Translation and Arabicisation within Tertiary Education Courses: 'Social Work' as a Case Study

Mohammad Ahmad Thawabteh and Khalid Hreish

Abstract. Throughout history, the Arabic language has been buffeted by social and political upheavals, giving rise to the eclipse of the language. Nevertheless, the language has always enjoyed a decent revival for the sacrosanct and sublime status it has been accorded. The paper explores Arabicisation as one of the oldest and most frequent institutionalised methods to render foreign literatures and sciences into the Arabic language, with a view to giving renewed impetus to the language *per se*, encountering today's colonisation and bridging the cultural gap between Arab culture and other cultures. The nomenclature of many terminologies introduced to Arab culture is called upon by means of Arabicisation. The present paper examines this process *vis-à-vis* courses at tertiary education system in Palestine, as illustrated in two 'Social Work' courses at Al-Quds Open University. Taking our cue from Al-Najjar (1989), the paper shows that employing Arabicisation can be through (1) *loanword* in which traits of exoticism are observed in Arabic; (2) *loanblend*: a hybrid form of the translated item consisting of two parts, one belongs to the Source Language (SL) and another belongs to the Target Language (TL); (3) *translation couplet* in which the loanword falls short of the SL item, and is supplemented with equivalent in the TL; (4) *derivation*, i.e. the SL signifier is derived from TL already existent root; (5) *calque* or *loan-translation* whereby SL utterance hybridises with TL utterance paving the way for ostensible Arabic; and (6) *semantic loan* by semantic extension whereby an old Arabic term is assigned a new shade of meaning, never exist in the repertoire of Arabic.

Keywords: *Arabicisation, translation methods, Social Work, Arabic, English*

Introduction

It goes without saying that translation is as old as antiquity, always with an ultimate goal revolving around intercultural communication which has happily laid the foundations of our modern world. A reciprocal relationship between one nation and another has been predominant since many centuries. Pre-Islamic Age, for instance, witnessed the translations of the then unique sciences of the ancient kingdom of Perisa into Arabic. The existence of Persian and Syriac, Greek, etc. words in the Arabic language supports intercultural exchange at that time. A drastic change began to creep up on the Arabs' conception of all walks of life by means of introducing new signifieds in the environs of Arabian Peninsula, to which new signifiers were assigned. For example, *khalīfa* 'caliph'; *ḥinna* 'henna'; *qalam* 'pencil'; *qimār* 'gambling'; *ginnīna* 'bottle'; *khayyāṭ* 'tailor'; *qafaṣ* 'cage', among many others, represent the flood of Persian borrowings into the Arabic language (Thawabteh, 2014, p.244; see also Abdel Rahman, 1991; Daher, 2003 and Thawabteh, 2011). Such radical social changes have a bearing on the language (Blount & Snaches, 1977, p.4) because language and culture are inseparable. Arab philologists and grammarians have shown unflinching support and commitment to Arabic, thus breathing life into the language.

As far as Arabicisation is concerned, Farghal and Shunnaq (1999, p.23) offer the following definition:

> *A kind of naturali[s]ation that takes place at sound level or the concept level. At sound level, the SL spelling and pronunciation are converted into Arabic ones. At concept level, SL concept is loan-translated into Arabic.*

It can be noted that naturalisation can be through loanword and loan translation (two main concepts to be explained later). Arabicisation is then a process of converting foreign terms into Arabic, executed with fastidious attention to the pronunciation of these terms according to Arabic phonological system and to the conceptual understanding of the SL words. Al-Qinai (2000, p.1) claims that the process assumes an 'impressionistic, arbitrary nature', a claim that may be open to doubt because Arab philologists and grammarians had had 'plenipotentiary powers' on the Arabic language and were full of *savoir-faire*, to the point that Arabicisation can be described as a more-or-less systematic phonological and morphological process to change foreign words. In this regard, Baker and Malmkjaer (1998, pp.324–325) succinctly describe the painstaking job a translator during the Abbasid period:

> *Ibn Isḥāq was a conscientious and sophisticated translator who took great pains to verify the accuracy of a [SL] before proceeding with a translation.*

