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## RESEARCH ARTICLE

### Emerging Political Expressions in Arab Spring Media with Implications for Translation Pedagogy

Reima Al-Jarf

Full Professor of English and Translation Studies, Riyadh, Saudi Arabia

Corresponding Author: Reima Al-Jarf, E-mail: [reima.al.jarf@gmail.com](mailto:reima.al.jarf@gmail.com)

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#### ABSTRACT

A sample of political expressions that have been common in Arab media since the Arab Spring in 2011 was collected from TV newscasts, online news websites and social media pages. Analysis of their structure, denotative and connotative meanings revealed the following features: (i) Use of lexical hybrids (عسكريتاريا - الحقيقة ليكس - سني ستان - الدم قراطية - اخوانجي); (ii) revival of ancient Islamic expressions (غزوة الموصل - أمير المؤمنين); (iii) use of blends (صهيوأمريكية); (iv) few borrowings (BRICS); (v) use of new acronyms (ISIS) with verbs, nouns and agents derived from them (دواعش استدعاش); and (vi) phonological and lexical substitutions in names of political and religious personalities that the users oppose (*Kerdogan for Erdogan*; حزب اللات for *Hezbollah*). Semantically, Arab Spring political terms refer to types of governments, places (towns), minority groups, religious sects, names of militia groups, weapons and military tactics, revolution squares that were not widely used before. They are also characterized by their non-literal use, i.e., use of loaded expressions, dysphemisms, and slurs that express disparagement, derogation, criticism, and disrespect towards those they oppose and towards the social and political situation as in الخرفان الفئّة الضالة - شبيحة - الفلول - المخلوع - المتأسلمين. Translation and interpreting instructors need to integrate emerging political terms commonly used in the media in political and media translation courses. Students majoring in translation and interpreting need to be familiar with new political terms and should be able to translate them from Arabic to English and vice versa. Students need to keep their own lists of new terms used in the media together with their equivalents in English or Arabic. They need to use Google Translate with caution as Google Translate usually gives incorrect word order in compounds. It also gives equivalents that do not match source terms in part of speech and in the type of derivative.

#### KEYWORDS

Arab Spring, political discourse, emerging terms, linguistic characteristics

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#### 1. Introduction

Since 2011, several revolutions have taken place in Tunisia, Egypt, Libya, Yemen and Syria which were associated with several political and social changes and the emergence of linguistic expressions that frequently used by Arab Spring media (satellite TV networks, newspapers), journalists, political analysts, bloggers and even common people on social media. Those expressions have been frequently used in Arab Spring media by those supporting and those opposing the revolutions and past regimes.

Analysis of Arab Spring media discourse has been of interest to many researchers in the literature. The first line of research analyzed Arab Spring discourse of newspapers and TV networks such as Al Jazeera's framing of social media during the Arab Spring (Campbell & Hawk, 2012); Al-Ahram and Aljazeera's online coverage of Egypt's 2011 revolution (Alhumaidi, 2013); naming and predication in western news coverage of the Egyptian January 25 and June 30 protests (Hegazy, 2017); frequency analysis for Asharq Al-Awsat and Al-Khaleej newspapers before and after the Arab Spring (Haider, 2016); newspaper coverage of two English newspapers (The Guardian and New York Times), and two Arabic newspapers (Asharq Al-Awsat and Al-Khaleej) (Haider, 2016); comparison of the keywords referring to the main social actors and social events of the Arab Spring used by Al-Jazeera of Qatar, Al-Arabia of Saudi Arabia, CNN of the USA and BBC Arabic of the UK (Ismail, Harun, Mohammad, Saad & Isa, 2021); news framing

of the Arab Spring conflict in newspaper editorials (Afzal & Harun, 2020); and comparison of Arab Spring narratives around democracy and freedom between 2011 and 2021 in English language news media and Twitter (Marshall, 2022).

