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Universitat Autònoma de Barcelona

Citizen Translation in the Arab World: How Citizens' Needs Are Met Through Non-Professional Translation in the Dissemination of Knowledge

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Abstract

The phenomenon of citizen translation in the Arab world is emerging as a critical force in the dissemination of knowledge and cross-cultural communication. With the advent of Web 2.0 technologies and social media, bilingual citizens, driven by a sense of social responsibility and activism, are increasingly contributing to the translation landscape without formal training. This research addresses the gap in understanding how citizen translators influence the availability of Arabic content online and shape the socio-political discourse in the region. By employing a constructivist grounded theory methodology, this study investigates the motivations behind citizen translators' involvement, their impact on the professional translation field, and the broader implications for translation studies.

The study involved qualitative data collection through in-depth interviews with active citizen translators across various online platforms. Data analysis revealed that these individuals often operate out of a commitment to preserving and promoting cultural identity and bridging the information gap in underserved fields such as philosophy, political science, and non-Western media. The research found that citizen translation is not merely a supplementary activity but is becoming a significant force that challenges traditional notions of translation professionalism and academic discourse. The findings suggest that citizen translation contributes to a democratization of knowledge, enabling broader access to information and participation in global dialogues. The study proposes a new theoretical framework that situates citizen translation within the larger context of socio-political activism and digital content creation. This framework offers insights into how non-professional translators can influence both the quality and quantity of translated content available in Arabic, shaping the cultural and intellectual landscape of the Arab world.

The implications of this study extend beyond translation studies, offering a lens through which to understand the evolving role of digital media and grassroots movements in knowledge production. It highlights the need for further research into the socio-economic impacts of citizen translation and its potential to transform both local and global communication networks.

Keywords: Digital Arabic content, translation, Web 2.0 tools, online content, Arabic language, content creation

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Chapter One: Introduction

1.1. Overview

In an era defined by rapid globalization and the digital revolution, how information is produced, shared, and consumed have undergone a profound transformation. The Internet has emerged as a powerful democratizing force, breaking down geographical barriers and enabling individuals from diverse backgrounds to contribute to the global knowledge exchange. This shift has given rise to new forms of engagement, where ordinary citizens play active roles in areas traditionally dominated by professionals. One such area that has seen a remarkable transformation is translation.

Imagine a world where the rich tapestry of global knowledge is accessible to everyone, regardless of language barriers. This is not a distant dream but a reality being shaped by the quiet revolution of citizen translators. These volunteers, driven by passion and a sense of community, are bridging linguistic divides and democratizing access to information. Their work is not merely about converting text from one language to another; it is about enabling cross-cultural communication and fostering understanding in an increasingly interconnected world.

This thesis broadens the existing discourse on translation and activism by emphasizing the role of volunteer non-professional translators in addition to professional translators, using a constructivist grounded theory approach. While existing literature predominantly focuses on translation from a professional perspective, often overlooking its wider social and political influence as an instrument for change, this research seeks to expand this view by investigating how non-professional translators facilitate societal transformation through the dissemination of knowledge, particularly in the Arab world.

For this thesis, I propose the following definition for Citizen Translation in the Arab world: a pan-Arab initiative, transcending national borders and contributing to a shared Arab intellectual identity. Participants from diverse Arab countries, including Jordan, Morocco, and Tunisia, have actively contributed to this movement. This shift from a national to a regional focus reflects a strategic aim to broaden the impact of CT and enrich the overall Arab cultural and intellectual landscape.

The study, while initially focused on Saudi Arabia, reveals a broader phenomenon that extends beyond national boundaries. Participants, regardless of their nationality, share a common goal of making knowledge accessible across the Arab world. This highlights the inclusive nature of CT and its potential to foster a shared Arab intellectual identity. By transcending geographical limitations, citizen translators contribute to a collective effort to enrich the Arab cultural and intellectual heritage.

My interest in the phenomenon of Citizen Translation was first spurred during my master's degree studies at the University of Leeds in 2014. An extracurricular module titled "War and Media" introduced me to the concept of citizen journalism, where ordinary citizens contribute journalistic content, often during times of crisis. The parallels between this evolving pattern in journalism and a similar trend I observed in translation studies resonated deeply. As a practicing translator and activist during the period of the Arab Spring, I witnessed a growing number of bilingual individuals actively translating within the intellectual and political spheres. These individuals, while lacking formal translation training, were making significant contributions by translating knowledge relevant to their professions or personal interests. Recognizing the shared characteristic of non-professional training yet impactful contributions, I identified this as an emerging phenomenon within the Arab world. However, this phenomenon lacked a formal designation and theoretical grounding, prompting me to undertake a comprehensive review of relevant literature in both Journalism and Translation Studies. This research aimed to establish a framework for understanding and analyzing this growing trend of citizen translation.

The emergence of Citizen Translation presented a novel phenomenon within Translation Studies, a field then still in its relative infancy. At the time of my initial doctoral proposal formulation in 2014, existing research offered scant attention to this specific practice. Subsequent years of exploration yielded resources on volunteer, unprofessional, and amateur translation; however, none addressed this burgeoning trend, particularly within the Arab world. A comprehensive literature review conducted for this project confirmed a complete absence of research on this specific phenomenon in the Arab context. The lack of established theory underscores the need for a rigorous investigation and the development of a framework to explain its emergence. Given the absence of a pre-existing theory, grounded theory methodology presents itself as the most suitable approach for theory generation. Grounded theory is particularly well-suited for this research because its flexibility allows for the generation of a theory directly from the data, which is essential for capturing the nuanced and emergent nature of this topic. Additionally, the methodology prioritizes participants' lived

experiences, making it ideal for investigating the perspectives of individuals actively involved in the phenomenon. Grounded theory ensures that the findings are deeply rooted in real-world data, providing a more accurate and relevant understanding of the subject.

My dual roles as a professional translator and a volunteer activist have spurred my initial interest in formulating an explanatory theory for this emerging phenomenon. This background has driven me to investigate its development, the motivations of its participants, and its implications for translation as an academic discipline. In this introductory chapter, I will outline my motivations, the scope and background of the study, the research purpose and questions, as well as the delimitations and challenges encountered during the research process.

1.2. Motivation

My lifelong fascination with languages, politics, and human communication led me to pursue a career in translation. Consequently, I enrolled in the College of Languages and Translation at King Saud University. These five years were intellectually enriching, providing a comprehensive grounding in both the theoretical and practical aspects of language, culture, and translation. Complementing my academic passion is a strong commitment to social engagement and volunteer activities. These pursuits played a significant role during my university years and continue to hold value in my life.

As a young Arab who experienced the significant events of the Arab Spring—a series of pro-democracy protests and uprisings in the Middle East and North Africa starting in 2010 and 2011 that challenged entrenched authoritarian regimes, as defined by the Encyclopedia Britannica—unsurprisingly, many of my current research interests and motivations are deeply influenced by this transformative period. My longstanding interests in politics, history, comparative religions, and the role of translation as a bridge between cultures were further intensified by the Arab Spring.

Moreover, I am keenly interested in the Internet and emerging technologies, recognizing their profound impact on our lives. My involvement in the pre-Arab Spring and Arab Spring eras, particularly within the burgeoning citizen translation movement (a term I favor over 'voluntary translation'), coupled with my background in professional translation, fueled my conviction that this phenomenon warranted in-depth academic exploration. This compelling need for

academic research underpins my decision to focus on citizen translation as the subject of my doctoral research proposal.

This research aligns with the principles of qualitative research. Qualitative studies, as explained by Creswell (2009, p. 45-47), often have an evolving design, allowing for adjustments as data is collected and analyzed. This flexibility is crucial for exploring a relatively new phenomenon like Citizen Translation (CT) in the Arab world. Additionally, qualitative research acknowledges the existence of multiple perspectives. By centering participant experiences and viewpoints, this approach allows for a nuanced understanding of citizen translators' motivations, challenges, and contributions, which will be explained in detail in the Methodology Chapter.

Furthermore, qualitative research recognizes the researcher's role in shaping the study. The researcher's cultural background, history, and experiences can inform not only the research question but also the data collection and interpretation processes. In this context, my own experiences with citizen translation and familiarity with the Arab world will undoubtedly influence the research journey, ultimately enriching the understanding of this phenomenon.

1.3. Background of the study

My academic journey began in 2004 with enrollment at the College of Languages and Translation at King Saud University. At that time, the Internet in Saudi Arabia was still in its nascent stages, characterized by the Web 1.0 model, where users primarily functioned as consumers of information through channels like newsletter subscriptions. Despite this limited landscape, I harbored a deep fascination with the Internet's workings and its rapid evolution. Driven by a desire to stay abreast of developments, I actively engaged in self-directed learning, seeking not just familiarity with new technologies but also the ability to utilize them effectively.

The transition from Web 1.0 to Web 2.0, marked by a shift towards user-generated content and participation, ignited my enthusiasm. While still a translation student, I recognized the significant gap in Arabic content online. This recognition, coupled with my burgeoning technological skills and a strong commitment to the Islamic principle of Zakat al-'Ilm (charity of knowledge), compelled me to volunteer my linguistic abilities. In my free time, I translated

articles and news items that I deemed valuable and interesting for Arabic audiences, publishing them online for free.

The rise of YouTube presented another opportunity for contribution. I began subtitled videos on diverse topics that I found engaging, making them accessible to a wider Arabic audience through my channel. The emergence of Twitter further fueled my passion for knowledge dissemination. I actively translated tweets and online articles, sharing them on my Twitter account and WordPress page. These endeavors were driven not only by my dedication to translation but also by a desire to connect with others who shared my passion for spreading knowledge and exploring various fields within the Arab world online.

Following graduation and embarking on a professional translation career, I continued to translate online content for free, focusing on topics that I believed held value and interest for Arabic readers. This ongoing engagement fostered connections with a vibrant online community of Arab individuals who shared my dedication to translation, knowledge dissemination, and intellectual exploration across the Arab world.

This research necessitates a clear definition of bilingualism. Grosjean and Li (2013) emphasize the multifaceted nature of "bilingual" and "bilingualism," with meanings ranging from the ability to understand and utilize multiple languages to the presentation or recognition of various languages within a specific context. For this thesis, bilingualism and multilingualism will be defined as the consistent use of two or more languages in daily life for information presentation.

Social media's impact on the world, particularly the Arab world's political landscape, has been extensively documented. Studies highlight how social media empowered individuals during the Arab Spring uprisings (Khondker, H. H., 2011, Wolfsfeld, G., Segev, E., & Sheaffer, T., 2013, Smidi, A., & Shahin, S., 2017, Comunello, F., & Anzera, G., 2012). My own experience as an active online user with a longstanding interest in politics, religion, philosophy, economics, and history positioned me to witness a growing community of like-minded individuals.

With the first spark of the Arab Spring, those already actively providing online content, translating materials between Arabic and English, emerged as crucial players. Their efforts facilitated a shift in control over the narrative. The government, previously able to shape public perception, could no longer simply portray protesters as disruptive anarchists. For the first time, Arab citizens held sway over the narrative, and citizen translators ensured its dissemination

through translation into and from Arabic. The decentralized nature of the Internet inherently challenges efforts to control online activity, including the publication of translated content.

These events further fueled the burgeoning trend of citizen translation across diverse fields of interest. Subtitling of international media content became widespread, with young Arabs translating Japanese anime, Turkish dramas, and Korean/Chinese shows. This phenomenon, characterized by ad-hoc groups collaborating on translation projects, aligns with the concept of user-generated translation explored by Perrino (2009).

The Arab Spring uprisings unfolded predominantly within the online sphere, where qualifications often held less weight than online presence. Individuals cultivated online personas that transcended academic credentials. As I befriended and collaborated with others engaged in similar online translation activities, I observed a striking trend: the vast majority lacked formal training in translation. Unlike myself, they were not translation students, nor did they possess a background in translation studies. While this initially piqued my curiosity, our shared passion for disseminating information and enriching Arabic content transcended these differences.

However, as a translation student and professional translator, I felt compelled to understand this burgeoning phenomenon. Questions swirled: How did this trend emerge? What were the motivations of these citizen translators? How would this impact the academic discipline of translation? My academic background and professional experience had exposed me to the common misconception amongst people that anyone bilingual could translate effectively, or worse, that a simple tool like Google Translate sufficed. I had encountered this dismissive attitude towards translation on numerous occasions, particularly when discussing my translation rates.

The rise of citizen translation reignited these concerns about public perception. Engaging in discussions on this topic, I discovered a clear divide between professional translators and citizen translators. Professionals generally argued against the practice without proper training, advocating for a stronger role for the profession. Citizen translators and those who benefited from their work prioritized access to information and content, often dismissing concerns about qualifications. While I gravitated towards the latter perspective, I acknowledged the need for nuance. Certain content, particularly critical information in medical, legal, and similar domains, demands qualified professional translation. However, I also recognized the vast gap in available translated content and the limitations in the number of trained professionals which led to the engagement of nonprofessional translators to step in and fill in that gap. These initial

observations and questions underscore the need for further in-depth academic research and analysis.

The increasing demand for online translated content has further highlighted the lack of emphasis on translation qualifications. This is exemplified by a popular Saudi Twitter account translating viral video clips. Despite widespread recognition of the poor quality and literal nature of the translations, the account boasts over 2.8 million followers. This phenomenon underscores the audience's prioritization of access to information, even in imperfect translations, over concerns about professional qualifications. Conversely, the study focuses on highly skilled citizen translators who consistently deliver high-quality translations on complex intellectual topics, despite lacking formal training in translation.

The phenomenon of Citizen Translation is extensive and encompasses various fields, each warranting a detailed research. In my initial research proposal, I aimed to investigate the reasons and effects of citizen translation in the Arab world. In this phenomenon bilingual citizens often provide translation services driven by an interest in fields of knowledge that lack proper or professional translations, primarily because these areas are not typically addressed by the prevalent translation trends in their countries. In the Arab world, which is the main focus of this analytical study, professional translations tend to focus on books like self-development books and novels. However, many Arab youths are more interested in fields such as philosophy, IT, political science, and cinematography. This discrepancy has led to a situation where translation decisions are increasingly influenced by users rather than publishers, resulting in content being translated by those who need and desire it (O'Brien & Schäler, 2010). Consequently, volunteer translators utilize their bilingual abilities to provide information and content to audiences usually overlooked by the mainstream translation industry, as these areas are not considered profitable (Ibid, p. 2)

Illustrative examples of this trend include online platforms such as Hekma (Wisdom (Saudi)) and Saqya (Noria (Kuwaiti)), which publish translated articles in philosophy, religion, and scientific fields. Ma Al-A'mal (What to do? (Saudi)) focuses on translating socialist, communist, and political articles into Arabic. Additionally, Jadawel (Rivulet), a Saudi publishing house, relies heavily on volunteer translators for translating books across various knowledge domains. Many Arabs also manage YouTube channels where they upload translated lectures and interviews on similar subjects, such as Usama Khalid's channel (Saudi), Tawasul (Saudi), the Arab Science Network (Arab), Aya Ali (Egyptian), Hekmah (Wisdom), and many others.

Another research area highlights the increasing interest of Arab youths in different cultures' media not typically presented in mainstream media, such as Japanese, Korean, and Turkish. This interest has led to the emergence of media citizen translators, fansubbers, and bloggers who subtitle and write about these TV shows. These volunteer translators, driven by a shared interest in specific cultures, form groups dedicated to selecting, subtitling, and distributing their translated content online (Dang Li, 2015). Their efforts provide international media almost immediately after its release in original countries and significantly challenge Western cultural hegemony in the Arab world by opening access to new cultures previously unavailable through mainstream media. Their impact is so significant that official media channels in the Arab world now follow trends set by these volunteer fansubbers, subtitling and/or dubbing series and movies from various cultures, mainly Korean and Turkish. Numerous fansub websites cater to each culture, such as Arab Runners and Sweet Noona 83 for Korean shows, Add-Anime for Japanese Anime, and Qissat Ishq (Love Story) for Turkish drama.

The socio-political effects of citizen translation, particularly within the context of globalization and Western cultural hegemony in the Arab world, present another vital research area. Studying how citizen translation undermines state control over media and content is another area for future study, along with exploring its impact on the publishing industry and mainstream media (González & Susam-Saraeva, 2012).

Furthermore, the stringent control of media and information by Arab governments has spurred young Arabs to translate and distribute articles, media files, pictures, videos, and blogs that would otherwise be banned. This acts as a form of rebellion against state censorship. We have witnessed the rise of non-professional interventionist translators who leverage new media technologies to create new forms of aesthetic activism, counter-institutional subversion, and political resistance (Pérez-González, 2010). The translation and distribution of Wikileaks files in 2011 and 2015 by anonymous volunteer translators are prominent examples of this phenomenon.

Initially, my research ambition aimed to cover all aspects of citizen translation to develop a comprehensive theory. However, practical limitations related to time restrictions and PhD program requirements necessitated a narrower focus. Consequently, this study concentrates on intellectual translations by citizen translators. Future research is envisioned to expand the scope and include the broader spectrum of actors and content within this phenomenon.

The rationale for this focus is further bolstered by regional English language proficiency data. The EF English Proficiency Index 2023 ranks Saudi Arabia 108th out of 113 countries, with

Egypt at 83rd. Tunisia stands alone as the only Arab nation within the moderate proficiency category, at 63rd. These statistics highlight the limited English proficiency among the vast majority of Arabs, implying a low percentage of bilingual individuals. Furthermore, data from Data Reportal, We Are Social, & Meltwater (2024) indicates that English is the dominant language for web content (52.1%), followed by Spanish (5.5%), with Arabic a distant 19th (0.6%). These figures underscore the critical and extensive need for Arabic translation and translated content.

Additionally, it's important to acknowledge the linguistic diversity within the Arab world. With 22 member states, each has its own Arabic dialect. Some online Arabic content is written in colloquial Arabic; however, this thesis will exclusively focus on content written in standard Arabic.

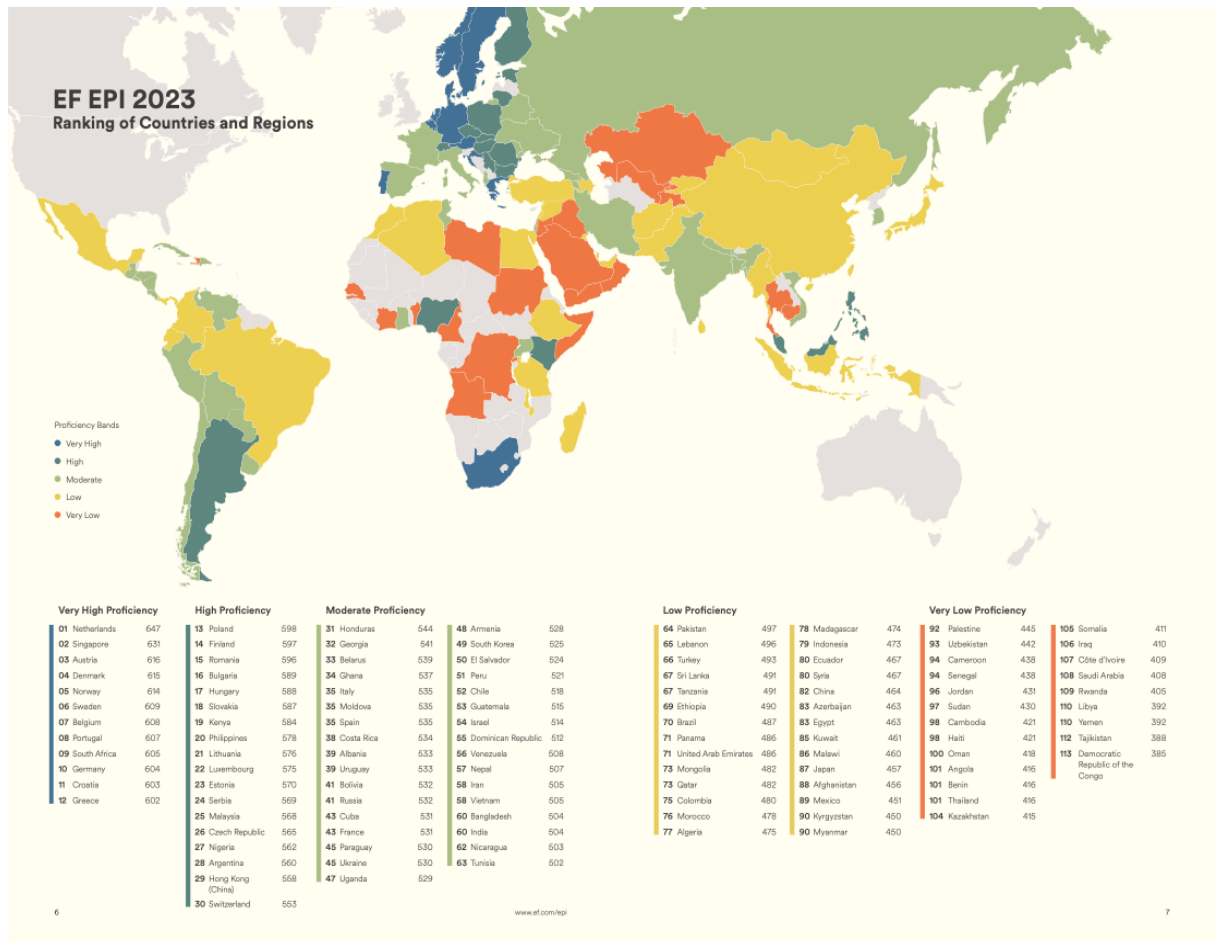


Image 1: EF English Proficiency Index 2023

1.4. Statement of Purpose

The purpose of this thesis is to examine the newly emerging phenomenon in the Arab world and explore its influence on the development of new patterns within translation discourse and its related practices, as well as its impact on both Translation Studies and the availability of Arabic content. The study identifies this phenomenon as Citizen Translation (CT).

This research investigates the implications of Citizen Translation in the Arab world as a means of generating an explanatory theory for this phenomenon. With respect to my line of research and to meet my designed objectives, a qualitative research approach has been selected. A constructive grounded-theory design will be applied to gather, code, and analyze data and generate a theory.

1.5. Research Questions

This study investigates the emergence, evolution, and impact of Citizen Translation (CT) in the Arab world. It aims to explore how this phenomenon is shaping the availability of Arabic content on the Internet, as well as the motivations and implications for the individuals involved. The research questions are designed to align closely with the study's objectives, ensuring a cohesive framework for analysis.

-How does the recent Citizen Translation phenomenon contribute to Arab content on the Internet?

This question seeks to understand the extent of the influence Citizen Translators have on enhancing the volume and quality of Arabic content available online. It relates to the objective of mapping out the scope of their contributions and identifying the key fields or domains that benefit from this surge in translated content.

-How did Citizen Translation emerge and develop in the Arab world?

This question aims to trace the origins and developmental phases of the Citizen Translation movement within the Arab context. It is closely tied to the study's objective of examining the historical, social, and technological factors that facilitated the rise of this grassroots translation effort, particularly within the era of Web 2.0.

-What reasons drive bilingual citizens in the Arab world to provide translation services using Web 2.0 tools and primarily at no charge?

This question explores the motivations-both intrinsic and extrinsic-behind the willingness of bilingual citizens to engage in volunteer translation. It links directly to the objective of analyzing the personal, social, and political incentives that push these individuals to participate in the movement, contributing without financial compensation.

-What implications does the recent Citizen Translation phenomenon have on the translation profession and its related academic discipline in the Arab world?

This question delves into the broader impact of Citizen Translation on the professional field of translation and academia. It aligns with the objective of investigating how this phenomenon might be reshaping the role of formal translation institutions and academic programs, as well as influencing public perceptions of professional translators.

1.6. Structure and Organization of the Thesis

This thesis is organized into six chapters, each addressing different aspects of the study, providing a comprehensive exploration of the research topic.

Chapter One: Introduction

The first chapter introduces the area of study, outlining the reasons for my initial interest in the topic, the rationale behind the research, and an introduction to the research methodology. This chapter sets the stage for the detailed exploration that follows in the subsequent chapters.

Chapter Two: Literature Review

Chapter two presents the initial literature review conducted at the beginning of writing the PhD proposal and during the early stages of research. This literature review serves multiple purposes: it establishes the existence of a gap in the literature that necessitates further research, and it provides a review of relevant works which were crucial for categorizing, analyzing, and presenting the findings.

Chapter Three: Methodology

Chapter three delves into the researcher's philosophical positioning, which encompasses a relativist ontology and constructivist epistemology. This chapter justifies the choice of constructivist grounded theory as the overall research approach. It also outlines how the study was conducted, detailing the constructivist grounded theory procedures for sampling, data collection, and data analysis.

Chapter Four: Data Analysis and Findings

Chapter four details the analytical procedures used to interpret the data collected from participants. The analysis was conducted using a constructivist grounded theory approach, involving open, focused, and theoretical coding to identify emerging themes and patterns. Data were systematically compared across interviews to ensure depth and accuracy in the theory-building process. Key categories and the central organizing phenomenon were identified through this iterative process. The findings are then presented through direct quotations, memos, diagrams, and tables, illustrating the explanatory theory and highlighting significant patterns.

Chapter Five: Findings, Discussion, and Critical Evaluation

Chapter five begins with a summary of the explanatory theory, followed by a critical evaluation that situates the new theory within the existing literature. This chapter also analyzes how the explanatory theory addresses gaps in the literature and contributes original knowledge to the field.

Chapter Six: Conclusion

Chapter six concludes the research, summarizing the key findings and their implications. This chapter reflects on the overall contributions of the thesis, discusses limitations, and suggests directions for future research.

This structured approach ensures a logical progression from the introduction of the topic, through the review of existing literature and methodology, to the presentation and discussion of findings, culminating in a comprehensive conclusion.

Chapter Two: Theoretical Framework

2.1. Introduction

Chapter Two builds upon the scope and motivations outlined in the introduction and delves into the theoretical framework that underpins this study, providing a comprehensive background and situating the research within the existing body of literature. The chapter is structured as follows: Section 2.1 presents the structure of the chapter. Section 2.2 discusses the literature review in the context of constructivist grounded theory, exploring the debates around the timing of literature reviews and their impact on research sensitivity and rigor. Section 2.3, titled "The Age of the Internet," examines the profound changes brought by the Internet, particularly Web 2.0, and its implications for translation. Section 2.4 focuses on "Citizen Translation in Translation Studies," defining the phenomenon and reviewing relevant literature on non-professional and volunteer translation. Section 2.5, "Citizen Translation and Social Technology," explores the intersection of crowd-sourcing, social technology, and translation practices. Finally, Section 2.6, "Citizen Translation and Social Politics," investigates how translation acts as a form of activism, fostering social change and challenging dominant narratives.

2.2. Literature Review in Constructivist Grounded Theory

As it will be explained thoroughly in the Methodology chapter, the timing of the literature review in grounded theory research has been a subject of debate for decades. Traditionally, it was recommended to delay the literature review to avoid influencing the theory development process with preconceived ideas. However, recent evidence suggests that conducting a preliminary review can actually enhance theoretical sensitivity and rigor, potentially leading to innovative insights. At the outset of this research project, a preliminary literature search was undertaken to understand the existing knowledge on this phenomenon, as well as to identify gaps in the current research. The goal was to conduct a general review of the literature rather than an exhaustive one. This process helped in developing an initial theoretical sensitivity towards the subject, recognizing knowledge gaps, and confirming the necessity of this study (Giles et al., 2013).

