recognizable language, can shape linguistic tendencies and contribute to the proliferation of borrowed words, even when native equivalents exist.

Sample 09

**Table 09: Interview VS انترفيو**

| The English term | The Arabic term |
|------------------|-----------------|
| Interview        | انترفيو         |

### 9.1. The etymology of the term

The etymology of the word "interview" is the following:

Oxford English Dictionary (OED): The OED traces the origin of "interview" to the Middle French word "entreveue," meaning a "meeting between parties." This word is derived from the Old French "entrever," meaning "to have a glimpse of each other."

Online Etymology Dictionary: The Online Etymology Dictionary states that "interview" is 1510s, "face-to-face meeting, formal conference," from French entrevue, verbal noun from s'entrevoir "to see each other, visit each other briefly, have a glimpse of," from entre- "between" (see inter-) + Old French voir "to see" (from Latin videre, from PIE root «weid- "to see"). Modern French interview is from English. Journalistic sense "conversation with someone to obtain statements for publication" is from 1869 in American English.

The 'interview,' as at present managed, is generally the joint product of some humbug of a hack politician and another humbug of a newspaper reporter. [The Nation, Jan. 28, 1869] Meaning "personal meeting to discuss hiring or employment" is by 1921; earlier it was used in military recruiting (1918).

Interview(v.)in early use also enterview, enterveu, 1540s, "to have a personal meeting," from interview (n.). Meaning "have an interview with" (usually with intent to publish what is said" is from 1869. Related: Interviewed; interviewing.

## 9.2.The Arabic equivalence



Figure 09. Interview equivalent

## 9.3.Analysis and commenting

The term "interview" presents an intriguing case study in the world of linguistic adaptation and the impact of translation practices on language. While the Arabic language offers a plethora of pure equivalents such as "مقابلة شخص", "حديث صحفي", "استخبار شفهي", "مواجهة", "استنبار", "يجري مقابلة" and "استجواب", the widespread usage of the borrowed term "انترفيو" highlights the dynamic interplay between translation, globalization, and linguistic evolution.

The existence of multiple Arabic equivalents for "interview" reflects the nuances of meaning and contextual variations associated with the term. However, the predominance of the borrowed word "انترفيو," both in written and spoken forms, despite its absence from formal Arabic dictionaries, underscores the significant influence of translation practices and the globalization of English-language media

This phenomenon can be attributed to several factors. Firstly, the impact of translation decisions made by media professionals and language experts plays a crucial role. When faced with multiple options, the choice of a concise and widely recognizable term like "انترفيو" may be preferred over native equivalents that carry subtle connotations or contextual limitations. For instance, words like "مواجهة" (implying confrontation) or "استجواب" (associated with interrogation) may not accurately capture the nuanced meaning of an interview in various contexts.

Secondly, the dominance of English-language media and the globalization of information have facilitated the spread and adoption of borrowed terms such as "انترفيو." As cultural and linguistic boundaries become increasingly blurred, the integration of borrowed words into the linguistic landscape becomes more prevalent, reflecting the interconnectedness of our world.

Furthermore, this phenomenon highlights the potential limitations of lexicographic resources in accurately reflecting the evolving nature of language. While formal dictionaries may not yet incorporate the term "انترفيو," its widespread usage in media and everyday communication suggests a shift in linguistic norms, driven by the influence of translation practices and the ever-changing global linguistic landscape.

Sample 10

**Table 10: Video VS فيديو**

| The English term | The Arabic term |
|------------------|-----------------|
| Video            | فيديو           |

### 10.1. The etymology of the term

The word "video" comes from the Latin word "videre," which means "to see." This is the etymology of the word "video" from different sources:

Oxford English Dictionary (OED): The OED traces the origin of "video" to the Latin verb "vidēre" (to see). It was first used as an adjective in English in the early 20th century, meaning "relating to the transmission or reception of visual images."

Merriam-Webster: According to Merriam-Webster, the word "video" comes from the Latin "vidēre" meaning "to see." It was first used as an adjective in the 1930s, meaning "relating to the transmission or reception of visual images by electronic means."

"Online Etymology Dictionary: The Online Etymology Dictionary states that the word "video" is directly from the Latin "videre" (to see). It was first used in English in the 1930s, originally as an adjective meaning "pertaining to the transmission or reception of visual images by electronic means."

Etymonline: Etymonline also traces the origin of "video" to the Latin "videre" meaning "to see." It was used as an adjective from 1935, meaning "relating to the transmission or reception of visual images by electronic means."

### 10.2. The Arabic equivalence

These are the Arabic equivalents of the term "video" according to Almaany.com

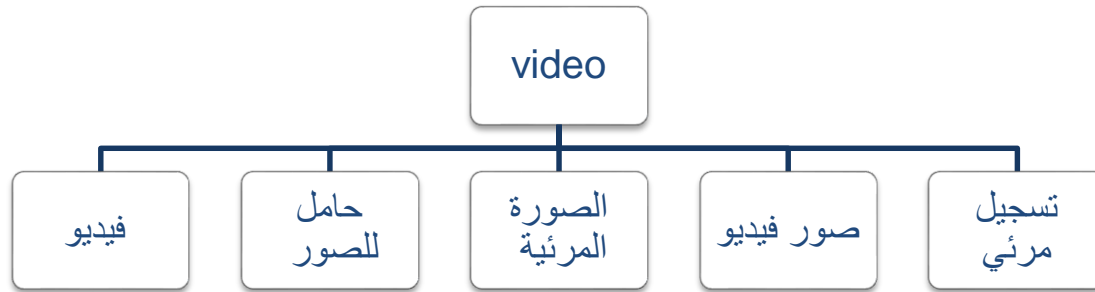


Figure 10. video equivalent

### 10.3. Analysis and commenting

The term "video" has several equivalents in the Arabic dictionary, such as "فيديو", "حامل", "صور فيديو", "تسجيل مرئي", "للصور", "الصورة المرئية", and "صور فيديو". Although the word and concept of "video" did not originate in the Arabic language, the existence of these pure Arabic equivalents like "حامل", "صور", "تسجيل مرئي", and "للصور" demonstrates an attempt to explain and capture the essence of the term through translation. While these translations may not fully encompass the nuances of the word



"video," they provide a comprehensible approximation, allowing Arabic speakers to grasp the concept.

Interestingly, despite the availability of these Arabic explanatory equivalents, the term "فيديو" (a borrowed term from the English "video") has gained widespread popularity, particularly in media and news contexts. This prevalence of the borrowed term "فيديو" in the Arabic dictionary as an accepted equivalent highlights the powerful influence of translation on the evolution of the Arabic language. It underscores how linguistic borrowing and adaptation can shape the linguistic landscape, facilitating the assimilation of foreign concepts and terms into the Arabic lexicon.

The incorporation of the borrowed term "فيديو" into the Arabic dictionary is a testament to the language's adaptability and responsiveness to the ever-changing global linguistic environment. It exemplifies how languages can transcend boundaries and embrace foreign elements to enrich their expressive capabilities, thereby fostering cross-cultural communication and understanding.

Sample 11

**Table 11: Parliament VS برلمان**

| The English term | The Arabic term |
|------------------|-----------------|
| Parliament       | برلمان          |

### 11.1. The etymology of the term

The term "parliament" has the following etymology:

Online Etymology Dictionary: The word "parliament" comes from the Anglo-French "parlement," which itself comes from the Old French "parler" meaning "to speak." This is derived from the Vulgar Latin "parabolare," which in turn comes from the Late Latin "parabola" meaning "speech."

Oxford English Dictionary (OED): The OED traces the origin of "parliament" to the Anglo-Norman "parlement" and the Old French "parler" (to speak). It ultimately derives from the Late Latin "parabola" (speech, parable) and the Greek "parabolē" (a throwing beside, parable).

Merriam-Webster Dictionary: According to Merriam-Webster, "parliament" comes from the Anglo-French "parlement," from the Old French "parler" (to speak), from the Vulgar Latin "parabolare," from the Late Latin "parabola" (speech, parable).

Etymonline: Etymonline states that "parliament" comes from the Anglo-French "parlement," Old French "parlement" (12c.), from "parler" (to speak), from the Latin "parabolare" (to discourse), from "parabola" (speech, parable).

Cambridge Dictionary: The Cambridge Dictionary traces "parliament" to the Anglo-Norman French "parlement," from the Old French "parler" (to speak), which comes from the Vulgar Latin "parabolare," from the Late Latin "parabola" (parable, speech).

