Arabization in the Context of Identity in a Globally-Immersed Culture: Challenges and Prospects

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Abstract

This paper attempts to view the concept of Arabization -an issue gaining a higher consideration by educational policy makers in the Arab world- from a sociolinguistic perspective. A mixed method approach is adopted to investigate the pros and cons of Arabization. The study derives its conclusion based on previous studies on the one hand, and the evaluation of the common trends towards monolingualism in the Arab educational platforms on the other, observing the eminent sociocultural threats of globalization. While Brown's theory of the inseparable connection between language and culture is used to prove the impossibility of calling for a lingual homogeneity in the presence of a globalized culture, Berry J.W.'s Acculturation theory is adopted to examine the nature of the cultural influence on the Arabs' identity, and how can Arabs, though, 'successfully' live in a multicultural surrounding. It is not the aim of the research to relegate the role of Arabization in facilitating the teaching and learning processes in the various fields and educational levels; rather, it aims to draw the educational policy makers' attention to protect the Arabs' identity, not through carrying out linguistic policies alone, but by taking other decisions pertaining to the educational, cultural and social environment, as well. Some of the proposed measures include: reviewing syllabuses, enriching social and moral values, accelerating the scientific and technical translation activity, encouraging fair competition in varieties of scientific and literary activities where cultural diversity is wisely handled; and finally, providing free acculturation platforms as an attractive alternative to the social media platforms.

Keywords: Arabization, Arabicization, Translation, Culture, Globalization

Introduction

Undoubtedly, the adoption of Arabic as the main language of education, as well as administration, like the case of Algeria, was acutely necessary, since French was in high dominance that entire three years were needed for Arabization to take place in public administration in Algeria. A circular was issued concerning the "Arabisation of the Environment", according to Mostari, aiming, "To Arabise totally all the external and internal signs of public administration and companies and absolutely forbid any inscription in a foreign language." It was such a solid measure taken at that time that brought Algeria back to its Arabic identity. Mostari further emphasizes that, "For the Algerian elite especially the nationalists, Classical Arabic was the best vehicle of communication and instruction without which Algeria would probably lose its identity and values". In fact, French-dominated Arab countries were at utmost need for such a courageous step since their identity seemed to be in a real danger, unlike the case in the English-dominated Arab countries, where English used to be the language of administration and instruction, yet, not the language of everyday communication.

The problem of identity, then was quite in a need for such a strong decision to abandon the language of the colonizer, rather than integrating in it and its culture. In the Arab world, Arabization was highly applauded both

by the educationalists as well as students. It facilitated learning in significant domains where the language of education was either English or French in most of the Arabic speaking countries, till the Arabization movement stipulated abandoning foreign languages in formal education and administration. Despite proved to be beneficial in education, Arabization, though, needs to be fostered by other relevant measures to serve as a protective shield against the sociocultural influence of globalization. Globalization, indeed, brings together all languages, along with their cultures, leaving people in a constant contact with each other whenever they need to; that is why cultural influence becomes unavoidable, but it can be rationalized.

By carrying out this research, the way policy makers perceive Arabization is assumed to be reshaped in order for the identity issues to be resolved based on various theories that emphasize the inseparable connection between language and culture; and that people –in this globalization era- are highly prone to be influenced by the age's multiculturalism, in different ways and on different levels. Policy makers' attention is sought to be drawn to the various types of integration in multiculturalism so that proper mitigation measures ought to be taken in preparedness to confront such an influence, had it been in contradiction with the Arab identity.

The Duality of Language and Culture

Instead of resorting to brutality and devastating wars, it has become quite easier to invade a community, starting with making a latent crack on one's identity through linguistic, then cultural influence. And since language and culture are always twinned in discussions concerning people and their identities, adopting any sort of language domination, naturally paves the way towards a deeper cultural impact on such a communal group. Instead of paying to practice power over a nation, better make that nation pays to enable you to practice your own power on it through ensuring your access to its 'identity button'. Arabs were historically known for striving to maintain their identity; and nowadays, with the aggravating influence of the global multiculturalism, they even need to be wiser in handling such a foreign leverage practiced on the people in general. Instead of utilizing cultural ties to enhance and make the life of individuals better, it is being used as a weapon that endangers not only the identity, but the fate of an entire nation.

