The Impact of Globalization, Arabization, and Englishization on Translation in the Arab World

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Abstract

Globalization is an outcome of crossing national and cultural boundaries over the ages, this ongoing process of eliminating national boundaries between countries with the assistance of telecommunication has encouraged interactions among nations and individuals without understanding each other's language, which makes language a barrier instead of a means of communication. Hence, a need for a global language has arisen to eliminate the communication barriers between people and nations in this global era. This global language or the lingua franca requires some modifications in order to be simpler, safer, and more economic.This exploratory paper aims at understanding the concept of globalization, its correlation with English as a lingua franca, and the impact of globalization on the field of translation. In addition, to its cultural impaction the Arab world and the main linguistics impacts of that affecting the usage of Arabic language. The examples provided will be from the Arab region in general and specifically from the State of Kuwait when applicable.

Keywords: Globalization, Arabization, Englishization, Lingua Franca, Translation.

Jovanovic (2010) believes that globalization is an emperor without an empire, but globalization is more like a boat that carries all people, from different nations, different cultures and different languages. Globalization makes them closer to each other. To make life easier on that boat, they have two options for communicating; either to find a common language that all people on board understand, or to find a translator to be a mediator between them. Either way, they should communicate, or they also should a ride on that boat of 'globalization'.

In this paper, the concept of globalization will be discussed, its correlation with Englis has a lingua franca, and the impact of globalization on the field of translation. In addition, to its cultural impact on the Arab world and the main linguistics impacts of that affecting the usage of Arabic language. The examples provided will be from the Arab region in general and specifically from the State of Kuwait when applicable.

Globalization

The concept of globalization, despite being used for a long time, the term itself has been developed recently. Robertson (1992) refers the earliest usage of the term globalizationin the middle 1980s, at which the term was spread, and its usage increased enormously across many different areas of life all around the world. Beilsa (2005) likewise suggests that globalization is not a new phenomenon, since it was present in the world religions and empires of antiquity and traces the early modern period of globalization to the time when European political and military expansion took place. Unlike Robertson, Beilsa considers that the new phase of globalization has developed since the 1960s, because of the evolution of fiber optics and satellite technologies that enable the virtual, low-priced instant communication and allow people from any place and any time to follow significant world events on television screens or on social media- when Appadurai (1990) called medias capes- regardless of location or mobility. An example of such globalization is the inaugural speech of the new U.S president, Donald Trump, which was broadcast on hundreds of TV channels live, in almost all countries in the world, with instant translation (dubbing or subtitling). In addition to all the instant coverage on the social media and online news websites. In addition to technologies, global networks, and the reduction of communication costs, Shiyab (2010) signifies the role of economic investment and free trade policies that remove the economic, social, and cultural barriers among nations and make the world more integrated.

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Consequently, free private enterprises have remarkably increased with new and different business models that make the world a free market. Sigismoudi (2016) on the other hand, considers globalization to be an outcome of crossing national and cultural boundaries over the ages, during which time people have been traveling and immigrating from their original milieu to seek better life opportunities, to fight wars, to avoid repercussions, or to trade. Appadurai (1990) calls this 'Ethnoscape':

By ethnos cape, I mean the landscape of persons who constitute the shifting world in which we live: tourists, immigrants, refugees, exiles, guest workers and other moving groups and persons constitute an essential feature of the world and appear to affect the politics of (and between) nations to a hitherto unprecedented degree. (p.7)

This ongoing process of eliminating national boundaries between countries with the assistance of telecommunication has encouraged interactions among nations and individuals without understanding each other's language, which makes language a barrier instead of a means of communication (O'Hagan & Ashworth, 2002). This increasing usage of English in speaking and writing as a lingua franca requires some modifications in order to be simpler, safer, and more economic. Simplifying English syntax demands reducing subordinate clauses, modifier phrases, the number of compound nouns, verbs, adjectives, and adverbs, and replacing the expression of an action as a verb instead of a gerund (Cornin, 2013). Snell-Hornby (2000), names the new English as hybrid text, Global English McWorld or McLanguage. The McLanguage is an American English that relies on abbreviations, icons, graphs, design, and acronyms.