### 11.2.The Arabic equivalence

According to Almaany.com dictionary the term "parliament" has the following equivalents:

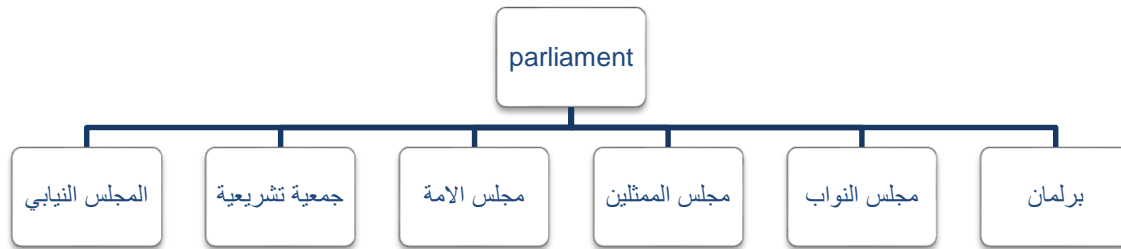


Figure 11. Parliament equivalent

### 11.3.Analysis and commenting

The term "Parliament" has several pure Arabic equivalents, such as "مجلس الممثلين", "مجلس" and "المجلس النيابي", "جمعية تشريعية", "مجلس النواب", "مجلس الأمة", "مجلس الامة", "مجلس الممثلين", "مجلس النواب", and "برلمان", which aim to capture the essence of the concept. However, despite the availability of these Arabic alternatives, the borrowed term "برلمان" (from the English "Parliament") has emerged as the most widely used and prevalent

translation. This prevalence is further solidified by the incorporation of "برلمان" into official Arabic dictionaries as an accepted equivalent term.

The widespread acceptance and usage of the borrowed term "برلمان" highlight the profound impact of translation on the Arabic language's evolution. It exemplifies how linguistic borrowing can introduce new terms and concepts into a language, leading to a proliferation of options and potential synonyms for a single notion. This phenomenon can inadvertently contribute to linguistic ambiguity and chaos, as multiple terms compete to convey the same meaning.

However, the incorporation of "برلمان" into authoritative Arabic dictionaries suggests that the linguistic community has embraced this foreign term as a standardized and recognized equivalent, potentially mitigating confusion and promoting consistency in its usage. Nevertheless, the coexistence of multiple Arabic equivalents and the prevalence of the borrowed term "برلمان" underscore the dynamic nature of language and its ability to adapt and assimilate foreign elements to meet evolving communicative needs.

This linguistic phenomenon raises intriguing questions about the balance between preserving linguistic purity and embracing external influences to enhance expressive capabilities. It prompts a critical examination of the roles played by translation, borrowing, and standardization in shaping the linguistic landscape and fostering effective communication within and across cultural boundaries.

Sample 12

**Table 12: Photoshop VS فوتوشوب**

| The English term | The Arabic term |
|------------------|-----------------|
| Photoshop        | فوتوشوب         |

### 12.1.The etymology of the term

The term “photoshop” has the following etymology:

Online Etymology Dictionary: The word "Photoshop" is a proprietary name for a popular image editing software developed by Adobe Systems. It is a blend of the words "photo" (from the Greek "phōtos" meaning "light") and "shop" (from the Old English "sceppen" meaning "to form, create").

Merriam-Webster: According to Merriam-Webster, "Photoshop" is a trademarked name for a software program used for editing and manipulating digital images. It is a combination of the words "photo" (from the Greek "phōtos" meaning "light") and "shop" (from the Old English "sceppan" meaning "to shape").

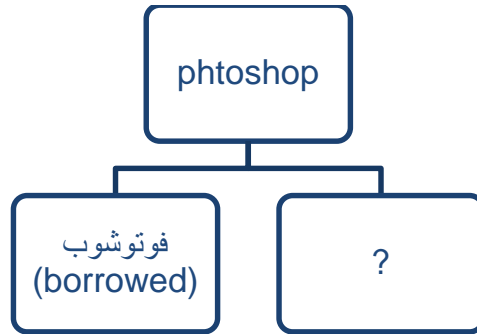
Oxford English Dictionary (OED): The OED states that "Photoshop" is a proprietary name for a software program used for editing and retouching digital images. It is a blend of "photo" (from the Greek "phōtos" meaning "light") and "shop" (from the Old English "sceppen" meaning "to create").

Cambridge Dictionary: Cambridge Dictionary defines "Photoshop" as a brand name for a computer program used for editing and manipulating digital images. It is a combination of "photo" (from the Greek "phōtos" meaning "light") and "shop" (from the Old English "scyppan" meaning "to shape").

Collins Dictionary: According to Collins Dictionary, "Photoshop" is a proprietary name for a computer program used for editing and manipulating digital images. It is a blend of "photo" (from the Greek "phōtos" meaning "light") and "shop" (from the Old English "sceppen" meaning "to form, create").

## **12.2.The Arabic equivalence**

According to Almaany.com dictionary the equivalence of the term “photoshop” is the following:



**Figure 12. Photoshop equivalent**

### 12.3. Analyzing and commenting

The Arabic equivalent for the term "Photoshop" is "فوتوشوب," which is a direct borrowing from the English language. This borrowed term has been incorporated into Arabic dictionaries, and there are no other widely accepted Arabic equivalents for this concept. This case presents an interesting opportunity to explore the challenges and possibilities of translation.

One potential approach to translating the term "Photoshop" into Arabic could be to use an explanatory phrase that captures the essence of the software's functionality. For example, "برنامج معالجة الصور الرقمية" (digital image processing program) or "برنامج تحرير وتعديل الصور" (image editing and manipulation program). While these translations may not be as concise as the borrowed term, they convey the concept in pure Arabic and could facilitate better understanding for those unfamiliar with the original term.

It is worth noting that the challenge of finding suitable equivalents for certain terms is not unique to the Arabic language. Other languages, such as French and Spanish, also use the borrowed term "Photoshop" or slight variations of it, like "Photoshop" and "Photoshop," respectively. This suggests that the concept behind this software has become so ingrained in the global lexicon that many languages have resorted to borrowing the term rather than coining their own equivalents.

However, there are exceptions where some languages have developed their own pure equivalents. For instance, in German, the term "Bildbearbeitungsprogramm" (literally "image processing program") is commonly used to refer to the concept of Photoshop or similar image editing software (Source: Duden German Dictionary).

The difficulties encountered in finding suitable equivalents for terms like "Photoshop" highlight the challenges that translation can pose for languages. It is a testament to the dynamic nature of language and the need for adaptation to accommodate new concepts and technologies. While borrowing terms is a common solution, it also presents an opportunity for languages to evaluate and find creative ways to express these concepts in their own linguistic frameworks.

Unfortunately, in the case of the Arabic term "فوتوشوب," there is currently no widely accepted pure Arabic equivalent, leaving the borrowed term as the dominant option. This situation underscores the need for continuous evaluation and effort in the field of translation to ensure that languages can effectively convey evolving concepts and ideas while preserving their cultural and linguistic integrity.

Sample 13

**Table 13: Mode VS موضة**

| The English term | The Arabic term |
|------------------|-----------------|
| mode             | موضة            |

### 13.1. The etymology of the term

The term "mode" has the following etymology according to these sources:

Oxford English Dictionary (OED): The OED traces "mode" back to the Latin "modus" meaning "measure, manner, melody, mode." It entered English in the late 14th century from Old French "mode."

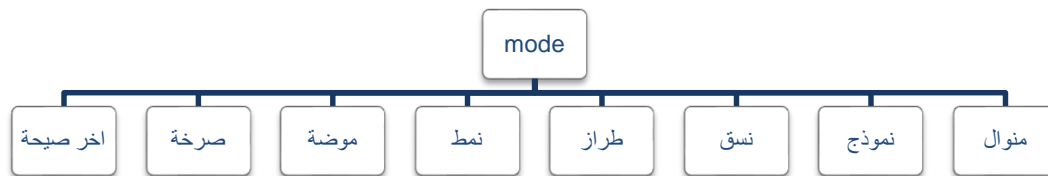
Etymonline (Online Etymology Dictionary): "Mode (n.) late 14c., "kind, species, manner, fashion," from Old French mode "measure, quantity, way, manner" (13c.) and directly from Latin modus "measure, boundary, manner, way, mode."

Douglas Harper's Online Etymology Dictionary: "Mode (n.) late 14c., "kind, species, manner, fashion," from Old French mode "measure, quantity, way, manner" (13c.) and directly from Latin modus "measure, boundary, manner, way, mode."

Merriam-Webster's Etymological Dictionary: "Mode traces to the Latin modus, meaning 'measure, boundary, manner, or way.'"