Globalization, then, leads all nations to a state of 'cultural pluralism'. "Culturally plural societies are those in which a number of different cultural or ethnic groups reside together within a shared political and social framework", according to Brooks, as cited in (Berry: Integration and Multiculturalism). In the same source, Sam & Berry assert that, "All contemporary societies are now culturally plural; no society is made up of people having one culture, one language, and one identity." Cultural plurality, then, is created by globalization, and in order to mitigate the ideological influence of such a state of multiculturalism, earlier remedies are better sought, excluding such a decision like, for example, imposing regulations that legally bind the Arabs to strictly follow a certain set of personal behaviors while interacting in monolingual, bilingual or multilingual settings; a thing that is not practicably possible, indeed.

Multilingualism and the Process of Acculturation

As cited in (Berry: Integration and Multiculturalism), "…the original anthropological definition of acculturation clearly established that both groups in contact would become acculturated (Redfield et al.)."

In the same source, Berry proposes four different terms to indicate the various types of "integration and acculturation":
• Assimilation when sought by the non-dominant acculturating group is termed the Melting Pot.
• When Separation is forced by the dominant group it is Segregation.
• Marginalization, when imposed by the dominant group it is Exclusion. Finally, for
• Integration, when cultural diversity is a feature of the society as a whole, including all the various ethnocultural groups, it is called Multiculturalism.

Therefore, and in order to allow Arabs to make use of the global updates, while rationalizing their access to those foreign cultures, policy makers' perception of Arabization needs to be expanded rather than attempting to linguistically alienate them from such a destined reality through opting for mono-coded platforms of instruction and/or administration. "The relation between language and ethnic identity and the role of language in shaping identity (especially among minorities) have been the focus of hundreds of sociolinguistic studies, following among others the outstanding work of Whorf, Sapir, Fishman, Gumperz, Giles and Bourhis", according to Miller. Since, "In an age of globalization which brought about multilingualism, intercultural technical communication takes place in a world immersed in multiple influences", Tekir emphasizes. In the same respect, Berry proposes that, "Acculturation is the dual process of cultural and psychological change that takes place as a result of contact between two or more cultural groups and their individual members", additionally explains that, "At the group level, it involves changes in social structures and institutions and in cultural practices. At the individual level, it involves changes in a person's behavioral repertoire."

The reciprocal effects of languages in inter-lingual, as well as intercultural situations, have their direct implications on the life of individuals of a particular community as, according to Brown, "The process of acculturation can be more acute when language is brought into the picture". A language, then, is a medium of acculturation and knowledge intake, yet, this language, being a highly complicated component, instantly raises questions regarding the nation which uses this particular language as a means of communication, its historical, as well as social and political background. This process entails looking into the language in terms of the internal ties, as well as the external social and cultural surrounding of its speakers. In the same vein, Brown, asserts that, "To be secure, culture is a deeply ingrained part of the very fiber of our being, but language –the means of communication among members of a culture- is the most visible and available expression of that culture."

In the same respect, as cited in (Latané), (Lewenstein et al.) assert that, "… human systems differ fundamentally from physical systems composed primarily of more or less identical particles that vary only with respect to a few attributes or states, suggesting that human social systems may have some different dynamics than otherwise similar physical systems." Latané further highlights that individual differences and people's self-consciousness about such differences, "…has made most social scientists deeply skeptical of attempts to develop a "social physics" (Stewart) based on deterministic, objective laws". Latané additionally indicates that, "Differences in spatial location turn out to have significant theoretical and empirical consequences for the dynamics of social interaction." By denoting 'spatial location', Latané refers to the fact that "more than one person cannot be in the same place at the same time." The question is, can that be true in the current state of globalization?!

Regarding an individual's cultural values and how they are influenced by the others, Schwartz sets an inquiry concerning, "How is the meaning of work in the life of individuals influenced by prevailing cultural value priorities?" In his attempt to answer this question, Schwartz affirms that, it "…requires a theory of the value dimensions on which national cultures can be compared", in addition to "reliable methods to measure the locations of nations along these dimensions." In the same vein, and following several theorists (e.g. Hofstede; Kluckhohn and Strodtbeck; Rokeach), Schwartz postulates that, "cultural dimensions of values reflect the basic issues or problems that societies must confront in order to regulate human activity."