English as a Lingua Franca

It is inevitable that the world needs a global language in order to eliminate the communication barriers between people and nations in this global era, but why English as the lingua franca/international language? House (2003) explains the term *lingua franca,* which comes from the Arabic lisan-al-farang[2] that refers to intermediary language used by Arabic speakers with travellers from Western Europe. Later, the meaning became more comprehensive to include the language of commerce as well. Sigismoudi (2016) believes that globalization processes have made English a hyper-language and a lingua franca in academic, economic, media, technological, and political discourses. While Crystal (2003)ascribes the reason for this geographical history of English, in which he traces the movement of English around the world, starting from the pioneering voyages to the Americas, Asia, and the Antipodes, to the nineteenth- century colonial developments in Africa and the South. Nowadays, English is noticeably represented in each continent of the globe. Another reason, according to Chrystal, is socio-cultural reason: people have come to depend on English for their economic and social well-being. Therefore, language has penetrated intensely into the international domains of political life, business, safety, communications, entertainment, education, and the media. The expansion of English is still increasing because of international relations, the media, advertising, broadcasting, cinema, popular music, and international travel (Chrystal, 2003).

The dominance of English and the threat to other languages was discussed by House (2003) who also believes that English is the lingua franca, however, she differentiates between the usage of language for communication and for identification. Using a language for communication; is a useful tool for making oneself understood in international meetings with others who do not speak one's first language. Whereas, language as identification is when it is the first language and a local language 'which means holding a stake in the collective linguistic-cultural capital that defines the L1 group and its members' (p.560). Kubota and Mckay (2009) likewise believe that English is perceived to facilitate communication among people in the world and that is not the language used to connect local people. Parjis (2004), on the other hand, grants the need for a global language, nevertheless, Parjis argues that we might need more than one global language to avoid the drawbacks and threats of the control of a single language He suggests having two or three lingua francas side by side.

Englishization and the Arab World

Globally, 380 million people speak English as their first language, approximately two-thirds as many use it as their second language, one billion are learning it, and around a third of the total population of the world will be exposed to it by the end of 2050. As predicted, half the world will be proficient in English—the language of computers and the Internet (Johnson, 2009).In the Arab world, English is widely used as a second language.

لسان الفرنج[2] or the foreigners tongues

This is especially true in the countries linked to the long-standing British trade interests during the last century, followed by the period of British colonialism, which integrated the English language into the majority of the states' public schools. Generally, the attitudes towards English in the Arab region continued to be positive, as English has been perceived as a mediator and the primary lingua franca in the process of nation building (British Council, 2013). In Kuwait for example, the official language is Modern Standard Arabic, however English is an essential language in Kuwait. English is taught together with Arabic in the early stages of Kuwaiti schools. Educators believe that the demand for Western education has improved in Kuwait because of the importance of English language education as a preparation for extended education overseas, thus, the private schools that teach American and British curricula are booming in Kuwait. In addition to an official English television channel alongside the main Arabic channel, most of the road signs, business signs and restaurant signs are bilingual (Language in Kuwait, 2017). While Watfa (2015) criticizes the expanding hegemony of English in higher education institutions in Arab countries, in a total of 240 universities, the presence of Arabic is week compared to English. The reason for this according to Watfa, is that English is used in teaching scientific and medical courses in most Arab countries, except The Syrian state universities (for example, the School of Medicine at Damascus University has been teaching in Arabic since which has been teaching in Arabic since 1919; even during the period of French colonization, Arabic remained the language of instruction there (Elkhafaifi, 2002).In addition, many universities have adopted new policies to cope with the trend of globalization trend. Kuwait University, for example, which has added the English Aptitude tests as a condition of enrolment in any of the undergraduate programs in the university and the IELTS or TOFEL tests for the postgraduate programs. As for the faculty members, all of them should have degree from the United States, United Kingdom, Ireland, Canada, or Australia, and the promotion regulations require at least one study be written and published in English, with an English abstract for all the Arabic research. Moreover, Kuwait University recently implemented a new regulation for faculty promotions indicates that academic journals should have an impact factor (frequency of citation), and, as Johnson (2009) notes, 95% of articles in the Web of Science ISI are in English, while articles in other languages have a lower impact factor than those written in English.