When used reflexively, a preliminary literature review can significantly enhance the quality of grounded theory research (ibid). As discussed in the introduction and detailed in the Methodology chapter, this research employs a constructivist grounded theory approach. In grounded theory, theoretical sensitivity refers to the researcher's ability to understand and interpret the data (Glaser, 1978; Hoare et al., 2012). While some grounded theorists recommend postponing the initial literature review until after data collection to avoid preconceived notions affecting the theory development (Glaser & Strauss, 1967; Glaser, 1978) an initial literature search was necessary for developing the research questions and meeting the ethics committee's requirements.

Although this thesis is organized into sequential chapters, the grounded theory research process is not strictly linear. Consequently, the literature presented in this chapter is a compilation of publications identified during initial, ongoing, and updated literature searches throughout the research project. The concepts and themes explored in later literature searches were pursued only when data collection and analysis indicated their relevance, ensuring the theory development remained grounded in the data.

2.3. The Age of the Internet

Today's world drastically differs from the one we used to inhabit only 15 to 20 years ago; it does so in various ways, but perhaps most noticeably in its technological advances and development of the Internet. Information technology and the Internet have substantially altered the way individuals interact with each other, the range of available modes of communication, and the ways we perceive the world. This new era of communication has affected almost every aspect of our daily lives, not just communication but also how we conduct our politics, economy, science, education, and other social institutions. Substantial research in multiple disciplines has been undertaken to understand these effects better (Van Dijk & Kenneth, 2017; Häussler, 2017; Andrade-Vargas et al., 2021; Swan, 2015; Blinder, 2000; Rosen, 2008).

In their book 'The Internet and Democracy in the Network Society' (2017), Jan Van Dijk and Kenneth L. Hacker extensively studied the effects of the Internet and social media on politics and political systems. More specifically, they explored the implications of digital inequality (skill, accessibility, affordability, etc.) and its relation to institutional forms of social inequality.

Similarly, in their paper 'Young people and social networks: Between the democratization of knowledge and digital inequality', Andrade-Vargas et al. (2021) explored the socioeconomic

impacts on young individuals concerning internet usage and content creation and consumption. The Internet also has had a major impact on the economy. Researchers such as Alan S. Binder have been researching and writing on the rise of a “New Economy” in response to the early growth of the Internet. In one of his earlier papers on the topic, Binder (2000) stated the importance of allowing time to pass before reaching a definite judgement. We are now twenty-two years after Binder’s suggestion that we refrain from reaching any conclusions and find ourselves at what Melanie Swan (2015) describes as the “dawn of a new revolution”. In her book ‘Blockchain: Blueprint for a New Economy’, Swan considers the role of cryptocurrencies and blockchain technology along with their potential to transform various spheres of humans’ lives (not just economics).

2.3.1. Citizen Journalism: A New Landscape for Information Sharing

Over the past several decades, the advent of new communication technologies has given rise to a form of journalism known as Citizen Journalism. This phenomenon relies entirely on individuals at the scene to perform the role of journalists by providing and reporting information. Rosen (2008) describes it as: “When the people formerly known as the audience employ the press tools they have in their possession to inform one another, that’s citizen journalism.” The Internet and social media have significantly facilitated this new form of journalism. In citizen journalism, also known as participatory journalism, news is gathered and reported by ordinary citizens as opposed to professional journalists employed by traditional media outlets such as newspapers, magazines, broadcast television, and radio. Social media platforms such as Facebook and Twitter are frequently utilized as a means of disseminating this type of news (Ogea, M., 2023).

Due to its unprecedented role, Citizen Journalism has been the focus of numerous studies exploring its emergence, development, contributors, purposes, impacts on conventional journalism, advantages and disadvantages, and its tools and media.

Using quantitative and logical methods and drawing upon both foreign and local insights, Togtarbay et al. (2023) examined the impact of Citizen Journalism on Kazakhstan. It was discovered that consumers trust mainstream media, have concerns about bias, and recognize the value of Citizen Journalism as a means of presenting diverse viewpoints. In addition to acknowledging its significance, media professionals expressed varying opinions regarding its credibility and future development.

Throughout history, citizen journalism has evolved and changed continually. Without the Internet, citizen journalism would not exist as it has. The Internet's influence on citizen journalism is undeniable. Tim Berners-Lee launched the world's first website in 1991, but it was not interactive at the time. There is, however, a real game changer in citizen journalism, which was developed in 2004 (Citizen Journalism: Definitions, Risks, and Benefits, 2012). According to Alexander and Levine (2008), Web 2.0 differs from previous web versions due to its emphasis on microcontent and social media. Microcontent allows users to create small chunks of information which require significantly less storage and are easier to upload without web development expertise. According to Turčilo (2017), social media characteristics are indispensable to enabling citizen journalism in today's digital age (Alexander & Levine, 2008). As part of these characteristics, institutionalized news sources are less dominant, content can be gathered and published through a variety of channels and forms, interaction and participation are fostered, anyone can publish content, user linkages can be established, and discussions may be initiated (Turčilo, 2017).

This new era of internet facilitated communication has also impacted translation as a mode of practice and as an academic discipline. The Internet and the emergence of social media websites, platforms, and applications have facilitated the emergence of a new phenomenon in translation I refer to in this thesis as Citizen Translation (CT).

Given the current study's aims to explore a particular aspect of this phenomenon, it is important to provide a working definition of Citizen Translation. In this project, the term 'Citizen Translation' encompasses a unique phenomenon that concerns bilingual citizens who have no academic background or professional training in translation but provide translation services (primarily for free and mostly with an activist drive for a change). Similarly, it is important to reiterate the definition of bilingualism as provided in the introduction of this thesis (see page 16). In this thesis, bilingualism and multilingualism are defined as the regular use of two or more languages in daily life to present information (Grosjean and Li, 2013, p. 5).

I first coined the term "Citizen Translator" in my PhD proposal, which I wrote in 2014, as previously discussed in the introduction chapter. This concept was inspired by the term "Citizen Journalism," which I encountered in an extracurricular module during my master's degree studies. However, upon receiving acceptance to pursue my PhD at the Autonomous University of Barcelona (UAB) and commencing an initial literature review, I discovered that Cadwell and Federici had also employed the term in their 2018 paper titled "Training Citizen Translators." They define citizen translation as a:

Translation practice conducted, sometimes voluntarily, sometimes by people who are volunteered, by an individual, or a community of individuals who may be trained or untrained linguists. The translational activity is conducted with the assumption of achieving a common good and may be paid or unpaid (Cadwell and Federici, 2018, p. 22).

In their paper, the main focus is on training citizen translators to become better at their skills to help during crises. The goal is to help citizen translators combine newly acquired translation knowledge with their existing language skills to translate more efficiently and effectively.

To understand the specific meaning denoted by the phrase ‘Citizen Translation’ (CT), which is an interdisciplinary phenomenon, and to position it in the relevant literature, a review of various fields and concepts, such as social politics, translation studies, and social technology is required. The literature review will be divided into four main parts; each part will focus on one of the main disciplines that shape this phenomenon: 1. Content on the Internet, 2. Non-Professional Translation, 3. Crowd-Sourcing and Social Technologies, and 4. Social and Political Activism.

2.3.2. Content on the Internet

Today’s world is characterized as a dominantly digital world with a shifting emphasis on virtual reality as a space for interaction and engagement with others. Such virtual citizens are referred to as netizens (Hauben & Michael, 1995). Netizens are vastly diverse, and they are responsible for the creation, producing, and disturbing of content on the Internet. This new form of content creation is increasingly taking over traditional content in all aspects of our lives.

Before our heavier dependence on the Internet, professionals created all content. During this time, researchers were the ones responsible for collecting information, while books were developed by recognized authors, and articles went through a series of professional writers, editors, and publishers. Meanwhile, films and videos were created by directors, actors, cameramen/women, producers, etc. In essence, there were no shortcuts or independent paths to the production of media and information. Every type of content was created and developed by professionals who operated in a professional workplace or academic setting with respect to their fields. However, after the emergence of the Internet, this traditional dynamic of content creation quickly evolved. Today, nearly any individual with an internet connection and an interest in a specific field of knowledge (or hobby) can serve as a content developer. For example, someone interested in philosophy could develop a personal blog or website where

they post articles or essays on any number of topics. Or anyone with a camera on their smartphone can become a photographer or even publish short films and videos online. The availability of the Internet and technological innovations have both sped up the professional process and, in many cases, removed the reliance on professionals for task completion.

Similarly, anyone who has a pair of languages can become a translator and provide translation services online. The Internet, especially Web 2.0 services and applications, has drastically and unprecedentedly reshaped how content is created and consumed. Understanding the nature of Web 2.0 services and tools and how it has facilitated the way content is created and shared on the Internet will provide the necessary background for comprehending how the need for citizen translation formed and how it has led to the emergence of citizen translation as a phenomenon.

The first stages of the Internet were developed for military communication purposes. In 1969, the Advanced Research Projects Agency (ARPA) of the US Defense Department built a secure network that linked other military centers. The objective was to ensure that communication withstands even if one or multiple centers were attacked (Keefer & Baiget, 2001). This new technology was called the ARPAnet. One year after developing this pioneering technology, it began spreading among computers scattered across the country. Within two years, its application was used in other public institutions, specifically universities. Shortly after, it became international. By the 1990s, the Internet had developed to a stage where it became accessible to millions of individuals through the development of user-friendly web browsers and the invention of emails. This was termed the first generation of Web 1.0. At the time of its development, its application was minimal. During this stage, the most prominent characteristic was that the creation of web content was limited to very few users, while the majority of internet users were consumers (ibid).

It is worth noting that the Internet and the world wide web are neither used interchangeably nor are they synonyms terms. This is because since they refer to two different concepts; the Internet is the network of the computers that the web operates on. That is to say, the world wide web refers to the pages that are displayed on the Internet but are not to be mistaken for the actual network that makes up the Internet.

In 2005, the Internet evolved into its second generation (or phase) known as Web 2.0. The term Web 2.0 was first introduced by Tim O'Reilly, a well-known figure in the tech community. O'Reilly was responsible for a famous blog (The O'Reilly Radar) where he wrote extensively on new technological trends and where he advocated for important issues in the technical community. While brainstorming at the MediaLive International Conference in 2005, O'Reilly

and others noticed that the web was not either faltering or crashing but instead evolving into something more significant than its initial use (O'Reilly, 2005).

This brainstorming session led to the organisation of the Web 2.0 Conference. A year and half later, O'Reilly gave the following definition to what exactly the term Web 2.0 mean, defining it as “the business revolution in the computer industry caused by the move to the Internet as a platform, and any attempt to understand the rules for success on that new platform” (O'Reilly, 2005). According to O'Reilly, Web 2.0 is made up of “sites and services that rely upon the generation of content by their users” (O'Reilly, 2005). This shift has since moved internet users from primarily passive consumers to content creators and producers.

It seems that the Internet, since its inception, was created with the intent of enabling people to develop their content. This intention was clearly stated by the inventor of the world wide web, Tim Berners, who said: “we ought to be able not only to find any kind of document on the Web but also to create any kind of document, easily” (Berners-Lee, 1999). O'Reilly (2005) agrees with this statement, saying, “Tim Berners-Lee’s original Web 1.0 is one of the most ‘Web 2.0’ systems out there — it completely harnesses the power of user contribution, collective intelligence, and network effects.’

The new write/read nature of Web 2.0 tools and services allowed people to work together, publish their content to wider audiences, and connect with other individuals beyond the traditional professional structures of power (Reich, 2008). According to numerous studies (Bruns, 2008; Jenkins, 2006; Benkler, 2006; Ritzer & Jurgenson, 2010), this ability to collaborate on such a scale is one of the main features of user-created content (Brake, 2013). This has led to “a new set of shared cultural texts created and distributed outside of the traditional, hierarchical publication networks” (Reich, 2008).

There continues to be a debate on what is considered to be content on the Internet (Brake, 2013). This debate might be because “the nature and extent of this creative effort is hard to define” (Wunsch-Vincent & Vickery, 2007). Put differently, content on the Internet can range from a picture someone posts of graduation, to pressing the like button on Facebook, or Twitter. According to contenthacker.com, content can be defined broadly to generally refer to “any type of information provided by a website.” The Merriam-Webster Dictionary similarly defines content as “the principal substance (such as written matter, illustrations, or music) offered by a website”. Both definitions are broad enough and overinclusive such that anything that exists on the Internet can be deemed content. The vast range of what content is only adds complexity to studying notions like ‘user-generated content’ and the subsequent concepts that emerge from

it such as ‘user-generated translation’ and ‘Citizen Translation’. User-created content was defined by Wunsch-Vincent & Vickery (2007) as any creative creation published online outside of the professional sphere of routines and practices.

As noted earlier, Web 1.0 was initially developed for military communication purposes (Keefer & Baiget, 2001). During this phase, the Internet offered only read services. Users were only able to read content and share it, but they were not able to create, edit or contribute to content on the Internet. Users became able to contribute to the content on the Internet after it developed into Web 2.0 services and tools. Web 2.0 had sites and services that relied on content generated by its users, such as Facebook and Twitter.

While a major advancement from Web 1.0, Web 2.0 is not the last version of the Internet. We are entering a new era of the Internet and communication technology that is beginning to revolutionize every aspect of our lives further (Reich, 2008). This new era is marked by the rise of cryptocurrencies, blockchain technologies, and a decentralized web known as Web3. The Internet, before Web3, was created, owned, and controlled by a handful of private companies that were the sole beneficiaries of monetizing whatever revenues came from the Internet, such as Facebook and google. While Web 2.0 allowed individuals to create content, they were not able to own it or benefit from its monetization.

According to ethereum.org, the masterminds behind the inception of Web3 in 2014 promised that Web3 would be the answer to this problem. Web3 will enable people to own their content on the Internet through cryptocurrencies, blockchains, and NFTs, instead of the small number of private companies. Hence, the decentralization of the Internet. Web3 was described aptly by one Twitter user as: “Web1 was read-only, Web2 is read-write, Web3 will be read-write-own” (Himgajria, 2020). To put it in simple words, Web 1.0 was a read-only Internet, Web 2.0 was a read-and-write Internet, while Web 3.0 is a read, write, and own content.

2.3.2.1. Web 2.0 and the Democratization of Communication

Twenty-five years ago, Leiner et al. (2009) confidently stated that the “Internet has revolutionized the computer and communications world like nothing before.” The Internet has indeed revolutionized not just computers and communication but almost all aspects of our lives. This claim is supported by Justin Reich (2008), who stated that the scale of social changes caused by Web 2.0 would affect every aspect of our modern life. “Across nearly every sector of the world, Web 2.0 is changing the way people interact and relate” (Reich, 2008, p.8). That

is, Web 2.0 has changed the way we communicate. Translation being inherently a communicative practice, it is evidently not spared from this profound disruption. In the following few paragraphs, the ways in which communication has been impacted by the emergence of Web 2.0, and subsequently Web 3.0, will be explored.

The transition from user consumers to user creators with the passage from Web 1.0 to Web 2.0 involved a progression towards a conception of the Internet that is more inclusive, more collaborative, and more democratic (Reich, 2008). Web 2.0 technologies (*via* the Internet, smartphones, social media platforms, etc.) have transformed how people communicate and democratized access to information which in turn made it easier and more accessible for people from various backgrounds and experiences to become content creators in the form of such content as very short texts shared on platforms like Twitter, or longer articles or essays published on personal blogs, with topics ranging from politics, economy, philosophy to cooking, interior design, and even arranging flowers.

This staggering rise and boom in content creation were also accompanied by a similar increase in demand for translation, especially since English was the primary language used for publications on the Internet. According to w3techs.com, over 62% of the content on the Internet is in English, while only 1.1% is in Arabic. As a case in point, as of 2022, Wikipedia offers the world 6,501,324 articles in English, which were created using a collaborative model, and 1,168,114 Arabic articles (Wikipedia, 2022). Most of the Arabic articles on Wikipedia are translated mainly from the English entries (Wikipedia)

Translation has not been isolated from the effects of Web 2.0. The new inventions and technologies that were the product of Web 2.0 further led to the development of several groundbreaking services and applications in the translation field, such as computer-assisted tools (CAT), machine translation, such as google translate, and crowd-sourcing translation. These were implemented to translate various content on the Internet, including the translation of websites, such as Facebook (O'Hagan, 2016) and the Arabization of twitter initiative (Taghreedat initiative, 2010). This new era of the Internet has also led to the emergence of recent trends and patterns in translation, such as fansubbing, user-generated translation, crowd-sourcing translation, and citizen translation.

The development of the Internet, particularly the changes from the original Web 1.0 to Web 2.0 cannot be overstated enough. In this section, an outline of the historical development of the Internet is presented. The purpose of this outline is to serve as a means of situating how this change has transformed and widened the capabilities of any individual to become a content

producer and not just a consumer. Moreover, the argument presented here is that there is now no necessary need for content creators to have expertise, specialization, or fulfillment of a professional degree in order to become content creators. In other words, Web 2.0 services and tools enabled ordinary everyday unprofessional individuals to become content creators. This factor has generated a crucial implication for the emergence of Citizen Translators within bilingual populations as now any bilingual citizen can take on the role of translator and serve as facilitators of knowledge for those who are otherwise unable to access options due to language barriers. The implication is not just a creation of a new category of service but generates broader socio-economical changes as well as impacts the professional field of translation and its related academic discourse. Having laid out this theoretical foundation and tracing the historical development of the Internet helps situate the background for understanding how Citizen Translation emerged as a phenomenon and new trends emerging in the translation field.

2.3.2.2. Arab Content on the Internet

Evidently, the Arab world was not exempt from the consequences of the Internet. The following paragraphs will attempt to provide more understanding of the context of internet development in the Arab world, the status of the Arabic content online, how it is being created and shared, knowing the statistical information on the number of internet users, and the studies conducted, in hopes to bring better insight into this phenomenon. UN ESKWA provides the following definition for Arabic content on the Internet, which is referred to in their report as Digital Arabic Content (DAC): “any content in Arabic represented in digital form on the Internet (or in other formats such as CDs, DVDs, etc). Digital Arabic content includes websites, portals, e-services, and audio and video content”.

Tunisia was the first region in the Arab world to have the Internet in 1991 (Rinnawi, 2011; Wheeler, 2006). The Internet then subsequently became available in all countries across the region, beginning with Egypt, Algeria, UAE, and Kuwait in 1993, Jordan in 1994, Bahrain, Lebanon, and Morocco in 1995, Yemen in 1996, and Oman, Qatar, Saudi Arabia, and Syria in 1997 (Oghia & Indelicato, 2011). As a result of its development and use, new reports have been developed about the impact of the Internet on the world. One of these publications is the Arab World Online report. The report is produced in collaboration with the Arab Social Media Report series, funded and carried out by the Dubai School of Government’s Governance and Innovation Program. The series focuses on researching, analyzing, and highlighting online

social media usage trends in all 22 Arab countries. In their 2017 report, they forwarded the conclusion that since the introduction of the Internet, individual interactions, communication, trade, and information consumption drastically changed in a way that created “multiple waves of societal, cultural and economic transformations” (Salem, F., 2017).

According to International Telecommunication Union (ITU), the number of internet users worldwide in 2021 was 4.9 billion people – around 63% of the world’s population. At the same time, the number of users in the Middle East is almost 200 million. In Saudi Arabia, nearly 100% of the population is connected online, with a staggering 30.26 million internet users of the 33.7 million population (Statista, 2021). According to a study published in 2017, there are three countries with over 90% internet penetration across the Arab region and 12 countries with over 100% smartphone penetration (ITU, 2017). With such high internet user numbers, it is no wonder that the Internet is reshaping not just societies but also governments and economies in the Arab regions in unprecedented ways. Despite these substantial effects, there is a dearth of studies on the implications of this new trend on translation, especially in the Arab world. As a result, the current research projects also intend to help fill in the literature gap on this phenomenon in the Arab world.

To understand Citizen Translation and the reasons that led to its emergence, it is critical to have a theoretical background of content creation and knowledge production and consumption in the Arab world before the Internet. Since my research focuses on written translation, I will limit this part to written production in the Arab world (e.g., books, articles, magazines, tweets, or subtitles). Reading statistics about the Arab region is insufficient, poorly documented, and lacks credibility. Researching the term “Arab reading” will likely bring up articles or studies claiming that Arabs read a total of 6 minutes a year compared to their counterparts in the Western countries who read 200 hours per year (UNESCO, 2016). There is no explicit reference to where the source for this highly circulated narrative; however, they were published on the UNESCO official website.

After additional research, those reported stats were found to be an inaccurate representation of the reality of reading in the Arab world. The Arab Reading Index, published in 2016, published reliable resources of reading patterns and percentages across various countries in the Arab region. For instance, a study conducted in Palestine showed that 54.14% of Palestinians read. Similarly, another study published in the Saudi newspaper, Okaz, concluded that the average Saudi reads 6 hours and 48 minutes per week and that 33% of Saudis read every day (Arab Reading Index, 2016, p.18). According to the Arab Reading Index, Arabs read an average of 35 hours per year or 10-28 books per year.

Moreover, statistics gathered from book fairs held in the Arab world further suggest that despite government restrictions on published materials, Arabs are engaged readers. For example, in 2019 it was estimated that roughly one million Arabs were in attendance, with Cairo's International Book Fair attracting three million visitors in 2019, making it the largest book fair in the Arab world (Williams, 2019). Such attendance numbers are indicative of a population interested in reading material and coverage.

Thus, it is clearly a misleading (and a problematic misconception) to suggest that Arab populations are not engaged readers. If this were true, it would be difficult to explain the phenomenon of Citizen Translation and the continuing growth of an engaged literacy in the Arab world. The aforementioned results suggest that books are the predominant medium of reading for Arabs among the variations of printed material. The report also analyzed the reading habits for preferences of electronic formats, presenting figures for reading material on social media (23.52%), closely followed by news websites (23.02%), e-book applications (21.01%), e-magazines (15.32%), and blogs and professional networks (9.35% and 7.78% respectively), showing that most online reading is associated with social life and current affairs. However, the transition from print media to online content has impacted the Arab world and its readers. For example, the reduction in printed newspapers has limited accessibility of readings to segments of the Arab world. This is occurring in many places, as many substantial newspapers, some of which have been in print for 300 years, have transferred completely online. Most have suspended their print versions, including prominent newspapers such as the American Newspaper, the Times London, the Los Angeles Times and the Wall Street Journal (Alterman, 2008).

Moreover, the quantity of Arabic content on the Internet is severely lacking. According to a study by Mawdoo3.com, the Arabic content on the Internet in 2014 was 2.74% of the content in other languages, dropping from a 4.06% in 2013. The study also concluded that there were 660 million pages in Arabic on the Internet, which constitutes a 0.89% of the total number of pages on the Internet.

Understanding the development of the Internet, content creation, and consumption in the Arab world is fundamental to understanding the Internet's implications on translation. As stated earlier, and contrary to widespread misconceptions, Arabs are keen on reading. This is true for both print and digital formats. However, the development of the Internet, as well as the outbreak of the Arab Spring in 2010, have helped to further highlight the lack of Arabic content on the Internet. This gap between Arab readers and the lack of Arabic content online, coupled

with the shortage of professional translators, has generated a unique space for the emergence of Citizen Translators in response to the growing need.

2.4. Citizen Translation in Translation Studies

2.4.1. Professionalization of Translation

Translation, as an academic discipline, is relatively new. However, as a profession it has existed for as long as languages and communication have existed. The earliest documented translations date back to the 3rd century BCE in ancient Babylon (Amiri & Farahzad, 2023). Translation was formally established as an academic discipline only in the last quarter of the 20th century. James S. Holmes' seminal article "The Name and Nature of Translation Studies", published in 1972, marked the beginning of translation's recognition as an independent academic field with its own distinctive characteristics. Theoretical research alone did not drive this recognition; the creation of interpreter and translator training centers in Europe during the latter half of the 20th century played a crucial role in the discipline's consolidation and development. Notable institutions include the *École d'Interprètes de Genève*, which evolved into the *Faculté de Traduction et Interprétation* at the University of Geneva, and other pioneering schools in Vienna, Graz, Germersheim, Saarbrücken, and Georgetown (Gil-Bardají, 2016).

From the 1970s onwards, especially during the 1980s and 1990s, specialized centers for translation and interpretation proliferated worldwide (ibid). A 1995 study by Caminade and Pym identified 250 university institutions specializing in translator and interpreter training across 60 countries. Today, the European Society for Translation Studies (EST) lists over 500 university centers in nearly 70 countries.

Despite the close and ancient relationship between Arabic studies and translation, theoretical research in Arabic translation has been relatively limited. Significant theoretical contributions in this field are concentrated in four main areas: the historical dimension of Arabic translation, the translation of canonical Arabic texts, critical discourse analysis of Arabic translation from a post-colonialist perspective, and the pedagogy of Arabic translation (Gil-Bardají, 2016). Historical studies have highlighted the role of translation in the transmission of classical knowledge in both the East and West, with notable works by Salama-Carr (1990), Balty-Guesdon (1992), and others. Research on canonical texts such as the Quran and *One Thousand and One Nights* is extensive and diverse. Critical discourse analysis, particularly from a post-

colonial perspective, has been explored by scholars like Beaugrande et al. (1994) and Baker (2006). Pedagogical approaches to Arabic translation have been developed by Hatim (1994), Dickins, Hervey, and Higgins (2002), and institutions in Beirut and Tangier (Gil-Bardají, 2016).

Within the field, translation scholars have tried to establish and strengthen the professionalization of translation through such means as developing a translation code of ethics and conduct, translation pedagogy and strategies, certification, and establishing a knowledge research base. However, these efforts have been greatly undermined by the encroachment of unregulated non-professional translators in the last two decades. Part of the challenge that Translation Studies has encountered in its attempt to establish itself as a professional discipline has been the lack of social recognition of translation as an ‘exclusive’ knowledge (Tseng, 1992). Translation, as an act, is perceived socially as “an extension of monolingual linguistic and communicative abilities” (Martín, 2011, p. 35). Thus, simply being bilingual provides one with the ability to translate. This perception has been mainly allowed through natural and circumstantial development for the intrusion of bilingual individuals with no prior experience or academic training necessary to become translators and/ or provide translation services. This is done mostly for free, or for wages that further minimize and lower professional translators’ fees and professional recognition. This economic and professional impact has sparked a friction in the field that has caught the attention of various translation theorists and scholars.

This phenomenon, that is, the engagement of citizens in providing translation or interpretation services is referred to as Citizen Translation (Cadwell and Federici, 2018). The phenomenon has caught the attention of various translation theorists and specialists in recent years. One of the first issues I came across while researching this phenomenon was that there was no unanimity in regard to giving it a specific name. Some of the names used to describe it are “volunteer translators” (Olohan, 2012), “activist translators” (Baker, 2006), “non-professional translators” (Susam-Saraeva & Pérez-González 2012), “community translation” (O’Hagan, 2011), Citizen Translators (Cadwell & M. Federici 2018), etc. Each of the previously mentioned terms is used to refer to a specific group of people in the translation sphere. After reviewing how each of these germane terms and concepts have been used in the literature to this date, I will be able to provide a delineated working definition of the term “citizen translation” (CT) for the purpose of this study.

There are multiple terms used to describe the involvement of the general public in translating online content (Dolmaya, 2012). O’Hagan introduces the concept of “user-generated translation” (UGuGT), defining it as translation and localization performed by voluntary, self-

selected individuals in digital spaces (Perrino, 2009, p. 97). Perrino (2009) similarly uses “user-generated translation” to describe the use of Web 2.0 tools to make various types of online content –whether text, audio, or video– available in multiple languages. Perrino emphasizes that this process relies on human expertise and collaborative efforts between both amateur and professional translators. However, he notes that “user-generated translation” is less commonly used compared to terms like “collaborative translation” or “crowd-sourced translation.” These latter terms are more prevalent in literature. For example, Cronin refers to “crowd-sourced,” “open,” and “wiki” translations as personalized, user-driven translations integrated into dynamic and widespread delivery systems (Baer, 2010, p. 4). The Common Sense Advisory has coined the term ‘CT3’ to describe crowd-generated translations, using it interchangeably with community, collaborative, and crowdsourced translation (Kelly, 2009; Ray and Kelly, 2011). Meanwhile, the Localization Industry Standards Association (LISA) prefers ‘crowdsourced translation’ in its latest reports (Ray, 2009), a term also frequently found in trade publications by authors like Baer (2010), Malcolm (2010), and Dodd (2011).