### 13.2.The Arabic equivalence

According to Almaany.com the term “mode” has the following equivalents:



**Figure 13. Mode equivalent**

### 13.3Analyzing and commenting

The widespread use of the borrowed term "موضة" (mawdah) in Arabic, despite the existence of native Arabic equivalents such as "آخر صيحة", "نمذجة", "نسق", and "آخر طراز", highlights the significant impact of media and news translation on the evolution of the Arabic language.

This phenomenon can be attributed to various factors, primarily the translators' choices and the strategies employed in the translation process. Translators often face the challenge of striking a balance between preserving the nuances and cultural specificity of the source language while ensuring comprehensibility and naturalness in the target language.

In the case of "موضة", the widespread use of this loanword can be seen as a result of translators' decisions to prioritize immediate comprehension and familiarity over the use of more nuanced Arabic equivalents. The term "موضة" has become deeply entrenched in the Arabic lexicon, particularly in the context of fashion, trends, and popular culture, due to its frequent occurrence in translated media content, news articles, and other forms of media.

Moreover, the translators' strategies play a crucial role in this process. The decision to adopt a borrowing or a loanword like "موضة" can be motivated by various factors, such as the lack of a concise and widely recognized Arabic equivalent, the perceived prestige or modernity associated with the borrowed term, or the desire to maintain a sense of authenticity and global connectedness.

However, it is important to note that the existence of nuanced Arabic equivalents, such as "آخر صيحة", "تمنجة", "انسق" and "آخر طراز", offers opportunities for preserving the richness and depth of the Arabic language. These terms carry specific connotations and nuances that may be lost or diluted through the indiscriminate use of the borrowed term "موضة".

Consequently, the impact of media and news translation on the evolution of the Arabic language calls for a thoughtful and balanced approach. Translators should carefully consider the context, register, and intended audience when selecting appropriate terms. While the use of loanwords like "موضة" may be justified in certain contexts, it is essential to recognize and promote the use of native Arabic equivalents whenever possible, particularly in formal or academic settings, to maintain the linguistic integrity and diversity of the Arabic language.

Ultimately, the interplay between media and news translation, translators' choices, and the Arabic language's evolution highlights the dynamic nature of language and the need for responsible and informed decision-making in the translation process.

Sample 14

**Table 14: Trend VS تريند**

| The English term | The Arabic term |
|------------------|-----------------|
| Trend            | تريند           |

#### 14.1. The etymology of the term

According to Online Etymology Dictionary the term “trend” has the following etymology:



Trend (v.) 1590s, "to run or bend in a certain direction" (of rivers, coasts, etc.), from Middle English *trenden* "to roll about, turn, revolve," from Old English *trendan* "turn round, revolve, roll," from Proto-Germanic *\*trandijan* (source also of Old English *trinde* "round lump, ball," Old Frisian *trind*, Middle Low German *trint* "round," Middle Low German *trent* "ring, boundary," Dutch *trent* "circumference," Danish *trind* "round"); origin and connections outside Germanic uncertain. Sense of "have a general tendency" (used of events, opinions, etc.) is first recorded 1863, from the nautical sense.

Trend (n.) the way something bends" (coastline, mountain range, etc.), 1777, earlier "round bend of a stream" (1620s), from trend (v.); sense of "general course or direction" is from 1884. Sense of "a prevailing new tendency in popular fashion or culture" is from c. 1950.

In other words, the word "trend" originated from the Middle English verb "trenden," meaning "to turn, roll, or revolve," which itself comes from the Old English verb "trendan" with the same meaning. The sense of "trend" as a general course or direction emerged later from the idea of something turning or revolving in a particular direction.

#### 14.2. The Arabic equivalence

According to Almaany.com the term "trend" has the following Arabic equivalence:



**Figure 14. Trend equivalent**

### 14.3. Analysis and commenting

The term "trend" has several Arabic equivalents, such as "منحنى", "مسار", "مجرى", "مذهب", "الدارج", "تيار", "نزعة", "ميل", "اتجاه/توجه" and "الدارج". These equivalents, which are not exhaustive, demonstrate the rich vocabulary of the Arabic language and its ability to accurately convey the nuances and shades of meaning associated with the concept of a "trend." Despite the availability of these pure Arabic terms, the use of the borrowed word "تريند" (trend) from English is becoming increasingly prevalent.

The growing popularity of the loanword "تريند" cannot be solely attributed to a lack of suitable Arabic equivalents. Instead, it appears to be a manifestation of the profound influence of translation practices and the tendency to adopt foreignization strategies. In this case, the choice to borrow the term directly from the source language, rather than opting for an existing Arabic equivalent, may be driven by a desire to align with globally recognized terminology or to adhere to established conventions within specific domains.

It is noteworthy that the Arabic language, with its rich lexical heritage, often possesses the capacity to offer multiple equivalents that accurately capture the essence and nuances of a given concept. However, the influence of translation and the preference for foreignization strategies can sometimes overshadow this linguistic richness, leading to the adoption of borrowed terms, even when adequate indigenous alternatives exist.

This phenomenon raises questions about the underlying motivations and implications of such linguistic choices. While the adoption of loanwords can facilitate global communication and ensure consistency with widely recognized terminology, it also carries the risk of undermining the expressive power and cultural authenticity of the Arabic language. It prompts a critical examination of the balance between preserving linguistic integrity and embracing foreign influences to meet evolving communication needs.

Ultimately, this linguistic challenge calls for a thoughtful and deliberate approach, where translation practices and linguistic choices are guided by a deep appreciation for the Arabic language's inherent richness, while also acknowledging the realities of globalization and cross-cultural exchange. By fostering a constructive dialogue among language scholars, translators, and policymakers, it may be possible to develop a nuanced understanding of when and how to

embrace loanwords or leverage existing Arabic equivalents, thereby preserving the language's vitality and ensuring its continued relevance in an increasingly interconnected world.

Sample 15

**Table 15: Remix VS ريمكس**

| The English term | The Arabic term |
|------------------|-----------------|
| Remix            | ريمكس           |

### 15.1.The etymology of the term

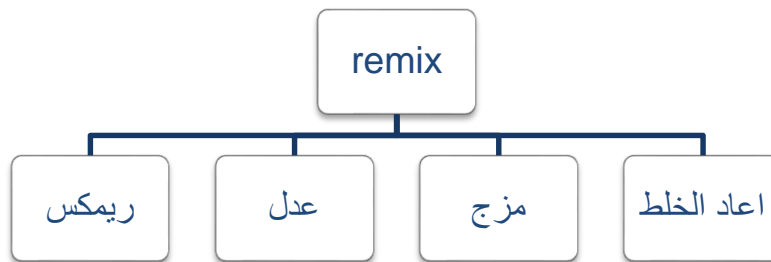
The etymology of the term “remix” is the following:

According to Oxford English Dictionary (OED): "Remix" is a compound of the prefix "re-" meaning "again" and the verb "mix." Defined as "a different or alternative version of a recorded song, made by remixing the original tracks or elements."

According to Cambridge Dictionary: "Remix" combines the prefix "re-" meaning "again" and the verb "mix." It means "a new or different version of a recorded song, made by changing the original arrangement of sounds or adding new elements."

### 15.2.The Arabic equivalence

According to Almaany.com the term remix has the following Arabic equivalents:



**Figure 15. Remix equivalent**

### 15.3. Analysis and commenting

The term "remix" in English poses a linguistic challenge for the Arabic language, as there is no widely accepted pure Arabic equivalent that fully captures its nuanced meaning. While terms like "أعاد الخلط" (re-mixed) or "مزج" (blended/mixed) may attempt to convey the essence of the concept, they fall short of encompassing the intricate process and artistic expression involved in remixing a recorded work.

Consequently, the borrowed term "ريمكس" (remix) has gained widespread acceptance and has been incorporated into official Arabic dictionaries, reflecting its prevalence and integration into the linguistic landscape. The direct borrowing of this English term, despite its distinctly foreign sound and orthography, underscores the influence of translation practices and the globalizing forces that shape language evolution.

This phenomenon highlights the complex interplay between preserving linguistic purity and accommodating the need for effective communication in an increasingly interconnected world. While the adoption of loanwords like "ريمكس" may be seen as a concession to linguistic hegemony, it also represents a pragmatic adaptation to the realities of cross-cultural exchange and the rapid dissemination of new concepts and technologies.

Moreover, the widespread use of the borrowed term "ريمكس" raises intriguing questions about the role of translation in shaping linguistic norms and the potential for fostering linguistic diversity. By embracing loanwords, languages may inadvertently contribute to the homogenization of their lexicons, but they also open the door to creative linguistic hybridization and the emergence of new expressive possibilities.