Another line of research analyzed the political speeches of the former presidents of Tunisia, Egypt and Libya and Syria during the Arab Spring such as the themes and structures of the last three speeches by President Hosni Mubarak of Egypt and Zine El Abidine Ben Ali of Tunisia and the strategies used in addressing the public unrest during the Arab Spring and the discourse of desperation (Lahlali, 2011); a critical discourse analysis of the last three political speeches of the ousted president of Tunisia (Maalej, 2012); the political discourse of Mubarak, Qaddafi, Ben Ali, and Assad of Egypt, Tunisia, Libya, and Syria (Kesseiri, 2015); a discourse analysis of the political speeches of the ousted Arab Presidents during the Arab Spring Revolution using Halliday and Hasan's framework of cohesion (Al-Majali, 2015); the rhetorical features of the ousted Arab presidents' speeches (Jarrah, 2018); a discourse analysis of attitude in Mubarak's speeches during the Arab Spring (Alkahtani, 2020); the discursive strategies used in selected speeches by former Egyptian President, Mubarak, and the former Lebanese Prime Minister, Hariri (Adel, 2020).

A third line of research focused on some linguistic features of Arab Spring media discourse such as chants, slogans, lexical coinage, and game-based metaphorical representations, metaphors, and metonyms. For example, Bogomolov (2014) indicated that the political other in the discourse of the Egyptian Arab Spring was built around a set of key concepts such as *Tuwār* (Revolutionaries), *Šabāb* (Youth), *irāda(t) aš-ša'b* (People's Will) as its driving force, reason and justification, and the *Fulūl* – enemies of the revolutionaries associated with the old regime. These concepts made up a mega-frame of the Revolution, in the same way as the characters, settings, plot elements and scenes combine into a movie.

The contextual factors and their influence on the discourse employed in the 2011 and 2013 uprisings in Egypt and Tunisia were analyzed by Rhodes (2013). She found two images of the worlds in the Egyptian and Tunisian revolution discourse: The image of a dichotomous, tumultuous, and religious world, captured in the chants of Egyptian and Tunisian citizens. The chants in the Tunisian context carried more religious undertones, whereas those in the Egyptian context appeared to be more purposeful and commanding. In addition, the protests in Egypt developed a signature slogan in 2011, which was used again in 2013.

Some researchers consider slogans as a sub-genre of political discourse. Regarding Arab Spring slogans, Michel (2013) found different code choices in the context of the Arab Spring. Demonstrators were shouting slogans in the form of couplets with predictable and simple rhyming patterns that set the tone and rhythm of the protests. Those 'couplet-slogans' carried the goals and sentiments of revolutionaries across their national borders, down the streets and alleys, but they also transmitted the right, the messages, the lexicon, the structure, and the motivation to revolt into the public who were driven to activism. The language of the Arab Spring slogans was Colloquial Arabic, because dialects were perceived to be the authentic speech of *ash-sha'b* (the people) and therefore travelled more easily across borders. While the regime spoke in Modern Standard Arabic, the protestors spoke colloquial Arabic to engage locals and use Modern Standard Arabic to interact with and spread the revolution regionally. In another study, data drawn from several banners, speeches, chanting, audio-visual instruments, and songs wall graffiti, showed the extent to which slogans served as a medium by which political complaints and comments were dispensed and consumed. The slogans had a persuasive effect on shaping the Arab intellect and on the change of the political atmosphere in the region (Al-Sowaidi, Banda & Mansour, 2017).

In addition, political discourse of the Arab Spring is characterized by the use of metaphors such as those related to "*seasons of the year*," especially "*spring*," metaphors built on concepts such as "*to break through*," "*to cross over*," and "*to open*"; the image of writing in blood; and the events of the uprising are writing a new page in its long book. Metaphors also expressed key concepts like spring, weather, wind, confined space, container, heat, fire, dignity, birth, journey, road and dream. People from "all social classes *stepped beyond the barrier of fear, left the walls of their homes*, and gathered to express their outrage and their demand for major social, political and economic changes. The metaphors reflected a vivid, emotional, and overstated way reality. They express attitudes and views in a way that will win the minds and hearts of their readers. They were familiar and readily understood by the general public. Metaphors in clusters appeared frequently to express in a condensed style why and how the Arab Spring started, to explain what was happening on the ground, and to state the goals of the uprising (Torlakova, 2014).