While mapping out the translation literature, I found two main interrelated themes regarding the involvement of non-professional individuals in translation (See figure 1). The main themes are (i) Non-professional translators, i.e., individuals who have no prior training or experience in translation providing translation services, and (ii) Volunteer translation performed by professional and non-professional translators.

(i) The first theme includes research papers engaged with concepts such as the professionalization of translation, the intrusion of unprofessional translators on the field and their effects on translation, and the social recognition of translation as a profession. This theme includes studies involving several groups. This included ‘Amateur translators’ (Wadensjö, 2007; Garcia, 2009; Izwaini, 2012), which is a term used to refer to unprofessional and unpaid translators; Natural translators (Harris, 1973; Harris & Sherwood, 1978), which refers to bilingual individuals who translate in daily situations without having any prior training in translation or were exposed to previous translation works; and Non-Professional translators (Susam-Saraeva & Pérez-González, 2012; Antonini and Bucaria, 2016; Monz-Nebot and Wallace, 2020) which refers to individuals with no formal linguistic training and who usually work for free.

(ii) The second theme includes concepts that focus on volunteering as the main concept, whether professional or non-professional translators performed the volunteering. Those concepts include Community Translators (O’Hagan, 2011; Pym, 2011). This category has two subset groups within it. One group refers to the volunteer translation of public

information or immigrants; the other refers to the Web 2.0 online community of volunteer translators; Citizen Translators (Cadwell and Federici, 2018), which focuses on the recruitment and training of bilingual citizens in times of crisis to provide translation services; Activist translators (Baker, 2006) the term here refers to the spontaneous and planned involvement of professional translators in political/activist groups; Fan subbing (Bogucki, 2009) which refers to groups of volunteers who translate and distribute subtitles for series, movies and other media modes for free; and User-Generated translation (Perrino, 2009) which encompasses all translation services performed online using Web 2.0 tools.

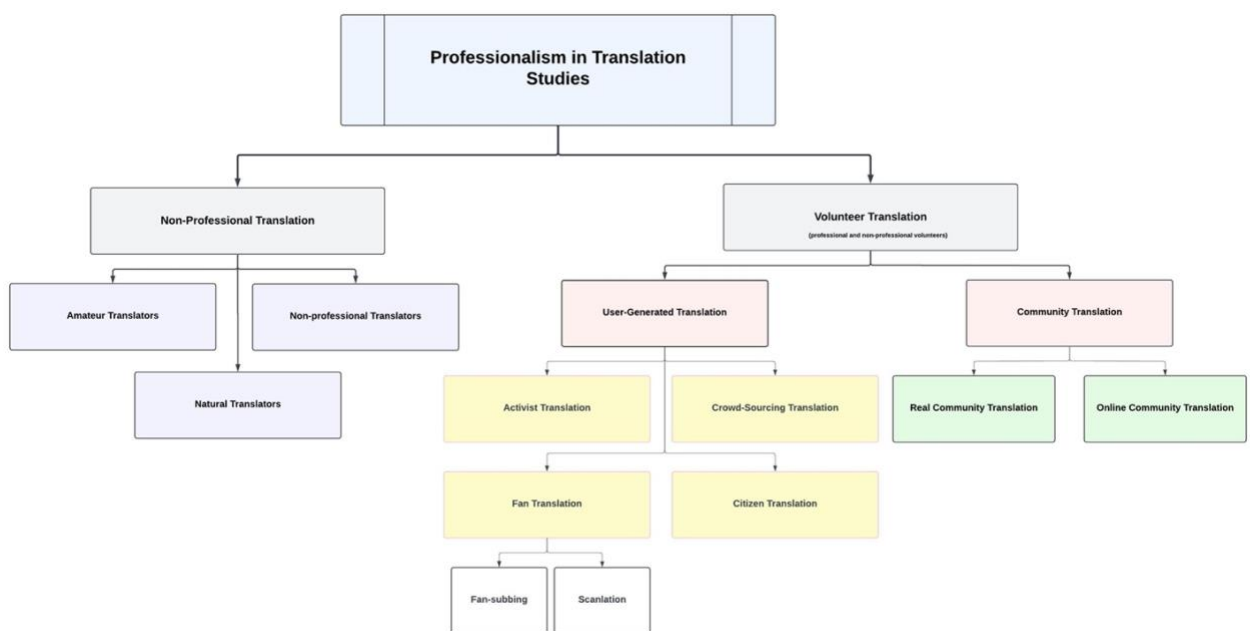


Figure 1: Professionalism in Translation Studies

The themes that address the concept of professional and non-professional translation can be summarized as follows. There has been a serious intrusion of non-professional bilingual individuals in translation. There is also a growth in translators creating their content and training other non-professional translators to become translators. Finally, during times of conflict there is a growing dependency on translators using Web 2.0 tools to create translated content as well as for evaluating the quality of translations done by volunteers, unprofessional or amateur translators, and others using translation as an activist tool facilitated by Web 2.0.

Moreover, the Arab world has had its share of the citizen translation phenomenon, which thrived after the Arab Spring. Still, Citizen Translation in the Arab world was not studied by anyone. There are numerous groups and individuals who are involved in citizen translation in the Arab world, yet no one has done any research on their work, their choices, motivations, projects and agendas as of yet. I aim to fill this research gap by conducting this analytical qualitative study.

2.4.1.1. Non-Professional Translators

In their paper, Pérez-González & Saraeva (2012) take up the effects of non-professional translators and interpreters who they define as “individuals not only without formal training in linguistic mediation but also working for free” (Pérez-González & Saraeva, 2012, p.150). After investigating non-professional translation, Pérez-González and Susam-Saraeva (2012) concluded that the role and effects played by non-professional translators on professional translation (and translation in general) have substantially increased. Moreover, that the practice has become distinctive phenomenon to the extent where professional translators should be considered the exception and not the norm in the larger context of translation (Pérez-González & Saraeva, 2012, p.150). This observation is also supported by Garcia and Stevenson (2008) who notes that this phenomenon is “going to shake the profession in a [...] radical way” (Garcia and Stevenson, 2008, p. 28). Others, such as Antonini and Bucaria (2016) also agree and independently conclude that in the age of internet and digital technologies, “people may resort equally to either professionals or non-professionals to provide media content in another language”.

Despite the serious efforts of translation scholars to establish translation as an academic discipline and to strengthen recognition for translation as a profession, their efforts have been challenged by the unexpected external interference of untrained, unregulated intruders. A substantial number of studies on translation focused on experience to further strengthen the social recognition of translation as a profession (Kelly & Way, 2007; Ulrych, 2005; Sirén & Hakkarainen, 2002). However, those studies failed to achieve the desired outcome. Even though translation expertise is mainly acquired through translation training programs (Ericsson, 2010), evidence suggests that formally trained professional translators can fail to achieve a high or superior level of performance. Meanwhile, on the other hand, there are untrained bilingual citizens capable of achieving those superior levels of performance when translating (ibid, p. 214). Even though non-professional translators are unqualified and lack

formal and proper training, this does not mean they are incompetent (Antonini & Bucaria, 2016). This further undermines the professionalization of translation.

Regardless of the fact that non-professional translators have had a significant role in facilitating cultural, political, and commercial communications throughout history (Pym, 2000), such non-professional translators, according to Pérez-González and Susam-Saraeva (2012), are a real threat “to labor market structures, as well as to the identity and livelihood of translation professionals” (Pérez-González & Susam-Saraeva, 2012, p. 151). Today, non-professional translators are not just a cheaper alternative to professional translators, but their effects threatened the economic livelihood of professional translators and others. In particular, the emergence of non-professional translators has contributed to the “emergence of new forms of civic engagement in public life”, such that they have reshaped the publishing marketplace and helped generate new linguistic, cultural, and religious paradigms. (ibid, p. 152). In fact, one major implication of nonprofessional translators on translation is that they have become so great that O’Hagan have noted that “Translation Studies can no longer afford to overlook the fan translation phenomenon” (O’Hagan 2008, p. 179; Chand, 2005; Orellana, 2009; Niehaus and Kumpiene, 2014; Antonini, 2016 and 2017).

Non-professional translators fill a gap in the translation industry, especially in the Internet age. This could make them, in the view of professional translators, a threat to professional translation. It also forces the discipline to reconsider and reconceptualize what professional and professionalism mean in the field of translation. Perhaps, instead of ostracizing non-professional translators, trying to control them, and focusing only on the quality of their translations, Translation Studies could greatly benefit from learning from the interlingual activities of non-professional translators (Pérez-González & Susam-Saraeva, 2012, p. 158). Regardless of how the discipline view non-professional translators, such individuals remain major contributors and generate substantial effects that remain understudied in empirical research on translation studies (Olohan, 2014, p. 17; Gigliotti, 2017).

2.4.1.2. Amateur Translators

After investigating the types of materials translated by amateurs in Arabic-speaking cyberspace, the translation process, quality of translation, and implications on their professional counterparts, Izwaini (2012) argues that amateur translators’ effects on professional translators are not of significance. It is argued that this is because the types of texts

amateur translators normally translate are outside of the interest of the common professional translation commissioner. Put differently, the work done by non-professional translators does not engage with more technical texts. Moreover, since the quality of their translation is generally poor, with occasional extensive modifications to the source text or the broad use of colloquial language, there is less to be concerned about. Izwaini concludes that contrary to the general trepidation of professional translators in other languages, especially those who fear and dread that amateur or volunteer translators might present a real threat to their livelihood, such concerns are much less problematic than critics of amateur translators make it out to be (Michael & Cocchini, 1997).

The pilot study was set in Arabic-speaking cyberspace outside the geographical boundaries of Arab countries. In his research paper, Izwaini (2012) defined amateur translation as “translations carried out by volunteers who are usually, but not always, amateur translators” (Izwaini 2012, p. 3). The term ‘amateur translators’ is used in the same sense as ‘hive translation’ (Garcia 2009, p. 210) and crowd-sourcing translation’ (Howe, 2008). However, in Izwaini’s paper, the activity specifically refers to amateur translators’ efforts at initiating, translating, and distributing the translation (Izwaini 2012, p. 3). Volunteer translation linked to NGOs is not included in his research. He examined 62 emails, PowerPoint presentations, and video clips included as attachments between the amateur translator and friends/family between 2008 and 2011. He also collected data from YouTube using the Arabic equivalent of the term ‘translated’. He concluded that amateur translation in the Arabic cyberspace covers various topics ranging from religious, political, inspirational, and literary texts. Even though it offered insights into Arabic volunteer/non-professional translation trends and activities online, the data collected for this pilot study present limitations to its findings. This is because it does not consider other important participations of non-professional translations in more valued mediums, such as the translation of books, articles, reports, blogs, and news sources published and distributed on reputable websites or publishing houses.

2.4.1.3. Natural / Native Translators

After studying bilingualism and translation, Harris (1973, 1977, and 1978) argued that Translation Studies (*Translatology*) research and data should come mainly from natural translation and not from professional or semiprofessional translation. Harris identifies natural translation as: "The translating done in everyday circumstances by people who have had no special training for it." He also connoted that every bilingual individual has the ability to

translate, they only differ according to the levels of their proficiency in both languages. Hence, “translating is coextensive with bilingualism” (Harris, 1978, p.2).

Decades after the publication of his papers, Harris’s claims were ignored despite the fact that it had become “clear that most of the world’s interpreting is done by quasi- or non-professional interpreters” (R.B.W. Anderson, 1978, p. 227). This has led to research on non-professional translators and interpreters’ practices and contributions to be under-represented (Olohan, 2014, p. 17; Gigliotti, 2017, p. 53; Monzo-Nebot & Wallace, 2020, p. 3). However, this has changed with the increased interest of translation and interpreting research in non-professional translators. This increase is reflected in the growing number of scholarly productions in non-professional translation and interpreting (Monzo-Nebot & Wallace, 2020, p. 3).

After decades of Translation Studies overwhelming focus on the professionalism of translation in an effort to establish translation as an important profession, Translation researchers started to exhibit more interest in the undeniable presence, effects, and roles non-professional translators have in the field of translation. This has led to an increase in the number of research on this long-neglected topic. Various factors led to the increased interest of scholars in non-professional translation. Those factors can be interrelated. One of those reasons can simply be the general increase in research papers done on Translation Studies and the increase in the number of translation training programs and research centers (Monzó-Nebot & Wallace, 2020, p 3). Other factors can be economic, immigration/ politics, and new technologies, such as the Internet and translation memories. A detailed explanation of these factors will be discussed in the following paragraphs.

The economic factor: generally speaking, people resolve to acquire non-professional translators because they are deemed as a cheaper and always available alternative to professional translators, especially in cases where the quality of translation is not very important. Combined with the general perception of translation not being taken as a serious profession and that anyone with a pair of languages is capable of doing the job, professional translators quotes are often frowned upon and deemed too pricey (Sinković, 2017; Alcalde Peñalver & Pajares Nievas, 2018; de Wille & Bermúdez Bausela, 2018; Basalamah, 2019).

Furthermore, with the development of the web and the explosion of digital content, paired with the insufficiency of professional translators numbers to meet both individual and businesses demands (Kelly, 2009; Vashee, 2010), and the evident lack of funds to support this substantial translation demand (European Commission, 2012), relying on non-professional translators,

who provide translation services mostly for free through crowdsourcing, has presented a solution to this new digital dilemma (Flanagan, 2016).

Another economic factor that is also interrelated to the next factor is natural disasters, political crisis, and immigration. During those dire situations, it is usually up to NGOs and volunteer groups to translate and distribute information to the affected groups. Needless to say, that those NGOs and volunteer groups function of donation and very limited funds, hence, they don't have the financial abilities to hire professional translators, and often resolve to benefit from the services provided by non-professional translators or volunteer professional translators.

Other manifestations of the inverse correlation exist between an individual's or organization's capacity to pay for professional translation services and the volume of non-professional translation activity taking place in their environment. A major obstacle to ethnic or political representation in regional and global forums is the lack of economic resources needed to publish translations or to participate in high-profile meetings through interpreters. This obstacle has led to the engagement of volunteer interpreters and translators, some of which have no prior training in the field (Pérez-González & Susam-Saraeva, 2012).

The political factor: wars, political crises, poverty, and natural disasters have for decades urged people to immigrate to other countries in search of better living conditions. The hosting communities are forced to carry the cost of providing translation and interpreting services to help facilitate the integration of the new groups into the hosting community (Pérez-González & Susam-Saraeva, 2012, p. 153).

Volunteering non-professional translators could be bilingual employees at the NGOs or bilingual family and friends who start to mediate, interpret, or translate in such circumstances (Alexander et al. 2004). Such situations “provide a fertile ground for natural translation and interpreting to flourish” (Mayor & Ivars, 2011).

Another political factor is the strict governmental control over publishing, media, and information in the Arab world which has compelled young Arabs to turn to volunteer translation as a form of resistance. By translating and distributing banned books, articles, videos, and blogs, they challenge state censorship and participate in political rebellion. This growing trend, enabled by new media technologies, allows non-professional translators to engage in activism, countering institutional control and fostering political resistance (Pérez-González 2010). Notable examples include the anonymous translation of Wikileaks files in 2011 and 2015, alongside numerous other instances during the Arab Spring.

The new technology factor: The effects of the Internet on translation were discussed in a previous section. Those effects are greater than those that are to be ignored in translation studies research. The Internet and new technologies, like social media platforms, machine translation, translation memories, and crowd-sourcing technologies, have created a context for the increase in the proliferation of non-professional translators. Another factor that new technologies provide is interrelated with economic factors. These new technologies are presenting an affordable alternative to traditional media and word dynamics, which are “enabling consumers to archive, annotate, appropriate and recirculate media content in powerful new ways” (Jenkins, 2004, p. 33). This new dynamic has substantially blurred the lines “between economics (work) and culture (meaning), between production and consumption, between making and using media, and between active or passive spectatorship of mediated culture” (Deuze, 2009, p.148).

Translation was also affected by this change in dynamics brought forth by new technologies in two aspects; 1. The collaborative nature of creation and disturbance of content, and 2. New translation technologies in the forms of machine translation, translation memories and artificial intelligence (AI) tools. These aspects will be explained in the following paragraphs.

First: The new participatory nature of digital creation has enabled non-professional translators to participate in a user-generated translation form that benefits from “Web 2.0 services and tools to make online content – be it written, audio or video – accessible in a variety of languages” (Perrino, 2009). Various companies quickly started to harness and employ these new content creation practices to enable the mass production of their content, enable their content to reach new audiences, and enable their users to reproduce the content in their languages by providing crowdsourcing translation tools embedded in their websites, such as Youtube, TEDx, Viki.com, Wikipedia, etc.

Second: Translation new technologies, mainly machine translation and translation memories, have both led to an increase in the proliferation of non-professional translators and were affected by their efforts (Yamada, 2019, pg. 2). The biggest, most important example here is google online machine translation. Google Translate was launched in 2006 with the goal of enabling people around the world to connect and communicate, surpassing language barriers. Since its inception, Google Translate provided machine translations for 103 different languages, has over 500 million users, mostly in English, Arabic, Spanish, Russian, and Portuguese, and their website translates over 100 billion words per day (Google Blog, 2016). Google Translate allows everyone who uses its website to contribute their translations to the website’s database/ translation memory, which in turn is used to improve the general quality of

translation. According to Google, in 2016, 3.5 million people contributed 90 million inputs through reviewing, validating, or/and suggesting translations, which in turn enabled Google to improve the quality of translation outputs, as well as add new languages to their translation engine.

Another tool that both benefitted from and benefited non-professional translators and professional translators alike is translation memories (TM). According to Trados, translation memories are defined as a “database that stores sentences, paragraphs or segments of text that have been translated before” (Trados.com). This new tool has provided yet another tool for non-professional translators to improve the quality of their translations and use it in crowdsourcing translation projects.

2.4.2 Volunteer Translators

The concept of volunteering is a perplexing and complex concept to define. Mainly because of the diversity of the forms it can take, and the various perceptions people associate with it (Cnaan et al., 1996; Handy et al., 2000). Olohan (2014) suggests the following working definition for Volunteer Translation: “translation conducted by people exercising their free will to perform translation work, which is not remunerated, which is formally organized and for the benefit of others” (Olohan, 2014, p.5).

There are multiple papers written on non-professional volunteer interpreters (Aguilar-Solano, 2015; Martínez-Gómez, 2015; Gil-Bardají, 2020; Hale, Goodman-Delahunty, Martschuk, 2020). Despite the fact that translation researchers often place volunteer translation opposite from professional translation when it comes to non-professional volunteer translators, the distinction between professional and non-professional translators becomes harder to distinguish, and it is more difficult to find research papers that specifically examine non-professional volunteer translators. It is even more challenging to find research papers on the motives people have that prompt them to provide volunteer translation services.

Still, translation scholars are starting to pay more attention to volunteer translation (e.g., O’Brien & Schäler, 2010; Olohan, 2012; Olohan, 2013; Izwaini, 2017). Volunteer translation is often researched parallel to activism, crowdsourcing, or content generation (e.g., Boéri & Maier, 2010; Pérez González & Susam-Sarajeva, 2012; Perrino, 2009; Cronin, 2010).

Examining the literature on volunteer translation accentuate the paucity of research within Translation Studies, particularly, the study of people's motivation to participate in such actions. It is crucial for translation scholars to examine volunteering as an interdisciplinary concept that encompasses economic, social, and psychological factors in order to develop an accurate understanding of volunteer translation (Olohan, 2014, p. 18).

The need for such research is only made more important by the technological advances of the Internet and the digital age we live in. Since those advances have led to a boom in the participation of non-professional translators. It is imperative to enhance our understanding of the new online movements of volunteer translators. Also, the participation of professional translators in volunteering online has led to the emergence of heated debates about the exploitation of mega companies of translators (Jiménez-Crespo, 2017; Yang, 2009; Balnaves et al., 2004; Bank & Deuze, 2009).

Mapping out literature on Volunteer Translation, it can be branched out to two main topics: 1. User-generated content (UGT), that includes fan translation and activist translation, and 2. Community translation, that includes translating for real communities and online communities.

2.4.2.1. User-Generated Translation

The development of Web 2.0 technologies and how they reshaped the consumer/ producer dynamics, allowing everyday internet users to become content creators as well, a phenomenon now known as user-generated content (UGC) or user-created content (UCC), have led to an overflowing of content on the Internet. User-generated content is defined by Flew (2008) as “the way in which users as both remediators [original emphasis] and direct producers of new media content engage in new forms of large-scale participation in the digital media spaces” (Flew, 2008, p.35). The unprecedented influx of content, along with the shortage of professional translators' numbers, has led to ‘translation itself becoming user-generated, with users acting as ad hoc translators of selected content’ (O’Hagan, 2016, p. 929). The user-generated phenomenon is deeply rooted in today’s internet to the point where the Internet itself is considered user-generated (Flew, 2008, p.35). Perrino (2009) defined user-generated translation as practices that harness “Web 2.0 services and tools to make online content – be it written, audio or video – accessible in a variety of languages” (Perrino, 2009). While O’Hagan (2009) provides the following definition of the phenomenon: “a wide range of Translation, carried out based on free user participation in digital media spaces where unspecified self-

selected individuals undertake Translation” (O’Hagan, 2009, p. 97). The user, in O’Hagan’s definition, is a bilingual individual who volunteers their linguistic skills and knowledge of a specific media genre to remediate inaccessible products, driven by their interest in said content. (ibid).

This new dynamic of content creation and translation did not only affect individual internet users, but also organization, companies, and websites that have international audiences. The need for immediate, cheap, and convenient translation was met through free online translation websites, such as google translation and Microsoft Bing. This demand was also met through a new group of volunteer translators who put crowdsourcing and ad hoc technology to the use.

Issues of quality, ethics, and effects on translation as a profession always arise in conjuncture of UGT. Given that user-generated translation is a voluntary act done without seeking or expecting monetary reward, mega international companies’ exploitation of this has been a subject of various heated debates. The first example for this would be Facebook, which launched a crowdsourcing translation project in 2007 beckoning its users to translate the website to their different languages. Over 30,000 users participated in this project. Twitter followed suit, and in October 2011, a massive Arabic imitative was launched to Arabize Twitter. TEDx and YouTube also allow volunteer online users to generate/ provide translation of their content. These examples albeit eliciting debates in the professional translation sphere, were generally received with positive attitudes. However, the call to participate in a free crowdsourced translation of LinkedIn, a website dedicated for social networking for professionals, was faced with fierce opposition of professional translators (Kelly, 2009).

The dependency on/ use of volunteer crowdsourced translators to translate websites, games, applications, media genres or operating systems, such as Linux, etc, is often based on the necessity of having specific subject knowledge to translate specialized technical topics, such that are not always provided by professional translators. In fact, O’Hagan (2009) credits the development of UGT to this argument.

Considering the increasing adoption of user-generated translation by businesses and the way in which more users can contribute their "genre-knowledge" as volunteers, user-generated translation will most likely have significant implications for the translation profession as a whole. According to Cronin (2013), “globalization would be unthinkable without translation and translators.” It is explained that globalization has been advanced by the continuous development of the Internet and its technologies that have enabled users to become content creators. As a result, the importance of translation became increasingly evident, in order to

facilitate interlingual and intercultural communication (Cronin, 2013, p. 491). In support of this claim, Corte, (2000) contends that translation is not simply a basic tool for intercultural communication and a means of fostering national understanding but has also become an integral part of every business looking to expand internationally beyond its national borders (Corte, N., 2000). Translation Studies scholars and theorists have studied the localization and internationalization of the Internet, including Yunker, 2003; Sandrini, 2005; Neuert, S., 2007; Crespo, 2009; O'Hagan, 2009; Costales, 2010.

2.4.2.1.1. Fan Translation

The first and most popular forms of user-generated translation is fan translation. Fan Translation has 3 main types: fansubbing: subtitles translated and disturbed by fans (Zhang et al., 2016; Wu, 2019; Orrego-Carmona & Lee, 2016; Dang Li, 2017; O'Hagan, 2009), scanlation: scanning and translation of Japanese manga by fans (Valero-Porras & Cassany, 2016), and game translation (Mangiron, 2013; Sciberras, 2021; Al-Batineh & Alawneh, 2021). Fan translation is defined as translations of any type (anime, manga, movies, series, and games) produced by fans for likeminded fans (Simó, 2005).

Fan translation, despite being the biggest and earliest forms of user-generated translation, was only recently studied in the field of Translation Studies e.g. (Díaz-Cintas & Sánchez, 2006; González, 2006; O'Hagan, 2009). The main feature that characterizes fan translation is that it is a voluntary action taken by technologically savvy fans who take advantage of web 2.0 and crowdsourcing technologies to translate and distribute their translations of the various media genres to fans of kind mind across the world (Cubbison, 2005; González, 2006).

Fansubbers translate/subtitle Japanese animation, called anime, where they are themselves fans of the media they subtitle, and their translations/subtitles are created for other fans, from around the world, of the media they subtitle. (Díaz-Cintas & Sánchez, 2006). Fansubbers work in well-organized collaborative groups that are created and managed through the use of social media platforms and application. Each member of the group is responsible for a specific task; managing the group, translating, editing, coding, distributing and publishing the translation (Valero-Porras & Cassany, 2016).

Scanlation, a term coined from scanning and translation, is a form of translation where fans scan “raw material comprising printed pages of original manga and —translate[.] them”

(O'Hagan, 2000). The main drive for Fan translators is their desire to bridge the gap left by official professional translation.

2.4.2.2. Community Translation

It is important to start this section by making the distinction between Community Translation and Community Interpreting. Community Translation has gained more visibility due to advancements in translation technologies (O'Hagan, 2011). This form of translation extends beyond traditional public service translation, increasingly embracing online translation activities performed by non-professional translators (Jiménez-Crespo, 2017). Non-professional translators, who have no prior academic or professional training or experience, are usually the ones participating in online Community Translation initiatives such as translating Wikipedia articles, YouTube, TED talk, and the user localization of Facebook and Twitter (Yamada, 2020).

On the other hand, Community Interpreting is defined by the International Organization for Standardization (ISO) as bidirectional interpreting that occurs in communicative settings among speakers of different languages for the purpose of accessing community services (ISO, 2024). While Community Translation focuses on the written translation of documents and materials to serve a community, Community Interpreting involves real-time, oral translation to facilitate communication and access to services in diverse linguistic environments.

Community translation is specific to certain situations where “there are social groups that do not have (an appropriate level of) access to information, participation and services due to language barriers” (Taibi, 2017, p. 460). In community translation, bilingual speakers of minority languages or deprived groups offer translation services to enable their own communities to communicate with the main language adopted by the main institutions (Taibi, 2011).

Community Translation is defined by DePalma and Kelly (2008), who use the term CT3 to refer to community translation, as a “collaborative technology and processes and —crowdsourcing” which are all merging to create —translation that is generated of, by, and for the people.”

According to Bey (2005), online volunteer groups of community translators are divided into two main types: mission-oriented, and subject-oriented. The former type consists of “strongly-coordinated” groups of volunteers who translate a specific set of documents, such as the

translation of technical documents of Linux (Traduct, 2005), W3C (W3C, 2005), and Mozilla (Mozilla, 2005). While the later consists of individual translators who translate online content or documents, such as news, reports, or analyses, chosen based on their personal interest or based on shared opinions about a certain topics or events, and publish them on their personal or group websites or blogs.