It's evident, then, that when the debate comes to handle Inter-lingual issues, particularly within the context of cultural and knowledge exchange, relegating the role of any language, dramatically reflects on the other language or languages involved in such a situation; translation is no exception, indeed. In such cases of evaluating the impact of the languages on each other, represented in the respective cultures, translation stands at the crossroads, since no individual can be perceived to reincarnate the role of the knowledge provider and receiver at a time. Sending informational messages, entails the presence of a receptor. Therefore, attempting to linguistically alienate a nation, assumes hindering knowledge exchange.

The Arab Identity and the Status of the Arabic Language

The identity of Arabs goes back to a richly varied history of knowledge known to the ancient empires of the world. Many associates the Arabs with Islam since the last Book, i.e. the Holy Quran, is revealed in Arabic. Nevertheless, indeed, being an Arabic language speaker is not the sole criteria to be a Muslim, neither that being a non-native speaker of Arabic negates the fact that someone is a Muslim. Languages have nothing to do with anyone's religious beliefs or values. Being a native speaker of a certain language is not and must not be interpreted as an indicative of any ideological or cultural orientation. In the same respect, Suleiman asserts that, "The status of Arabic as a marker or ingredient of an Arab national identity which distinguishes speakers of the language from the Turks within the Ottoman Empire."

Arabic language is a language of a huge population distributed along the Middle East and Northern Africa, indeed, this is not to demarcate the geography where Arabic speaking people live, since they can be found all over the world by virtue of migrations and business mobility, to name a few reasons or purposes. The dissemination of the Arabic language and culture can be reflected on the increasing need for Arabic translation. Globalization can also be perceived in the context of linguistic and cultural dissemination leading to immense scientific and technical translation efforts in the Arab world which result in a huge number of foreign terms being used in the Arabic lexicon, either by means of direct borrowing, (with phonological and/ or morphological adaptation), i.e. naturalization, or by means of Arabicization.

To protect the Arabic identity, this matter cannot be maintained by solely integrating the Arabic language in the domains that were merely taught in foreign languages, particularly English and French. A highly-complicated mission as 'Arabization', necessitates not only reviewing the nation's educational language policies, but also the means of addressing global sociocultural and educational surrounding. This, indeed, raises a number of concerns in the sociocultural context of the Arabs while aspiring to raise knowledge standards adopting a mono-coded process. Depicting the status of the Arabic language, Suleiman opines that, "For some, Arabic is in fact the major ingredient which binds the Arabs to each other internally and which sets them apart from other nations." Moreover, Hassen observes that the Arabic language, "…is considered by Muslims as a heavenly language", indicating the fact that, "More weight is given to Arabic, most importantly, because the Holy Qur'an, the last testament of Allah, the last 'kelam' (word, saying, message to mankind) was revealed in this language." In the same source, Hassen emphasizes that, "…since the language is highly considered for someone to be a Muslim, the message presented in it is also considered as much holy as the religion itself." Given the fact that Arabic has its indisputable divine status as the language of the Holy Quran, the lingual and cultural interaction between the speakers of the world languages -of whatsoever kind is, with the Arabic speakers, cannot cause any distortion to the Arabic language at all, since Arabic is a historically steady language, with its lexicon accepts new words only either through coinage and Arabicization (which is similar to borrowing). In fact, the influence of any culture on 'the other' in respect of any speech community, regardless of the adopted code of communication, needs to be reevaluated, since the influence of globalization equally inflicts both the Arabs, as well as the other nations, alike.

Indicating the dialectal status of the language varieties spoken by the Arabs in their daily communications, it can be observed that such dialects can be seen as different when dealt with by a non-native speaker of Arabic. They are different, indeed, but they are in fact too similar for the Arabs themselves. In the same respect Meiering comments that, "The language situation in the Arab world is characterized by the principle of diglossia", classifying the Arabic language into Low and High varieties, apparently with reference to the Arabic dialect variations.