Ultimately, the integration of "ريمكس" into the Arabic lexicon serves as a poignant reminder of the dynamic nature of language and its ability to evolve and adapt to changing communicative needs. It prompts a critical examination of the balancing act between preserving linguistic integrity and embracing external influences, as well as the broader sociocultural implications of linguistic choices in an era of globalization.

## Sample 16

**table 16: Trailer VS تریلر**

| The English term | The Arabic term |
|------------------|-----------------|
| Trailer          | تریلر           |

### 16.1.The etymology of the term

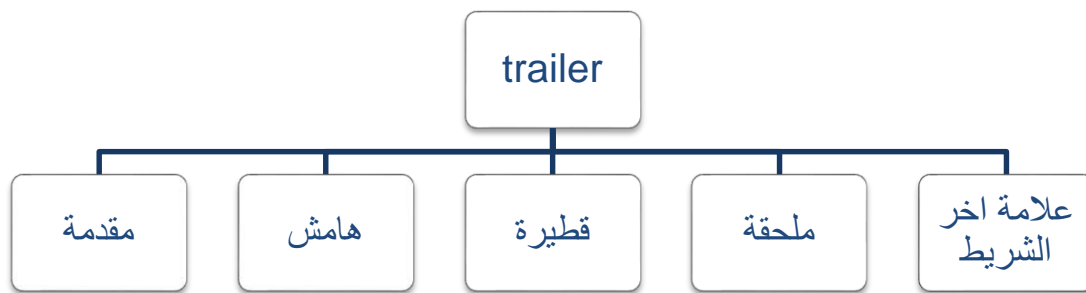
According to Online Etymology Dictionary the term “trailer” has the following etymology:

Trailer (n.) 1580s, "hound or huntsman that follows a trail," agent noun from trail (v.). From 1610s as "something that trails." By 1890 as "vehicle pulled by another;" originally a small carriage drawn along by a bicycle. The meaning "advertisement run alongside a motion picture" is attested by 1916; trailer as "length of blank film at the end of a reel" is by 1913. Trailer park "mobile home community" recorded by 1936. Derogatory trailer trash is in use by 1986.

Trail(v.)c. 1300, "to hang down loosely and flow behind" (of a gown, sleeve, etc.), from Old French trailler "to tow; pick up the scent of a quarry," ultimately from Vulgar Latin «tragulare "to drag," from Latin tragula "dragnet, javelin thrown by a strap," probably related to trahere "to pull" (see tract (n.1)). Transitive sense of "to tow or pull along the ground" is from c. 1400. The meaning "follow the trail of" (an animal, etc.) is first recorded late 14c. Meaning "to lag behind" is from 1957. Related: Trailed; trailing.

### 16.2.The Arabic equivalence

According to tAlmaany.com the term “trailer” has the following equivalents



## Figure 16.Trailer equivalent

### 16.3.Analysis and commenting

The term "trailer" in Arabic presents a fascinating case where multiple equivalents exist, each offering a distinct nuance or perspective on the concept. Words like "مقدمة" (introduction), "هامش" (margin), "قطيرة" (convoy), and "ملحقة" (appendix) are among the various Arabic terms that have been proposed to convey the meaning of a "trailer," yet none of them fully captures the essence of the term as it is understood in its original English context.

While "مقدمة" (introduction) may be the closest approximation, it still falls short of encapsulating the precise connotation of a trailer as a brief promotional video or excerpt designed to generate anticipation for an upcoming film or television show. This linguistic gap has opened the door for translators to embrace the strategy of borrowing, leading to the widespread adoption of the term "تريلر" (trailer) in Arabic, even though it has not yet been officially incorporated into Arabic dictionaries.

The prevalence of the borrowed term "تريلر" is undeniable, and it can be attributed in large part to the impact of translation practices and the influence of news and media outlets. As these platforms disseminate content from English-speaking sources, they inadvertently facilitate the introduction and propagation of loanwords like "تريلر" into the Arabic lexicon. This phenomenon underscores the power of translation and media in shaping linguistic norms and driving the evolution of language.

Moreover, the acceptance of "تريلر" as a borrowed term highlights the inherent challenges faced by languages in keeping pace with the rapid emergence of new concepts and terminologies, particularly in domains such as entertainment, technology, and popular culture. While the Arabic language possesses a rich and diverse vocabulary, the nuances of certain borrowed terms may evade precise translation, prompting the adoption of loanwords as a pragmatic solution.

This linguistic dynamic raises intriguing questions about the balance between preserving linguistic purity and embracing external influences to facilitate effective communication. It also underscores the importance of ongoing efforts by language scholars, translators, and policymakers

ers to assess the suitability of loanwords and explore the potential development of indigenous equivalents that accurately capture the essence of borrowed terms.

Sample 17

**Table 17: Propaganda VS بروغندا**

| The English term | The Arabic term |
|------------------|-----------------|
| Propaganda       | بروغندا         |

### 17.1.The etymology of the word

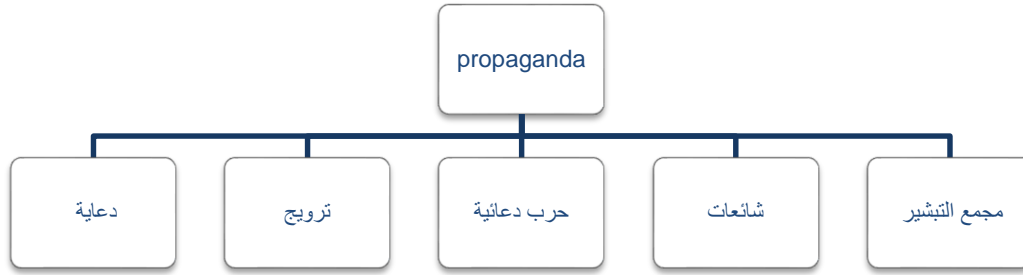
According to etymonline.com the term « propadanda » has the following etymology:

Etymonline: 1718, "committee of cardinals in charge of foreign missions of the Catholic Church," short for Congregatio de Propaganda Fide "congregation for propagating the faith," a committee of cardinals established 1622 by Gregory XV to supervise foreign missions. The word is properly the ablative fem. gerundive of Latin propagare "set forward, extend, spread, increase" (see propagation).Hence, "any movement or organization to propagate some practice or ideology" (1790). The modern political sense ("dissemination of information intended to promote a political point of view") dates from World War I, not originally pejorative and implying bias or deliberate misleading. Meaning "material or information propagated to advance a cause, etc." is from 1929.

According to Oxford English Dictionary (OED): The OED traces "propaganda" to the New Latin noun "propaganda," formed from the gerundive "propagandus" of the Latin verb "propagare" meaning "to propagate, disseminate."

### 17.2.The Arabic equivalence

According to Almaany.com the term propaganda has the following equivalents:



**Figure 17. Propaganda equivalent**

### 17.3. Analyzing and commenting

The term "propaganda" in Arabic presents an intriguing linguistic conundrum. While the Arabic language offers a range of pure equivalents, such as "حرب دعائية" (propaganda war), "ترويج" (promotion), "دعاية" (advertising), "مجمع التبشير" (missionary society), and "شائعات" (rumors), the widespread use of the loanword "بروباغندا" (propaganda) remains prevalent. This phenomenon raises questions about the factors influencing translation choices and the potential implications for language evolution.

The decision to opt for the borrowed term "بروباغندا" instead of leveraging existing Arabic equivalents may stem from the influence of Western media and linguistic hegemony. Translators' adherence to foreignization strategies, coupled with the perception that the Arabic equivalents do not fully capture the nuanced meaning of "propaganda," could contribute to the perpetuation of this loanword.

However, such an approach carries risks of undermining the inherent richness and expressive capabilities of the Arabic language. By embracing loanwords without due consideration, there is a potential for linguistic stagnation and an erosion of the language's cultural authenticity.

To address this challenge and safeguard the vitality of the Arabic language, a concerted effort is required from language scholars, translators, and policymakers. This endeavor should involve a critical examination of existing Arabic equivalents and an assessment of their suitability in conveying the nuanced meanings associated with terms like "propaganda." Where gaps or limitations are identified, efforts should be made to cultivate and promote new, indigenous Arabic terms that accurately capture the essence of the concept.



Fostering a collaborative dialogue among stakeholders and encouraging a mindset of linguistic preservation and innovation can pave the way for a more judicious and balanced approach to translation practices. By embracing a blend of prudent borrowing and strategic linguistic development, Arabic can maintain its expressive power while adapting to the evolving linguistic landscape.