2.4.3 Conclusion

To conclude, it is believed that it is not possible for traditional human translation to keep up with the translation needs we have today (Doherty, 2017) due to the boom of digital content and the development and sophistication of participatory online culture enabled by Web 0.2 tools and technologies (O'Reilly, 2005).

The advancement of translation technology, including neural machine translation (NMT), translation memory (TM), and artificial intelligence (AI), is leading us toward a world in which translation is no longer reserved for professionals – it has become an integral part of learning foreign languages alongside listening, speaking, reading, and writing (Pym, 2011).

With the advent of artificial intelligence (AI) and natural language processing, Gee and Hayes (2011) have discussed the 'crisis of the experts', a threat to translators that has become increasingly pronounced with the rise of non-professional translators. As a result of these technologies, the digital industry has been disrupted (Yamada, 2019). This may be interpreted negatively by some professional translators and favorably by non-professional translators and language learners, although some technologies are also reported to be accepted by professionals for specific purposes (Sakamoto et al. 2017). Evidently, non-professional translators are no longer merely a less expensive alternative to their professional counterparts (Pérez-González & Susam-Saraeva, 2012).

In addition to prompting discussion of the demonetization and professionalization of translation, this raises sociological and philosophical questions about how and why translation is used to generate and share content by global online communities (Cronin, 2012).

A number of efforts have been made in recent years to transform translation into a fully-fledged profession. Many efforts have been put into establishing training programs at the university level, accreditation systems, professional organizations, and codified professional and ethical standards. Many resources have been dedicated to establishing a distinctive knowledge base

and a research community with journals, conferences, associations, and networks. The field of translation has yet to achieve full professional status despite these efforts, and its boundaries remain ambiguous and unclear (Dam & Koskinen, 2016).

Reviewing the literature on non-professional translation indicates that it has various types and is involved in various fields, including but not limited to fansubbing and fanfiction (Pugh, 2005; Díaz Cintas & Muñoz Sánchez, 2006; Hellekson & Busse, 2006; Denison, 2011), social media platforms and movements on the Internet (Zukerman, 2008; Pérez-González, 2010; Susam-Sarajeva, 2010; McDonough, 2011; O'Hagan, 2011), news translation and distribution (Salzberg, 2008; Baker, 2009), language brokering and community translation (Edwards *et al.*, 2005; Dorner *et al.*, 2007; Hall & Sham, 2007; Orellana, 2009; Antonini, 2010), community translation during natural crisis and humanitarian emergencies (Bulut & Kurultay, 2001), and political activism and conflicts (Baker, 2010; Baker & Askew, 2010). The diversity of fields where non-professional translators have been involved indicates how reviewing the literature on this topic shows that the involvement of non-professional translators presents a challenge to the efforts of professionalizing translation and establishing its status in the labor markets.

The involvement of non-professional translators is not, by any means, a recent phenomenon; “one can even argue that it is professional –rather than non-professional– translation that should be taken as the exception within the wider context of translation” (Pérez-González & Susam-Sarajeva, 2012).

Citizen Translation is one form of User-Generated Translation, thus, a critical assessment of its effects and implications on translation in the Arab world should be carried out by understanding and studying this emerging phenomenon with an open mind. Particularly, since it has neither been studied nor analyzed in the Arab world before.

2.5 Citizen Translation and Social Technology

The advent of social technology and crowdsourcing has revolutionized translation practices, particularly through the involvement of online communities. This section delves into how citizen translation harnesses the power of the Internet crowd to address diverse translation needs, from humanitarian emergencies to content localization. By leveraging individuals' language skills across the globe, crowd-sourced translation offers a flexible, efficient, and

accessible alternative to traditional models, reshaping how multilingual communication is facilitated in critical contexts and everyday digital interactions.

2.5.1. Crowd-Sourcing and Social Technology

Alongside advancements in translation technologies, the concept of using an online crowd has become a viable alternative for various translation requirements. Recently, crowdsourcing has shown its practical humanitarian potential by involving individuals with language skills in emergencies. This approach has proven effective in quickly enabling interlingual communication, which is essential for efficient rescue and recovery operations during critical life-or-death scenarios (Munro, 2013).

This section explores the intersection of crowd-sourcing and social technology, highlighting their transformative impact on translation practices. The rise of the "internet crowd" empowers individuals with language skills to contribute to translation solutions across diverse contexts (Munro, 2013). From facilitating emergency communication in disaster zones to user-driven content localization, crowd-sourced translation offers a dynamic and accessible alternative to traditional models.

As mentioned before, this phenomenon has sparked various terms within academic and industry circles. O'Hagan (2009) proposes "user-generated translation" (UGT) to describe translation efforts undertaken by self-selected individuals within digital spaces. Perrino (2009) adopts a similar term, emphasizing the collaborative and expertise-driven nature of this practice, citing online subtitling and volunteer website localization as examples.

The concept of crowd-sourced translation aligns with the broader trend of leveraging social media and ICTs (Information and Communication Technologies) for citizen engagement and government transparency (Bertot et al., 2010). Similar to how citizens utilize social media to monitor government activity, user-translators contribute their skills to shape online content and bridge linguistic divides.

Mesipuu (2012) explores the motivations of user-translators participating in "translation crowdsourcing." Examining models like open and closed communities employed by companies like Facebook and Skype, Mesipuu sheds light on the factors that incentivize user participation.

According to Olohan (2017), while translation studies have increasingly embraced sociological methods and ideas, translation technology itself has been largely overlooked. She proposes drawing insights from the field of sociology of technology. By examining the core concepts of

the social construction of technology and analyzing recent research on translation tools, Olohan identifies a promising path for future sociological research on this topic.

Additionally, Alonso and Calvo (2015) argue that Translation Studies have traditionally undervalued the role of technology. While information and communication technologies are ubiquitous in translators' workflows, Translation Studies has viewed them as mere tools, not integral actors in the translation process. This limited perspective, they argue, overlooks the significant impact technology has on translation. They propose a new, "instrumental" approach that recognizes the interconnectedness between translators and their technological tools. This approach, they claim, fosters a more holistic understanding of translation that transcends purely linguistic or human-centered models. They even suggest a "trans-human" translation theory to reflect the evolving relationship between translators and technology in the Information Age. This theory envisions a future where translators leverage technology as an extension of themselves, enabling them to be more creative and critical in their work.

2.6. Citizen Translation and Social Politics

Translation has evolved beyond its traditional role of simply conveying meaning between languages. Scholars now recognize its potential as a powerful tool for activism, fostering social change and challenging dominant narratives. Researchers have extensively explored how translation extends beyond mere linguistic transfer to act as a powerful tool of social, political, and intellectual activism. This section explores the foundational theories and key contributions that frame translation as an activist practice, drawing from a range of academic sources and case studies.

2.6.1. Translation as a Form of Activism

While activism in translation studies is a growing field, its origins can be traced back to works by Tymoczko (2000) and thematic issues like *Translation: Ethics, Ideology, Action* (Tymoczko, 2006). These early explorations laid the groundwork for further research to explore translation activism which gained more visibility with a special issue of *The Massachusetts Review* in 2006 and further discussions at an international forum at the University of Granada in 2007 under the title *Translation, Interpreting and Social Activism* (Translation, Interpreting and

Social Activism, n.d.), which also produced a significant collected volume under the same title (Boéri and Maier, 2007).

Despite these developments, the concept of activism within Translation Studies remained ambiguous and contentious. Guo (2008, p. 11) introduced a distinction between activists who translate and translators who are activists, helping to clarify the various roles within the field. Boéri (2008, p. 22) delivers a strong critique of how terms related to activism are loosely and restrictively used within translation studies, especially referring to the field of interpreting and the activities of the volunteer group Babels. This critique builds on themes similar to those Tymoczko addressed in 2000, pointing out overlooked aspects of activism in translation that are particularly pertinent to audiovisual translation. This discussion underscores the multifaceted impact of translation beyond just text, recognizing the importance of collective action and the wider societal roles of translators and interpreters.

In addition, Julie Boéri's entry in the *Routledge Encyclopedia of Translation Studies* (3rd edition, 2019) broadens the discussion by emphasizing the role of translation in global activism, particularly in the context of neoliberal globalization. Boéri points out that despite the traditional non-interventionist stance of fields like conference interpreting, translation has evolved to influence activist movements significantly. This evolution highlights the translator's role as a social and political actor, navigating the complexities and ethical dilemmas of activism in translation.

In her seminal work *Translation, Resistance, Activism*, Tymoczko (2010) redefines translation as more than just the act of linguistic transfer; it is a dynamic force of power, resistance, rebellion, and revolution. This collection brings together various essays that delve into the activism of translators over two centuries and across diverse global contexts. The contributors analyze how translators use their skills to challenge oppression and instigate cultural and ideological shifts, employing strategies ranging from silent omission to radical text manipulation.

Activism within the translation field can manifest in various forms, encompassing both enabling and obstructive actions. While the primary view of translation emphasizes facilitating communication and fostering dialogue, there are perspectives, as noted by Tymoczko (2010, p. 230), that see an activist role in potentially blocking communication or withholding cultural information. Nornes (2007, p.184) illustrates this with Robert Gardner's decision to omit subtitles from his ethnographic film *Forest of Bliss* to challenge the conventional interpretation that such documentaries transparently portray other cultures for scientific scrutiny, thereby

fostering a different interaction between the film and its audience. Tymoczko also suggests that sometimes the mere act of translation, particularly in environments marked by censorship and repression, can itself be a form of activism (Tymoczko, 2010, p. 229). The activist group exemplifies Translate for Justice, which has been recognized for its efforts since the 2013 Gezi protests to disseminate news and information about human rights abuses in Turkey to a worldwide audience. The group's efforts have earned it accolades, such as the Elif Ertan New Voices in Translation Prize and the Hermann Kesten Incentive Award.

The concept of translation as activism is discussed in *The Routledge Handbook of Translation and Activism*, edited by Gould and Tahmasebian (2020), with contributions from Mona Baker, who examines the role of volunteer subtitle translators in activist contexts. This work specifically focuses on subtitling rather than translation as a whole. Additionally, Mona Baker delves deeper into this theme in her broader research, *Translation and Activism: Emerging Patterns of Narrative Community* (2010). In this article, she explores how translation and interpreting are integrated into projects that operate outside conventional societal institutions and challenge prevailing narratives. The article provides a narrative framework to analyze and critique the contributions of translator and interpreter communities engaged in social or political movements.

Baker (2021) has extensively researched and written on topics such as Translation and Resistance, highlighting how resistance manifests across various forms of text due to stylistic and cultural elements, often intensified by non-standard cultural or linguistic identities. Her work covers diverse areas including *Audiovisual Translation and Activism* (2018) and more specifically, *Translating Dissent: Voices from and with the Egyptian Revolution* (2015). This latter work examines how discursive and non-discursive translation interventions have played pivotal roles in enabling global connectivity of protest movements, particularly focusing on the Egyptian context since 2011.

Antonia Carcelén-Estrada's chapter in *The Routledge Handbook of Translation and Politics* (2018) delves into how activist translation has historically played a role in reshaping political landscapes by refracting memory into political action. This practice counters hegemonic uses of translation aimed at erasing alternative narratives, thereby challenging the state's definition of citizenship and its legitimacy. Carcelén-Estrada (2018) argues that translation can rewrite memories, promote interculturality, and circumvent censorship, effectively contributing to the establishment of new power dynamics.

Xiaorui Wang's article, *The Translator as an Activist: The Case of Yan Fu as a Pioneer Activist Translator in the Late Qing* (Wang, 2022), explores the intersection of translation and activism within the context of China. Focusing on Yan Fu, a seminal figure in Chinese translation, Wang reveals how Yan Fu's work was deeply intertwined with the political urgencies of his time, such as national salvation and opposition to monarchy. This study not only highlights the bidirectional influence between translation and activism but also enriches the understanding of translation's role in social transformation.

Vicente L. Rafael's book, *The Promise of the Foreign: Nationalism and the Technics of Translation in the Spanish Philippines* (2005), examines how translation was pivotal to the rise of Filipino nationalism in the nineteenth century. Rafael's analysis shows that translation helped mediate the Filipinos' encounter with the colonial language of Castilian, which both facilitated and complicated the formation of a national identity. This linguistic engagement was marked by a complex balance of embracing and resisting the colonial influence.

Similarly, Rakibul Alam's *Translation as a Transformative Act of Resistance* (2020) delves deeper into this perspective, portraying translation as a potent tool for resisting and renegotiating the oppressive structures of Western dominance. Alam articulates how translation acts as a postcolonial mechanism that challenges and subverts Western hegemonic ideologies embedded in literary and academic discourse. By offering critiques and alternative narratives, literary translations act as vehicles for reshaping the dominant Eurocentric views, thereby contributing to the decolonization of knowledge. Alam advocates for using translation strategically to dismantle linguistic and cultural imperialism, promoting it as a method to combat the monolingual hegemony of English and, by extension, broader cultural imperialism.

These works collectively illustrate the profound impact of translation on societal structures and individual identities, underscoring its potential as a powerful tool of activism. This discourse is particularly relevant to this research on the Citizen Translation phenomenon in the Arab world, which seeks to bridge a similar gap in literature by exploring how translation initiatives can catalyze socio-political change.

In concluding this chapter, the exploration of citizen translation and its intersection with social technology and politics has highlighted the evolving role of translation in a digital and socially engaged context. These findings underscore how translation extends beyond linguistic tasks to become a tool of activism and societal change. As we transition to the next chapter, the focus shifts towards the methodological framework of this study, which applies constructivist

grounded theory to investigate the underlying dynamics of citizen translation in the Arab world, and the participants' contributions to societal transformation.

Chapter 3: Methodology

3.1. Introduction

This chapter will delve into the methodology to be employed in this study, providing a comprehensive understanding of the research process. The philosophical position that underpins this research is presented in Section 3.2, explaining the fundamental beliefs and principles that guide this study. Section 3.3 presents the research design and rationale, providing a detailed explanation of the structure and logic of the research approach. Section 3.4 delves into the research methods used in this study, providing insights into the techniques and procedures employed to collect and analyze data. In Section 3.5, the methodology followed for data analysis, elucidating the methods and strategies employed to make sense of the collected information, will be discussed. Section 3.6 examines the ethical methods followed in the research process. Section 3.7 explores the concepts of theoretical saturation, emphasizing the steps taken to ensure the credibility and reliability of the findings. Section 3.8 addresses the concepts of trustworthiness and rigor, emphasizing the steps taken to ensure the credibility and reliability of the findings. Lastly, Section 3.9 addresses the process of generating theory, offering a comprehensive discussion of the theoretical aspects that underlie the research. This chapter will serve as a guide for understanding the subsequent chapters that present the research analysis and findings.

3.1.1. Research Question

According to Janesick (2000, p. 382), qualitative research starts with a question or intellectual curiosity (if not a passion for a particular topic). Developing the research question is a highly important task upon which other factors of the research rely, such as deciding upon the methodology and approach of the study. It has to be thoroughly examined since its wording will direct the focus and scope of the research (Morse,1994). In this case, initial tentative understanding of the phenomenon intended to study guided the formation of a research question that was initially too broad and general. The first research questions was: What are the reasons that drive bilingual Citizens in the Arab world to provide translation services using web 0.2 services mostly for free, for the period between 2011-2021? The question needed to be revised and rewritten to ensure it aligned with the qualitative approach chosen to conduct the research. Given that this research is about a social and cultural phenomenon, the research

question needed “to provide an understanding of social behavior by exploring people’s accounts of social life” (Avis, 2005, p. 5).

Moreover, selecting grounded theory as a research methodology allows the researcher the freedom to revise and change the research question as needed as the research unfolds since our understanding of the phenomenon increases, our questions might change (Creswell, 2007, p. 43), which is the case in the present study. According to Charmaz (2006, p. 34), this feature is central to adopting a grounded theory approach. Maxwell (2005, p. 67) concurs, stating that research questions out to elucidate the researcher’s “tentative theories about [...] phenomena”. The resulting theories and questions might evolve to accommodate the data collection findings (Agee, 2009, p. 8). After conducting further research and revising my research topic, theme, and methodology, the following research question was formed:

- **How does the recent Citizen Translation phenomenon contribute to Arab content on the internet?**

This question explores how Citizen Translation affects the availability of Arabic content on the Internet due to the contributions of Citizen Translators. This question was answered through detailed data analysis of the in-depth interviews conducted with the research participants. The answers will be provided in the chapter on findings.

- **How did Citizen Translation emerge and develop in the Arab world?**

This question seeks to explore the historical and developmental aspects of CT, which is crucial for understanding the "new patterns" within translation discourse that the thesis aims to investigate. This question was answered in the theoretical framework chapter. Moreover, additional insights have been gleaned through the answers provided by the research participants.

- **What reasons drive bilingual citizens in the Arab world to provide translation services using web 2.0 tools and primarily at no charge?**

This question addresses the motivations behind the engagement in CT, which helps to understand the underlying factors contributing to the phenomenon and its related practices. Research participants were asked about their drives and motivations for taking part in this phenomenon.

- **What implications does the recent Citizen Translation phenomenon have on the translation profession and its related academic discipline in the Arab world?**

This question aims to explore the broader impacts of CT on the professional and academic landscapes of translation, which is integral to understanding its influence on Translation Studies.

3.1.2. Scope of the Study

Defining the scope of this study, which aims to explore a sociopolitical transcultural phenomenon regarding Arabic, presents unique challenges. Arabic is a unique language spoken across 22 countries, which complicates the task of narrowing the study's focus. Initially, after contacting potential participants and determining participant criteria, the decision was made to limit the study to Saudi platforms and initiatives due to the availability and willingness of participants to be interviewed. While the initial proposal focused solely on Saudi Arabia, it became apparent as the research developed that the scope of the analysis was broader. It was revealed through the data analysis that Saudi Arabia's websites, platforms, and initiatives have a significant influence across the Arab world.

As detailed in a forthcoming section (Table 4, pg. 96 XXX), the study introduces the diverse nationalities of the 12 interviewees, with nine participants coming from Saudi Arabia. Despite this concentration, the ambitions and contributions of the participants extend beyond Saudi Arabia, aiming to impact the cultural and intellectual spheres across the Arab region. This broader influence challenges the notion of a singular geographical focus and underscores the regional significance of their work.

Citizen Translation in the Arab world is identified as a Pan-Arab initiative with contributors from various Arab countries, including Jordan, Morocco, and Tunisia. This shift from a national to a regional focus reflects a strategic pivot aimed at a broader impact on Arab intellectual identity. Participants perceive their translation efforts as contributing to the broader Arab cultural and intellectual spheres, challenging the notion that translation is confined to entertainment or non-academic fields. The shift towards a Pan-Arab perspective highlights inclusivity and the ambition to enrich the entire Arab intellectual landscape.

While many participants in this study are from Saudi Arabia, their work transcends national borders, influencing the entire Arab region. This reflects a strong desire to contribute to a collective Arab intellectual and cultural identity, transcending geographical limitations. The initiative is characterized by its inclusivity, aiming to enrich the entire Arab intellectual space rather than being confined to specific countries. This is evidenced by the transition from national projects to broader, Pan-Arab efforts.

Although the study was, as mentioned before, initially confined to Saudi Arabia due to various factors, the phenomenon is not unique to Saudi Arabia, nor are its effects or objectives restricted to the Saudi audience. Data analysis revealed that Citizen Translation is not a localized activity, but a Pan-Arab movement influenced by and influencing contributions across the Arab region. This finding illustrates the phenomenon's inclusivity and broader scope, showcasing a commitment to fostering a collective Arab intellectual identity. The participants' nationalities did not significantly impact their goals and aspirations; they aimed to make knowledge accessible across the Arab world, regardless of regional limitations. Their work reflects a nuanced understanding of the cultural and intellectual dynamics within the Arab world, emphasizing a shared intellectual and cultural heritage that transcends national boundaries.

Consequently, this research can be replicated in other Arab countries or even across the entire Arab world, demonstrating the widespread and inclusive nature of the Citizen Translation phenomenon.

3.1.3. Restatement of Purpose

This research investigates the implications of Citizen Translation as a means of generating an explanatory theory for this phenomenon. With respect to my line of research and to meet my designed objectives, a qualitative research approach has been selected. A constructive grounded-theory design will be applied to gather and code data and generate a theory.

As previously noted, the purpose of this thesis is to examine the newly emerging phenomenon in Saudi Arabia and the Arab world and explore its influence on the development of new patterns within translation discourse and its related practices, as well as its impact on both Translation Studies and the availability of Arabic content. The study identifies this pattern as Citizen Translation.

3.2. Philosophical Position

This section discusses my ontological and epistemological positions, which resulted in the adoption of a constructivist grounded theory. A key objective of this section is to provide the reader with a justification for choosing a constructivist grounded theory and a deeper understanding of my perspectives on the world since personal perspectives determine the type of grounded theory that may be used (Annells, 1997).

3.2.1. Ontological Position

The subjective nature of the knowledge the research mentioned above questions seek to discover lends itself to the relativist ontological position of the research. According to relativistic ontology, reality is a finite subjective experience where nothing exists aside from what we think (Denzin & Lincoln, 2005). Taking a relativist perspective, the purpose of science is to understand the subjective experience of reality, as well as the plurality of truths. In relativism, the notion of absolute truth is rejected in favor of a concept of reality that is conditional, local and personal, and that takes on different forms depending upon the perspective of every individual (Lincoln et al., 2018).

In the context of the recent Citizen Translation phenomenon in the Arab world, this perspective acknowledges that knowledge and meanings are co-constructed by bilingual citizens who engage in translation activities using Web 2.0 tools. Each participant's interpretation and understanding of this phenomenon may vary. The reasons driving bilingual citizens to offer translation services using Web 2.0 tools at no charge are multifaceted and may be influenced by a variety of reasons. These reasons are subjective and context-dependent, reflecting the complexity of human motivations. Furthermore, the implications of the recent Citizen Translation phenomenon on the translation profession and its academic discipline in the Arab world can be understood diversely.

This study adopted a relativist perspective, acknowledging that practitioners in the Arab world might have various interpretations of the phenomenon being investigated (Green & Thorogood, 2018). I recognized that the participants' experiences are shaped by their values and influenced by culture, context, and past experiences - all of which align with the core ideas of a relativist ontology (Lincoln et al., 2018).

In summary, the research questions delve into the subjective nature of knowledge within the context of Citizen Translation in the Arab world, acknowledging that diverse perspectives and interpretations contribute to a multifaceted understanding of this evolving phenomenon. Thusly, to address the various interpretations and impacts of Citizen Translation on Arab content on the Internet, a relativist ontological perspective was adopted (Green & Thorogood, 2018). Based on the ontological assumptions of relativism, the realities of the participants in this study involve subjective interpretation of culture, context, and past experiences (Lincoln et al., 2018).

3.2.2. Epistemological Position

Epistemology is “a way of understanding and explaining how I know what I know” (Crotty, 1998, p. 3). In other words, it is the study of how we make sense of our world in a meaningful way. Denzin & Lincoln (2005, p. 21) identify subjectivism as the belief that knowledge is “always filtered through the lenses of language, gender, social class, race, and ethnicity,” which fits with the epistemological position of this research since objective research seeks to develop understanding, increase awareness of ethical and moral issues, and facilitate personal and political emancipation (ibid). Researchers must select a research paradigm that is in line with their beliefs regarding the nature of reality in order to develop a strong research design (Mills, Bonner, & Francis, 2006, p. 2). Paradigm is identified as “a system of ideas, or world view, used by a community of researchers to generate knowledge. It is a set of assumptions, research strategies and criteria for rigor that are shared, even taken for granted by that community” (Fossey et al., 2002, p. 718). According to Denzin & Lincoln (2005), research paradigm is what holds the research’s ontological, epistemological, and methodological beliefs together. The paradigm chosen for this research is a constructivist paradigm.

The constructivist epistemological stance enabled a qualitative inquiry based on the idea that all individuals, including researchers, create the realities around them (Charmaz, 2019). Constructivist research, which will be discussed in detail in section 3.3.2, “starts with the experience and asks how members construct it” (Charmaz, 2014, p. 342), involving the researcher in co-constructing the meaning of the studied phenomenon with participants. This approach was well-suited to the first research question, which explored how the participants' contributions shape the Citizen Translation phenomenon and its impact on Arab content on the Internet.

The findings from constructivist research emerge from the interaction between the researcher (myself) and participants, acknowledging that researchers cannot entirely separate their prior knowledge and experiences from the phenomenon being studied (Lincoln et al., 2018). By adopting a constructivist perspective, I recognized having a dual role in the phenomenon: as a professional translator and educator teaching translation courses and as an activist volunteer translator providing online translations. These experiences, combined with the introductory literature review, provided early theoretical sensitivity, which is inevitable when researching a topic of professional interest (Thornberg, 2012). By adopting a constructivist paradigm, I acknowledged my role of an active member in this phenomenon, where I provided translation services for free utilizing Web 2.0 tools. I also acknowledge my role as a professional translator both by profession and experience and by academic certification.

Hence, constructivists accept multiple truths as being co-constructed by the interaction between researcher and participant that, consistent with the interpretative tradition, are relative to specific circumstances existent at the time (Benoliel, 1996). By adopting a constructivist perspective in this thesis, I (the researcher) acknowledged both the (re)constructed as well as co-constructed nature of data resulting from the experiences, opinions, and definitions of interviewed participants, the effects of this phenomenon on translation, and my position in this research as both the main researcher and as an active member within the studied phenomenon.

3.2.3. Symbolic Interactionism and Pragmatism

Following a discussion of the philosophical underpinnings of the study, which provide a solid foundation for the methodological choices, I will explain the theoretical lens that will guide the investigation of the phenomenon, namely symbolic interactionism. The term paradigm refers to a philosophical and theoretical framework used within a particular discipline to formulate theories, generalizations, and experiments. Social scientists have historically relied upon three paradigms due to their useful explanations of social phenomena: structural functionalism, conflict theory, and symbolic interactionism (Conerly et al., 2021). The Constructivist epistemological position adopted on this research lends itself to a Symbolic interactionism paradigm. Charmaz (2014, p. 345) defines symbolic interactionism as a paradigm that “focuses on dynamic relationships between meaning and actions, it addresses the active processes through which people create and mediate meanings.” According to this paradigm, social interaction creates meaning through active processes (Carter & Fuller, 2015; Charmaz & Belgrave, 2013), which justifies applying a constructivist epistemological framework to

answer the research question. As constructivism is a continuation of symbolic interaction theory, which proposes that reality is the result of human cognitive construction.

An important aspect of symbolic interactionism is its focus on the interrelationships between individuals within societies on a micro-level. In symbolic interactionism, individuals within societies are examined on a micro-level to determine how they interact with each other. Rather than being influenced by an action, Herman and Reynolds (1994) note that people are actively shaping the social world.

Despite the fact that George Herbert Mead is considered the founder of symbolic interactionism, it was his student Herbert Blumer (1900-1987) who coined the term of this social theory. It drafted three fundamental premises for it: "Human beings act towards things on the basis of the meanings that things have for them," "The meaning of such things is derived from, or arises out of, the social interaction that one has for one's fellows," and "These meanings are handled in, and modified through an interpretative process used by the person in dealing with the things he encounters" (Blumer, 1986, p. 3). Charmaz (2014, p. 270-271) later added three more aspects to it: "Meanings are interpreted through shared language and communication," "A continually emerging processual nature distinguishes the mediation of meaning in social interaction," and "The interpretive process becomes explicit when people's meanings and actions become problematic, or their situations change." (Charmaz, 2014, p. 270-271). By applying a symbolic-interactionist lens, the researcher is looking for interaction patterns between individuals. According to Huber (1973, p. 275), the epistemology of symbolic interactionism makes it "reflect the social biases of the researcher and of the people whose behavior is observed."