Identifying the Orient as Opposed to the Occident

In depicting the cultural relationship between 'the Orient', namely the Arabs, versus 'the Occident', i.e. the West, Said analyzes that,

"…the two features of cultural relationship I have been discussing come together. Knowledge of the Orient, because generated out of strength, in a sense creates the Orient, the Oriental, and his world. In Cromer's and Balfour's language the Oriental is depicted as some-thing one judges (as in a court of law), something one studies and depicts (as in a curriculum), something one disciplines (as in a school or prison), something one illustrates (as in a zoological manual). The point is that in each of these cases the Oriental is contained and represented by dominating frameworks. Where do these come from? Cultural strength is not something we can discuss very easily - and one of the purposes of the present work is to illustrate, analyze, and reflect upon Orientalism as an exercise of cultural strength. In other words, it is better not to risk generalizations about so vague and yet so important a notion as cultural strength until a good deal of material has been analyzed first."

Stereotyping the identity of the Arabs as 'the Orient', against a finely drawn image of an 'Occident', can-indeed, be reshaped in the minds of the Arabs, before those the Westerners, by the Arabs themselves. Maintaining Arab identity in this critical age of distorted identities, is the solution towards engraving the highly elevated image, soon, if Arab policy makers are becoming fully-aware of the power of one's culture contained in one's language. And since it is no longer possible encapsulate a community solely inside its own culture, the way of acculturating in a multicultural platform needs to be strongly emphasized. Surviving one's identity is absolutely necessary, or otherwise the integration into the other cultures becomes inevitable.

Methodology

The study adopts a mixed method approach, relying on the data of a previous study as secondary data to prove one of the study's hypotheses that Arabization is useful as an educational policy. Globalization's influence on the Arabs is addressed through Brown's integration of language and culture, by calling for more than adopting monolingualism in education. On the other hand, Berry's Acculturation theory is adopted to explore means of 'successfully' co-existing with the other cultures unavoidably imposed by globalization and the open cyber space. This theory is quoted here to make Arab policy makers aware of the possible types of integration and acculturation proposed by Berry, i.e. the Melting Pot, Segregation, Exclusion and Multiculturalism, resulted from getting in contact with the other cultures, in order to be prepared with the suitable defensive educational policies.

Discussion

According to Suliman, "The dominance of English is indisputable; nonetheless, a considerable disagreement as to whether the unique status of English in the world today is a positive thing." On the other hand, the role of languages in asserting peoples' identities is unmistakable, given Arabic as an example of a majority language, with its glorious status emanating from its linguistic, as well as religious heritage. In the same respect, Suliman, emphasizes that, "Some writers such as Pennycook see the status of English in the world as hardly a linguistic one", while (Penycook; Phillipson; Tollefson), "considered it leading to linguistic imperialism and linguistic inequality", a matter that can similarly be interpreted with regards to any language with a presumed status as a language of a vast majority.

In the context of the mutual influence between cultures, with each culture making an integrated part of the language it carries; then any research attempting to account for language alone, or culture alone, needs to be reframed. Examining the influence of the other culture on the speakers of a second or a foreign language, and assuming that a culture is an inseparable part of a language, according to Brown, "… a person's worldview, self-identity, and systems of thinking, acting, feeling, and communicating can be disrupted by a contact with another culture", emphasizing the direct effect of cultures on one another when the people who belong to those cultures are in contact. Despite not being explicitly identified, whatever the type and/or nature of that contact is, that disruption of "… a person's world view, self-identity, and systems of thinking, acting, feeling, and communicating" as Brown states above, will definitely take place. No specific measures have been

outlined to confront or to parameterize that 'disruption', though. So, how can a nation prevent the contact of its people with the other cultures, given the current situation of the world with the geographical and physical borders between states no longer exist?!

Benefits of Cultural Diversity

Basnet defines cultural diversity as, "… the presence of various cultural groups with distinct characteristics, beliefs, practices, and values within a society". Basnet additionally postulates that, "Understanding and appreciating cultural diversity is essential for fostering tolerance, promoting inclusivity, and building a harmonious global community". In this sense, cultural diversity is envisaged as a doubled-bladed sword, having its benefits, but it bears deeper negative aspects. Knowing how make use of this diversity is essential, instead of waiting for a dark cloud to dissipate by its own; something that cannot and should not be expected. Culture includes so many attributes of a personality in its mutual influence with its surrounding. Therefore, cultures in their disparity and diversity keep on influencing each other. No culture can stand still amidst this sweeping tide of influencing and being influenced in return. In this globalization era, "…educational institutions must reflect the rich fabric of the societies where they serve", a fact asserted by Basnet. Stereotyping each other, cultures are expected to reproduce a 'plurality' culture that no culture can perceive as 'grotesque'; a state of 'melting in one another'.