Globalization and Translation

'Translation is living through a period of revolutionary upheaval. the effect of digital technology and the Internet on translation are continuous, widespread, and profound' (Cornin, 2013, p.1).Although the globalization process has been an ongoing process, but its influence on the translation field became more observable when the internet created borderless digital communications between languages and cultures (O'Hagan & Ashworth, 2002). Recently, the translation market has witnessed several significant changes because of globalization; a considerable increase in the number of texts to be translated, the evolution of new types of text (moving from printed texts to electronic texts, such as the web pages and e-mails), and shorter deadlines for completing the translations. Thus, translators are under pressure to finish translations quickly, maintaining the high quality of those translations, and provide up-to-date information for companies who want to reflect the latest information on their websites in all language versions (Bowker and Barlow, 2008). Snell-Hornby (2006) attributes the reason for new types of texts to the multimedia communication, such as the audio museum guides, which sometimes contain multi-semiotics with verbal signs, icons, pictorial images and sounds. On the other hand, Shiyab (2010), signifies the expanding demand for translation services from education institutions, universities and private companies, in addition to the world conflicts and clashes plus the world economic crisis.

There are different aspects of globalization's influence on the translation field: the latest technologies and tools in translation (CAT tools and MT);the impact of the new media on translation activities, as discussed by Littau (2015, 2016);the challenges and new competencies for translators, as Pym (2003) examined; the current translator's task as a freelancer and the communication process with clients, as Risku discussed (Sigismondi, 2016); in addition to many other aspects, such as cultural, linguistic, and political aspects, just to name a few.

Globalised Translation: To be Adopted or Rejected in the Arab World?

According to Shiyab (2010): 'one of the significant aspects of globalization is that it impacted literary translation. These texts will become, if not already have, out of the ordinary and as a result, these translations will be needed to provide a better understanding of other cultures' (p. 9). However, several Arab scholars have expressed their concerns about globalization and specifically their fears about its impact on the future of the Arabic language and the Islamic/Arabic culture.

In an attempt to protect the language and the culture, some scholars call for rejecting the cultural others or at least filtering what to translate and what not to. Belhaaj (1998) for example, believes that several requirements should be fulfilled before translating a text for Muslim readership. First, the translator should be Muslim. Second, because of cultural differences and conflicts with western cultures, the Muslim translator 'should act as an alert and conscientious writer, translator and critic, and not merely as a neutral intermediary' (p.27). Third, the selection of materials should be appropriate to the target culture in terms of the ideological and ethical aspects and should be benefit to Muslim community. Attiq (2011) considers that globalization's aim is to eliminate the particular culture of each nation and create an integrated global culture which will eventually foreignize nations' cultures by causing them to lose their identity and heritage. Furthermore, he claims that all the translated texts are of two types: those that explicitly challenge the target culture, or those that implicitly conceal foreign ideas and culture between the lines. These threats do not only come from translated texts, Attiq adds, televisions serials, movies, and cartoons (whether translated or dubbed) transfer peculiar behaviors and encourage imitating the life and wearing styles, or new ideas that conflict with the target religion or culture, such as the women's rights, homosexual rights, and religious freedom. Because of censorship in many countries that adopt Attiq approach, many books and movies are banned to protect those countries' cultures. One recent example is the ban of the latest Disney movie *Beauty and the Beast* in the Kuwait in March 2017 because of an inappropriate scene or 'gay moment'. Malaysia has postponed releasing this movie, while Russia solved the problem by giving the movie a 16+ rate and preventing children from seeing it (Radiotimes, 2017). Al-Salman (2008) confirms that the representation of homosexual or lesbian characters is not a trend in Arabic literature, however, this phenomenon has increased in a recent movement in Arabic literature that challenges norms and cultures. Overall, media and literature have a significant impact on Arabic language and culture. Sabah (2015), believes that globalization encourages the spread of mostly western ideas, customs, institutions, traditions, conventions, and attitudes throughout the world.

Linguistics' Impact on the Arabic Language

Among the many impacts of globalization on Arab countries, Sabah (2015) believes that there are several linguistics impacts affecting the Arabic language; code-switching, Arabization, Diglossia, and e-language or e-Arabic.