In conclusion, comprehending the fundamental philosophical positions that underpin the research is imperative for several compelling reasons. Firstly, this comprehension is essential for recognizing the intricate connections between the chosen methodology and methods, which allows the researcher to articulate and defend their chosen theoretical positions effectively (Crotty, 1998). Secondly, defining the researcher's ontological perspective becomes an important tool for elucidating the researcher's perspective of the world. This detailed theoretical positioning provides the structure and justification for choosing a qualitative research paradigm and a constructive grounded theory methodology. It is in line with my goal of formulating an explanatory theory for the role and motivations of citizen translators.

The following figure summarizes the results of applying the framework suggested by Crotty (1998, p. 4) to the approach to be adopted for this research.

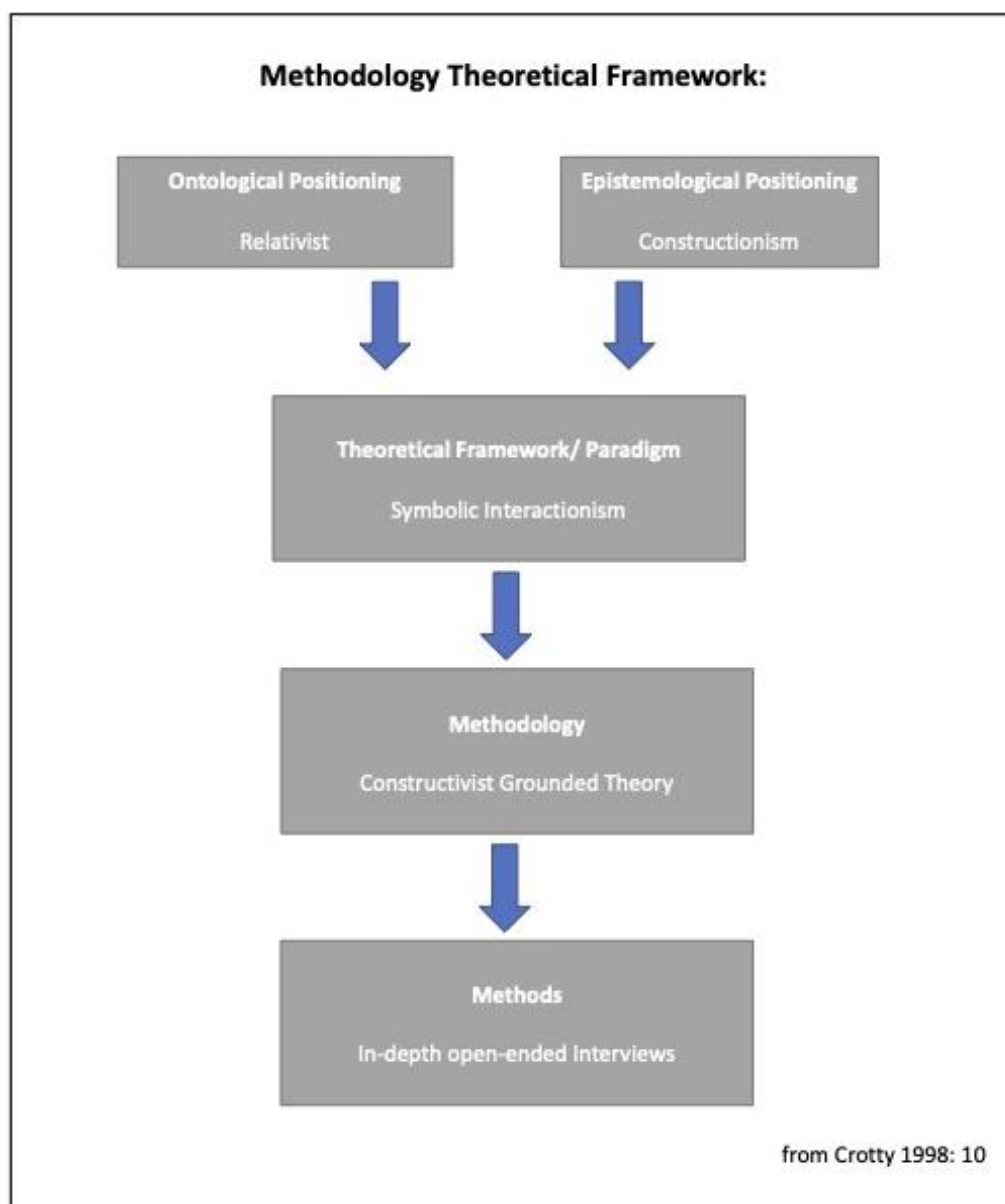


Figure 2: Methodology Theoretical Framework as suggested by Crotty

3.3. Research Design and Rational

A qualitative approach will be chosen to answer the research's main question and sub-questions. Although qualitative and quantitative approaches have not been completely separated within social science (Lindbloom, 1979), a qualitative research approach will be primarily used by

researchers to investigate social and cultural phenomena. It has been developed to help understand people's social and cultural behaviors (Danaeefard & Emami, 2007) and to comprehend a phenomenon from the participants' perspective, which remains impossible to attain through quantitative research methods (Kaplan & Maxwell, 1994). This makes qualitative research a more suitable choice to answer this research's questions. This is particularly so for studies with a dearth of investigations into the topic or where most of the research in the given area has been derived from concepts or theories drawn from other fields.

In other words, qualitative research explores nascent knowledge instead of "tightly prefigured" concepts (Marshall & Rossman, 1999, p. 2). Qualitative research is interested in the "complexity of social interactions as expressed in daily life and with the meanings the participants themselves attribute to these interactions" (ibid), which makes it "pragmatic, interpretive, and grounded in the lived experiences of people." (ibid) Since the research is about human behavior and interaction and attempts to investigate relatively new phenomena, with little to no prior existing theories to explain it, and since I aim to understand the implications of this new phenomenon on translation through the view of the participants of this study, a qualitative approach was deemed more fitting.

Another reason for choosing a qualitative approach is the fact that there is a gap in the literature on why Arab bilingual citizens were propelled to provide translation services mostly for free. Up until the writing of this thesis, no theory has been offered to understand and explain this phenomenon over the last several years. Moreover, "qualitative research has begun to gain the reputation of being an excellent method for examining phenomena about which little is known, especially when the research focus is on cultural and ethnic minority issues." (Morrow & Smith, 2000, p. 590), it is better suited as a choice for undertaking this research.

As stated earlier, the main purpose of this study is to investigate the implications of the Citizen Translation phenomenon in the Arab world from the point of view of the individuals who played a part in it. This aim is aligned with the aims of qualitative research, which were succinctly explained by Ritchie et al. (2003, p. 82) who stated that "to gain an understanding of the nature and form of phenomena, to unpack meanings, to develop explanations or to generate ideas, concepts, and theories."

There are various methods and strategies for carrying out qualitative research. Creswell (1998) categorized those numerous methods into five qualitative approaches: phenomenology, narrative, grounded theory, ethnography, and case study. After examining those methods and

approaches, I concluded that a grounded theory would be the most appropriate choice for reasons that are explained in the next section.

3.3.1. Grounded Theory: Origins and Varieties

Grounded theory is a methodology that permits evidence and patterns to emerge from the data. It explains (and answers) the research question without being pre-framed or pre-defined by other factors such as discipline, paradigm, or the researcher's prior hypothesis or experiences. In grounded theory research, data are gathered, analyzed, and coded simultaneously about the basic social processes associated with the phenomenon under study (Glaser, 1998). These aspects of the grounded theory align with the purpose of this research.

Glaser and Strauss (1967) were the first to develop the grounded theory research model in the 1960s. The reason for this new methodology was that the traditional methods failed to explain or help generate a theory about experiencing death or dying from the patients' point of view. Their data collection method was done by interviewing patients and health staff, alongside developing notes of their observations. They then developed categories and relationships between these interviews and observations through analytical deduction, which resulted in the formation of a theory.

Glaser and Strauss described this method as “a systematic method of ‘discovery of theory from data systematically obtained by social research to develop theory rather than the verification of existing theory (Glaser & Strauss, 1967, p. 2). They developed a method that enabled researchers to systematically generate a theory grounded in empirical data (ibid). The grounded theorist would start by gathering data and then systematically develop a theory directly derived from the data. Their new methodology was a break from the dominant logico-deductive method, which first developed a theory and then sought evidence for its verification (Dey, 1999).

They concluded that “since verification has primacy on the current sociological scene, the desire to generate theory often becomes secondary, if not totally lost, in specific research” (Glaser & Strauss, 1967, p. 2). They also observed the lack of social theory based on empirical research (ibid, p. 6). In their new model, they emphasized the need to generate a theory that stems from and corresponds to social research, which, according to them, would be “more successful than theories logically deduced from a priori assumptions” (ibid). The main goal was to bridge the “embarrassing gap between theory and empirical research” (ibid, p. 2).

Grounded theory can be defined “by its exclusive endeavor to discover an underlying theory arising from the systematic analysis of data” (Kenny & Fourie, 2014, p. 2).

Since its inception, grounded theory has evolved into two distinct models developed by its coauthors and founders: the Glaserian model, known as the Original Grounded Theory (OGT), and the Straussian model, referred to as the Interpretive Grounded Theory (IGT). This divergence is evident in three key areas: (i) the philosophical positions underlying each model, (ii) their approaches to literature review, and (iii) their coding procedures.

(i) Although Glaser describes OGT as “Free from ties to any theory of science and [tried to avoid] philosophical conceptions of what is ‘truth’” (Berthelsen et al., 2017, p. 414), various researchers proclaim that the ontological approach of Glaser’s grounded theory follows a positivist approach. According to them, Glaser’s studies at Columbia University greatly influenced the epistemological assumptions of grounded theory (Bruscaglioni, 2016; Charmaz, 2014; Charmaz, 2006). On the other hand, Strauss’s version of the grounded theory was influenced by his years at the Chicago school of pragmatism and symbolic interactionism (Birks & Mills 2015; Charmaz, 2006, p. 23). To address previous concerns about rigidity and clarity in the methodology's flexibility, Strauss began working with Juliet Corbin in the 1990s, where he applied an interpretive approach to it (Sebastian, 2019). As previously mentioned, Strauss & Corbin identified interpretivism as influencing IGT on an ontological level (Strauss & Corbin, 1994). It emphasizes the importance of individual perspectives since they provide valuable information for the development of a theoretical understanding (Strauss & Corbin, 1994). In their interpretive grounded theory, Strauss and Corbin ascertained that the ontological approach for their version was interpretivism (ibid).

(ii) The OGT model (Glaser & Straussian, 1967) refrains from including a literature review of the researched topic, insisting on the concept that the researcher should not have advanced knowledge or prediction of where the research would lead. It depends on permitting the data to emerge simply during analysis (Howell, 2013). According to Locke (1996, p. 239), the original grounded theory approach allows researchers “to use their intellectual imagination and creativity to develop theories related to the areas of enquiry” from the collected data rather than deducting it from a priori literature. The Straussian model (Strauss & Corbin, 1990), however, included both deduction and induction. This model endorses the benefits of the researcher’s prior knowledge of relevant literature. They have challenged the tendency to abstain from literature before embarking on the study, highlighting the difference between an “open mind” versus an “empty mind” (Jones & Alony, 2011, p. 99).

(iii) Locke (1996) defines the coding process as follows: Categories or codes [...] are the basic building blocks of a grounded theory. As they are developed, the same recursive, theory-driven, comparative processes are used to surface the links and relationships among the categories to construct a complete theoretical framework (Locke, 1996, p. 241). Even though coding is a core element of the grounded theory in all its versions, the two main versions diverged in their own sets of coding procedures. The OGT has two steps of coding: substantive coding and theoretic coding (Bruscaglioni, 2016; Holton & Walsh, 2017). Substantive occurs during the nascent analysis of the emerging data and continues until saturation is achieved. Theoretic coding begins after identifying the core category and starts to form relationships with the remaining categories through theoretical hypotheses. (Bruscaglioni, 2016, 2014). While both agree on core coding, IGT has developed three types: open coding, axial coding, and selective coding (Bruscaglioni, 2016; Strauss & Corbin, 1990).

The coding process in IGT starts by examining every detail of the collected data, be it an observation, an event, or a piece of information, taking note of the concepts that may emerge. This initial step will guide the development of sub-categories. This step is followed by axial coding, which helps connect the sub-categories into more focused categories (Sebastian, 2019). This step is the most important part of the process and distinguishes IGT from other GT versions. Strauss and Corbin's (1990) definition of Axial coding was: "A set of procedures whereby data are put back together in new ways after open coding, by making connections between categories. This is done by using a coding paradigm involving conditions, context, action/interactional strategies, and consequences". Through axial coding, the researcher will be able, through selective coding, to identify the core category, enabling the researcher to begin with the theoretical conceptualization. Before moving to the final step, selective coding, the researcher will have to repeatedly complete the former two steps of open coding and axial coding to help more substantial and sharper concepts emerge. As well as to ensure the quality of the core category.

Grounded theory was deemed more fitting to this research because it can help produce a theory that is both explanatory and meaningful in relevance to social phenomena. In this approach, conceptual categories are derived from data that facilitate framing a social phenomenon (Schurch, 2015, p. 39). Moreover, Suddaby (2006) and Muratovski (2016) believe that grounded theory is the best methodology to use to observe a phenomenon where little extant theory is available: it "relies on the absence of an existing theory and its purpose is to set up a new theory" (Muratovski, 2016, p. 99) and this is precisely the case for this phenomenon.

Grounded theory has undergone many developments and changes since its inception in the 1960s. There are now various versions of the Classical Grounded Versions. In her article *Understanding Grounded Theory*, Engward (2013) provided an informative list of the different reinterpretations of GT; her list included: “Charmaz's “Constructivist Grounded Theory,” Clarke's (2005) postmodern situational analysis, a realist or adaptive approach (Layder, 1998), a hermeneutics approach (Rennie & Fergus, 2006) and a feminist approach (Weust & Merriet-Grey, 2005).

Today, grounded theory has three main versions: classical grounded theory (GT), interpretive grounded theory (IGT), and constructivist grounded theory (CGT). For this research, Charmaz’s Constructivist Grounded Theory will be chosen for the following reasons.

A constructivist grounded theory methodology, which incorporates ontological relativity and epistemological subjectivism (Guba & Lincoln, 1994; Mills et al., 2006), is described as repositioning and defining how this type of method views reality and produces knowledge (Charmaz, 2009). According to Charmaz (2014, p. 342), constructivist research “starts with the experience and asks how members construct it”. My constructivist epistemological position led to the adoption of qualitative research because, according to Charmaz (2019), everyone who is a part of a phenomenon, including the researcher, participates in the construction of the reality(s) encompassing them. The participants and researchers' co-construction of reality is essential; as a consequence, constructivism accepts multiple truths as co-constructed through interactions between researchers and participants (Benoliel, 1996).

This thesis employs a constructivist perspective in which I (the researcher) acknowledge the (re)construction and co-construction of data that results from the experiences, opinions, and definitions of interview participants, the effects of this phenomenon on Translation, and the researcher’s role in this study as both the primary researcher and an active participant within the phenomenon studied. A constructivist approach, as outlined by Mills et al. (2006), comprises several essential components. These include the collaborative co-construction of reality by both participants and the researcher, the exploration of strategies to address power imbalances within the participant-researcher relationship, and the acknowledgment of the significance of participants' voices in the writing of the research. Justifications for adopting a constructivist grounded theory is detailed in the subsequent sections.

3.3.2. Rationale for Choosing a Constructivist Grounded Theory Methodology (CGTM)

As stated in the introduction, one of the motivations for this study was my being part of this phenomenon I intend to study. I have been, and continue to be, both a professional translator and a volunteer translator utilizing my translation background and expertise for an activist purpose during the period specified for this research. In the classic grounded theory, Glaser and Strauss explain how the scientific observer is separate from the process of forming the theory from data (Charmaz, 2006, p. 4). Even though a constructivist grounded theory is a derivative of the classic one, Charmaz (2006) had a different position regarding several aspects of the classic methodology. Charmaz (ibid) explains this as follows: “Unlike their position, I assume that neither data nor theories are discovered. Rather, we are part of the world we study and collect data. We construct our grounded theories through our past and present involvements and interactions with people, perspectives, and research practices”. In her model, she acknowledges the existence of the researcher's prior assumptions and their importance. They become data on their own. She also uses memoing as a data collection method, which documents the researcher's emotions, ideas, and experiences. Glaser and Strauss's classic model does not include these aspects; however, in Charmaz's model, my role as a researcher, my assumptions, and my previous experiences become part of the data.

The reasons that dictated my choice of Charmaz's CGT included her stance on three different aspects that I found relevant to my research. The first is her stance on literature review. The second is her coding procedure, and the third is how CGT includes both perspectives of the participants and the researcher. The following paragraphs will provide further explanation of each one of them.

Documenting the efforts of citizen translators in the Arab world is one of the goals I have for conducting this research, as well as understanding the implications of this new trend on translation as an academic discipline and as a profession. Hence, it is essential to glean the literature on this phenomenon to provide a context and background for the research and identify the areas where more research is needed. Charmaz's views on the researcher's prior knowledge of the literature on the topic of the study are similar to that of Strauss and Corbin. That is to say, she recognized the importance of having a pertinent and focused literature review of the topic since it has a role in forming a constructivist theory. Charmaz's model endorses the benefits of the researcher's prior knowledge of relevant literature. It has challenged the tendency to abstain from literature before embarking on the study, highlighting the difference between an “open mind” versus an “empty mind” (Jones & Alony, 2011, p. 99). In my case, it

was necessary to conduct an initial theoretical background to ensure that there is indeed a gap in the literature that my research will help fill. Another essential point is to better position my research in the literature, especially since it is interdisciplinary. Additionally, the literature review is an institutional requirement for PhD students, who are requested to submit a literature review in their research proposal to prove they have sufficient prior knowledge of their research topic.

According to Coffey and Atkinson (1996)

The open-mindedness of the researcher should not be mistaken for the empty mindedness of the researcher who is not adequately steeped in the research traditions of a discipline. It is, after all, not very clever to rediscover the wheel, and the student or researcher who is ignorant of the relevant literature is always in danger of doing the equivalent. (p. 157)

There are no specific rules regarding the placement of the literature review in the research in the constructivist grounded theory model. For my research, as explained above as a PhD student, I am required to follow a specific format for the thesis, which entails the dedication of the second chapter to the study's theoretical framework. This chapter will be finalized after the writing of the theory. Relative literature will be presented during my categorizing, analysis, and presentation of the findings.

According to Charmaz (2006)

Grounded theory methods consist of systematic yet flexible guidelines for collecting and analyzing qualitative data to construct theories 'grounded' in the data themselves. The guidelines offer a set of general principles and heuristic devices rather than formulaic rules. (p. 57)

This perspective is evident in her coding process, which consists of three steps: initial or open coding, focused coding, and theoretical coding (the methods of CGTM will be explained in detail in section 3.5). During open coding, Charmaz encourages the researcher to engage with the data deeply, code everything, and assign labels. After this initial phase, the researcher should group the data around the most reoccurring and apparent codes. During the focused coding stage, the researcher should apply a Constant Comparative method to create the analytical categories of the initial coding. According to Charmaz, this step "requires decisions about which initial codes make the most analytic sense to categorize your data incisively and completely" (Charmaz, 2006, p. 57). The last step in Charmaz's coding process is theoretical coding. As the name implies, this step is when the researcher takes the data analysis to a more abstract and theoretical level.

For the data collection and analysis Charmaz's coding process will be utilized. The initial process of coding the data, assigning labels, and grouping the data into prospect categories started in conjunction with the data collection phase.

As a professional translator and part of this new pattern, I had assumptions, which were explained in the introductory chapter. In Charmaz's model, she acknowledges the existence of the researcher's prior personal experiences and assumptions in the research. The constructive grounded theory allows for the researcher's prior knowledge and experiences to have a role in the study, making the researcher an active factor, not just an idle observer. In addition, the constructivist approach acknowledges the importance of participants' cultural and social settings, their backgrounds, and how those factors shape their interpretation of the world. Charmaz's stance on the roles of the participants and the researcher in the attempt to interpret the studied world to generate a constructivist theory "offers an interpretative portrayal of the studied world, not an exact picture of it" (Charmaz, 2006, p. 10). Locke (1996) asserts that researchers are not simply detached observers of phenomena through a one-way mirror but rather take active roles in interpreting data and constructing theories based on their experiences, perceptions and knowledge. Even though I had similar experiences as those of the chosen participants, I did not allow this fact to interfere with the data collection or direct the interview or questions in any way that might affect the data's integrity by maintaining reflexivity. This shared experience helped make the interviews less formal and intimidating for my participants. It enabled them to easily and confidently share their experiences and views. This makes the constructivist grounded theory methodology a more suitable model for my research than the original grounded theory or the interpretive grounded theory.

Furthermore, according to Charmaz (2006), using a constructivist grounded theory is advisable and applicable in researchers dealing with social justice topics, which aligns with the pragmatist philosophical positioning of the CGTM in that "research always occurs in social, historical, political, and other contexts" (Cresswell, 2009, p. 28). The phenomenon in this research is of social, political, and cultural positionings, which validates the choice of a CGTM model.

Four main components identify grounded theory Methodology:

- Constant Comparison Method
- Theoretical Sampling
- Memo-writing and Sorting

- Theoretical Saturation

The theoretical aspects of these components will be discussed in the following sections before discussing their application as methods for collecting and analyzing research data.

3.3.3. Challenges of Choosing a CGT

Despite the fact that grounded theory is suitable for investigating this phenomenon as explained in the rationale, after conducting the data collection and analysis phases, and as this research was developing, I realized that grounded theory might not be the most feasible methodology for a PhD thesis due to data limitations, time restrictions, and other requirements. Grounded theory often begins chaotically and unstructured, requiring dense data collection and analysis, especially with in-depth interviewing. This challenge was compounded in this case since this phenomenon is relatively new and has not been studied in the Arab world. Consequently, I had to rely heavily on personal work, research, and data collection to build this thesis.

However, and in defense of my methodology, I assert that this thesis is firmly grounded in constructivist grounded theory, effectively fulfilling the methodology's criteria despite constraints on time and participant diversity. My approach reflects CGT's core tenets: reflexivity, data-driven theory emergence, flexible and iterative data analysis, and participant-centered investigation. Throughout the research process, I meticulously adhered to CGT's flexible structure, allowing theory to emerge organically from the data. This flexible approach was particularly valuable as the study progressed, revealing a broader applicability of the Citizen Translation phenomenon across the Arab world despite an initial Saudi focus.

Data saturation was reached, as evidenced by the consistent themes that emerged across participants' responses. Although I encountered participant recruitment challenges, the depth and diversity within the available sample allowed for rich insights, grounded in authentic participant engagement, that sufficiently answered the research questions.

Importantly, CGT's iterative coding stages—open, focused, and theoretical—ensured that the analysis remained rigorously grounded in participant data, leading to a theory that, while preliminary, stands as a viable initial framework for further research. The theory produced captures Citizen Translation's role in shaping Arabic digital content and intellectual discourse, demonstrating the potential for future refinement across the broader Arab context. This thesis, therefore, meets CGT's methodological requirements, establishing a data-driven, participant-centered framework that invites further empirical exploration to expand on these preliminary findings.

It is important to note that not all grounded theory research results in a fully developed theory. Additionally, the number of participants in grounded theory research does not necessarily determine the strength or validity of the developed theory. For example, Rhiannon Dawn Sullivan (2020) produced a theory in her thesis, *Becoming Myself: A Constructivist Grounded Theory Study of the Gender Transition Experiences of Practicing Nurses*, by interviewing 12 health practitioners. Similarly, Kenneth Thomas Goodall (2013) interviewed 13 participants in his thesis *Becoming Informed: A Grounded Theory of How Older Greek and Italian Migrants to South Australia Find Everyday Information*.

Thus, this research represents a significant first step in examining this multifaceted phenomenon. The findings lay the groundwork and provide a framework for future research expansion, highlighting the preliminary nature of the developed theory and its potential to guide further investigation.

3.4. Research Methods

This section offers justifications for the selected data collection method and the research design.

3.4.1. Rationale for Choosing Interviews

Grounded theory methods of data collection can be described as systematic and flexible guidelines for the collection and analysis of qualitative data to enable the construction of theories that are ‘grounded’ in the data (Charmaz, 2006). According to Charmaz (2006), these methods are tools that enable the researcher to generate, extract, and explain or make sense of the data. The choice of methods for data collection and the rationale for this choice will be described in this section.

Creswell (2009) identified four primary procedures for data collection in qualitative research. These approaches, each with distinct advantages and limitations, provide researchers with a range of options to select the most appropriate method for their specific study needs. By understanding the strengths and potential drawbacks of each procedure, researchers can make informed decisions to align their data collection strategy with the goals and context of their research (see Table 1).

Data Collection Types	Options Within Types	Advantages of the Type	Limitations of the Type
Observations	<ul style="list-style-type: none"> • Complete participant— researcher conceals role • Observer as participant—role of researcher is known • Participant as observer- observation role secondary to participant role • Complete observer— researcher observes without participating. • 	<ul style="list-style-type: none"> • Researcher has a firsthand experience with participant. • Researcher can record information as it occurs. • Unusual aspects can be noticed during observation. • Useful in exploring topics that may be uncomfortable for participants to discuss. 	<ul style="list-style-type: none"> • Researcher may be seen as intrusive. • Private information may be observed that researcher cannot report. • Researcher may not have good attending and observing skills. • Certain participants (e.g., children) may present special problems in gaining rapport.
Interviews	<ul style="list-style-type: none"> • Face-to-face— one-on-one, in person interview. • Telephone — researcher her interviews by phone. • Focus group— researcher interviews participants in a group. • E-mail Internet interview 	<ul style="list-style-type: none"> • Useful when participants cannot be directly observed. • Participants can provide historical information. • Allows researcher control over the line of questioning. 	<ul style="list-style-type: none"> • Provides indirect information filtered through the views of interviewees. • Provides information in a designated place rather than the natural field setting. • Researcher's presence may bias responses. • Not all people are equally articulate and perceptive.
Documents	<ul style="list-style-type: none"> • Public documents— minutes of meetings or newspapers. • - Private documents— journals, diaries, or letters. 	<ul style="list-style-type: none"> • Enables a researcher to obtain the language and words of participants. • Can be accessed at a time convenient to researcher— an unobtrusive source of information. • Represents data to which participants have given attention. • As written evidence, it saves a researcher the time and expense of transcribing. 	<ul style="list-style-type: none"> • Not all people are equally articulate and perceptive. • May be protected information unavailable to public or private access. • Requires the researcher search out the information in hard-to-find places. • Requires transcribing or optically scanning for compute entry. • Materials may be incomplete. • The documents may not be authentic or accurate.
Audiovisual digital materials	<ul style="list-style-type: none"> • Photographs • Videotapes • Art objects • Compute messages • Sounds • Film 	<ul style="list-style-type: none"> • May be an unobtrusive method of collecting data. • Provides an opportunity for participants to directly share their reality. • It is creative in that it captures attention 	<ul style="list-style-type: none"> • May be difficult to interpret. • May not be accessible publicly or privately. • - The presence of an observer (e.g., photographer) may be disruptive and affect

		visually.	responses.
Note: This table includes material adapted from Bogdan & Biklen (1992), Creswell & Poth (2018), and Merriam (1998).			