Arabization in Education

Some Arabization proponents often associate the movement to sociocultural and/or linguistic factors, while most opponents ascribe it to ideological or political agendas. Whatsoever the reasons behind adopting Arabization are, the stated fact is that in terms of identifying Arabic as the language of education, it is proved to be beneficial as it facilitated the access to knowledge using the mother tongue, getting rid of the linguistic barrier, particularly in significant domains such as medicine. "Many Arab countries teach medicine entirely in English (or French), others have certain medical subjects taught in Arabic, while in Syria all courses are taught in Arabic", according to Al-Kateb and Sabbour et al.

To mitigate the counter influence of such an interaction in a globally-immersed culture, Arab policy makers' attention is driven towards dealing with Arabization as a minor solution to the problem pertaining to the use of a foreign language in instruction. It has become a necessity, then, to allow a dual-coded instruction in some domains like medicine instead of totally abandoning the second or foreign language. The Arabicization of foreign terminologies, along with other relevant translation techniques, such as naturalization, borrowing and transference. The use of the mother tongue and a second language needs to wisely be regarded, instead of vainly attempting to prevent the access of the Arabs to the foreign languages and cultures in an era of open multicultural interaction.

Possible Risks of Linguistic Imperialism in Education

Linguistic imperialism used to be practiced against the indigenous language of the Arab communities, i.e. the Arabic language. When a single language is given the upper hand in the national platforms, this will definitely lead to a state of linguistic imperialism. Getting rid of the linguistic imperialism by means of adopting Arabicization, we are likely to practice a new linguistic imperialism by totally abandoning the language/s of the other/s. Some sort of reconciliation may be attained by allowing the learners to make use of the second and/or foreign language use so that they become culturally protected in the face of any counter influence.

One of the main risks of monolingualism in educational platforms is the problem of neologisms and how can they manipulated in the mother tongue alone. By means of Arabicization, all foreign terminologies in the various domains of knowledge remain 'foreign' despite the translators' efforts to get them dressed in Arabic. Similar translation techniques can also be called-upon to assist in serving neologisms to learners. Yet,

does not seem the optimal solution. Learning the language/s of the others, means knowing their respective culture/s. Adopting a parallel dual-coded method of teaching sciences saves the learner's efforts to study the Arabicized terms, then when the need arises to use the foreign terms themselves, an issue of multi-tasking appears to be time-consuming. Learning the language of the others is one of the core measures to be protected against any possible cultural attacks. In evaluating the Arabization experience in higher education, medicine in particular, Sabbour et al. analyzes that:

"Although about 40% of staff members were strongly against the idea of Arabizing medicine, 28.6% believed that lectures given in Arabic would be communicated more effectively to students and 40.7% of them expected that Arabization would result in a harmony between students' thinking and speaking."

This shows that we need to use the Arabic language in medical education; but how, when and in what fields? This should be discussed by decision-makers in medical education.

Arabization of education is a decision that was highly necessary, given the fact that it removed the foreign language barrier that used to make learning some sciences so difficult, such as the case of medicine students. Both instructors and students acknowledges that learning medicine in Arabic was much better. Sabbour et al.'s study above proves that Arabization was only useful as it facilitates the students' access to the learning content in the mother tongue. Nevertheless, the need to develop a steady mechanism of rendering the foreign medical terms into Arabic. The same applies to the other domains of sciences and technology. Human and social sciences, as well, have their own flux of terminologies that need to be reembraced in the Arabic lexicon by means of Arabicization.