By the same token, al-Thaʿālibi (1972, pp.304–307) speaks of an attractively illustrated and detailed account of the translation between Persian and Arabic saying that some (1) lexis borrowed from Persian were resuscitated in Arabic whereas they invariably sank into oblivion in Persian, e.g., *al-ḥasad* 'envy', *al-ḥalwā'* 'sweets', etc.; (2) lexis borrowed with the same pronunciation in Persian and Arabic, e.g. *at-tanūr* 'clay-made oven', *az-zamān* 'time', *al-kanz* 'treasure', etc.; and (3) lexis that are Persian-bound whereby Arabicisation went through either loan-translation or loanword, e.g. *filfil* 'pepper', *yāqūt* 'sapphire' (see also Thawabteh, 2012). There seems no good reason not to

consider the transference into Arabic as systematic. With the advent of Islam, into-Arabic-translation movement gained momentum and weight in which Greek philosophy and sciences were transferred into Arabic.

Baker and Malmkjaer (1996, pp.325) further describe how translation was conducive to the enrichment of Arabic:

> In the course of producing [...] enormous translation output, [Ibn Isḥāq] enriched Arabic with a very large number of scientific terms.

Translation has then succeeded (and is likely to continue) to create its own virtuous circle bar none. One aspect is tertiary education system. Undoubtedly, several nations owe the development of this system to translation. The Arab World is no exception. The unprecedented acceleration of sciences requires immediate transference of these into the receptor cultures by their own languages. In a study conducted by Mizher and Al-Abed Al-Haq (2014, p.53), the attitudes of university academic staff tilts towards using Standard Arabic as the language of instruction at the university and recommend that the administration of higher academic institutions in Jordan shoulder the responsibility to promote Arabicisation as a *sine qua non* of tertiary education system's advancement, especially in humanities and social sciences. Arab countries, like Syria, Algeria, Sudan, Jordan, etc. have realised the paramount importance of Arabicisation (for more details, see Shunnaq, 2012; Al-Hamad, 2014). In Algeria, for example, Suliman (2014, Notes) states that, though Article 5 in Algerian constitution:

> declares Arabic as the national and official language in Algeria, article 76 insists on rapid Arabicisation while admitting "temporarily" the use of the French language together with Arabic.

It is perhaps worth mentioning the distinction between Arabisation and Arabicisation. Al-Abed Al-Haq 1992 as cited in Mizher & Al-Abed Al-Haq (2014, p.53) points out differences between the two terms:

> Arabi[s]ation indicates a reference to the people and culture of the Arabs, while Arabici[s]ation is derived morphologically from Arabic language so it is more appropriate for Arabici[s]ation Planning.

Arabicisation is normally carried out by particularised methods of borrowing, namely (1) loanword; (2) loanblends; (3) translation couplet; (4) derivation; (5) calque or loan translation; and (6) semantic loan by semantic extension (Al-Najjar, 1989, p.79).

The present paper is intended to pique interest of translation studies and Social Work and also, more importantly, of Arabicisation decision-making bodies all over the Arab World. Particularly, it is designed to pursue the following objectives:

(1) to review Arabicisation in the Occupied Palestinian Territories (OPTs) by examining the translation methods of Arabicisation as illustrated in two Social Work courses;

(2) to draw on a lack of consistency of Arabicisation of the intended courses;

(3) to provide a comprehensive exploration of Najjar's taxonomy of borrowing; and

(4) to promote transdisciplinarity by incorporating translation studies and Social Work.

The data of the present paper consists of a corpus of two Social Work courses, namely *al-Mushkilāt il-Ijtimāʿiyyah* ('Social Problems', henceforth SP) 2008, and *Idarat il-Muʾasasāt il-Ijtimāʿiyyah* ('Social Institutions Management', henceforth SIM) 2009, both of which are taught at Al-Quds Open University and deemed as references at Al-Quds University.

The present paper could be deemed significant as it tackles Arabicisation of two courses at tertiary education system in the OPTs. It is then possible to draw some conclusions about the status quo of hundreds of Arabicised courses in the system. We have brought up a subject rarely raised by Palestinian academic circles, to the best of our knowledge.