Table 1: Qualitative data collection procedures, advantages, and disadvantages

Data collection must be based on the epistemological framework of the methodology and relevant to the objectives of the research project. When applying a grounded theory methodology, a researcher may opt for various data-gathering methods, such as field notes, interviews, and gleaning information from reports and records etc. (Charmaz, 2006; Nunkoosing, 2005). The research topic informs the decision of which approach to use, especially since “through our methods, we first aim to see this world as our research participants do-from the inside” as Charmaz (2007) said. Since the aim of this thesis is to understand this new emerging phenomenon and form an explanatory theory through the eyes of its participant, the method chosen to collect data for this study will be in-depth, open-ended interviews with Citizen Translators, publishers, and professional translators. According to Charmaz (2006), interviews are considered the most common and most appropriate method to collect data in grounded theory research. (Charmaz, 2006; Goulding, 2002; Backman & Kyngäs, 1999). Interviews are deemed suitable because they enable the researcher to understand, explain, and explore the research participants’ views, behaviors, and experiences of a specific phenomenon. Since this research attempts to explore a phenomenon of social, political, and cultural aspects, the collected data needs to reflect the opinions and personal narratives of the participants who were part of this phenomenon. This personal data is better collected through interviews (Lambert & Loiselle, 2007).

Interviews were described by Edley and Litosseliti (2010, p. 176) as a strategy by which one party (the interviewer) extracts vital information from another party (the participants). The interviews will seek to extract information about the participants’ experiences, choices, intentions, and actions. Interviews will be performed using two strategies: (i) an unstructured interview and (ii) an in-depth interview.

(i) The unstructured interview strategy is usually followed when the researcher wants to explore the topic by allowing the participants to dictate how the discussion evolves. Unstructured interviews are marked by a free-flowing, fluid approach, where the interviewer employs a series of guiding questions as needed to extract the necessary information, adapting to the specific context and circumstances of the interview (Saldanha & O’Brien, 2014, p. 172). Unstructured interviews are best suited for exploratory research, in which the participants select the themes that emerge from the discussion (ibid). According to Atkinson (2002),

unstructured interviews aim to emphasize “the most important influences, experiences, circumstances, issues, themes, and lessons of a lifetime” (Atkinson, 2002, p.125), which aligns with the purpose of this research.

(ii) An in-depth interview strategy tries to explore fully “individual lived experience” (Marshall & Rossman, 1999, p. 61). Holstein & Gubrium (1995, p. 3) explained that interviewers “are deeply and unavoidably implicated in creating meanings that ostensibly reside within respondents.” The purpose of in-depth interviews is to explore rather than to interrogate (Charmaz, 1991). During an interview, the interviewer seeks to gain a deeper understanding of a topic, and the interview participant has the necessary experience to assist in the discussion (Fontana & Frey, 1994; Seidman, 1997). Thus, the interviewer's questions ask the participant to describe and reflect upon their experiences in ways that rarely occur in everyday life. As a result, most of the talking is done by the participant in this conversation. The interviewer is there to listen, observe, and encourage the person to respond (Charmaz, 2006, p. 26).

Thus, the use of interviews in this research is well-suited for exploring the nuanced and emergent qualities of the Citizen Translation phenomenon in the Arab world. As a valid and widely recognized method in constructivist grounded theory, interviews facilitate a deep understanding of participants' experiences, motivations, and actions. In alignment with constructivist grounded theory's inductive approach, interviews allow the theory to emerge directly from the voices of participants, reflecting their perspectives authentically. This method is particularly effective in uncovering complex sociocultural and political influences in Citizen Translation. According to Charmaz (2006), interviews are the most appropriate method for data collection in grounded theory research, as they enable the researcher to delve into participants' personal narratives and subjective viewpoints, capturing the multifaceted aspects of Citizen Translation within a qualitative framework.

Furthermore, by conducting both unstructured and in-depth interviews, this study benefits from the flexibility needed to adapt to individual participant responses, fostering a rich and detailed dataset. Unstructured interviews allow the discussion to flow organically, empowering participants to shape the conversation, which aligns with the exploratory goals of constructivist grounded theory and the study's aim to capture new phenomena in the participants' terms. In-depth interviews complement this by eliciting comprehensive reflections on lived experiences, providing a deep understanding of how participants navigate and influence the Citizen Translation landscape. Together, these interview strategies effectively enable the development of a grounded, participant-driven theory on Citizen Translation in the Arab world, meeting

constructivist grounded theory standards and aligning well with the study's epistemological framework.

During interviews, researchers can gather valuable insights beyond verbal responses, including non-verbal cues such as body language, tone of voice, and emotional expressions. These observations should be diligently recorded in field notes or memos, which are integral components of the research data alongside interview transcripts. This step was done after every interview, where detailed initial memos were written (see example in box 1). Effective interviewing necessitates active listening, proficient interpersonal skills, well-framed questions, and skilled probing to encourage detailed and meaningful responses (Marshall & Rossman, 1999; Sunstein & Chiseri-Strater, 2012).

She expressed strong feelings throughout the interview, those feelings show how passionate and driven she is about what she does, she expressed feelings of selflessness in instances where she said she had zero personal gain, or that a single person benefitting from her translations/ or gaining knowledge from her translations makes her happy and satisfied.

Box 1: Example of noting down participants' non-verbal cues

I was known to many research participants due to the previous online presence and activities on social media platforms, primarily Twitter, and was also familiar with most of them either personally or was aware of their online activities. Thus, the interviews were conducted in a friendly and comfortable environment. As a result, participants were able to share their experiences and opinions freely. Research participants were more comfortable opening up and speaking freely when they knew the researcher shared their experience or was familiar with their experience, history, and opinions. Research where the researcher and the participants “share a common culture” was addressed by Corbin & Strauss (2008). They asked, “Why not put that experience to good use?” because “it is impossible to completely void our minds” of this common experience (Corbin & Strauss, 2008, p. 80). However, sometimes, it was necessary to ask questions or prompt participants to elaborate.

Furthermore, the interviewer needs to convey that the respondent's subjective perspective holds the utmost significance in the research process (Sunstein & Chiseri-Strater, 2012, p. 110). This aspect was notably significant when participants were prompted to provide their definitions of

translation-related terms listed in the interview questions section 3.4.5. A noteworthy observation was that participants displayed hesitation in offering definitions, presumably due to their awareness of my professional background as a translator and my role as a college lecturer in translation. For instance, one participant said, “I really don't know. However, there may be other names, and the researcher might change their opinion if they sat with someone who has the expertise and said they can be described as translators. The researcher would trust your opinion more”. Thus, it was crucial to reassure and motivate them to provide their interpretations in their unique expressions, emphasizing the paramount importance of their responses in shaping the research outcomes.

Hence, the interviews were conducted by me, mostly online, depending on the location and availability of the participant. It is important that the researcher, as an interviewer, create a comfortable and creative environment for the participants, which Cooper and Schindler (2003) draw upon the importance of by saying, “making respondents comfortable, probing for details without making the respondents feel harassed, remaining neutral while encouraging the participant to talk openly, listening carefully, following participants train of thought, and extracting insights from hours of detailed descriptive dialogue” (Cooper & Schindler, 2003, p. 170). Through the interviews, the study aims to see the world through the eyes of the research participants and then collect rich data that will enable me to form a solid analysis. Interviews warrant an in-depth examination of a particular topic or experience, which makes interviews an effective approach for qualitative research.

3.4.2. Selection of the Data Framework: Time and Place

The time and setting framework chosen for studying this phenomenon are the years between 2011 and 2021 in the Arab world. This specific period was chosen because it has witnessed a significant rise in the involvement of bilingual citizens in providing translations. It is also a period of drastic change and turmoil in the Arab world. A significant increase in internet users was also observed in the Arab world in general and Saudi Arabia specifically during this period (World Bank, 2023). The most prominent movements, contributions, and aspects of this new phenomenon occurred during this period. The Arab world is still living and dealing with the repercussions and the aftermath of the Arab Spring, which took place at the beginning of this chosen period. All these reasons make this period suitable for answering the research questions.

During this period, there has been a detected increase in the number of blogs, websites, and electronic magazines dedicated to the writing and translation of articles/ content in various fields of knowledge that was not previously openly written or translated into political and

religious reasons, such as philosophy, politics, religion, and economic systems like socialism. This increase is what I refers to in the below-mentioned criteria for choosing participants as a wave.

The dissemination of knowledge in these fields has been significantly constrained by stringent governmental controls on publication, leading to a notable scarcity of available content. Nonetheless, the advent of Web 2.0 tools and services has empowered individuals to produce and share their content across various areas of interest, circumventing traditional governmental restrictions. This phenomenon has been observed in multiple Arab countries, though it has occasionally resulted in severe repercussions for those who have pioneered such initiatives. As an active participant in these intellectual communities, I observed the emergence of new trends, which became evident to me while drafting my PhD proposal in 2014. These trends were particularly notable during the turbulent period of the Arab Spring, either occurring simultaneously or being influenced by it, thereby exerting a significant impact on content creation throughout the Arab world.

To study the Citizen Translators phenomenon, the following criteria were followed in choosing the data for the current study:

- A new wave had taken form and made an impact; a main wave in the Arab world during the past decade was chosen for this study: The increase in intellectual blogs/websites.
- Translation from Arabic to English has been used as a medium or a tool for content creation.
- The content contributors have no academic specialty in translation nor have declared themselves translators by profession.

3.4.3. Criteria for Selecting Research Participants

This current research is an attempt to study a social, political, and cultural phenomenon, with the aim of constructing a theory grounded in data collected from specifically chosen participants. A high-quality selection of research participants must be made (Morse, 2007). An excellent participant is defined as someone who has first (or secondhand) experience of the researched phenomenon, someone with a willingness to be part of the research, and someone who can reflect and share their experiences (ibid.). As Morse (2007) emphasized, “Participants

invited into the study according to their knowledge about the topic being researched, or type of information that is needed to complete or to complement our understanding.” (ibid, p. 234). Customarily, in grounded theory, the process of recruiting participants is said to be iterative.

In constructive grounded theory methodology, there are two distinctive sampling techniques for choosing participants: purposive sampling and theoretical sampling.

3.4.3.1. Purposeful Sampling

In a purposive sampling technique, participants are chosen by the researcher according to a set of criteria that align with the research objectives and theoretical development of the study. To obtain the needed data to conduct my research, a set of criteria was decided upon to help as the initial sampling strategy. As Morse (2017) goes on to recommend, “Sampling in qualitative inquiry must be purposeful, with participants invited into the study according to their knowledge about the topic being researched, or type of information that is needed to complete or to complement our understanding” (Morse, 2017, p. 234). A point explained by Rudestam and Newton (2015) is because, “qualitative researchers deliberately seek knowledgeable respondents who can contribute significantly to enriching the understanding of a phenomenon” (Rudestam & Newton, 2015, p.123).

As a researcher investigating this phenomenon, my position within this phenomenon provided me with insights into the factors influencing its formation and development. This understanding enabled me to identify key individuals involved in the phenomenon, thereby informing the formulation of specific criteria for participant selection, as well as enabling me to identify a key informant to interview for the pilot study, which will be explained in a subsequent section (Section 3.4.4). Consequently, my preliminary knowledge of the individuals involved played a crucial role in shaping the initial criteria for purposive sampling. These criteria were intentionally broad and general, which allowed for flexibility in inviting various participants as the research evolved while employing theoretical sensitivity to guide the sampling process (Table 2). Subsequently, this list of criteria underwent further refinement and adjustment following a theoretical sampling technique in response to new data and insights acquired during the research process, as well as my increasing theoretical sensitivity. Notably, the pilot study that was conducted also contributed to the development and refinement of this criteria list.

Study participants were initially chosen based on specific criteria listed below (Table 2) using a purposive sampling strategy to identify them. Using a purposive sampling strategy is central

to grounded theory research since the participants chosen for the data collection are individuals who have taken part or participated in the studied phenomenon. (Creswell, 1998, p. 114). This strategy relies on selecting individuals “on the basis of their relevance to your research questions” (Mason, 1996, p. 93-94) and “their ability to contribute to an evolving theory” (Creswell, 1998, p. 118).

Criteria Name	Criteria Details
Agents	People, mostly bilingual citizens, who provide translation services.
Respondents	People who benefit from the translation provided by the agents.

Table 2: Preliminary criteria for participant selection

3.4.3.2. Theoretical Sampling

In constructivist grounded theory, theoretical sampling is a methodological approach to selecting new participants and data sources based on emerging theoretical insights and concepts. It is defined by Birks and Mills (2015) as: “the process of identifying and pursuing clues that arise during analysis in a grounded theory study” (Birks & Mills, 2015, p. 181). The theoretical framework of grounded theory research is refined and developed through this methodological technique. In theoretical sampling, the primary objective is to gather data that will contribute to the theoretical understanding of the phenomenon under study. Depending on the need to examine, test, or refine emerging theoretical concepts and relationships, researchers select new participants or data sources. Through constant comparison and analysis of the data, theoretical categories and properties that guide the selection process have been identified.

After a preliminary analysis of the phenomenon (initial purposeful sampling), the preliminary set of criteria was broad and general in anticipation of theoretical sampling, which was not known at the beginning of the research. This list was modified several times. Following the pilot study, the list was refined again following a theoretical sampling technique. Theoretical sampling entails an iterative process of data collection and analysis. As the researcher delves deeper into the data, new theoretical concepts and insights emerge. Upon identifying these emerging ideas, the researcher actively seeks out new participants or data sources to further

develop the theory by identifying gaps in the data. A theoretical saturation occurs when new data no longer provide substantial insights into the theory as a result of this iterative process (Charmaz, 2006).

After additional interviews, other actors were added, and the final version was modified to include specific criteria for each actor category (Table 3). More actors might be added if new concepts or ideas emerge that need further investigation, testing, or refining. Citizen translators, while significant in the emerging phenomenon under investigation, are not the sole actors involved. In recognition of the diverse roles and contributions, this study employed theoretical sampling to include editors as well as website directors. The rationale for their inclusion is grounded in their direct involvement in the process of hiring or publishing materials translated by citizen translators.

Additionally, professional translators were also theoretically sampled, given their distinct position compared to citizen translators. Their perspectives, experiences, and insights are vital for comprehensively situating and analyzing this phenomenon. By incorporating these various actors, a more comprehensive understanding of the phenomenon can be achieved.

Criteria Name	Criteria definition	Criteria details
Citizen Translation	A CT is any bilingual individual recognized for contributing to Arab content on the Internet through translation. The following criteria must apply to the individual to be chosen:	<ul style="list-style-type: none"> - Translation is neither their main occupation nor do they have any professional or academic training. - They became known in their circles/ websites/ personal pages as translators because of their translations. - Translation was used as a medium for activism, change, or communication. - Translation was provided free of charge or as a form of volunteering. - Web 2.0 tools and services were used to publish/ provide their translations. - An impact can be detected as a result of their translation efforts.

		<ul style="list-style-type: none"> - The translation language pair is Arabic-English.
Publishers/ Website directors:	A publisher or website director who utilizes and publishes content translated by citizen translators, whether in printed publications or content published online, in whatever form, blog posts, articles, op-eds, videos, pictures, or tweets.	<ul style="list-style-type: none"> - Own a publishing house, media, or website. - Has a directorial role and is responsible for selecting material and translators. - The publishing house, media, or website must have made a recognizable impact in the Arab world. - Translation from Arabic to English has to be part of their published materials.
Professional Translators:	A professional translator is any individual with an academic degree in translation and/or several years of experience working as a translator.	<ul style="list-style-type: none"> - Has an academic degree in translation - Has experience working as a translator - Has been involved in one of the chosen waves decided upon for this research. - Has been active during the period decided upon for this research - Has a recognizable presence on the Internet, whether through publication or social media platforms.

Table 3: Final Criteria for Participant Selection

To summarize, theoretical sampling is an integral part of grounded theory methodology and is a unique type of purposive sampling. A theoretical sampling approach is motivated by emerging theoretical insights and concepts. In contrast, a purposive sampling approach involves selecting participants based on specific criteria aligned with the objectives of the

study. While both techniques aim to collect data that contribute to theory development, theoretical sampling is specifically intended to refine and saturate theoretical categories and relationships. According to Charmaz (2006, p. 100), “Initial sampling in grounded theory is where you start, whereas theoretical sampling directs you where to go.”

3.4.4. Pilot Study Methodological Justifications

Pilot studies have traditionally been associated with quantitative research, primarily serving as a means to assess the efficacy of a specific research instrument. However, it is noteworthy that the significance of pilot studies has transcended this conventional boundary and extended into the domain of qualitative research (Abdul Majid et al., 2017). In the context of qualitative inquiry, pilot studies are now conducted as a preparatory phase for the principal study or interviews. Consequently, pilot studies have assumed a broader and more versatile role, proving to be valuable preliminary processes in the lead-up to a full-scale study, regardless of the research paradigm in question (Tashakkori & Teddlie, 2003).

Despite the fact that Harding (2013) argues that the need for piloting qualitative interviews may not be immediately apparent, as the quality of the interview guide tends to increase over time as the interviews progress. Nevertheless, he stressed the distinct advantages of subjecting interview questions to a pilot phase, emphasizing the importance of refining the interview guide before launching the primary interview process. It is essential to note that the interview guide serves as a crucial tool for ensuring methodological consistency throughout the research process, as emphasized by Krauss et al. (2009).

According to Saldanha and O'Brien (2014), researchers must assess their interviewing skills before beginning primary interviews since experience is essential to becoming a good interviewer. Pilot interviews, in which the researcher records and transcribes the trials, allow the researcher to evaluate themselves and their performance. A pilot interview is therefore important to test the research questions and to gain experience in conducting interviews. As a result of these recommendations, and with the recommendations of my supervisors, I have decided to conduct a pilot interview.

Before commencing the data collection phase, an interview was conducted with a citizen translator. The purpose of this step was to help in the formation of the purposive and theoretical sampling, the suggestion of additional participants by the interviewee, to prepare me for the interviews, examine the proposed procedures, and test my research questions. In addition, this

step allowed me to better understand what the data collection phase would entail, what changes I needed to make, and what further knowledge I needed to acquire.

As the main participant in this pilot study, this individual was asked to suggest other individuals who would be suitable for the interview. She provided their telephone numbers and Twitter accounts. Moreover, I have also requested the same information from translators that I know. Similarly, they have either shared other participants' phone numbers, emails, or Twitter accounts.

This interview was conducted via Teams, and video and audio recordings were made. Although the interview lasted for 60 minutes, only 28 minutes were recorded due to technical difficulties. This issue led me to take additional measures to ensure that the data was recorded on several devices. These measures are discussed in section (3.4.8.) of this paper. As a result of conducting the interview, a constructivist grounded theory approach has been adopted to analyze the data, which will be discussed in more detail in section.

3.4.5. Interview Questions

Charmaz's (2006) guidelines for the formulation of interview questions were closely followed:

For a grounded theory study, devise a few broad, open-ended questions. Then, you can focus your interview questions to invite detailed discussion of the topic. By creating open-ended, non-judgmental questions, you encourage unanticipated statements and stories to emerge. The combination of how you construct the questions and conduct the interview shapes how well you achieve a balance between making the interview open-ended and focusing on significant statements (Charmaz, 2006, p. 26).

This approach was adopted to effectively elicit and capture the participants' perspectives, encompassing their definitions, perceptions of various situations, recollection of events, primary concerns, underlying assumptions, implicit meanings, and tacit intuitions. Consequently, the interviews were thoughtfully aligned with the principles of constructivist grounded theory. This methodological framework was employed with the aim of delving into the intricate web of symbolic meanings and social interactions that significantly shaped the participants' viewpoints regarding the subject of investigation.

Given the diverse categories of participants encompassed in this research, delineated through the process of theoretical sampling, distinct sets of questions were devised for each category. While there existed a common core of questions posed across all categories, additional

inquiries tailored to the specific characteristics of each group were integrated. These questions were meticulously crafted in an open-ended format to elicit rich and nuanced responses.

It is important to note that while the research questions served as a guide for the interviews, they were not rigorously adhered to. Rather, they functioned as prompts to encourage participants to expound upon their perspectives. This approach aligns with the recommendations of Merton and Kendall, advocating for the judicious and adaptable use of an interview guide (Flick, 2006). Furthermore, additional questions were incorporated as deemed necessary during the interview process; for example, the following question about the role of social media was added to prompt participants to elaborate on their answers regarding the role of the Internet and social media: What role do you think social media and the Internet played in this?

An open-ended question allows participants to express their points of view and personal experiences in as much detail as possible (Creswell, 2007). By utilizing open-ended questions as a qualitative research methodology, researchers can obtain a comprehensive and holistic analysis of the subject matter, as open-ended questions encourage participants to express more options and opinions, thus allowing the researchers to collect a broader range of data, compared to closed question, or forced choice surveys (Albudaiwi, 2017). The interviewer is able to focus on prompting a detailed discussion of the topic by asking open-ended questions. Opting for those questions will encourage the emergence of ‘unanticipated statements and stories’ (Charmaz, 2006, p. 26).

Interview questions are divided into four main themes: Drive, Language knowledge, Translation knowledge, and effects on translation.

1. Citizen translators:

- ❖ Drive (what motivated their activity as citizen translators)
 - What made you interested in translation?
 - When did you start? What was your first translated text? Why? And how did you make the choice? Was it a self-decision, or were you requested to translate it?
 - What was your first published translation (online or in paper)?
 - Why do you translate?
 - Do you choose the materials that you translate?

- If you chose them, why did you choose these materials?
- Where do you publish your translations, and why?
- ❖ Language Knowledge
 - How did you learn English?
 - How proficient do you think you are in both languages?
- ❖ Translation Knowledge
 - Can you explain to me in your own words what the following terms mean to you/refer to? You don't need to be formal or give an accurate definition. I need to know what your perceptions are of the following terms:
 1. Translation
 2. nonprofessional translator.
 3. volunteer translator.
 4. professional translator.
 - How would you describe yourself in the translation field?

This selection of terms was made because it is critical to know where they place themselves in relation to these terms. The way in which the participants define these terms reveals their level of knowledge of translation as an academic discipline. This knowledge clearly distinguishes professional translators from citizen translators. Additionally, a professional translator can serve as a volunteer translator but never as a non-professional translator. In contrast, non-professional translators can serve as both volunteer translators and professional translators, provided they undergo a translation accreditation process. This question is intended to determine what they understand about translation from an academic perspective. This question was formed in line with a constructivist approach, which focuses on understanding how participants define terms, situations, and events. It aims to uncover their assumptions, implicit meanings, and unspoken rules. On the other hand, an objectivist approach prioritizes gathering information related to chronology, events, settings, and behaviors. Additionally, it's important to note that the version of grounded theory advocated by Glaser (1978) generates different

types of questions compared to the approach proposed by Strauss and Corbin (1990, 1998) and Charmaz (2006).

Effects on Translation

- What do you think your effects are on the translation field?
- What do you perceive as the future for your participation in translation?
- How does/ did translation affect you or your career/ life?
- What goals do you have when it comes to translation?

2. Publishers/ Editors:

❖ Drive (what motivated their translation-related activity as publishers/editors)

- What made you interested in translation?
- When did you start?
- How do you choose the materials that you publish on your media outlet? Based on what?
- How do you recruit translators? Based on what? What are the most important factors for recruiting translators?

❖ Translation Knowledge

- Can you explain to me in your own words what the following terms mean to you/refer to? You don't need to be formal or give an accurate definition. I need to know what your perceptions are of the following terms:

1. Translation
2. nonprofessional translator.
3. volunteer translator.
4. professional translator.

- How would you describe yourself in the translation field?

- What are your views on translation as a profession and an academic discipline?
- How important is translation in your field?
- How important is professional translation in your field? / How important is professionalism/ experience/ academic degree of translation to you as a publisher?
- Do you have the same work standards/ expectations from both professional and nonprofessional translators you work with?
- Does payment differ between professional and nonprofessional translators you work with?
- How important do you think the professionalism of translators is to the consumers of your published materials?

❖ Effects on Translation

- What do you think your effects are on the translation field?
- What do you perceive as the future for your participation in translation?
- How does/ did translation affect you or your career/ life?
- What goals do you have when it comes to translation?

3. Professional Translators:

❖ Drive (what motivated their activity as citizen translators)

- What made you interested in translation?
- When did you start?
- What was your first published translation (online or in paper)?
- Why do you translate?
- Do you choose the materials that you translate?
- If you chose them, why did you choose these materials?
- Where do you publish your translations, and why?

❖ Language Knowledge

- How did you learn English?
- How proficient do you think you are in both languages?

❖ Translation Knowledge

- Can you explain to me in your own words what the following terms mean to you/refer to? You don't need to be formal or give an accurate definition. I just need to know what your personal perceptions are of the following terms:

1. Translation
2. nonprofessional translator.
3. volunteer translator.
4. professional translator.

- How would you describe yourself in the translation field?
- How many years of experience do you have as a professional translator?
- What are your views on translation as a profession and an academic discipline?
- How important is professional translation in your field? / How important is professionalism/ experience/ academic degree of translation to you as a professional translator?
- What are your views on/ experience with volunteer/ non-professional translators?

❖ Effects on Translation

- What do you think your effects are on the translation field?
- What do you perceive as the future for your participation in translation?
- How does/ did translation affect you or your career/ life?
- What goals do you have when it comes to translation?

- What effects do you think non-professional translation has/had/ will have on translation in general and on you as a professional translator?
- In your opinion, as a professional translator, do you think it is acceptable for bilingual citizens to become translators/
- In your opinion, as a professional translator, what makes a good translator/translator?
- Have you ever worked with a nonprofessional translator? Describe your experience.

3.4.6. Recruitment of Participants

Recruiting participants for this study posed significant challenges, a common issue for novice researchers and doctoral students working within restricted timeframes or funding (Joseph et al., 2016). Grounded theory research, as noted by Timonen et al. (2018), can be particularly constrained when the inaccessibility or unavailability of specific desired data hinders theoretical sampling. These challenges necessitated practical and pragmatic adjustments in recruitment strategies, guided by advice from my supervisors and constructivist grounded theory methodological literature (Charmaz 2012, 2014; Thornberg & Charmaz, 2014). Despite these barriers, a robust, high-quality research process was maintained by adhering to the core methods of grounded theory.

As a member of this phenomenon, the researcher gained insight into the factors influencing its formation and identified key participants. Initial prospective participants were based on my preliminary knowledge, with purposive sampling criteria guiding the identification of potential participants. Although the researcher initially had a list of 22 potential participants, the final interviewees were determined by their availability, recommendations from interviewed participants, or inclusion following theoretical sampling.

Obtaining participant responses and securing their agreement to participate was challenging. After completing five interviews, the researcher encountered difficulties in obtaining further responses. A breakthrough occurred when the researcher interviewed a co-founder of a prominent intellectual platform, who personally invited citizen translators associated with the platform, significantly enhancing his ability to conduct additional interviews. This recruitment

issue highlighted the 'messy reality' of research practice and the difficulty of recruiting volunteer participants (Archibald & Munce, 2015).

Several factors contributed to the initial low response rate. Many individuals approached were no longer active online, while some felt their contributions were insufficient for a research study. Concerns about personal security and scheduling conflicts also deterred participation. One interviewee noted that the initial invitations, written in English, might have contributed to the low response rate. Pointing out that many participants, while competent in translating from English to Arabic, were not proficient in English or comfortable with English interviews. In response, the researcher translated the interview invitations into Arabic and sent out bilingual invitations, allowing participants to choose their preferred interview language. This adjustment resulted in a notable increase in response rates.

Concurrent data generation and analysis occurred as interview data and memos were evaluated throughout the research. After the first interviews with 12 participants, a pause in sampling and data collection allowed for data analysis and abstraction to progress. Despite the obstacles faced in recruiting participants, data analysis and theory development progressed successfully by using other theoretically sampled data to explain relationships between emerging concepts and achieve theoretical sufficiency.