Ultimately, this linguistic challenge serves as a call to action for a mindful and proactive approach to language evolution. By addressing the root causes that contribute to the proliferation of loanwords and actively nurturing Arabic's inherent linguistic resources, we can ensure that the language remains a vibrant and culturally authentic means of expression, capable of keeping pace with the ever-changing dynamics of global communication.

Sample 18

**Table 18: Show VS شو**

| The English term | The Arabic term |
|------------------|-----------------|
| show             | شو              |

### 18.1.The etymology of the term

According to online etymology dictionary the term “show” has the following etymology:

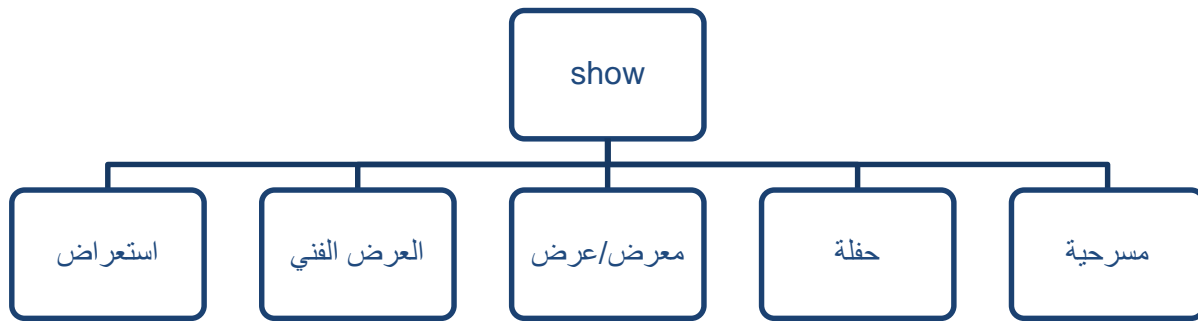
Show (n.): c. 1300, sceu, schewe, "act of exhibiting to view," from show (v.).The meaning "an elaborately prepared display or spectacle to entertain a crowd" is recorded by 1560s. That of "an exhibition of strange objects, trivial performances, etc." is by 1760, hence "any kind of public display or gathering" (by 1830). The sense of "entertainment program on radio" is by 1932, later of television.

Show(v.)Middle English sheuen, from Old English sceawian "to look at, see, gaze, behold, observe; inspect, examine; look for, choose," from Proto-Germanic «skauwojanan (source also of Old Saxon skauwon "to look at," Old Frisian skawia, Dutch schouwen, Old High German scouwon "to look at"), from Proto-Germanic root «skau- "behold, look at," from PIE «skou-, variant of root «keu- "to see, observe, perceive."

The causal meaning "let be seen; put in sight, make known" evolved c. 1200 for unknown reasons, seems to be unique to English (German schauen still means "look at"), and in a century displaced the older meaning. The sense of "explain, make clear" is from c. 1300, as the intransitive sense of "be seen, appear." The spelling shew, popular 18c. and surviving into early 19c., represents an obsolete pronunciation (rhymes with view). The horse-racing sense of "finish third or in the top three" is by 1903, perhaps from an earlier sense in card-playing.

### 18.2.The Arabic equivalence

According to Almaany.com the term “show” has the following equivalents:



**Figure 18. Show equivalent**

### 18.3.Analysis and commenting

The term "show" in Arabic presents a multifaceted linguistic challenge, as the language offers various pure equivalents such as "مسرحية" (play), "حفلة" (performance), "معرض/عرض" (exhibition), "العرض الفني" (artistic performance), and "استعراض" (display). While these Arabic terms capture nuanced aspects of the word "show," they may not fully encompass the diverse contexts and connotations associated with the English term.

Despite the availability of these Arabic equivalents, the loanword "شو" (show) has gained increasing prevalence, particularly in media and news reporting sourced from various domains. This phenomenon highlights the pivotal role of translation in introducing and perpetuating new linguistic elements within the Arabic lexicon.

The decision to employ the borrowed term "شو" instead of relying on existing Arabic equivalents may stem from various factors. Translators often face the challenge of navigating contextual nuances and selecting the most appropriate equivalent that accurately conveys the intended meaning. In certain contexts, the pure Arabic equivalents may not fully capture the essence or connotations of the English word "show," prompting translators to opt for the loanword as a more direct and unambiguous translation.

This linguistic phenomenon raises important considerations regarding the balance between preserving linguistic purity and embracing external influences to facilitate effective communication. While the adoption of loanwords may be perceived as a threat to linguistic integrity, it can also be viewed as a natural evolutionary process, reflecting the dynamic nature of language and its ability to adapt to changing communicative needs.

Ultimately, the prevalence of the loanword "شو" in Arabic highlights the complexities inherent in language evolution and the interplay between translation practices, media influence, and linguistic norms. It prompts a critical examination of the factors that contribute to the integration of loanwords and the potential implications for the Arabic language's rich linguistic heritage.

Moreover, the widespread use of the borrowed term "شو" in media and news reporting can be attributed to the influential role of these platforms in shaping linguistic norms and disseminating new terminologies. As Arabic audiences consume content from diverse sources, including those influenced by English-language media, the exposure to loanwords like "شو" increases, facilitating their gradual integration into the Arabic lexicon.

By fostering a constructive dialogue among language scholars, translators, and policymakers, it may be possible to develop a nuanced understanding of when and how to embrace loanwords or leverage existing Arabic equivalents. This approach can contribute to preserving the language's expressive power while acknowledging the realities of cross-cultural exchange and the need for effective communication in an increasingly interconnected global landscape.

Sample 19

**Table 19: Selfie VS سيلفي**

| The English term | The Arabic term |
|------------------|-----------------|
| Selfie           | سيلفي           |

**19.1.The etymology of the term**

According to etymonline.com the term “selfie” has the following etymology: Selfie (n.) photograph taken by pointing the camera at oneself," by 2005, said to be in use by 2002, from self + -ie.

Self (n, adj.) Old English self, sylf (West Saxon), seolf (Anglian), "one's own person, -self; own, personal; same, identical," from Proto-Germanic «selbaz (source also of Old Norse sjalfr, Old Frisian self, Dutch zelf, Old High German selb, German selb, selbst, Gothic silba), Proto-Germanic «selbaz "self," from PIE «sel-bho-, suffixed form of root «s(w)e-, pronoun of the third person and reflexive (referring back to the subject of a sentence), also used in forms denoting the speaker's social group, "(we our-)selves".

(Ei )-Its use as the second element in compounded reflexive pronouns (herself, etc.) was in Old English, from the original independent (and inflected) use of self following personal pronouns, as in icselfa "myself," min selfes "of myself." With a merging of accusative, dative, and genitive cases.As a noun from c. 1200 as "the person or thing previously specified;" early 14c. as "a person in relation to that same person." G.M. Hopkins used selve as a verb, "become or cause to become a unique self" (1880) but its use seems to have been restricted to poets.

**The Arabic equivalence**

According to Almaany.com the term selfie has no equivalence in the Arabic dictionary even the borrowed ( transliterated word) cannot be fined in the dictionary:



**Figure 19. Selfie equivalent**

### **19.3. Analyzing and commenting**

The term "selfie" presents a unique linguistic challenge for the Arabic language, as it represents a novel concept that did not previously exist within the Arabic lexicon. Unlike other loanwords that may have equivalents or approximations, the concept of a "selfie" – a self-portrait photograph typically taken with a smartphone and shared on social media – is a distinctly modern phenomenon without a pre-existing Arabic term.

In the absence of an established Arabic equivalent, translators and language users have been left with no option but to borrow the term directly from English, leading to the widespread use of the loanword "سيلفي" (selfie) in various contexts. While the borrowed term has gained traction and familiarity among many Arabic speakers, there remains a segment of the population who may not fully comprehend its meaning, highlighting the potential for linguistic exclusion and communication barriers.

This linguistic gap underscores the privileged position that borrowing and foreignization strategies hold in such cases, as they provide a pragmatic solution to fill the lexical void and facilitate effective communication. However, this approach also raises concerns about the potential erosion of linguistic authenticity and the need to actively cultivate indigenous Arabic terms that can accurately capture and convey emerging concepts.

In other linguistic contexts, some languages have developed their own terms to represent the concept of a "selfie," reflecting the diversity of linguistic approaches to this modern phenomenon. For instance, in Russian, the term "selfie" is often translated as "самострел" (self-shot), while in German, the word "Selbstporträt" (self-portrait) is sometimes used in reference to selfies.