Theoretical Background

A well-known function of translation is intercultural communication and dissemination of knowledge cross culturally. To perform this function, national educational bodies all over the world tend to seriously and scientifically recruit language specialists, specialist translators, freelancers, fully-fledged translators, etc. to translate world sciences (be social or natural) to serve a crucial nationwide purpose, i.e. keeping abreast of the advancement of sciences. As so often, the less advanced countries opt for means to develop economically, socially, politically etc, and strenuous efforts are made to keep up with innovations and discoveries and make them part and parcel of their educational system. The quest for knowledge is a legitimate right for every nation. The more a nation advocates a 'give and take' policy, the more it is likely to rapidly develop. The OPTs had started a new educational vision off with a view to building a decolonised independent educational system both at school and university levels. Despite Israel's restrictions on the system in terms of closure of schools and universities, imposing strict movement of school and university teachers inside and outside Palestine[1] (and the list goes on), the educational system has not been too badly off. English has been given unremitting attention to the system: it is taught at schools from Grade 1 to Grade 12 and is the language of instruction in almost all Palestinian universities and colleges. Yet, the courses have been Arabicised, particularly in the humanities.

It should be noted, however, that large obstacles to Arabicisation has remained yet not circumvented in the Arab World, e.g. lack of coordination among the academies of the Arabic language, complexity of science and technology (see also Badinjki, 1994, p.112).

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[1] Having received an award to do a research at an American university, the first author was invited for interview by the American Consulate in the occupied Jerusalem last July, but the 'Israeli authorities' refused him a permit to access Jerusalem on the pretext of 'security-related reasons'. Jerusalem is just a stone's throw from his own place. A tightening of Israeli permit requirements forces thousands of Palestinians to wangle their way into 'Israel' without a permit. There are hundreds (if not thousands) of cases like this one.

Insofar as the courses of Social Work are concerned, the translation of foreign social terms tends to be literal and is almost carried out by the Arabic language academies. Despite the great efforts made by Arabicisation Coordination Office (ACO) affiliated with the Arab League Educational, Cultural and Scientific Organisation ALESCO, the translations for technical terms vary from one academy to another. For example, the social term 'client' has the following different standard equivalents across the Arab countries, namely *'amīl* 'client' or 'spy'; *ṭālib-l-khidmah*, 'client' *muntafi'* 'beneficiary' and *mustafīd* 'recipient', all of which are being used by the Departments of Social Work at various Palestinian universities. A further example may illustrate the point more fully. The item 'caricaturist' is Arabicised into *karikāturī* 'caricaturist' and *rassām karikāturī* 'caricature painter' in several Arab countries, but into *rassām sākhir* 'sarcastic painter' in Iraq (*Mashrū' Mu'jam*, 2008, p.109). These elegant variations are manifest of the flexibility and readiness of the Arabic language to coin new words for the multifarious terms in different sciences.

A further problem worth mentioning is that Social Work is a Western oriented-field, i.e. founded and prospered in the West and, only a few decades ago, took root in the Arab World. As a result, a cultural gap between the social terms and Arab Islamic culture emerge. The ethics of the profession is western, and some of which contradict the essence of Arab-Islamic culture. For instance, Western's notions of individualism, the right of one's body, independence at age 18 and the freedom of speech, etc. in contrast to Arab-Islamic notions of belonging to a society of all, stigma, one's commitment to other members of family until they all get married and being dependent and politeness all set a clear example of the cultural gap.

Discussion and Analysis

Insofar as the present paper is concerned, it has been noted that the methods of borrowings fall within the umbrella of the following subcategories:

1. Loanwords

It is indisputably true that languages are phonologically remote as is the case with Arabic and English. For instance the two languages vary in terms of consonants, vowels and diphthongs, syllable structures stress and rhythm, etc.. True, signifiers travel cross culturally in the two languages. Arabic, as well as other world languages, crept into English which, in the words of Salloum and Peters (1996, p.viii) is:

> *the most hospitable language in the world, borrow[ing] from everyone without restraint. It has borrowed and assimilated many Arabic words which are now thoroughly domesticated.*

English borrowed 6,000 words from the Arabic language (Salloum & Peters, 1996, p.viii), and borrowing may have a long life cycle. By way of Example, 'Allah'; 'artichoke'; 'flamenco'; 'mullah'; 'azan'; 'attar'; 'jersey'; 'risk'; 'Jaffa'; 'imam'; 'farruca'; 'hajj'; 'haik'; 'Haifa'; 'hafīz'; 'baroque'; 'barrack'; 'rook'; 'sahib'; among many others,

are the Arabic language contributions to the English vocabulary.