Code- Switching

There are different definitions for the concept of code-switching, but all definitions carry the same meaning; to use two or more languages in the same speech, whether the switch occurs within the same sentence, from a morpheme level to higher levels[intra-sentential], or from one language to another between sentences [inter-sentential]. Code-switching also varies in linguistic levels: lexis, morphology, and syntax (Sabah, 2015). According to Baker (2006; as cited in Alenezi, 2010), the code-switching strategy can be used 'to emphasis a specific point, to substitute a word in place of unknown word in the target language, or to express a concept that has no equivalent in the culture of other language, to reinforce a request, to clarify a point, to express identity and communicate friendship, to ease tension and inject humor into cancerisation, and in some bilingual situations, code switching occurs when certain topics are introduced' (p. 3). The following conversation is an example of code-switching in (the Arabic words are in italics).

Source-Text	Back-Translation
Suhad: Hi. *Anakteer* happy *ini* see you *marataneihe. Anna ma shuftek* for a long time. Welcome back.	Suhad: Hi: I am so happy to see you again, I haven't seen you for a long time. Welcome back.
Sara: Hi, I miss you *kteer*. How is your daughter? *Inshalla* everything is ok. I arrived Qatar *imbarehbilleil*. It was six *lamaweselit* to my home.	Sara: Hi, I miss you a lot. How is your daughter? (InshaAllah-God welling) everything is ok. I arrived Qatar last night. It was six when I arrived to my home.

The conversation above is a case of using English in Arabic conversation. However, Alenezi (2010) examines the switch from Arabic into English in classrooms at a scientific college at Kuwait University, where English is the language of teaching and learning, based on the language policy of the university. Even though English is the medium of textbooks, assignments, and examinations, Arabic-English code-switching is the dominant medium of classroom communication. He identifies the reason to this as a distinction between the policies and students' preferences for a medium of instruction.

Diglossia

Diglossia on the other hand, occurs mainly in societies that have two varieties of language; standard (formal or classic) and colloquial (informal or dialect) of the same language (Hamad, 1992). The concept was first introduced by the German linguist Karl Krumbancheto deal with Arabic and Greek situations in 1902, and the term *diglossia* was coined by the French William Marpais in his description of the Arab world (Zughoul, 1980). Scholars, according to Zughoul, noted that diglossia does not only exist in multilingual societies that have vernacular and classical language varieties such as Arabic, but also in societies which employ separate dialect register or 'functionally differentiated language varieties of whatever kind' (p. 202). The distinction between code-switching and diglossia was clarified by Al-qenaie (2011). He states that diglossia is a description of a language and not of a speaker in a speech community, and it relates to the variations of the same language. While code-switching 'was originally (and still today) descriptive of cases whereby two or more different languages are involved in the switch, i.e. describing cases of bilingualism, not diglossia, where bilingualism is related to a speaker's proficiency and competence in two or more languages; the common dynamic shared is the functional use of language embedded within the terms' (p. 20).

Arabization

One of the main challenges translators of English face –specially in this global and technological era– isthe new terminologies and concepts. Shiyab (2010) confirms the role of globalization in the emergence of countless new technical and nontechnical words. The translator though, Shiyab continues, 'has no choice but to adopt (not adapt) a set of foreign words that enrich the target language, so it becomes more understandable to the reader' (p.8). Thus, according to him, translators must adopt the foreign words with or without explanation to make text comprehensible to the reader; such adopted words include *fax, java, computer, laptop, camera, Internet, mobile, memory, telephone,* and *microwave*. Englishization is the spreading of English as a medium of instruction in schools and higher education institutions. Arabization, on the other hand, is the process of promoting classical (formal) Arabic to the level of a fully functional language in all fields –such as education, administration, and mass-media–to replace the language of former European colonial powers (Daoud, 1991 & Sabah, 2015). The main goal of Arabization is to make Arabic capable of expressing the latest inventions in all fields, practically the fields of science and technology. According to Benkharafa (2013), several efforts have been made to modernize Arabic at different levels: such as its script, vocalic system, punctuation, lexicon, and grammar. However, Benkharafa believes that the results are modest due to the lack of real commitment to the Arabization process, since many people consider it a means of isolation from the rest of the world. In other word, there is a concern that Arabization will cut off the Arab world from the modern world since the Western world is the source of development.