Arabizaion, Arabicization and Translation

In differentiating between Arabization and translation, Meiering expresses that, "While the notion of arabization (ta'rib in Arabic) is frequently used as synonymous with translation (tarjama), it should be noted that the former reflects a much broader concept and is indeed of wider implications for translating." Unlike in translation, where the Target Language's direct equivalence is always sought, Arabicization, then is to adapt the foreign term itself to the phonology and morphology of Arabic. In this point, it is important to explain the difference between Arabization and Arabicization, as well. Whereas the former is formed by means of derivation from the noun Arab, the latter from Arabic, the language. Therefore, to Arabize, most probably indicates an act of making something similar to, or having the attributes of, an Arab. To Arabicize, on the other hand, is to make a word similar to, or with the characteristics of its Arabic counterpart in terms of the grammatical inflection or vowel changes based on the grammatical roles of a particular word category. For example, when the English word 'secretary' has been Arabicized as 'سكرتير', a name of a profession, then, like other profession names, the Arabicized term can have the bound definite article 'السكرتير', or the feminizing suffix 'السكرتيرة', which in itself can be used in the dual, as well as plural forms, 'السكرتيرتان' and 'السكرتيرات', respectively.

Ghazala claims that, "Arabization (or the awkward, 'Arabicization'!) (التعريب), on the other hand, is believed to be introduced in use for the first time by the widely reputed Arab Grammarian, Sibaweih, in his book, The Book." Ghazala further states that the term Arabization, "…has a traditional, dictionary, abstract, narrow-sensed and formal meaning of inscribing foreign terms in Arabic letters the way they are pronounced in their native origins – the so-called nowadays 'transference' (التحويل) (e.g. 'Internet' is Arabized as 'إنترنت')."In this statement, Ghazala apparently abhors the use of the term 'Arabicization', disregarding the different origin of each term. In giving the definition above, Ghazala –unintentionlly- indicates 'Arabicization'.

Arabicization and Borrowing as Translation Techniques

A language remains a product of human beings who belong to a particular human community, where the need to communicate various messages to other human aggregates recurrently arises. And since languages

carry several linguistic, as well as informational signs, borrowing remains as highly required in every instance where the direct equivalent of any of the conveyed concepts does not exist in the Target Language. In assertion of the causes behind the constant need to borrow terms from one linguistic code in order to ingest them in the others, Graddol, states that the "world's language system is undergoing rapid change because of demographic trends, new technology, and international communication", additionally claim that, "These changes will affect both written and spoken communication." Borrowing, then, becomes a necessity and a fate of all languages, since the exchange of technology and technological products cannot be carried out without transferring the names and content that describes how such tools or devices work. Even in the case of ordinary texts that bear a new idea or a new simple food or clothing item that was given the name of the manufacturer, manipulating the new term requires adopting a proper translation technique of adapting that particular term or concept into the TL phonological and/or morphological system.

In confronting the increasing demand to provide new words to bridge the terminological gap, Arabicization may be helpful in that respect, yet, the efforts exerted to Arabicize such neologisms, could have been saved to use the original terms by means of borrowing since it is a relatively similar translation technique. Naturalizing the term is also possible by means of carrying out a sort of phonological and/or morphological adaptation on the term in question. In the same respect, Hoffer highlights the fact that, "The sociolinguist interested in cultures in contact cannot observe directly the various situations of massive borrowing which have occurred over the centuries". Hoffer provide examples of, "…earlier cases such as Arabic into Spanish over the centuries of Arabic occupation, French into English over the centuries following the conquest of 1066, Spanish into Quechua as Spain extended its influence over South America, and so on."

Addressing the issue of identity in the face of globalization, all people–unexceptionally- become prone to the influence of each other, in one way or another. The study's main aim is to rationalize the way of confronting the imminent threats emanating from co-existing in a state of cultural diversity. Autochthonous languages and even dialects must not be relegated in accounting for the cultural aspects of a community, given the fact previously asserted by Brown which emphasizes that a culture is fused in a language, and that neither culture nor language can be autonomously perceived without signaling the significance and existence of the other. Due to the fact that globalization has accelerated the need for nations to cope with the restless technological race, by means of dealing with the foreign terms and ingesting them into the local vessels of knowledge and culture, such a situation necessitates adopting a proper mechanism for carrying out that task. Arabicization provides a partial solution, though. Coinage, or invention of new terms to meet the continuous demand for new equivalents is not always possible due to the strict conditions of coinage in Arabic.