Conversely, the Arabic language has absorbed and held on to thousands of English words by several methods, one of which is loanword in which, according to Al-Najjar 1989, pp. 78–9):

> *phonemic structure of the source-language signifier is transferred into Arabic and diffused into its phonological system with some phonological substitution which results from differences between the phonological systems of Arabic and English (consonantal and vocalic) differences, super-segmantal features and morpheme structure conditions, for no two languages ever have identical phonological systems.*

For instance, the English sound 'p' in 'computer' and 'v' in 'television' do not exist in the Arabic language, and are diffused into the language with some alterations at phonological level to bring about Arabicised *kumbyutar* 'computer' and *tilfīzyun* 'television' respectively. To elaborate on the issue, consider Table 1 below:

Table 1: Arabicisation via Loanwords.

English term	Arabicised term	Source
Bureaucratic System	*an-nasq il-bīruqraṭi* (Bureaucratic System)	SIM, p. 62.
Physiology	*fīsiyulujī*	SP, p. 53
Marxism	*Mārksī*	SP, p. 68
Proteins	*al-mawād il-brūtinīyya*	SP, p. 192
Starches	*al-mawād an-nashawīyya*	SP, p. 192
Vitamins	*fitamināt*	SP, p. 192
Robert Black Lee	*Rubart Blāk Lī*	SIM, p. 130
Bamford	*Bāmfurd* (Bamford)	SIM, p. 90
Barcgay	*Bayrlī* (Barcgay) (sic)	SIM, p. 90
Wareham	*Warhām* (Wareham) (sic)	SIM, p. 90

Table 1 above illustrates quite vividly how SIM employs Arabicisation via a loanword method, other things being equal, i.e. *il-bīruqraṭi* 'bureaucratic', with a more or less Arabic meaningful sequences of sounds. The English signifier is maintained besides the loanword. One could perhaps assume that the policy is to keep foreign signifiers so that the students can be familiarised, not only with the Arabicised term, but also with the English one due to the fact that English is the *lingua franca* of the world. It is also clear that the left-to-right English concomitant signifier is recalcitrant to the right-to-left Arabic utterance as shown in full context below:

> فهم أداء النسق البيروقراطيّ Bureaucratic System وفهم ما يمكن
>
> 'Understanding Bureaucratic System and understanding what…'

In the second case, only a loanword is employed as can be seen in Arabicised items, e.g. *fīsiyulujī* 'physiology', *Mārksī* 'Marxism' and *fitamināt* 'vitamins', and proper nouns, e.g. *Rubart Blāklī* 'Robert Black Lee' *Bāmfurd* 'Bamford', *Bayrlī* (sic) 'Barcgay' and *Warhām* (sic) 'Wareham', with such obvious transliteration problems in 'Barcgay' and 'Wareham' which can be transliterated into *Bārkgay* and *Wayrhām* respectively. It is clear that the SL

proper nouns accompany the transliterated forms, with the exception of *Rubart Blāklī* which stands alone without the SL proper noun, a case of clear-cut inconsistency throughout the courses in question.

It is safe to argue that inconsistency is obvious. In Table 1 above, English goes with the Arabicised segment, e.g. *an-nasq il-bīruqraṭi* 'Bureaucratic System', but is avoided in another segment, e.g. *fīsiyulujī* (x) 'Physiology'. Inconsistency can also be observed in the addition of explanatory *al-mawād* 'substances' to 'proteins' and 'starches'. In rendering 'vitamins', however, no modifying word is used.

2. Loanblends

The item to be rendered into the Arabic language is a hybrid, i.e. English-cum-Arabic. In other words, part of the item belongs to English and the other part relates to the Arabic language (Al-Najjar, 1989, p.83). For example, *al-mawād il-brūtinīyya* 'proteins' and *al-mawād an-nashawīyya* 'starches' discussed in Table 1 above for a quite different point are comprised of two segments, namely, purely Arabic *al-mawād* 'substances' plus purely English loanwords *il-brūtinīyya* 'proteins' and *an-nashawīyya* 'starches'.