Moreover, Altohami (2019) investigated game-based metaphorical representations of the Arab Spring revolutions in journalistic political discourse. He found that the conceptual key *The Arab Spring Revolutions Are Games* to be built around the image schema of competition. Gamification involved three basic scenarios: (i) a general frame of a game; (ii) clustering games into individual versus team games, and bodily-oriented versus mentally-oriented games; and (iii) games as a war.

Furthermore, Arab Spring discourse is characterized by the extensive use of classical and modern Arabic poetry as in citing lines of poetry by the Tunisian poet Abū al-Qāsim al-Sha'bī, allusions to characters and stories from pre-Islamic and classical Arabic literature, and direct quotations from the Arabic text of the Qur'ān and the traditions of the Prophet. Lines of verse from ancient

and modern Arab poets were frequently cited to support ideas and opinions, reflecting the known Arab fascination with poetry (Torlakova, 2014).

Finally, some socio-political variables influenced the lexical production in which the language used incorporated the social and political feelings. The media and press introduced new lexical items and revived lexical terminology from the past. The most common strategies adopted to create lexical items were compounding followed by derivation (Lotfy, 2017).

The above literature review shows lack of studies that analyze the lexical structure, denotative and connotative meanings of emerging political terms and expressions used in Arab Spring media discourse. Therefore, this study aims to explore the lexical structure, denotative and connotative meanings of emerging political terms and expressions prevalent on the media since the onset of the Arab Spring in 2011 and the lexical innovations that have taken place as a result of the social and political changes.

Results of this study are significant as they will shed light on emerging political terms that translation and interpreting students should be familiar with, and which translation and interpreting instructors should incorporate in the translation and interpreting courses they teach especially political and media translation.

## **2. Data Collection**

A sample of political terms and expressions that have been common in Arab media during the Arab Spring was collected from TV newscasts, online news websites, Arabic online video clips, Arabic print media reports' comments and social media pages. Political terms related to Iran, Ukraine, Charlie Hebdo were excluded. Economic, sports and technology news terminology was excluded as well (Al-Jarf, 2022a; Al-Jarf, 2015a).

Political terms and expressions that have been common on Arab media during the Arab Spring are those that refer to or describe the revolutions in Egypt, Tunisia, Libya, Yemen, and Syria; the past regimes in those countries; supporters and opponents of the past regimes, new regimes and conflicts; anything related to the different sects, ethnic groups, place names, political parties, political or religious leaders and influencers in those countries. The political terms and expressions collected were mostly in Modern Standard Arabic with few terms and expressions from Colloquial Arabic (Al-Jarf, 2015a).

Political terms and phrases prevalent on the media since the Arab Spring were classified according to their structure, denotative and connotative meanings. Structurally, political terms were classified into: Lexical hybrids, new derivatives, use of new acronyms (ISIS) with verbs, nouns and agents derived from them, lexical and phonological substitutions in names of political and religious personalities that the users oppose, use of blends, word play (phoneme substitution, phoneme inversion, and word substitution), borrowings, new coinage, and revival of ancient Islamic expressions (Al-Jarf, 2021c; Al-Jarf, 2015b; Al-Jarf, 2014a; Al-Jarf, 2011; Al-Jarf, 1994; Al-Jarf, 1990).

Denotatively, political terms were classified into: Terms describing terrorism, terms referring to weapons and military operations, terms referring to types of states and governments, names of ethnicities and parties, slogans, types of militias, place names, names of squares, names of Fridays, descriptive terms and neutral expressions (Al-Jarf, 2015; Al-Jarf, 2010; Al-Jarf, 1998; Al-Jarf, 1996).