In the same context, Emery states that, "Western technology has been introduced into the Arab world principally through English and French", further indicating that, "English or French is a second language in all Arab states and, generally speaking, a knowledge of the second languages is indispensable for career advancement". Reasonable efforts have been made to establish for Arabicization, though, regardless of the counter opinions that have been held by Arabicization opponents. As Meiering contends, "Neologisms in most Arab countries draw heavily on English language substrate, while French has remained a model for the linguistic modernization of the Arab countries of North Africa for the last decades". "Translation is another crucial means of transmitting and acquiring knowledge", claimed the U.N. report, as cited in (Salameh), further emphasizing that, "English represents around 85 percent of the total world knowledge balance", a matter that places the English language as a medium of knowledge transfer.

To manage the dissemination of knowledge through various languages into the Arabic speaking world, Khrisat and Mohamad emphasizes that, "Arabic is now faced with an influx of borrowing in which the language has to incorporate new cultural words and idioms." Borrowing, or what's also called 'loan word strategy', provides a sort of solution for the terminological problem, yet, this is not to claim any degree of superiority of a language over the other. So, while Hoffer claims that, "Loanwords may serve the function of labeling the speaker as fashionable, as up-to-date", it's true that it represents a kind of value-added to the

speakers, but that is the case regarding all speakers of languages that borrow terms from other languages, English is not an exception. For example, words like 'Cotton, Hajj, Gazelle, Giraffe, Limon, and Hazard') have their etymological origin in the Arabic language. On the other hand, in English you may find the Italian 'Pizza', Malay 'Roti'', French 'court', Latin 'testament', among so many other borrowings.

The status of an ever-changing world with the continuous advancements in the various areas of life, necessitates importing new terminologies, particularly in highly influential domains such as information and computer technology, sciences, law and ecology. Therefore, in an information age, lexical updates are unavoidable in the receptive languages. Borrowing stands as a short-cut solution for cases of non-equivalence. According to Khrisat and Mohamad, "The borrowed words undergo certain phonological patterns and they are accommodated if they don't conform to the native philological patterns". The same takes place in Arabization, where terms such as, (Vitamin C, technology, filtration, …etc., are Arabicized as, فيتامين ج, التقنية, الفلترة,) respectively. Khrisat and Mohamad reaffirms that the borrowing process, and in order to accommodate the foreign terms in the receptive language, "… is usually done by addition, deletion or combination of certain sounds to fit the structure of the borrowing language."

Conclusion

The study investigated the reasons behind imposing the Arabization movement in the context of preserving the Arab identity, on the one hand, and the adoption of the Arabicization technique for rendering foreign neologisms into the Arabic language, on the other. The cultural impact of globalization is also highlighted; as despite the Arabization movement, no one can assume that the Arabs are totally immune against any cultural influence. In front of the technological boom, the highly influential social media, the open cyber space and informational flux, the whole universe is susceptible to be swept under the currents of precipitation and cultural vulnerability. Whatsoever nations do regarding educational language policies; individuals are equally globally exposed to various cultural and social impacts. The study derives the attention of the Arab educational policy makers, to adopt a sociocultural module in order to alleviate the unavoidable cultural impact that is likely to result from linguistic and cultural interaction in between human agents. A solid educational and moral ground of a particular nation, is able to ensure a plausible intake of the cultures of the others without being totally dissolved in them. Not only the language of instruction needs to be observed by Arab educational policy makers, but other stricter measures ought to be taken, as well. Alienating Arabic educational platforms from the use of foreign languages, appears to be a devastating -rather than constructive- measure, considering globalization and open linguistic and cultural spheres.

The study, also, calls upon linguists and researchers in applied psychology, linguistics and the other relevant domains, to investigate the sequelae of multiculturalism on the Arab users of the social media, as well as the interaction with the non-human agents, namely AI chat bots. The impact of an artificially-generated 'culture'- conveyed through chat bots- is absolutely unpredictable; a matter that projects it as a new imminent threat to users, particularly of vulnerable age groups. The sociocultural impact of AVT (dubbed and/or subtitled) works, is also proposed for further research, given the fact that, what matters is the content, not the vehicle of communicating that content.

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