There are many official and unofficial agencies involved in Arabizing technical terminology in the Arab world: the national language academies of Cairo, Damascus, and Jordan and the Iraqi Scientific Academy. In addition, several research institutions are involved in the production of terminology process: like the Kuwait Research Institute, the Institute for Studies and Research for Arabization in Morocco, and many others. The largest producer of Arabic terminology, which is outside the Arab worldis the United Nations' ArabTerm, a multilingual online terminology database containing more than 42,000 terms, while UNTERM is the UN terminology database that contains 85,000 terms in different subjects and available in the six main languages of the United Nation. This sector of terminology management is essential for the localization process in each country, which cannot be accomplished without an experienced and specialised Arabic translator in the required field who can create suitable custom terms in the target market. (Whp, n.d.)

E-Language/ E-Arabic

Sabah (2015) refers to this phenomenon as e-language, while Daoudi (2011) calls it e-Arabic. It refers to Arabic youth's usage of English letters and numbers to represent Arabic written language, mostly on the internet and mobile phones. The main characteristics of this strategy are enabling code-switching(the usage of standard Arabic and dialects, as discussed earlier), borrowing and adapting new words from foreign languages, and the usage of romanized Arabic (using English letters to represent Arabic words). According to Daoudi (2011), this strategy contains the borrowing on the literal, compound and phrase levels(e.g. yfalterيفلتر [from the verb filter], or كمبيوتريkemputeree [my computer]). Such words are adapted to the internal grammatical rules of the Arabic dialects by adding the suitable prefixes and suffixes. An example of a full sentence was presented by Albader (2016), in which he describes the e-Arabic in the Kuwaiti Arabic dialect:

ST:*l-trām mfanwil. sidaf wiyānna āxir bāb iṭlaʿaw maǧmūʿa, daššēna. daššēna iḥna xạḷạṣ*
BT:The tram was really busy. Luckily, a group (of passengers) got off from the last door, (so) we boarded. We (finally) got on.' (p. 20)

E-Arabic helps Arabs to be involved with many other Arabs who are not fluent in standard (formal) Arabic, with the help of computer-mediated communication. This new language made its way to both spoken and written form. Moreover, e-Arabic can be found in new publications; such as blogs and emails, which eventually paved the way for a boom in a new type of e-Arabic literature (Daoudi, 2011).

Conclusion

Translation field has witnessed several progressive changes during the last decade, which have been a significant factor for globalization. At the same time, globalization itself can be considered a form of translation, as Corninsuggests (2003; cited in Bassenet, 2014);However, according to Whp (n.d.), Arabic was ranked the eighth language in 2013, in terms of growth and usage on the internet. The Arab world has a gap between the number of Arabic speakers and the volume of content available online. For example, only 0.9% of Wikipedia articles are in Arabic, which compared to the Arab population is an insignificant figure. Moreover, Harabi (2009), believes there is a gap as well in the Arabic book translation industry in Arab countries that have not yet achieved the conventional level of development compared to other developing and developed countries. Nevertheless, I believe and hope that Arabic translators –and specifically the crowd sourcing translators or community/volunteer translators– will play a significant role in enriching the translation content online. The 0.9% of Wikipedia articles mentioned above were basically written in Arabic, while most Wikipedia articles are translated into Arabic by crowd sourcing translators; this is also true for translations of Facebook pages. It is undeniable that Arab countries need to work more on their online content and on translation, but I do not think that Wikipedia articles should be the standard for evaluating Arabic content online, especially with the existence of several international multilingual websites that include Arabic as a main language–such as the United Nations, the World Health Organization, and Amnesty International. In addition, there are Arabic versions of the recognized English news agencies (e.g., BBC, CNN, Sky News)plus Arabic versions of non-English news agencies (e.g.,Russian's Sputnik and France24).Last but not least, most of Arab speakers, specially scientists and scholars, tend to produce English publications to cope with the Englishization trend, which is another evidence of the globalization influence, nevertheless, if Arabs publish in Arabic they would be consideredanti-English/anti-globalization, while if they write in English their literature contributions–whether online or printed– would not be counted as Arab's participations.

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