For the Arabic language, one potential solution could be to explore the development of a compound term that combines existing Arabic words to convey the essence of a "selfie." For example, a term like "صورة ذاتية" (self-image) or "صورة شخصية مُلتقطة بالهاتف" (self-portrait taken by phone) could be proposed as alternatives to the borrowed term "سيلفي."

Ultimately, this linguistic gap highlights the need for a proactive and collaborative approach among language scholars, translators, and policymakers to address such emerging lexical challenges. By fostering a mindset of linguistic preservation and innovation, efforts can be made to cultivate and promote indigenous Arabic terms that accurately capture and convey novel concepts, thereby enriching the language's expressive capabilities and safeguarding its cultural authenticity.

The case of "selfie" serves as a reminder that while borrowing and foreignization may provide immediate solutions, they should not be the default approach. Instead, a concerted effort should be made to explore and develop Arabic equivalents that can bridge linguistic gaps, ensuring that the language remains vibrant, adaptable, and responsive to the ever-evolving linguistic landscape.

Sample 20

**Table 20: Hashtag VS هاشتاغ**

| The English term | The Arabic term |
|------------------|-----------------|
| Hashtag          | هاشتاغ          |

### 20.1. The etymology of the term

According to the Online Etymology Dictionary ([www.etymonline.com](http://www.etymonline.com)), the term "hashtag" has the following etymology: Hashtag (n.) also hash-tag, word-forming element consisting of the hash symbol #, 1988, digital shorthand for "number sign, pound sign, etc." early contexts are among computer users, to label groups or topics in online discussions or message boards. So called because of its use of the hash symbol (#) prefixed to a word or words, no spaces, by which messages could be identified and grouped together. From hash (n.1) "a misc. jumble or collection" + tag."

### **The key points from this etymology are:**

- 1.The term "hashtag" emerged in 1988 in online/digital contexts as a way to label topics or group messages by prefixing the # symbol before a word or phrase.
- 2.It is a combination of "hash" meaning a miscellaneous collection/jumble, and "tag" meaning a label or identifier.
- 3.The "hash" refers specifically to the # symbol itself, also known as the number/pound sign.
- 4.Putting the # before keywords allowed messages on online forums/boards to be identified and grouped under those topics.

So in essence, a "hashtag" originated as a labeling convention using the # symbol to categorize messages and content on early digital platforms, which later became integral to social media as a way to track trends and discussions around certain topics.

### **20.2.The Arabic equivalence**

The same goes for the term “hashtag” according to Almaany.com there is no Arabic equivalence for this term:



**Figure 20.Hashtag equivalent**

### **20.3.Analyzing and commenting**

The term "hashtag" represents a significant linguistic gap in the Arabic language, as it introduces a novel concept that did not previously exist within the Arabic lexical landscape. This concept, originating from social media platforms, refers to the use of the hash symbol (#) fol-

lowed by a word or phrase to categorize and facilitate the search for related content on various digital platforms.

In the absence of an established Arabic equivalent, the borrowed term "هاشتاج" (hashtag) has gained widespread usage, even though it has not yet been officially incorporated into Arabic dictionaries. The ubiquity of this loanword across various contexts and platforms is undeniable, reflecting the influence of translation practices and the need for effective communication in an increasingly interconnected digital world.

However, the prevalence of the borrowed term "هاشتاج" also highlights the challenges faced by the Arabic language in keeping pace with the rapid introduction of new concepts and terminologies, particularly those emerging from the world of technology and social media. It underscores the need for a proactive and collaborative approach among language scholars, translators, and policymakers to address such linguistic gaps and explore the development of indigenous Arabic terms that can accurately capture and convey these novel concepts.

In contrast, some languages have taken a more proactive approach to coining their own terms for the concept of a "hashtag," rather than relying on direct borrowing from English. For instance, in Spanish, the term "etiqueta" (label or tag) is commonly used, while in German, the word "Hashtag" is often translated as "Doppelkreuz" (double cross) or "Hashzeichen" (hash sign).

For the Arabic language, potential solutions could include exploring the development of compound terms that combine existing Arabic words to convey the essence of a "hashtag." For example, a term like "وسم تصنيف" (classification tag) or "رمز تجميع" (aggregation symbol) could be proposed as alternatives to the borrowed term "هاشتاج."

Ultimately, this linguistic gap serves as a reminder of the delicate balance that must be struck between embracing external influences and preserving linguistic integrity. While translation plays a crucial role in facilitating cross-cultural communication and exposing languages to new concepts, it is equally important to actively cultivate and promote indigenous linguistic resources to ensure the continued vitality and authenticity of the Arabic language



By fostering a constructive dialogue among stakeholders and encouraging a mindset of linguistic preservation and innovation, it may be possible to develop a nuanced approach that acknowledges the realities of globalization while simultaneously safeguarding the Arabic language's rich heritage and expressive capabilities. This approach can contribute to a positive language evolution that elevates the status of Arabic while maintaining its cultural authenticity in an ever-changing linguistic landscape.

conclusion

## **Chapter four**

Discussion on the implications of these findings for linguistic and cultural integrity

## **Analysis of the Interview**

### **A. Use of Specialized Glossaries and Specific Terminologies:**

1. ««Question»»: Do you use specialized glossaries or specific terminologies when translating?

««Answer»»: Yes, we must do that as translators.

««Analysis»»: The translator emphasizes the necessity of using specialized glossaries to ensure accuracy and consistency in translation. This practice helps in maintaining the standardization of terms and provides clarity, especially in technical or specialized fields.

### **B. Handling Non-equivalent Terms:**

2. ««Question»»: How do you deal with words and terms that have no equivalent in the Arabic language?

««Answer»»: We usually resort to modulation, which involves embedding a word or action within a different meaning from its original.

««Analysis»»: Modulation is a common technique used by translators to convey the meaning of terms that lack direct equivalents. By rephrasing or adapting the content, the translator ensures that the target audience comprehends the intended message without altering the original context.

### **C. Criteria for Selecting Appropriate Words**

3. ««Question»»: Do you have specific guidelines or criteria for selecting the appropriate words and terms in translation?

««Answer»»: The context primarily controls the selection of vocabulary and meanings in translation, such as political, social, religious, or economic contexts.

««Analysis»»: Context-driven translation is crucial for maintaining the relevance and accuracy of the translation. The translator's approach aligns with best practices in translation, where understanding the context helps in choosing the most appropriate and culturally sensitive terms.

### **D. Dealing with Cultural Differences**

4. ««Question»»: How do you deal with cultural differences and concepts foreign to Arab culture?

««Answer»»: By adding explanations and opting for explanatory translation.

««Analysis»»: The translator highlights the importance of explanatory translation when dealing with cultural differences. This method helps bridge cultural gaps and ensures that the target audience grasps concepts that are otherwise foreign to their cultural context.

5. ««Question»»: Do you tend to use words and expressions from your own culture in translation?

««Answer»»: Yes, we tend to choose words from our culture as every translator has their own identity.

««Analysis»»: The use of culturally familiar terms helps in making the translation more relatable to the audience. It also reflects the translator's cultural identity, which can enrich the translation by adding a layer of authenticity and cultural resonance.

#### E. Ensuring Impartiality and Objectivity

6. ««Question»»: How do you ensure impartiality and objectivity in translation?

««Answer»»: It depends on the column or the direction of the institution, for example, the Algerian News Agency's motto: "Write honestly, write truthfully."

««Analysis»»: Adhering to the principles and ethics of the institution is key to maintaining impartiality and objectivity. This approach underscores the translator's commitment to ethical standards and the integrity of the translation process.

#### F. External Relationships and Censorship

9. ««Question»»: Do you face pressure to modify or change the content of the translation?

««Answer»»: There are no pressures to modify or censor the translation; instead, it is presented to the linguistic reviewer who refines the translation.

««Analysis»»: The absence of external pressures ensures that the translation remains true to the original text. The role of a linguistic reviewer is vital in maintaining quality and accuracy, providing an additional layer of scrutiny to the translation process.

#### G. Handling Errors and Continuous Improvement

10. ««Question»»: How do you handle errors or oversights in translation?

««Answer»»: We try to correct errors whether they are at the level of vocabulary or information.

««Analysis»»: Addressing errors proactively is essential for maintaining the quality of translations. This practice highlights the importance of continuous improvement and the commitment to delivering accurate and reliable translations.

12. ««Question»»: How do you deal with feedback and criticism from readers or experts?

««Answer»»: We accept it with an open heart and work on correction and improvement more.