Connotatively, political terms were classified into: Pejorative and funny terms and expressions, eponyms (names from which other names or words are derived), loaded descriptivism, toponyms, dysphemisms and political slurs (Al-Jarf, 2015; Al-Jarf, 2010; Al-Jarf, 1998; Al-Jarf, 1996).

The corpus and classification of the political terms into the structural, denotative and connotative meaning subcategories were verified by a panel of 3 Arabic language and linguistics professors. Discrepancies were solved by discussion.

## **3. Results**

### **3.1 Structural Analysis of Arab Spring Political Terms**

Data analysis showed that the new political terms that emerged on the media since the Arab Spring are single words and compounds consisting of two words and few cases more three or more words. The structure of the new political terms and is characterized by the following:

#### **1) Use of lexical hybrids**

منحيكجي belonging to the Muslim Brothers' Movement; بلطجي bully; فورجي an outburst not a revolutionary; اخوانجي followers of Bashar who الدم القراطية blood-cracy; الفساد القراطية corruption-cracy; اضهادو قراطية tyranny-cracy; عرب قراطية Arab-cracy; فوبيا سيسي Sisi-phobia; شيعة فوبيا Shiite-phobia; العسكر فوبيا Military-phobia; فوبيا داعش Daesh phobia (ISIS-phobia); فوبيا الإسلام Islamophobia; اخوانستان Ikhwanistan (land of the Muslim Brothers); سني ستان Sunni-stan (land of

Sunnis); ارهاب ستان Terrorist-stan (land of terrorism); جهادستان Jihad-stan (land of Jihad); اخوان ليكس truth-leaks; ليكس Ikhwan leaks (Mulim Brothers-leaks); داعش ليكس ISIS-leaks; عسكريا militia; ميتر انقلاب coip-meter; ثورة ميتر revolution-meter; ميتر سيسي sisi-meter; مرسيميتر Morsi-meter; إسلامتوبيا Islam-topia; مصر توبيا Egypt-topia; جيوسياسي geopolitical;

## 2) Revival of ancient Islamic expressions

- أمير المؤمنين Commander of the Faithful; غزوة الموصل Battle of Mosul; دولة الخلافة Caliphate State; سبايا captivated women; جهاد Jihad; الحد punishment for committing a sin; مرتد renegades; الرق slavery; سلفي Salafist.

## 3) New Derivatives

- داعش دعشاوي داعشي دواعش استدعاش difference derived forms from DAESH such as
- سبساوي (an adjective from Sisi).
- اسلاموي (an adjective from Islam).
- ناتاوي (an adjective from NATO).

## 4) Use of new acronyms (DAESH, i.e., ISIS) with verbs, nouns and agents derived from them

- داعش دعشاوي داعشي دواعش استدعاش دواعش استدعاش DAESH (ISIS)

## 5) Phonological substitutions in names of political and religious personalities that the users oppose:

- اردوغان Kerdogan or Qirdogan for Erdogan
- القرضاوي Kirdawi for Qaradhawi

## 6) Lexical substitutions

- حزب اللات (Party of Lat, i.e., an idol worshipped before Islam) for Hezbollah

## 7) Use of Blends

- صهيومسيحية Safawi-Zion; صهيوصفوية American Zion; صهيو امريكي Turko-Gulf; خليجو تركية Turko-Qatari; تركو-قطري Christo-Zion; ليبراليريانيين Liberals; ماسوصهيووني Maso-Zionist

## 8) Word Play: phoneme substitution / inversion

- Qirdogan/Kirdogan for Erdogan where Qird is monkey and Kir is donkey.
- ثورة الفورة instead of ثورة. The difference is one initial phoneme, but it changes the meaning from revolution to temporary outburst.
- الجيش الحر for الجيش الكر (free army). The phoneme substitution changed the meaning from "free army" to "donkey army".
- الخسيسبي instead of Sisi. The addition of an initial phoneme changed the meaning to "villain"

## 9) Word Play: Word substitution

- العبرية (the Hebrew) instead of Al-Arabiya
- الخنزيرة (the pig) instead of Al-Jazeera.
- الازعر الشريف (the ill-mannered) instead of Holy Azhar (Al-Azhar Al-Shareef).
- نصر اللات (the idolator) instead of Nasrullah, leader of Hezbollah.
- الخرفان المسلمون (Islamized sheep) instead of the Muslim Brothers.