While this research might not fully qualify as a grounded theory study, it represents a significant first step in examining this multifaceted phenomenon. The findings lay the groundwork for future research, providing a preliminary theory that can guide further investigation to either support or refine it. This underscores the preliminary nature of the developed theory and its potential to serve as a foundation for future research endeavors.

3.4.6.1. Overview of Research Participants

Since the total number of participants in grounded theory research is determined by achieving theoretical saturation, this number cannot be predicted in advance and before completing the data analysis. The final sample consisted of 12 participants who were assigned participant numbers to ensure their anonymity. While the primary websites and platforms within the research sample were administered from Saudi Arabia, it is noteworthy that not all participants originated from this location. Nevertheless, it is important to highlight that the majority of participants were indeed of Saudi nationality. The following table provides further details on each participant.

	Nationality	Sex	age	Profession	Education
P01	Saudi	Female	40s	Optician	Medicine
P02	Saudi	Female	30s	Physician	Medicine
P03	Saudi	Male	30s	Historian/Editor	History
P04	Saudi	Male	30s	Public Relations Manager/ Editor	Political Science
P05	Kuwaiti	Male	30s	Physician	Medicine
P06	Saudi	Female	30s	Translator	English Literature
P07	Saudi	Male	30s	Copywriter	English Translation and Literature
P08	Saudi	Male	30s	Physician	Medicine
P09	Saudi	Female	40s	University Lecturer in Philosophy	Philosophy
P10	Saudi	Male	50s	Poet/ Educational Administrator	
P011	Iraqi	Male	50s	Pharmacist	Pharmacy
P012	Syrian	Female	40s	Pharmacist	Pharmacy

Table 4: List of Participants

3.4.7. Interview Process and Data Generation

Upon collecting the participants' contact information, they were contacted via their email addresses. Email has been chosen as the primary method of communication with participants to invite them to participate in the research. The invitation included the following information: the purpose of the study, the duration of the meeting, how their participation will benefit the study, how they will benefit from it, and a link to an integrated electronic agenda that allows participants to choose the time slot that best suits their schedules (see appendix 3). The invitations explicitly conveyed that participation was voluntary and assured participants that there would be no adverse repercussions should they agree, as rigorous measures were in place to protect their anonymity.

Participants who expressed their willingness to be interviewed would respond by either directly scheduling a meeting date through the integrated electronic agenda, replying via email, or sometimes employing both methods by initially setting up a date and subsequently sending a confirmation email. For those participants who declined, a follow-up email was sent in an attempt to encourage their participation. This follow-up correspondence provided additional information on how their involvement would enhance the research findings.

Following the scheduling of the interviews, participants received a hyperlink to access the virtual meeting platform. Online interviews were opted for due to several reasons. Given that the participants were dispersed across various countries in the Arab world, and one was located in the US. At the same time, the researcher was situated in Barcelona, this choice was primarily driven by geographical necessity. Conducting interviews online transcended geographical constraints, facilitating the inclusion of a larger participant pool. Moreover, it offered greater flexibility in terms of accommodating participants' schedules since the proliferation of smartphones, tablets, and broadband internet access, online video conferencing has become increasingly accessible (Salmons, 2014). Another advantage of online interviews was the ability to capture both verbal and non-verbal cues (Janghorban et al., 2014; O'Connor & Madge, 2016).

Interviews are conducted online using Teams. Teams have been chosen due to its accessibility, ease of use, and option for screen and audio recording, which are essential for data collection. Teams is also the official electronic meeting tool at UAB. In addition, Teams offers an integrated Arabic and English transcription tool that proved to be immensely useful in the transcription of interviews despite not being 100% accurate.

The duration for each interview averaged between 60 to 90 minutes. A comprehensive recording approach was employed to guarantee the integrity of the interview data. This approach involved utilizing the audio and video recording functionalities within Teams, coupled with simultaneous recording on an external digital recording device. This dual recording process was implemented as a precautionary measure to safeguard against potential technical disruptions. Subsequently, an additional recording tool, Otter's digital assistance tool, was integrated into later interviews. This tool was seamlessly incorporated into the Teams meeting environment and was configured to commence automatic recording and transcription of the interviews. The resulting data for each participant were meticulously organized into separate files, encompassing video recordings, audio recordings, the original verbatim transcription (the transcription process will be explained later), translated transcriptions for interviews conducted in Arabic (four interviews), initial memos written after each interview, and a separate file containing the interview questions.

Hence, the interviews were conducted by me, mostly online, depending on the location and availability of the participants. It is imperative that I, as an interviewer, create a comfortable and creative environment for the participant, which Cooper and Schindler (2003) draw upon the importance of by saying, “making respondents comfortable, probing for details without making the respondents feel harassed, remaining neutral while encouraging the participant to talk openly, listening carefully, following participants' train of thought, and extracting insights from hours of detailed descriptive dialogue” (Cooper & Schindler 2003, p. 170).

3.4.7.1. Interview Process

A strong rapport is deemed conducive to eliciting more comprehensive and insightful responses during interviews, according to Jacob and Furgerson (2012). In accordance with this approach, the interaction with an informal social conversation was initiated in preparation for the interview. The researcher and participants were able to establish a sense of familiarity and ease during this introductory dialogue. The interviews began on a pleasant note due to the pre-existing level of familiarity resulting from previous online interactions. Participants and the researcher exchanged inquiries regarding each other's well-being and general circumstances. After this amicable exchange, the researcher tactfully asked if the participant felt ready to start the interview. The formal interview process will then proceed as follows:

i) Research Overview:

The first part of the interview served as an introduction to the research project, its objectives, and the purpose of the interview.

ii) Participant Introduction:

The participant is then asked to introduce themselves, their education and profession, and how and why they began to have an interest in translation.

iii) Interview Questions:

The third part of the interview is the core. Participants are asked a series of open-ended questions listed in section 3.4.5.

iv) Interview Closing:

Participants were asked if they had any other questions or any additional information they would like to share. As soon as the interview ended, the participants were asked if they would be interested in participating in a follow-up interview, and all of them expressed their willingness to participate. Once they had been thanked, the interview ended.

3.4.8. Transcription Process and Technical Justifications

After deciding on the process of conducting the interviews and opting for which program to use, looking into programs used for transcription. There are several options online, such as Otter, Descript, and Trint. And with the unprecedented boom in AI software options, there are new tools to test and experiment with almost on a daily basis.

Since this was my first time trying transcription tools, I tested a few of the available ones online with the aim of finding one that provided me with all the features that I needed to transcribe my interviews. Each tool has some advantages and disadvantages. However, the primary limitation they encountered was their inability to transcribe Arabic interviews. In my particular case, some of my participants expressed a preference for interviewing in Arabic. Luckily, Teams proved most advantageous with its integrated Arabic transcription tool. However, this feature was not reliable since it did not work for a couple of interviews which made me look for another tool that transcribes Arabic interviews. HappyScribe, which I discovered later on, offers Arabic transcription, which proved highly valuable in the transcription of interviews conducted in Arabic that were not automatically transcribed into Arabic by Teams. Hence,

Otter was employed as the main transcription tool for transcribing most of the English interviews, while both Teams and HappyScribe were used for Arabic interviews.

Once the interview was automatically transcribed, the entire transcription was reviewed while simultaneously listening to the audio to make necessary corrections (interviews transcriptions can be viewed in this [link](#)). Notably, Otter presents a distinct advantage with its ability to identify speakers and automatically assign them to each segment.

Furthermore, Otter boasts superior voice recognition accuracy and seamlessly divides segments based on individual speakers. Conversely, Trint, another transcription tool I tested, lacks this automated functionality, requiring manual insertion of speaker names before each segment and the absence of automatic segmentation by the speaker. Both programs allowed me to read, modify, and edit the transcription while simultaneously listening to the corresponding audio segment. Based on these distinctive features, I chose to utilize Otter as my primary transcription tool for the remaining interviews.

Subsequently, I commenced the task of editing the transcription with the aim of preserving the participant's verbatim expressions to maintain the authenticity of their voice within the quotations. Certain minor modifications were made, encompassing the omission of filler words and speech fillers such as "um," "ah," "you know," "so," and others. Additionally, repetitive words arising from hesitation or confusion were eliminated. To signify the omission of a phrase or sentence, full stops were employed to denote a gap in the verbatim text. Whenever necessary, square brackets [] were employed to indicate newly introduced words, thereby ensuring coherence and fluidity (See table 5). Following the editing process, the original meaning was carefully scrutinized to ensure that the interpreted data accurately reflected the ideas articulated by the participants (Morse et al., 2018).

Verbatim original text	Edited text but preserving meaning
<p>“I'm [Participant name], I studied. I was studying health health studies in the UK. I also had a legal studies foundation. So, I was planning to study health and law, which might be related to insurance and sometimes to emergencies, but it's a legal thing. But when I came back to Saudi Arabia, I cut my studies, and I came back because my major wasn't here. I couldn't do</p>	<p>I'm [Participant name]. I studied. I was studying health health studies in the UK. I also had a legal studies foundation. So I was planning to study something between health and law [,] might be related to insurance sometimes [Or] to emergency sometimes, but it's a legal thing. But when I came back to Saudi Arabia, I cut my studies, and I came back because my major</p>

anything with it here. So I studied it again. And I say I studied social work again, to be honest. I don't. I do not like the major, and I did not even think it was just a coincidence. You know, when you plan for....”	wasn't here. I couldn't do anything with it here. So I studied it again. And I say I studied social work again, to be honest. I don't. I do not like the major, and I did not even think it was just a coincidence. You know, when you plan for
---	---

Table 5: Example of revisions done while transcribing.

During transcription, I was meticulous in capturing non-verbal cues or units of meaning, including instances of laughter, exclamation, hesitation, and stress. For instance, when a participant responded with laughter to a question about her motivation, saying, "Because I'm crazy! (laughter)". This non-verbal response was transcribed by using an exclamation mark and enclosing the laughter within brackets. It's crucial to recognize that transcription involves choices made by the researcher, including the acknowledgment of certain contextual cues. This process is influenced by 'a perpetual tension between authority and authorship' as noted by Vigouroux (2007, p. 64).

Several challenges were encountered during the transcription process. Given that all participants were Arabic speakers, there were instances where they employed Arabic sentence structures within their English speech. In such cases, adjustments were made to ensure the accuracy and coherence of the sentences. It is important to note that this adjustment was selectively applied, primarily when the original sentence structure adversely impacted sentence meaning or clarity. If the sentence remained clear and logically sound, no alterations were introduced (Table 6).

Verbatim original text	Edited text but preserving meaning
And we were not concerned about this, the this, like documented history of fact. It wasn't because this was not the goal.	We were not concerned about documenting the history because this is not the goal.

Table 6: Example of participants implying Arabic syntax

Moreover, a distinct challenge arose during the transcription of Arabic interviews. Despite the researcher's explicit request for participants to utilize classical Arabic, which was deemed essential to facilitate the subsequent transcription and translation processes, many participants

naturally reverted to conversational or colloquial Arabic. This shift in language register added intricacy to both the transcription and translation phases, as elucidated in Table 7.

Verbatim original text	Edited text but preserving meaning	Translated text
وبعد كذا اشتغلت في مجال التقنية وأسسست لي عدة مؤسسات في مجال التقنية. وبعدين توقفت عن العمل...	وبعد ذلك اشتغلت في مجال التقنية وأسسست عدة مؤسسات في مجال التقنية. ومن ثم توقفت عن العمل...	After that, I worked in the field of technology and established several institutions in the field of technology. Then, I stopped institutional work.

Table 7: Example of transcribing Arabic interviews into Classical Arabic

3.5. Data Analysis

According to grounded theory, data collection and data analysis are not two separate linear consecutive steps. Rather, the process is iterative, whereby the researcher cycles through the steps of gathering data, analyzing, and then returning to the field to collect more data with different criteria and focus of inquiry. To analyze the different types of data, the researcher has to decide upon an approach to use in order to “uncover and explicate the ways in which people in a particular work setting come to understand, account for, take action and otherwise manage their day-to-day situation based on successive observation and interviews reviewed to guide the next move in the field” (Van Mannen, 1979 cited in Miles & Huberman, 1994).

The first phase of data collection and interviewing included five interviews and was conducted over 16 months. These five interviews were conducted, transcribed, and analyzed iteratively. As a result of this iterative process of data collection and analysis, emerging theoretical ideas are refined, which then serve as a guide for future theoretical sampling. The rest of the seven

interviews were conducted in 1 month, which was greatly beneficial in the data analysis process because it enabled me to smoothly move across the dense amount of data because all the ideas and information were fresh in my memory. I was able to perform constant comparison analysis across each interview and across the various interviews to elucidate analytical ideas (for further details on the data analysis, there is a 200-page file that can be checked in the [link](#)).

Throughout the interview process, data saturation was effectively achieved. Initial interviews contributed a rich foundation of codes and categories, with each successive interview confirming and reinforcing these themes. As subsequent participants provided responses that aligned closely with previous ones, it became evident that additional interviews yielded minimal new insights, indicating a saturation point in perspectives. This consistency across interviews affirms that the data gathered provides a comprehensive and representative understanding of the key themes within the study's framework.

There are core data analysis methods in grounded theory, which are constant comparison, coding, and memo-writing.

3.5.1. Constant Comparison

According to Charmaz (2006, p. 178), “the grounded theory method depends on using constant comparative methods and your engagement. Both constitute the core of the method”. The constant comparative method is an analytical method that generates successively more abstract concepts and theories. Each stage of analytic development is characterized by a comparison (ibid). During the constant comparative method, the researcher is required to compare data to data, data to codes, codes to codes, codes to categories, categories to categories, categories to emergent themes/ patterns, and patterns to patterns until the data does not produce new analytical units.

In grounded theory, the constant comparison method does not end when the data analysis phase is completed. Rather, it continues with a literature review, which adds a “valuable source of comparison and analysis” (Charmaz, 2006, p. 165). Charmaz explained the importance of adding literature review to your data analysis stating: “Through comparing other scholars' evidence and ideas with your grounded theory, you may show where and how their ideas illuminate your theoretical categories and how your theory extends, transcends, or challenges dominant ideas in your field” (ibid). This method aligns with the constructivist approach by “developing a partnership with participants that enables a mutual construction of meaning during interviews and a meaningful reconstruction of their stories into a grounded theory” (Millset al., 2006, p. 8).

The constant comparison begins with the collection of data, the writing of memos for the first interview, and continues through the collection of all data. It has been previously mentioned that conducting and analyzing seven interviews within a month enabled intensive, constant comparison and data abstraction. This involved systematic observation of similarities and differences across all collected data elements, as well as the generated codes and categories. In addition to facilitating this process, memos were written and analyzed concurrently and in an ongoing manner, as will be explained in the following section (section 3.5.3).

3.5.2. Coding

The analysis of the data provided in the previous chapter yielded in-depth findings on the phenomenon of citizen translation in the Arab world. Those findings have addressed the research questions, as will be detailed in the subsequent pages.

As explained previously, the data was gathered and analyzed following a constructivist grounded theory methodology. By following CGTM methods of data analysis, the data went through a series of data analysis methods. First, the researcher began with open or initial coding, where discrete pieces of data that were significant or recurring in the interviews were identified and labeled. This process involved breaking down the data into manageable parts and coding them without trying to fit them into preconceived categories. After initial coding, I engaged in focused coding, where I refined and condensed these initial codes into more significant and frequent ones. This step involved constant comparison, a hallmark of grounded theory, where data is continuously compared with emerging categories to refine and elaborate them. In the final stage, I used theoretical coding to identify the relationships between the focused codes and to integrate them into a coherent theoretical framework. This stage helped conceptualize the data and understand the broader patterns and processes at play. Through these steps/ methods, four main themes emerged from the data analysis, reflecting the core areas of the Citizen Translation phenomenon in the Arab world.

By systematically applying CGTM, I was able to co-construct and refine these themes from the rich, nuanced data gathered from the participants. This methodology allowed me to capture the complexity of the Citizen Translation phenomenon and provide a detailed, grounded theoretical framework that reflects the experiences and insights of the participants involved. The subsequent paragraphs provide detailed explanations and examples of applying these methods.

Analysis using grounded theory is referred to as coding, which is defined as the process of disintegrating, conceptualizing, and reassembling data (Strauss & Corbin, 1990). Moreover, it

serves as the core/basis from which grounded theories are developed. As Hull (2014, p.10) points out, “Codes provide the grounding, build the density, and help to develop sensitivity and integration that are required to generate rich, explanatory theory that closely approximates reality.” While coding, the researcher groups related themes to form concepts, which in turn are grouped to form categories that are linked together. The theory emerges through the inspection and investigation of the connections between those links (Allan, 2003). According to Lempert (2007), “Codes capture patterns and themes and cluster them under a ‘title’ that evokes a constellation of impressions and analyses for the researcher.” (Lempert, 2007, p. 253)

Chramaz (2006) explained that the purpose of coding in qualitative research is to be able to differentiate between segments of data, name them briefly, and propose an analytical handle to develop abstract ideas for analyzing each segment of data. Before beginning an analysis, we select, separate, and sort data. During the coding process, we consider which theoretical categories these statements might indicate. (Charmaz, 2006, p. 45). During the coding of interviews, codes were used to represent the abstract meaning of the segments. It's crucial to stay open-minded and let concepts and ideas emerge from the data without being influenced by preconceived notions or personal biases. In my situation, I was already familiar with concepts related to volunteer and user-generated translations from my literature review and my experience as both a professional and volunteer translator. To handle these pre-existing views thoughtfully and reflexively, I employed methods like memoing and increased personal awareness during data analysis.

There are three steps of coding in CGTM: *initial coding, focused coding, and theoretical coding.*

3.5.2.1. Open/Initial Coding

In Initial Coding, “we study fragments of data words, lines, segments, and incidents-closely for their analytic import” (Charmaz, 2006, p. 42). The purpose of initial coding is to remain open to all possible theoretical directions indicated by your reading of the data. (ibid). During initial coding, the researcher undergoes a line-by-line examination of the data, where a code consisting of one word or a short phrase is assigned to each segment/ line of data (Corbin & Strauss, 2015). During initial coding, Charmaz (2006) advises researchers to “remain open to exploring whatever theoretical possibilities we can discern in the data.” She also advised that this method should be performed with speed and spontaneity. The use of gerunds was also

advised because gerunds help researchers “detect processes and stick to data” (Glaser, 1978). The use of gerunds effectively conveys a sense of action and sequence (Charmaz, 2006).

Several methods can be applied during initial coding. The researcher can code the data word-by-word, line-by-line, and incident-by-incident. For initial coding, I began by using a line-by-line method. According to Charmaz (2006): “Line-by-line coding works particularly well with detailed data about fundamental empirical problems or processes whether these data consist of interviews, observations...”. An analysis of detailed observations of people, actions, and settings, which clearly reveal telling and consequential scenes and actions, lends itself to line-by-line coding. Coding early in-depth interviews gives the researcher an opportunity to observe what participants say and, most likely, have difficulty understanding. This type of coding can be used to identify both implicit and explicit concerns and statements (Charmaz, 2006, p. 50).

As the interview questions were open-ended and aimed at letting participants freely share their perspectives and experiences during unstructured interviews, conducting a thematic analysis of open-ended responses means examining data, which could be paragraphs, sentences, phrases, or even single words. Since open-ended questions may touch on multiple ideas or themes, one response might have multiple codes assigned to it (Saldanha & O'Brien, 2014, p. 190). This technique afforded me the ability to sift through the data to thoroughly analyze it closely. Stratus (1987) noted that it is more likely to uncover appropriate categories and achieve a comprehensive understanding when the analysis is detailed. During initial coding, thousands of codes can be produced. These codes are grouped into categories based on recognized patterns (Strauss & Corbin, 1990).

Coding is an iterative process characterized by reading the data, initially assigning loose and broad codes, and then revisiting the text to assign additional codes, repeating this cycle as needed. Each line of the transcription was carefully read, and one or more codes were assigned. Some lines presented multiple theoretical leads, leading to the assignment of specific codes for each lead. Certain lines prompted the addition of further comments, serving as analytical memos, which were documented in a separate Word document. The following image shows an example of applying a line-by-line method to one of the interviews.



Image 2: An example of applying line-by-line coding in ATLAS.ti

Following the detailed line-by-line analysis of one interview and the generation of corresponding analytical memos, a parallel process was systematically executed for all other interviews. This entailed the application of constant comprising of coding, categorization, and memo-writing across the entire set of interviews.

Similar to transcription tools, there are numerous tools for qualitative data analysis, such as ATLAS.ti, NVivo, and Delve. In my quest to identify a tool that aligned with both my analytical requirements and technical proficiency, I explored all three options. It soon became evident that a thorough understanding of ATLAS.ti and NVivo would need a substantial time commitment to learn their functionalities. Given the imperative of optimizing the efficiency of my data analysis process, I decided to employ Delve for the data analysis of the pilot interview. However, during data analysis for the pilot interview, it became apparent that Delve, while offering an intuitive and user-friendly interface, lacked the essential tools required for conducting an in-depth analysis of 12 interviews. Notably, it could not create categories across multiple interviews—a functionality offered by ATLAS.ti and NVivo, albeit with the prerequisite of dedicating time to master their operation.

To facilitate the data analysis of 12 interviews, I recognized the necessity to master an advanced and complex data analysis tool. Consequently, I embarked on a learning journey to proficiently utilize the desktop version of Atlas despite the challenges posed by significant time constraints, which rendered the process somewhat frustrating. Initially, I employed the web version of ATLAS.ti for open coding of the first five to six interviews. Subsequently, I transitioned to the desktop version for focus coding and theoretical coding to leverage its superior qualitative data analysis capabilities, which were absent in the web version (see image 3).

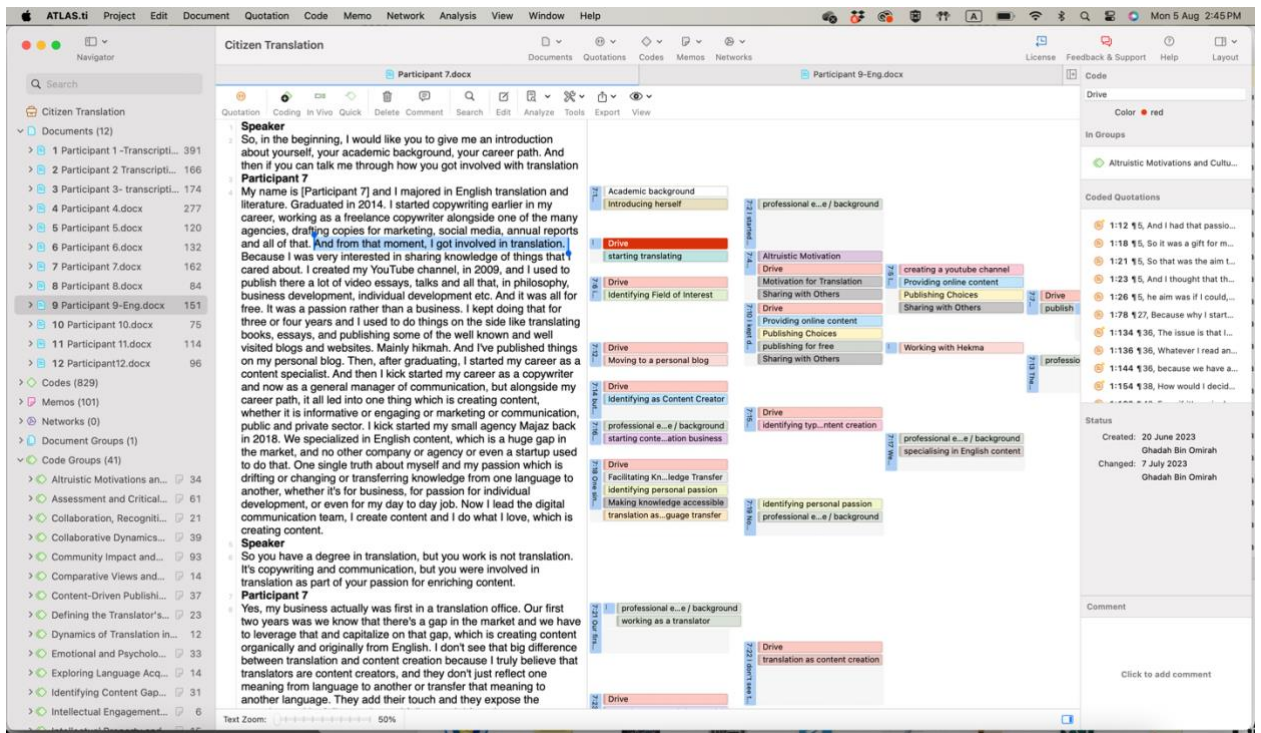


Image 3: Utilizing ATLAS.ti desktop version for data analysis

In conjunction with digital tools, I extensively utilized traditional methods such as pen and paper. I employed A4 sheets to document initial codes and organize them into focused groups, and I used pen and paper to abstract my findings and articulate theoretical connections and groupings of the codes (see image 4). Additionally, I maintained a comprehensive Word document to compile all my memos and analyses (for further details on the memos, there is a file that can be checked in the following [link](#)).

Ultimately, these diverse methods culminated in the successful completion of the data analysis phase, leading to the development of an initial explanatory theory.

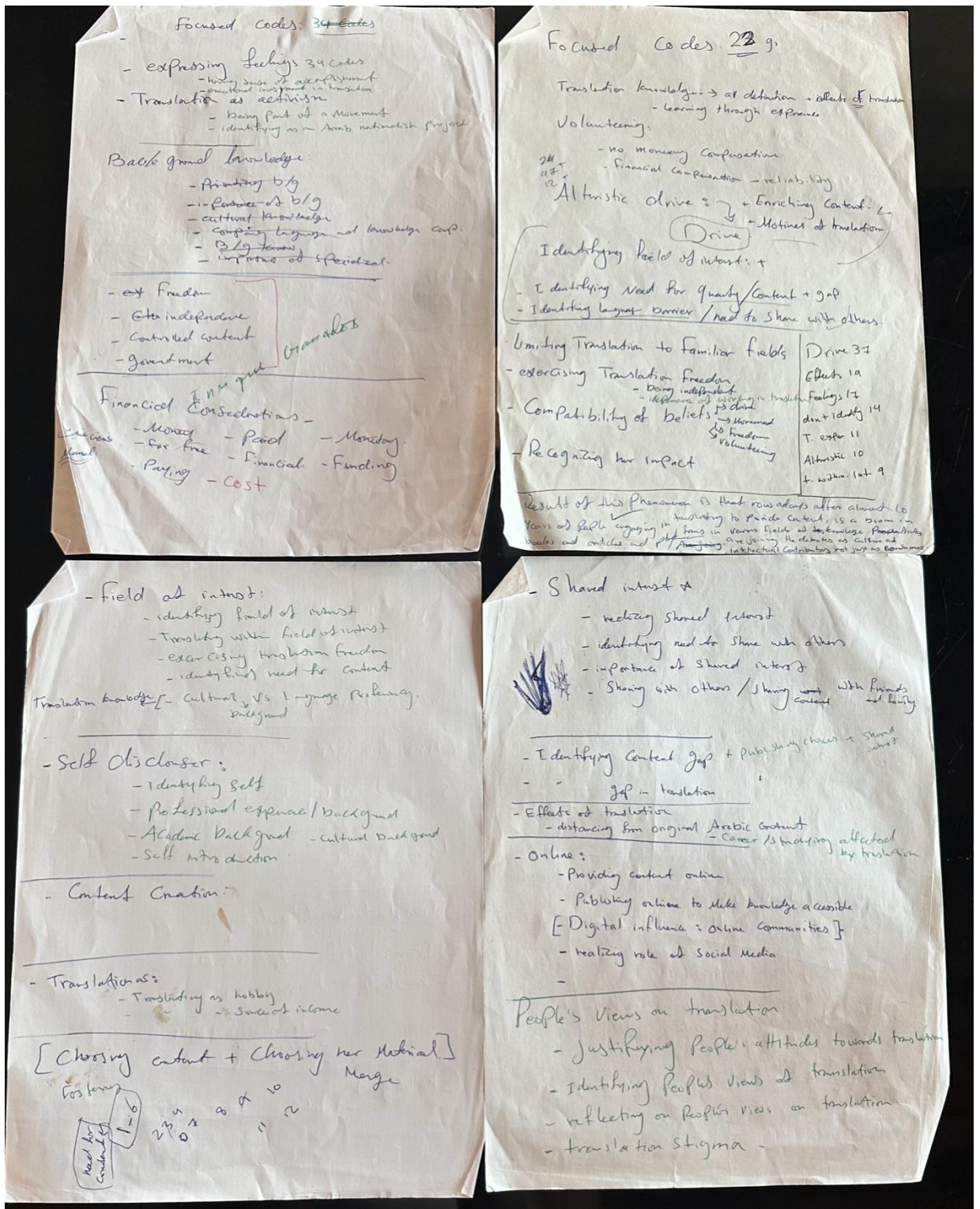


Image 4: Creating and organizing focused codes

3.5.2.2. Focused Coding

Following the initial phase of line-by-line coding, commenting, and memoing, I proceeded to engage in focused coding (Saldana, 2016). This involved identifying codes that were conceptually interconnected as well as those that exhibited numerical prominence or

dominance in some capacity. The focused coding process aimed to establish categories that discerned and inferred the relationships among the codes generated during the initial coding stage (Draucker et al., 2007). Within focused coding, I made deliberate decisions about which “initial codes make the most analytic sense to categorize [] data incisively and completely” (Charmaz, 2006, p. 58). According to Charmaz (2006), in focused coding, “we select what seem to be the most useful initial codes and test them against extensive data.” Both initial and focused coding are performed for each interview and throughout the entire set of interviews.