««Analysis»»: Constructive feedback is crucial for the development of translation skills. The translator's willingness to accept and act on feedback indicates a dedication to professional growth and the enhancement of translation quality.

#### H. Use of Loanwords

13. ««Question»»: What is your opinion on using loanwords from other languages in Arabic?

««Answer»»: Loanwords can be divided into two types: positive, which is often necessary for conveying information accurately (e.g., proper names), and negative, which indicates a failure on the part of the translator rather than the language.

««Analysis»»: The balanced view on loanwords reflects an understanding of their necessity and potential drawbacks. Positive loanwords enrich the language, while excessive use of negative loanwords can detract from linguistic integrity.

14. ««Question»»: Do you prefer using Arabic equivalents for loanwords, or do you tend to use them as they are?

«Answer»: When there is an equivalent, we prefer to use it in Arabic to ensure high-quality translation, but we also tend to use words from other languages as they are.

«Analysis»: Preferring Arabic equivalents whenever possible indicates a commitment to preserving the linguistic purity of Arabic. However, the pragmatic use of foreign terms when necessary ensures effective communication of new concepts.

15. «Question»: How do you deal with the challenges associated with translating loanwords?

«Answer»: Various methods help the translator face these challenges, such as using dictionaries, referring to previous translations, research, and considering the use of these words as a last resort.

«Analysis»: Employing multiple strategies to tackle the challenges of loanwords demonstrates a thorough and resourceful approach to translation. It ensures that the translator can find the most suitable terms while maintaining the integrity of the target language.

### **I. Advice for New Translators**

16. Question: What is the most important advice you would give to new translators to ensure high-quality translations?

Answer: Reading extensively and not limiting oneself to a specific field, while adhering to the native language and resisting Western influences.

Analysis: The emphasis on broad reading and exposure to various fields highlights the importance of a well-rounded knowledge base. Staying true to the native language while being aware of external influences is crucial for maintaining high standards in translation.

### **J. Additional Questions**

1. Question: What is your comment on translations that use loanwords from English even though there is a clear Arabic equivalent?

Answer: These are poor translations that do not meet the standards of the Arabic language and are often commercial rather than professional.

Analysis: This response underscores the importance of using appropriate Arabic equivalents to maintain the quality and professionalism of translations. Relying excessively on loanwords can undermine the richness of the Arabic language.

2. Question: Do you consider linguistic interaction to negatively or positively affect the Arabic language?

Answer: This phenomenon is inevitable in the context of development and growth we are experiencing, especially in Arab countries. Historically, during the peak of Arab civilization, many languages adopted Arabic-origin words like "alcohol" in English and many others in Spanish and other languages.

Analysis: Linguistic interaction is viewed as a natural and historically established phenomenon. While it can enrich the language, careful management is necessary to balance modernization with linguistic preservation.

3. Question: Do you consider the presence of many Arabic equivalents for a single English word or concept a terminological chaos, and what is its result?

Answer: Yes, it is a terminological chaos resulting from a lack of coordination and harmony among Arab academies in different Arab countries, although there are signs of improvement. For example, the term "main bulletin" is used differently in the Gulf and Algeria, but Algeria has recently adopted the term used in the Gulf.

Analysis: The lack of standardization across different Arabic-speaking regions leads to terminological confusion. However, the ongoing efforts to harmonize terminology indicate progress towards greater linguistic cohesion.

Overall, this interview provides valuable insights into the practices and challenges of translation in the Arabic context, highlighting the balance between linguistic preservation and modernization.

## **2. Main Analysis and Comments**

1- Use of Specialized Glossaries and Specific Terminologies

- “Observation”: The translator consistently uses specialized glossaries to ensure accurate and consistent translation.

- “Comment”: This practice is essential in maintaining the precision and clarity of translations, particularly in specialized fields where technical terms are prevalent.

## 2- Handling Non-equivalent Terms

- “Observation”: Modulation is a preferred technique to convey meanings when no direct equivalents exist in Arabic.

- “Comment”: Modulation allows for flexibility and creativity in translation, ensuring that the essence of the original term is effectively communicated without compromising comprehension.

## 3- Criteria for Selecting Appropriate Words

- “Observation”: Context significantly influences the selection of words and terms.

- “Comment”: Contextual understanding is crucial for accurate translation, as it ensures that the chosen terms are relevant and culturally appropriate, enhancing the overall quality of the translation.

## 4- Dealing with Cultural Differences

- “Observation”: Explanatory translation is employed to address cultural differences and foreign concepts.

- “Comment”: Providing explanations for culturally specific terms or concepts helps bridge the gap between different cultures, making the translation more accessible and comprehensible to the target audience.

## 5- Ensuring Impartiality and Objectivity

- “Observation”: Adherence to institutional guidelines ensures impartiality and objectivity.

- “Comment”: Following institutional principles and ethics is vital for maintaining the integrity of translations, ensuring that they are unbiased and truthful.



## 6- External Relationships and Censorship

- “Observation”: There are no external pressures to modify or censor translations; linguistic reviewers ensure quality.
- “Comment”: The absence of external interference allows for unbiased translations, while the role of linguistic reviewers is crucial for maintaining high standards of accuracy and consistency.

## 7- Handling Errors and Continuous Improvement

- “Observation”: Errors are addressed proactively, and feedback is welcomed.
- “Comment”: A commitment to continuous improvement and openness to feedback is essential for the professional development of translators and the enhancement of translation quality.

## 8- Use of Loanwords

- “Observation”: Loanwords are used when necessary, with a preference for Arabic equivalents when available.
- “Comment”: Using Arabic equivalents preserves the linguistic integrity of the language, while the pragmatic use of loanwords facilitates the communication of new concepts. This balanced approach helps in maintaining the richness of the Arabic language.

## 9- Advice for New Translators

- “Observation”: Extensive reading and exposure to various fields, along with adherence to the native language, are emphasized.
- “Comment”: Broadening knowledge and staying true to the native language are key to producing high-quality translations. This advice underscores the importance of a well-rounded education and cultural awareness in translation.

## 10- Additional Comments on Translation Practices

- “Observation”: Using clear Arabic equivalents instead of unnecessary loanwords is preferred, and linguistic interaction is seen as a natural phenomenon.
- “Comment”: Maintaining high translation standards by avoiding unnecessary loanwords is critical for linguistic purity. Recognizing linguistic interaction as a historical and ongoing process highlights the dynamic nature of language evolution.
- “Observation”: Terminological chaos due to a lack of coordination among Arab academies is acknowledged.
- “Comment”: The need for standardization across Arabic-speaking regions is evident. Harmonizing terminology can reduce confusion and enhance the coherence and quality of translations.

Overall, the interview reveals a conscientious and methodical approach to translation, emphasizing accuracy, cultural sensitivity, and continuous improvement. The balanced use of loanwords and the importance of context and institutional guidelines are highlighted as key factors in producing high-quality translations.

## **General Conclusion**

## **Conclusion**

The dissertation provides an in-depth exploration of the infiltration of English-derived terms into Arabic media and the subsequent impact on both linguistic purity and cultural heritage. This phenomenon is largely driven by globalization and the pervasive influence of digital media. As English loanwords and calques become increasingly prevalent, there is a noticeable shift in the Arabic lexicon, raising concerns about the erosion of linguistic authenticity and cultural identity.

The study's mixed-methods approach, combining quantitative content analysis with qualitative interviews, offers a comprehensive understanding of this linguistic trend. The quantitative analysis reveals the extent and variety of English borrowings across different media channels, while the qualitative interviews with translators and media professionals provide insights into the motivations and challenges behind adopting these foreign terms.

## **Main Findings**

1. 'Prevalence of English-derived Terms': English loanwords and calques are becoming more common in Arabic media, reflecting a trend towards linguistic borrowing driven by the need for immediacy and comprehensibility in communication.
2. 'Decision-making Processes': Translators and media professionals often choose English-derived terms for clarity, accessibility, and cultural relevance. This choice is influenced by various factors, including the need to communicate new concepts effectively and the influence of globalization.
3. 'Impact on Linguistic and Cultural Identity': While the integration of English terms facilitates global communication, it poses a risk to the linguistic purity and cultural heritage of Arabic. This dual impact highlights the tension between modernization and preservation.
4. 'Translation Strategies': The study underscores the importance of context in selecting appropriate terms. Translators often use techniques like modulation and explanatory translation to handle non-equivalent terms and cultural differences, ensuring the essence of the original term is effectively communicated.

5. ‘Standardization Challenges’: The lack of coordination among Arab academies leads to terminological chaos, though there are efforts towards greater harmonization. Standardizing terminology across Arabic-speaking regions could reduce confusion and enhance translation quality.