3. Translation Couplet

It is obvious that translation is imperfect. It ensues, therefore, that the translator recourses to devise new strategies to achieve maximal communicative effect on the TL. Newmark (1991, p.151) laments loanword. However, Newmark (1988, p.81) adds:

> [s]ome authorities deny that this is a translation procedure, but no other term is appropriate if a translator decides to use an SL word for his text, say for English and the relevant language.

The tendency is therefore obviously to use 'translation couplet' method in which case:

> [t]he loanword is supplemented with the Arabic equivalent when the translator feels that one equivalent will not convey the precise meaning, or the foreign signifier is not instituted in the receptor language (Al-Najjar, 1989, p.85).

To illustrate the point, consider Table 2 below whereby loanwords are supplemented with further explanations to compensate any possible loss in the nuances of meaning:

Table 2: Arabicisation via Translation Couplet.

English term	Arabicised term	Source
Ecological	*wiḥdatun 'ijtimā'iyyatun 'aykulūjiyyah* (Ecological)	SP, p.97
Proteins	*al-mawād il-brūtinīyya*	SP, p.192
Starches	*al-mawād an-nashawīyya*	SP, p.192

In Table 2, the loanwords *'aykulūjiyyah* 'ecological', *il-brūtinīyya* 'proteins' and *an-nashawīyya* 'starches' seem not to convey the precise meanings of the SL items from the translator's viewpoint; therefore, they are supplemented with Arabic equivalents, i.e. *wiḥdatun 'ijtimā'iyyatun* 'social unit' for the first item and *al-mawād* 'substance' for the second and third items, perhaps, to make reading comprehension easier for the students— translation should read

as smoothly as possible, e.g. *al-mawād* 'substance' is added to the loanwords, i.e. *il-brūtinīyya* 'proteins' and *an-nashawīyya* 'starch'. Incidentally, 'substance' is a layer of meaning already observed for both English signifiers, e.g. 'proteins' and 'starches'. It is a layer which is thought to be redundant in English, but it has become indispensable in the translation.

4. Derivation

This process refers to deriving a signifier from an Arabic root, thus a new signified emerges. Arabic tends to look denser and more complex. Take Table 3 below:

Table 3: Arabicisation via Derivation from Arabic Roots.

English term	Arabicised term	Source
Vision	*ar-r'uiyyah* (vision)	SIM, p.432
Transparency	*ash-shafāfiyyah* (transparency)	SIM, p.432
Globalisation	*al-'awwlamah* (Globalisation)	SIM, p.432

The Arabic *ar-r'uiyyah* 'vision' comes from the Arabic root *ra'ā* 'to see'. The metaphoric signifier *ash-shafāfiyyah* 'transparency' does not exist in Arabic, but it has an Arabic root *shaffa* 'able to see through an object or substance thin'. The metaphor is derived from the stem.

5. Calque or Loan Translation

Speaking of English–French translations, Armstrong (2005, p.146) claims that calques or semantic translations refer to the fact that:

> [t]he concept is translated word-for-word while the translation conforms to the syntax of the borrowing language.

It is the transference of SL concept into the TL culture. To make the point clear, consider Table 4 below:

Table 4: Arabicisation via Calque or Loan Translation.

English term	Arabicised term	Source
Late adolescence	*al-murāhaqatu-l-muta'akhirah* (late adolescence)	SP, p. 160
Authoritarian	*tasluṭīyyan* (Authoritarian)	SIM, p.343
Dysfunctions	*ikhtilālāt waẓīfiyyah* (Dysfunctions)	SP, p.61
Rural Environment Problems	*mushkilātu il-bī'atu-l-ḥaḍariyyah* (Rural Environment Problems)	SP, p.89
Divorce	*ṭalāq* (Divorce)	SP, p.181
Unemployment	*al-baṭālah* (Unemployment)	SP, p.199
Voluntary Unemployment	*al-baṭālatu aṭ-ṭaw'iyyah* (Voluntary Unemployment)	SP, p.200
Seasonal Unemployment	*al-baṭālatu-l-mawsimiyyah* (Seasonal Unemployment)	SP, p.200
Cyclical Unemployment	*al-baṭālatu-d-dawriyyah* (Cyclical Unemployment)	SP, p.200
Disguised Unemployment	*al-baṭālatu-l-muqanna'ah* (Disguised Unemployment)	SP, p.200
Cousin	*az-zawāju min bint-l-'am*	SP, p.207