## 10) Borrowings

- BRICS; Petrodollar; Black Block ; TROICA

## 11) New coinages

- تكفيري Wahhabi jihad; وهابية جهادية; جهادية السلفية الجهادية Jihadi Salafism; عميقة دولة deep state; جهاد النكاح jihad marriage; تكفيريين takfiris; تكفيريين takfiris.

### 3.2 Denotative Meanings of Arab Spring Political Terms

Data analysis showed that the denotative meaning of the new political terms that emerged on the media since the Arab Spring are characterized by the following:

#### (1) Use of terms referring to Weapons & military operations

المتفجرة exploding barrels; سيارات مفخخة car bombs; هجوم انتحاري suicidal attack; الدفاع الوطني national defense; انسحاب تكتيكي tactical withdrawal; قائد ميداني field commander; قادة المحاور hub leaders; اشتباكات مسلحة armed clashes; غرفة عمليات operations room; احزمة انتحارية suicide belts; عيوات ناسفة explosives; اللجان الشعبية people's

committees; الدفاع الشعبي people's defense; احتراب fighting each other; قواعد الاشتباك rules of engagement; المغاوير; commandos.

**(2) Use of terms referring to types of states and governments**

دولة مواطنة state of citizenship; دولة مدنية civil state; دولة عميقة deep state; دولة قانون State of Law; دولة الممانعة Resisting state; دولة أمنية بوليسية Police and security state; دولة وطنية وحدة حكومة national unity government; حكومة كفاءات technocrat government; دولة عسكرية الدولة Caretaker government; حكومة انتقالية حكومة تصريف أعمال; حكومة تكنوقراط technocrat government; دولة عسكرية militarized state; حكم العسكر Military rule; النظام العلوي Alawite Regime; إدارة التوحش savagery management; تنسيقيات coordinating committee; المرصد السوري Syrian Observatory.

**(3) Use of terms referring to names of ethnicities and parties**

الكلدانيين Chaldeans; التركمان Turkmen; الاشوريين Assyrians; الايزيديين Yezidis; العلويين Alawites; الحوثيين Houthis; العونية Aouniyism; الائتلاف المعارض The opposition Coalition; الائتلاف السوري Syrian Coalition.

**(4) Use of terms referring to types of militias**

جبهة لنصرة Nusra Front; انصار الشريعة انصار الله Ansar al-Sharia; انصار الله Ansar Allah; انصار بيت المقدس Ansar Bayt Al-Maqdis; تجمع إسلامي انصار الإسلام Ansar al-Islam; الجبهة الإسلامية Islamic Front; جند الأقصى Jund Al-Aqsa; جند الشام Jund Al Sham; فجر ليبيا Libya Dawn; فيلق القدس Quds legion.

**(5) Place names**

جسور عرسال Arsal outskirts; القلمون Qalamoun; يبرود yabroud; ريف حلب Aleppo countryside; ريف دمشق Damascus Countryside; سنجار Sinjar; الشعابني Chaambi; القصير Qusair; مطار ابو الظهور Abu al-Duhur Airport; مطار النيرب Nairab Airport; معبر رأس الهوى Ras al-Hawa crossing.

**(6) Toponyms, i.e., words derived from a place name**

Rabaa which refers to the Rabaa massacre and movement.

**(7) Names of Squares**

ميدان الخضراء Green Square; ميدان التحرير Tahrir (Liberation) Square; ميدان الشهداء Martyrs' Square; ميدان النهضة Al-Nahda Square; ميدان رابعة Rabaa Square; باب العزيزية Bab Al Aziziyah; ساحة الستين Sixtieth Square; ميدان سدي بو زيد Sidi Bouzid; ساحة السبعين Seventy Square.