### **Recommendations**

1. ‘Promote the Use of Arabic Equivalents’: Encouraging the use of Arabic equivalents over unnecessary loanwords can help preserve the linguistic integrity of the language. This approach maintains the richness of Arabic while still accommodating new concepts.

2. ‘Enhance Coordination Among Arab Academies’: Improving coordination and standardization efforts among Arab academies can reduce terminological chaos and support more coherent and unified linguistic practices.

3. ‘Continuous Professional Development for Translators’: Emphasizing the importance of broadening knowledge, cultural awareness, and adherence to native language principles can enhance the quality of translations. Continuous professional development and openness to feedback are crucial for maintaining high translation standards.

4. ‘Balanced Approach to Modernization and Preservation’: Media outlets and translators should strive for a balanced approach that embraces technological and linguistic innovation without compromising the cultural and linguistic heritage of Arabic.

5. ‘Further Research’: Ongoing research into the effects of globalization on language and culture is necessary. Future studies could expand on this dissertation’s findings by exploring other languages and cultural contexts, thereby providing a broader understanding of the global impact on linguistic and cultural identity.

These conclusions and recommendations underscore the complexity of language adaptation in the age of globalization, highlighting the need for thoughtful and informed strategies to navigate this evolving landscape.

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## Appendices

### Appendices

This is a compendium of English-Derived loanwords, calques, and Arabizations in Arabic as a linguistic impact of Digital Media and Western influence:

1. بريس (press) - Borrowed from English "press" (Albirini, 2016)
2. نيوز (news) - Borrowed from English "news" (Al-Athwary, 2019)
3. فيلم (film) - Borrowed from English "film" (Albirini, 2016)
4. استوديو (studio) - Borrowed from English "studio" (Albirini, 2016)
5. ميديا (media) - Borrowed from English "media" (Al-Athwary, 2019)
- بوكس (box) - Borrowed from English "box" (Albirini, 2016)
- سبونسر (sponsor) - Borrowed from English "sponsor" (Al-Athwary, 2019)
- فاشن (fashion) - Borrowed from English "fashion" (Alon, 2020)
- شوبينج (shopping) - Borrowed from English "shopping" (Alon, 2020)
- هاكر (hacker) - Borrowed from English "hacker" (Aboelezz, 2017)
- فولو (follow) - Borrowed from English "follow" (Al-Qahtani, 2020)
- اونلاين (online) - Borrowed from English "online" (Al-Athwary, 2019)
- أوفلاين (offline) - Borrowed from English "offline" (Al-Athwary, 2019)
- سپام (spam) - Borrowed from English "spam" (Alon, 2020)
- سكرين (screen) - Borrowed from English "screen" (Benmamoun&Albirini, 2019)
- پوست (post) - Borrowed from English "post" (Aboelezz, 2017)
- لينك (link) - Borrowed from English "link" (Aboelezz, 2017)
- إيميل (email) - Borrowed from English "email"
- فيسبوك (Facebook) - Borrowed from English "Facebook"
- تويتر (Twitter) - Borrowed from English "Twitter"

- (YouTube) - Borrowed from English "YouTube" يوتيوب
- (Google) - Borrowed from English "Google" جوجل
- (Skype) - Borrowed from English "Skype" سكايب
- (chat) - Borrowed from English "chat" شات
- (like) - Borrowed from English "like" لايك
- (share) - Borrowed from English "share" شير
- (hashtag) - Borrowed from English "hashtag" هاشتاج
- (meme) - Borrowed from English "meme" ميم
- (Photoshop) - Borrowed from English "Photoshop" فوتوشوب
- (comment) - Borrowed from English "comment" كومننت
- (show) - Borrowed from English "show" (Alon, 2020) شو
- (broadcast) - Borrowed from English "broadcast" (Alon, 2020) برودكاست
- (advertisement) - Borrowed from English "advertisement" (Benmamoun&Albirini, 2019) إعلان
- (trailer) - Borrowed from English "trailer" (Aboelezz, 2017) ترييلر
- (promotion) - Borrowed from English "promotion" (Aboelezz, 2017) بروموشن
- (remix) - Borrowed from English "remix" (Al-Batal, 2018) ريمكس
- (prime time) - Borrowed from English "prime time" (Al-Batal, 2018) برايمتايم
- (rating) - Borrowed from English "rating" (Al-Qahtani, 2020) ريتينج
- (casting) - Borrowed from English "casting" (Al-Qahtani, 2020) كاستنج
- (casting) - Borrowed from English "casting" (Al-Qahtani, 2020) كاستنج
- (rating) - Borrowed from English "rating" (Al-Qahtani, 2020) ريتينج
- (podcast) - Borrowed from English "podcast" (Alon, 2020) بودكاست
- (photoshoot) - Borrowed from English "photoshoot" (Benmamoun&Albirini, 2019) فوتوشوت
- (mixage) - Borrowed from English "mixage" (Aboelezz, 2017) ميكساج
- (interview) - Borrowed from English "interview" (Aboelezz, 2017) إنترفيو

سكوب (scoop) - Borrowed from English "scoop" (Al-Batal, 2018)  
إكسكلوسيف (exclusive) - Borrowed from English "exclusive" (Al-Athwary, 2019)  
فیدیو (fidiyu) - Borrowed from English "video" (Al-Batal, 2018)

#### Examples of Arabizations:

مونتيير (monteer) - Arabized from English "editor" (Alon, 2020)  
سنسرة (censorship) - Arabized from English "censorship" (Benmamoun&Albirini, 2019)  
فوتوغرافر (photographer) - Arabized from English "photographer" (Aboeizz, 2017)  
ريبورتاج (reportage) - Arabized from English "reportage" (Al-Batal, 2018)  
تليفزيون (tilifzyun) - Arabized from English "television" (Al-Qahtani, 2020)  
بارلمان (parliament) - Arabized from English "parliament" (Albirini, 2016)  
ديموقراطية (democracy) - Arabized from English "democracy" (Al-Athwary, 2019)  
بروليتاريا (proletariat) - Arabized from English "proletariat" (Alon, 2020)  
كابيتاليزم (capitalism) - Arabized from English "capitalism" (Benmamoun&Albirini, 2019)  
اقتصاد (economy) - Arabized from English "economy" (Aboeizz, 2017)  
بنك (bank) - Arabized from English "bank" (Al-Batal, 2018)

شيك (check) - Arabized from English "check" (Al-Qahtani, 2020)  
بريس (press) - Arabized from English "press" (Al-Athwary, 2019)  
سوبرماركت (supermarket) - Arabized from English "supermarket" (Alon, 2020)  
بيتزا (pizza) - Arabized from English "pizza" (Benmamoun&Albirini, 2019)

#### Examples of loan translation (calque)

دولةقانون (dawlatqaanun) - Calqued from English "state of law" (Al-Athwary, 2019)  
حربباردة (Harb baaridah) - Calqued from English "cold war" (Alon, 2020)  
سوقسوداء (suuqsawdaa') - Calqued from English "black market" (Benmamoun&Albirini, 2019)  
مؤتمرسصحفي (mu'tamarSaHafee) - Calqued from English "press conference" (Aboeizz, 2017)

- (rajul 'a'maal) - Calqued from English "businessman" (Al-Batal, 2018) رجلاً عمال
- (biTaaqat 'i'timaan) - Calqued from English "credit card" (Al-Qahtani, 2020) بطاقة ائتمان
- ('amalbidawaamjuz'ee) - Calqued from English "part-time job" (Al-Athwary, 2019) عمل بدوام جزئي
- (saa'atdhurwah) - Calqued from English "rush hour" (Alon, 2020) ساعة ذروة
- (qiTaaraDDawaaHee) - Calqued from English "suburban train" (Benmamoun&Albirini, 2019) قطار الضواحي
- (rajul 'a'maal) - Calqued from English "businessman" (Albirini, 2016) رجلاً عمال
- (baytzujaaji) - Calqued from English "greenhouse" (Al-Athwary, 2019) بيت زجاجي
- (kurratqadam) - Calqued from English "football" (Alon, 2020) كرة قدم
- (SafHahra'eesiyyah) - Calqued from English "homepage" (Benmamoun&Albirini, 2019) صفحة رئيسية
- (kalimatmuruur) - Calqued from English "password" (Aboelezz, 2017) كلمة مرور
- (raqmsirri) - Calqued from English "PIN" (Al-Batal, 2018) رقم سري
- (bareed 'iliktrunee) - Calqued from English "email" (Al-Qahtani, 2020) بريد إلكتروني