Marriage	(Cousin Marriage)	
Endogamy	*mushkilatu-z-zawāju ad-dākhiliyy* (Endogamy)	SP, p.207
Exogomy	*az-zawāju-l-khārijiyy* (Exogomy)	SP, p.207
Alienation	*al-'ightirāb* (Alienation)	SP, p.247
Management by Objective	*'uslūbu il-'idārati bil-'ahdāf* (Management by Objective)	SIM, p.75
Crises Management	*'idāratu-l-'azam'āt* (Crises Management)	SIM, p.78
Feedback	*taghdhiyyatun-r-raji'ah* (Feedback)	SIM, p.79

In Table 4 above, the constituents of the English signifier, say, 'late adolescence' and 'authoritarian' are rendered part by part into their corresponding equivalents in the receptor language, i.e. *al-murāhaqatu-l-muta'akhirah* 'late adolescence' and *taslīṭīyan* 'authoritarian'. The items 'endogamy' and 'exogamy' referring to marrying only people from one's local community and outside one's family respectively reflect social concept transference. Likewise, *taghdhiyyatun-r-raji'ah* 'feedback' is not the product of the Arab culture, thus the concept is entirely alien to it.

Loan translation may pose a cultural problem whilst dealing with unrelated languages, e.g. Arabic and English. A potentially misleading rendition of 'cousin marriage' into *az-zawāju min bint-l-'am* 'getting married to a daughter of one's paternal uncle' can be thought of as a kind of culture clash. The translation is likely to give rise to the loss of layer upon layer of connotative meanings due to conundrum of cultural disparity between Western culture and Islamic-Arab culture. Such consanguineous marriage is un-acceptable in the former whilst the opposite is quite true in the latter. In a similar vein, Thawabteh (2007, p.106) argues that:

> the English term cousin [...] has eight Arabic designations; namely the son or daughter of one's paternal uncle, the son or daughter of one's maternal uncle, the son or daughter of one's paternal aunt and the son or daughter of one's maternal aunt.

The translator's task is expected to be difficult as Shunnaq (1993, p.51) further explains:

> if the lexical item 'cousin' is rendered into one of the above eight designations, only one eighth of its congruency is produced.

6. Semantic Loan by Semantic Extension

The essential starting point of this method comes from an old Arabic signifier, with a new lively modern meaning assigned to it, originally not existent for the signifier. Take Table 5 below:

Table 5: Arabicisation via Semantic Loan.

English term	Arabicised term	Source
Job Description	*al-waṣf al-waẓīfiyy* (Job Description)	SIM, p.264
Behaviour	*Muṣṭalaḥ as-sulūk* (Behaviour)	SP, p.53
Suicide	*al-intiḥār* (Suicide)	SP, p.203

The Arabic *al-waẓīfah* 'job' has totally different shades of meanings from those the signifier now has had, namely 'provisions on daily basis'. In other words, the Arabic item has accrued new meanings in conjunction with socio-linguistic use of the item. For more elaboration, the item *al-intiḥār* 'suicide' semantically drifted away from its old use, e.g. *intiḥarat al-ghuyūmu* 'the clouds committed suicide' means 'a very heavy fall of rain'. And it has now gained new additional meanings.

In summary then, we have seen that Arabicisation manifests itself in various methods of borrowings in the Social Work-related courses.

Concluding Remarks

All in all, the current paper primarily sheds light on Arabicisation of two university Social Work courses taught at Al-Quds Open University in the OPTs. It has been noted that the social terms have been Arabicised and/ or translated with the following distinctive methods of loanword; loanblends, translation couplet, derivation, calque or loan-translation and semantic loan. Employing the methods shows clear inconsistency even in the same course as is the case in SP whereby the following notable methods are adopted:

(1) Arabicisation via calque or loan translation, e.g. *al-murāhaqatu-l-muta'akhirah* 'late adolescence';

(2) Arabicisation via loanwords, e.g. *fīsiyulujī* 'physiology';

(3) loanblends, e.g. *al-mawād il-brūtinīyya* 'proteins';

(4) translation couplets, e.g. *wiḥdatun 'ijtimā'iyyatun 'aykulūjiyyah* 'ecological'; and

(5) semantic loan by semantic extension, e.g. *muṣṭalaḥ as-sulūk* 'behaviour'.