**(8) Use of terms referring to names of Fridays which were not common before 2011:**

- أسبوع تقدّموا للحرية والكرامة Week of Advance for Freedom and Dignity
- الجمعة الكرامة والتحدى Friday of Dignity and Challenge
- الجمعة التحدي Friday of Challenge
- الجمعة التحرير Friday of Liberation
- الجمعة التنحي والرحيل Friday of Stepping Down and Leaving
- الجمعة الحماية الدولية Friday of International Protection
- الجمعة الشهداء Friday of Martyrs
- الجمعة الصمود Friday of Resistance
- الجمعة الغضب Friday of Anger
- الجمعة النصر لشامنا ويمنا Victory for Our Levant and Yemen
- الجمعة الياسمين Friday of jasmin
- الجمعة نصر من الله وفتح قريب Friday of Victory from God and upcoming conquest

**(9) Eponym, i.e., a name from which another name or word is derived**

- العراعرير Ar'our followers; الناتاويين NATO advocates.

**(10) Use of terms describing terrorism**

الارهاب التكفيري Takfiri terrorism; دولة ارهاب state terrorism; اوكار الارهابيين terrorist hideouts; بؤر الارهاب hotbeds of terrorisms; بيئة حاضنة foster environment; تجفيف منابع الارهاب drying up the sources of terrorism; تهديدات إرهابية terrorist threats; حاضنة للارهاب an incubator for terrorism; خلايا ارهابية terrorist cells; خلايا نائمة hibernating cells; خلفيات الإرهاب terrorist background; عمليات ارهابية terrorist operations; عمليات انتحارية suicidal operation; مرجعيات الإرهاب terrorist references; مفخحات explosives; مفرخات الإرهاب terror hatcheries; منابع الإرهاب sources of terrorisms; التنظيمات التكفيرية Takfirist organizations; مكافحة الارهاب fighting terrorism; مشيخات الارهاب sheikhdoms of terrorism;

**(11) Use of descriptive terms**

مظاهرات مليونية Mass rallies; صمود اسطوري legendary endurance; ثبات اسطوري legendary persistence; حاشدة Millions of demonstrations; موجة الزلزلة a shaking wave; حشود ضخمة huge crowd; مشهد ثوري the revolutionary scene; الحراك الثوري revolutionary movement; الفكر التكفيري takfirist thought; ظاهرة صوتية sound phenomenon; ازدراء الاديان contempt of religion; اصطفافات lineups; الفكر المتطرف extremist thinking.

**(12) Use of neutral expressions**

- الرئيس المؤقت Interim President
- المجلس الانتقالي transitional Council.

**(13) Use of terms slogans**

- عيش وحرية وعدالة اجتماعية good Life, freedom and social justice;
- قانون عدالة انتقالية law of transitional justice;
- إسقاط النظام الفاسد Overthrowing the corrupt system;
- تحقيق الديمقراطية achieving democracy;
- توفير حياة كريمة للمواطن providing a decent life for citizens.

**3.3 Connotative Meanings of Arab Spring Political Terms**

Data analysis showed that the new political terms that emerged on the media since the Arab Spring are characterized by their non-literal use, i.e., use of loaded expressions, dysphemisms, and slurs that express disparagement, derogation, criticism, and disrespect towards those they oppose and towards the social and political situation. They have the following connotative meanings:

**a) Pejorative & funny**

- الخسيسى instead of Sisi. The addition of an initial phoneme changed the meaning to "villain"
- العبرية (the Hebrew) instead of Al-Arabiya
- الخنزيرة (the pig) instead of Al-Jazeera.

**b) Loaded Descriptivism**

- رأس الأفعى head of the snake; الأخطر the most dangerous; الذبح slaughtering; الأكبر الشيطان الأكبر the greatest Satan.