Introducing new concepts with such inconsistencies may place the learning of these in jeopardy— it is a stage for an accumulation of whole range of experience and knowledge. It can then be emphasised strongly that consistency in Arabicisation methods is of paramount importance for professional and pedagogical forms of teaching. In a general sense, all pedagogies should work towards easing assimilation of knowledge.

As ever, it should be emphasised that Arabicisation is unassailable means of communication which has been frequently used to narrow the cultural gap between other cultures and Arab culture. The policy to adopt Arabicisation by many (non)government bodies (e.g. Arabic Academies, universities, etc.) in the Arab World to preserve the Arabic language is present in the OPTs. Nevertheless, Arabicisation should be carried out neither instinctively nor intuitively, but as collaboratively and meticulously as possible.

That fact that the Arabicisation methods deal with two courses explains to a certain degree the need to revise other university courses from different disciplines, e.g. Geography, Political Science; History, Sociology, Psychology, and so on.

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Mohammad Ahmad Thawabteh ir Khalid Hreish

Vertimas ir arabizacija trečiosios pakopos studijų programose: socialinis darbas kaip atvejo tyrimas

Santrauka

Nuo seniausių laikų arabų kalba buvo ir tebėra socialinių ir politinių sukrėtimų taikinys. Vis dėlto, ši kalba visada atgimdavo ir atgaudavo sau deramą šventą ir neliečiamą statusą. Šiame straipsnyje tyrinėjamas arabizacijos metodas, kaip vienas seniausių ir dažniausiai institucionalizuojamas metodas, skirtas pateikti užsienio šalių grožinei ir mokslinei literatūrai arabų kalba, tuo pačiu siekiant naujo impulso pačiai arabų kalbai, kada susiduriame su naujųjų laikų kolonizacija ir tiesiame tiltus tarp arabų ir kitų šalių kultūrų. Arabų kalbos naujoji terminologija diegiama pasitelkiant arabizacijos metodą. Straipsnyje tyrinėjame šį procesą trečiosios pakopos studijų programose Palestinoje, tai atsispindi dviejose Al-Quds Open universiteto socialinio darbo programose. Remdamiesi Al-Najjar (1989), straipsnyje parodome, kad arabizacijos metodas gali būti taikomas (1) per skolinius (*loanwords*) (jų pėdsakų jau randame arabų kalboje); (2) kuriant skolinių ir vietos žodžių samplaikas (*loanblends*), t. y. išversto žodžio hibridinę formą iš dviejų dalių, kai viena dalis yra iš SL (*Source Language*), o kita iš papildomo žodžio su ekvivalentu TL (*Target Language*); (3) pasitelkiant vertimo junginius (*translation couplets*), kuriuose skolinys ne visiškai atitinka SL žodį ir todėl yra papildomas TL ekvivalentu; (4) naudojant derivatus, t. y., kai SL žymiklis yra paimamas iš jau esamos TL šaknies; naudojant kalkes (*calque*) arba skolinį ir vertimą *(loan-translation)*, kai SL žodis ar posakis yra hibridizuojamas su TL žodžiu ar posakiu, taip nutiesiant kelią dirbtinei, netikrai arabų kalbai; ir (6) semantinius skolinius, kai senas arabų kalbos terminas įgauna naują reikšmės atspalvį, o jo arabų kalboje nėra ir niekada nebuvo.

About the authors

Mohammad Ahmad Thawabteh, Associate Professor of Translation at the English Department, Al-Quds University.
Academic interests: translation technology, audiovisual translation, discourse analysis, semiotics, translation and conflict and translator training.
Address: Department of English , Faculty of Arts, P.O. Box 20002, Jerusalem.
E-mail: mthawabteh@arts.alquds.edu

Khalid Hreish, Assistant Professor and Head of Social Work Department at Al-Quds University. He earned his a B.A. in Social Work (1992) and an M.A. in Social Work (1997) from Hebrew University in Jerusalem. He received his Ph.D. in Human Relations from New Bulgarian University in 2008.
Academic interests: family violence, violence against social worker and volunteering in Palestine.
Address: Department of Social Work, Faculty of Arts, P.O. Box 20002, Jerusalem.
E-mail: hreish1@yahoo.com