**c) Disphemisms**

الرئيس الشرعي the legitimate president; الرئيس المنتخب the elected president; الانقلاب the coup; حكم العسكر military rule; الرئيس المخلع the ousted; مؤامرة ظلامية obscurant conspiracy; العثمانية الجديدة neo-Ottoman; الإرهاب والتكفير والإرهاب terrorism and takfirist Emirates; الجماعات المسلحة الارهابية the armed terrorist groups; الفورة الشعبية the people's outburst; النظام العلوي the Alawite Regime

**d) Political slurs that** express disparagement, derogation, criticism, and disrespect towards those they oppose and towards the social and political situation as in the following examples:

- الخرفان المتأسلمين Islamized sheep; الفئة الضالة the stray group; شبيحة gangs of the Syrian regime; الفلول remnants; المخلع ousted.

**4. Discussion**

Results of the data analysis of the Arab Spring political terms in the present study are consistent with findings of prior studies in the literature such as Bogomolov (2014) who found that the discourse of the Egyptian Arab Spring was built around a set of key concepts such as *Tuwār* (Revolutionaries), *Šabāb* (Youth), *irāda(t) aš-ša'b* (People's Will) as its driving force, the *Fulūl* (enemies of the Revolutionaries associated with the old regime).

The structure of political terms is partially consistent with finding of a study by Lotfy, 2017 who reported that **the** media and the press introduced new lexical items and revived lexical terminology from the past. The most common strategies adopted to create lexical items were compounding followed by derivation.

Likewise, the slogans collected in the current study are partially similar to those mentioned by Michel (2013) and Al-Sowaidi, Banda and Mansour (2017) who indicated that the language of the Arab Spring slogans has been colloquial Arabic and that the protestors spoke colloquial Arabic to engage locals and use MSA to interact with and spread the revolution regionally.

Unlike the current study, Torlakova (2014) reported some the metaphors used during the Arab Spring such as "seasons of the year," especially "spring," metaphors built on concepts such as "to break through," "to cross over," and "to open"; the image of writing in

blood; and the events of the uprising are writing a new page in its long book were not reported in the current study. Metaphors also expressed key concepts like *spring, weather, wind, confined space, container, heat, fire, dignity, birth, journey, road* and *dream*. People from “all walks of life” left the walls of their homes, stepped beyond the “barrier of fear,” and gathered to express their anger and their demand for major changes. The game-based metaphorical representations reported in Altohami’s (2019) study were not reported by the current study.

## **5. Conclusion and Recommendations**

Due to the countless emerging political terms with different structures, denotative and connotative meaning that appear in the media on a daily basis, Lotfy (2017) recommended that students be familiar with the common ongoing media terminology. The students should practice guessing the meaning of new terminology, may try literal translation which is “a hit and miss process”. Translation instructors should provide the students with background information about lexical items common in the media. Recently, there is a greater need, more than ever before, for upgrading media textbooks and political dictionaries to document can compile emerging political terminologies.

In addition, emerging Arab Spring political terms should be added to the Arabic general as well as specialized dictionaries. Translation students should be encouraged to compile their own lists/glossaries that consist of emerging Arabic terms and expressions and their English equivalents (Al-Jarf, 2022b; Al-Jarf, 2020a; Al-Jarf, 2014b).

Furthermore, translation students should use Google Translate with caution especially when translating compound terms consisting of two words, in which case students should pay attention to the word order. They should pay attention to the equivalents given to different types of derivatives as Google Translate does not give accurate equivalents that match the source term in part of speech. The source term might be an adjective and Google Translate gives an equivalent that is a noun or a verb (Al-Jarf, 2021a; Al-Jarf, 2016).

Finally, emerging English and Arabic terms on issues related to current global events such as the COVID-19 Pandemic, global warming, the Russian-Ukraine war, food and gas shortages around the world and other are still open for discourse, translation, interpreting and lexicographic research in the future.

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**ORCID ID:** <https://orcid.org/0000-0002-6255-1305>

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