The research process consisted of iterative cycles in which memos were generated, and data was analyzed, guided by a theoretical sampling approach based on evolving theoretical sensibilities. As the research progressed, the coding process became more focused. The following report produced by ATLAS.ti shows an example of the development of categories from initial and focused codes.

ATLAS.ti Report

Citizen Translation

Codes grouped by Code groups

Filter:
Filter codes in group "Emotional and Psychological Dimensions of Translation- 1"

◆ Emotional and Psychological Dimensions of Translation- 1

33 Codes:

- Underestimating herself
- translation as a refuge/ savior
- loving translation
- I'm too idealistic
- I'm a huge believer
- I would laugh!
- I respect and I appreciate it very much
- I really, really love
- I love and like
- I believe in so much
- Humble Perspective
- having a sense of accomplishment via translation
- happy and satisfied
- feeling unfulfilled
- Feeling Guilty
- expressing sense of responsibility
- expressing sense of Obligation
- Expressing feelings
- emotional investment in translation
- despair and helplessness
- Believing in the Movement
- Being surprised
- being sufficient
- being satisfied|
- Being proud
- being confident
- being ambitious
- Being a perfectionist
- Because I'm crazy!
- aspiring to make change
- And this is amazing.
- And I might cry talking about this
- a sense of loss

Image 5: Example of focused coding using ATLAS.ti

3.5.2.3. Theoretical Coding

Upon conducting the initial and focused coding, a grounded theorist starts with theoretical coding, which is a sophisticated level of coding. According to Glaser (1978), theoretical coding conceptualizes “how the substantive codes may relate to each other as hypotheses to be integrated into a theory.” This, in turn, “enable[s] the conceptual integration of the core and

related concepts to produce hypotheses that account for relationships between the concepts, thereby explaining the latent pattern of social behavior that forms the basis of emergent theory” (Holton, 2007, p. 265).

Concepts that are gleaned from different theoretical backgrounds during theoretical coding are grouped into coding families that help guide theorists to contemplate their empirical observations in theoretical terms (Kelle, 2007). “The conceptualization of data through coding is the foundation of [grounded theory] development ... The essential relationship between data and theory is a conceptual code” (Glaser & Holton, 2007, p. 58).

The process of gradually constructing knowledge from facts entails the ongoing examination of data to identify emerging categories. As part of constant comparative analysis, facts are continually reviewed and absorbed, enabling categories to surface. However, this phase must be connected to precise category coding and rigorous data analysis in the context of these new categories. This iterative process is repeated multiple times to unveil emerging categories and formulate theories.

The topics of interest highlighted by the participants were largely instrumental in determining my category development strategy, which aligns with what Kelle (2007) defines as ‘common sense categories.’ Images 6 and 7 visually explain the method used. It shows the identification of an emerging code or concept and quantifies the number of participants who engaged with this concept. In order to discern the issues that held significance according to the viewpoints of the participants, this approach aligned with the overarching principle of approaching the research area with an open and receptive mindset. Therefore, I drew from the participants' responses to develop codes and, subsequently, categories that emphasized the importance of these issues to them. In doing so, I considered the integration of specific theoretical perspectives to a lesser extent since the primary objective was to capture the priorities of the participant.

- Translation work/ experience:
 1-2-3-4-5-6-7-8-9-10-11-12

- Literal Translation
 1-2-3-4-5-6-7-8-9-10-11-12

- Translation Quality] → Focused group
 1-2-3-4-5-6-7-8-9-10-11-12 → different for each code

- Background knowledge vs. language
 1-2-3-4-5-6-7-8-9-10-11-12

- Joy of translating and sharing
 6-7-10-12 / 1-2-3-4-5-7-8-10-

- Translating within context: A-U, all

- Making knowledge accessible:
 1-2-3-4-5-7-8-9-10-12

- Identifying ^{codes} gaps: all - 11 - 12
 in translation all - 3+6

- Pan Arab in Past
 1-2-3-4-8-9-11
 5th of December
 PhD Workshop

Translation Knowledge: 1-2-4-11

Translation Discipline: 2-4-5-7-9-10-12

- Translating for Free: 1-2-5-8-11-3-7-10-4-9-12-6-

- Financial Consideration for Publishing: 3-4-9-1

- Government Funding: 3-4-9

- Praising volunteers: 1-4-11-12

Volunteer based initiatives [1-2-4-8-9-11]-
 - 5-7-8-
 Exercising translation practice 1-6-7-12

- Helwan's role: 1-2-4-6-12-9-

- introducing new content: 9-4-9-11-10-3-4-
 Authors: 1-11-12

- wars/debate: 1-2-11-12-5-8-7

- Passion: 4-7-9-11-12-3-

Image 6: Identifying how many participants discussed a concept/code

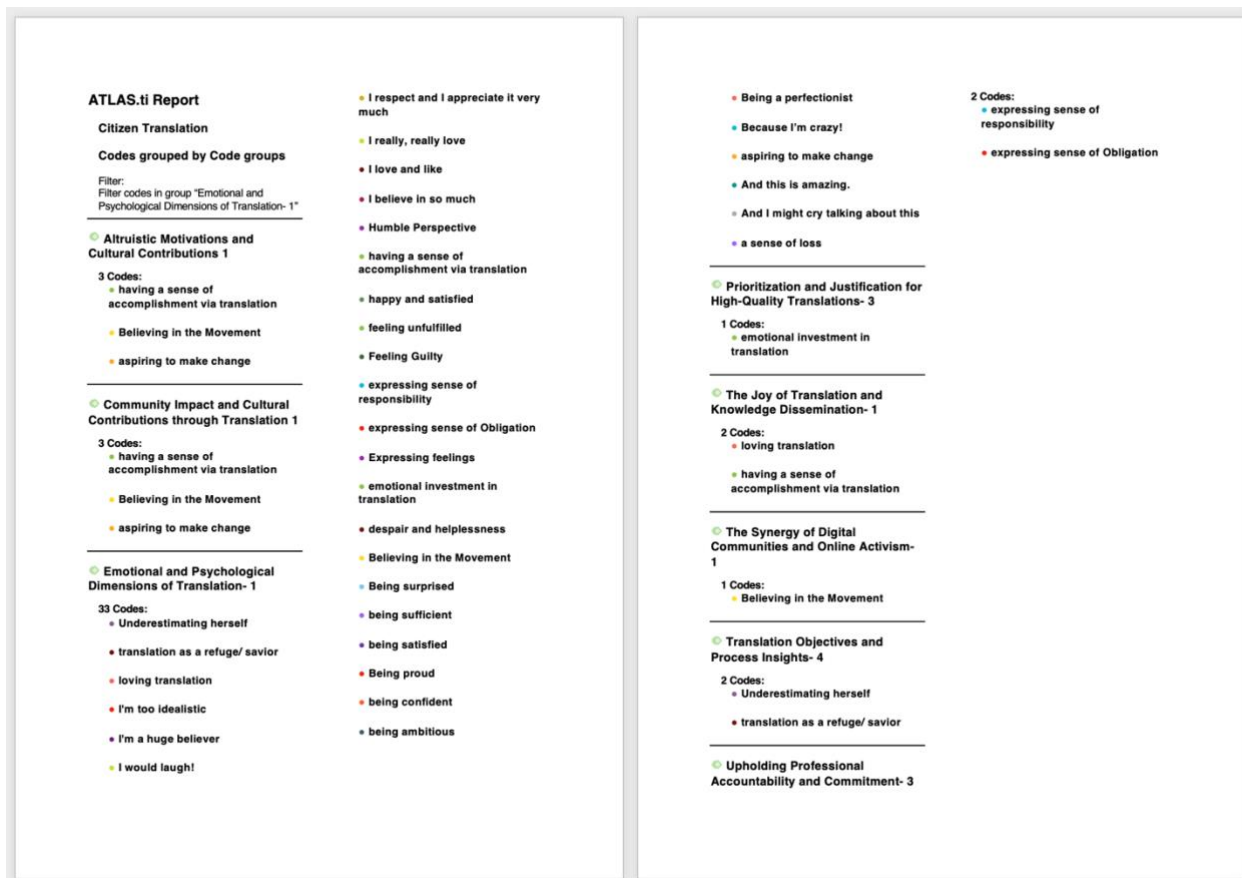


Image 7: Example of Theoretical Coding using ATLAS.ti

The following table shows a detailed example of how codes and categories were developed into analytical analysis.

Codes	Category	Theme	Memo	The Analysis
How to be a good translator	Assessment and Critical Perspectives on Translation Quality	Content and Quality in Citizen Translation	Participant 1 expressed professional-level expertise when it came to her answers about translation. She had very advanced techniques and understanding of important concepts in translation, such as register and connotational meaning of words; even though	Translation Knowledge through Experience All 12 participants across the board exhibited a professional level of expertise in translation, demonstrating the application of advanced techniques
Gaining Translation Knowledge				
challenges of				

<p>translating philosophy</p>			<p>she did not know the mechanical terminology for these concepts, she understood them and implemented them to a very high standard in her translation work. [When I use one word, I put it aside so I do not use another word with the same meaning, but it's a different word. I would have to use the same word, except if it has another meaning in the sentence, then I would play with the words.]</p>	<p>and understanding of important concepts in translation such as register and connotational meaning of words. Despite not knowing the mechanical terminology for these concepts, they understood them and implemented them to a very high standard in their translation work. Participant 1's strategy of consistent word usage to maintain meaning, <i>“When I use one word, I would put it aside so I would not use another word with the same meaning, but it's a different word. I would have to use the same word, except if it has another meaning in the sentence, then I would play with the words”</i> P01. She also emphasized the significance of preserving the original tone in translations, demonstrating her</p>
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				<p>profound understanding of the craft. She noted, <i>"When translating complex texts like those of Hegel, it's crucial to select words that convey the same depth and intensity he does"</i> P01.</p>
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Table 8: An example of the exploration, conceptualization, and abstraction of the data

3.5.3. Memo Writing and Sorting

In addition to data collection, analyzing, coding, and categorizing, a grounded theorist also applies another form of data collection known as memoing, where the researcher writes their abstract thinking about the data and categories. Memos are essentially “written records of analysis” (Strauss & Corbin, 1990, p. 197) insofar as they represent the results of our reasoning and evaluation of the data (Corbin & Strauss, 2008). Memos also “stimulate and document the analytic thought processes and provide direction for theoretical sampling.” (ibid, p. 140). The researcher interprets the data analytically through memoing, recognizes emerging patterns, and develops theories concerning these patterns (Charmaz, 2006; Lempert, 2007). Finally, writing memos enables the researcher to conceptualize their data in a narrative form (Lempert, 2007). This is because “the starting point of memo writing is the first idea that occurs to the researcher about his/her data” (ibid, p. 251).

One of the key steps in the analysis of the interviews and data is memo-writing. As emphasized by Charmaz (2006) and others, “Memo-writing is the pivotal intermediate step between data collection and writing drafts of papers” (Charmaz, 2006, p.72). *Analytical memos* were written during each interview and the initial coding phase. An analytical memo is a way of recording initial observations, impressions, and interpretations that arise from data collection during the initial stages of data analysis. Researchers use analytical memos to capture initial thoughts,

ideas, and emerging patterns in the data. Researchers can use these memos to make sense of the data and generate initial coding or categorization. In grounded theory, memo-writing facilitates making conceptual leaps from raw data to abstraction, which explains the research phenomenon within the context of the study (Birks M et al., 2022).

Memos were written from the beginning of the research and were carried on throughout the various stages of the research process. As data analysis advanced, memo-writing evolved from descriptive notes to more abstract and analytical forms. Every thought, feeling, observation, and theory was meticulously documented. Various tools were employed to facilitate this ongoing memo-writing process. These tools included an open MS Word file for adding ideas and reflections, a cell phone note app, a dated paper journal for handwritten memos, and a voice memos app on my phone. Although this might appear as a somewhat scattered and less organized approach for storing and organizing memos, it provided the freedom to promptly document thoughts and reflections as they arose (See Box 2). This is consistent with Charmaz's (2006, p. 82) guidance on memo-writing. She suggested maintaining a spontaneous, unedited, and raw approach to enable creative freedom during the data analysis process. All these memos were consolidated into a single primary Word file that can be viewed in the following [link](#), which has been instrumental in the composition of the data analysis report and the development of theory grounded in the data.

The interview was very informal and relaxed. Because the participant is a close friend of mine. I have tried to assume a part where I would listen to the participants answers, not to cut them off or prompt them in a certain direction. Allowing the conversation to flow naturally. I also tried not to have my own assumptions of experiences interfere with the flow of conversation unless it was important to do so and only after the participant shared their opinion and said what they wanted to say. The session was videotaped to record and reflect on the body language of both participants, however, unfortunately, after the end of the

Box 2: An excerpt from a reflective memo

Additionally, I maintained memos for meetings with my supervisors. The meetings were audio-recorded and later transcribed. Memos of the meetings were recorded on A4 paper (Image 8), where the date and key discussion points were documented. These meetings served as pivotal moments for processing numerous analytical leads. I explained the research's advancement to my supervisors, capturing various details and noting analytical and theoretical developments.

The collective body of memos, spanning operational, supervisory, reflective, analytical, and theoretical aspects, effectively illustrated the evolution of theory generation throughout the research study.

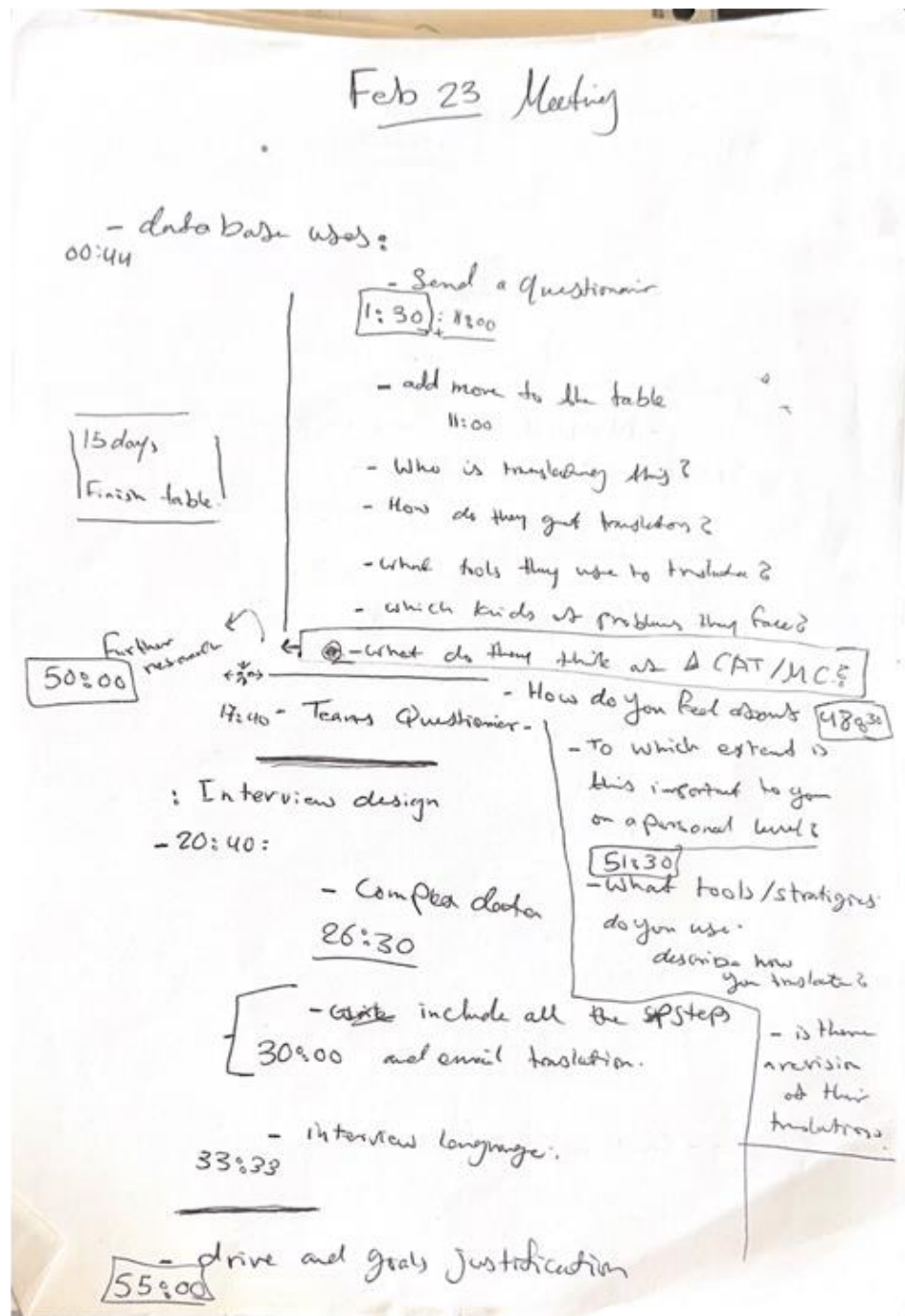


Image 8: An example of meeting memos with my supervisors

As the transition from initial coding to focused coding takes place, the nature of memo-writing evolves from analytical memos to *theoretical memos*. Theoretical memos entail the exploration and refinement of theoretical ideas derived from the analysis of data. This involves the integration of emerging concepts, relationships, and theoretical insights during the phase of theory development. According to Lempert (2007), memo writing is “a process of writing about initial code labels that are used to conceptualize the ‘properties’ and ‘dimensions’ of codes and aid in theoretical development.” Theoretical memos are composed when codes are combined, and new categories are created to explain the conceptual and analytical rationale behind such decisions. They also encompass providing the contextual backdrop where the codes can be applied or the narrative that the codes convey (Stuckey, 2015).

Both analytical and theoretical memos are crafted throughout the coding process of the research (Box 3). They both serve the purpose of tracking the evolution of conceptual decisions and ideas. In summary, analytical memoing primarily focuses on organizing and analyzing the data, while theoretical memoing is primarily concerned with advancing and refining theoretical explanations and concepts derived from the data analysis. Both processes are indispensable for the advancement of grounded theory.

It's very interesting how Participant 2 does not perceive her involvement with translation outside of hekmah. To her Hekmah is not about translation, its about making content in philosophy accessible to Arab readers. When asked if she might peruse a profession in translation she said yes, but interesting enough she said she would accept if it was in philosophy which further proves that Participant2 's sole association to translation is within her field of interest driven by a desire to enrich Arabic content on the internet with quality content in that field. Even her definition of translation revolves around the same concept: *it's just making knowledge accessible*. To me that's a very interesting definition of translation. It can be analyzed and used to understand / to provide a framework to understand how people who are either involved in translation as volunteers, at least within the scope of this phenomenon, and people who benefit from the quality content provided on the internet by those Citizen translators view translation.

Box 3: an excerpt from an analytical memo

3.6. Ethical Considerations

Ethical considerations are a pivotal aspect of qualitative research (Locke et al., 1982; Marshall & Rossman, 1989; Merriam, 1988; Spradley, 1980), where researchers are obliged to “respect the rights, needs, values, and desires of the informant (s)” (Creswell, 2009). Given that this

research constitutes a doctoral thesis, it is imperative to obtain approval from the UAB ethical committee before initiating the data collection process. The process to obtain the ethical approval was initiated on the 12th of November 2022, and the approval was granted on the 12th of June 2023 (see Appendix 1).

Once the ethical approval was obtained, participants were sent an email that contained introductory information, including a research description, the nature of their involvement, the expected duration of the interview, a link to a digital Calander to arrange the interview, and the measures employed to safeguard their confidentiality (attached in appendix 3).

I functioned as the primary and exclusive researcher responsible for the transcription and analysis of all interviews. Hence, all research-related data, including interview recordings, transcriptions, notes, memos, and files, were meticulously stored on my laptop and my cloud storage service. Both storage locations employ secure protocols and are accessible exclusively by me. All data will be destroyed five years after the end of the project. When the project is over, and all data have been analyzed, the whole database will be anonymized and may be made available to other interested researchers.

Information gathered from interviews will be confidential, and each participant will be assigned a specific code for confidential identification purposes during the data analysis process and for the purpose of writing the dissertation. The interviews will be video, and audio recorded and saved on UAB servers for research purposes only. Only members of the research team will have access to the project data. All collected data is confidential, password encrypted and will be exclusively accessible by me and my supervisor.

The data will be kept as long as they are deemed necessary for treatment purposes and address the possible responsibilities that may arise without prejudice to the exercise of the rights that the RGPD recognizes for the data owners. The processing of participants' data does not involve automated decisions or creating profiles for predictive purposes of personal preferences, behaviors, or attitudes. When the project is over, and all data have been analyzed, the whole database will be anonymized.

3.7. Theoretical Saturation

Theoretical saturation is a critical concept in grounded theory methodology, referring to the point at which data collection no longer yields new insights relevant to the emerging theory. In

this study on Citizen Translation (CT) in the Arab world, achieving theoretical saturation was pivotal in ensuring that the developed categories and concepts were comprehensive and robust. The process of reaching theoretical saturation involved an iterative cycle of data collection and analysis, which allowed for the continuous refinement and expansion of theoretical categories until no new properties or dimensions emerged.

Theoretical saturation, as defined by Charmaz (2006), is the stage in grounded theory research when further data collection ceases to reveal new properties or offer additional theoretical insights for the emerging grounded theory. Charmaz (2014) also emphasizes that while a theory might not be entirely exhaustive due to evolving contexts, changing conditions, and the ongoing interpretation of new ideas, achieving theoretical sufficiency is essential. This sufficiency occurs when relationships between categories are well-defined and their variations are thoroughly explored. Glaser and Strauss (1967) similarly noted that theory development is an ongoing process, with new perspectives potentially emerging even at the final stages of a study, indicating that published findings are just a pause in the continuous generation of theory.

The research methodology employed in this study involved concurrent data generation and analysis, a hallmark of grounded theory. This approach facilitated the ongoing comparison of data and the emerging categories, ensuring that the analysis was deeply grounded in the empirical evidence. The iterative process allowed the researcher to continually refine the focus of the data collection, guided by the need to explore and saturate theoretical categories. This continuous interplay between data collection and analysis ensured that each new piece of data contributed to a fuller understanding of the Citizen Translation phenomenon, ultimately leading to theoretical saturation. After conducting interviews with six participants, the responses and data gathered began to show significant repetition. By the time the tenth interview was completed, almost no new insights or ideas were emerging. By the twelfth interview, it was evident that data collection had reached saturation. This conclusion was also supported by the observation that the length of the interviews was progressively becoming shorter.

The concept of theoretical sufficiency, as recommended by Charmaz (2014), was applied in this research to indicate when a sufficient depth of understanding was reached in the categories and their relationships. Although the theory may continue to evolve with new data and interpretations, the current findings provide a robust framework for understanding the Citizen Translation phenomenon. This approach allowed for a flexible and dynamic exploration of the data, ensuring that the developed theory captures the complexity and nuances of the phenomenon.

However, it is essential to acknowledge that theoretical saturation is not a static endpoint but an ongoing process. As contexts and conditions change and as new perspectives emerge, the theory may continue to develop. Future research may build upon the current findings, exploring new dimensions and relationships that further enrich the understanding of CT. This perspective aligns with the idea that theoretical sufficiency is a cumulative judgment rather than a specific moment in time (Saunders et al., 2018). The current study, therefore, offers an initial presentation of the theoretical essence of CT in the Arab world based on the data collected from the participants. Subsequent research could potentially enhance the emergent theory by incorporating new data and insights, thereby extending the theory's applicability and relevance.

The claim of data saturation is well-founded within the context of this study. By employing rigorous CGT methodologies, engaging in iterative data analysis, and refining categories until no new insights emerged, the research ensured that the developed theory is firmly grounded in the collected data. While the scope was necessarily limited, the study provides a solid foundation for further exploration of Citizen Translation in the Arab world, affirming the credibility and depth of the findings. The points present the justifications for reaching data saturation in this study:

3.7.1. Supporting Literature on Data Saturation

Saturation is not about the number of participants but about the depth and richness of the data (Fusch & Ness, 2015). In grounded theory, even a smaller sample size can achieve saturation when:

- The data collection and analysis are iterative.
- Participants provide detailed, in-depth responses.
- The researcher actively seeks out discrepancies and negative cases.

This study meets these criteria by engaging in iterative analysis, eliciting comprehensive narratives from participants, and ensuring that each interview was analyzed thoroughly before proceeding to the next.

3.7.2. Methodological Rigor and CGT Alignment

This study adhered to the constructivist grounded theory (CGT) framework, which prioritizes an iterative approach to data collection and analysis. Data were analyzed continuously alongside collection, ensuring that emergent themes and categories informed subsequent interviews. By the final interviews, the responses aligned closely with previously identified themes, indicating that no new properties or dimensions were emerging. This iterative and comparative process is central to achieving theoretical saturation as outlined by Charmaz (2006).

3.7.3. Definition of Saturation in Context

While acknowledging the study's limited scope in terms of sample size and geographical representation, data saturation was achieved within the defined boundaries of this research. Saturation does not imply that every possible perspective on Citizen Translation (CT) has been captured; rather, it signifies that the data collected sufficiently addressed the research questions, and no new insights emerged within the study's scope.

For this study:

- **Saturation within Scope:** The saturation claim is limited to the scope of the study and the fields of knowledge represented by the participants (e.g., philosophy and politics). Within this specific scope, the participants' responses consistently reflected similar themes, providing confidence that the data collection was comprehensive for the study objectives.

3.7.4. Detailed Coding and Theoretical Refinement

The research employed rigorous coding procedures (open, focused, and theoretical coding). Throughout this process, no new codes or categories emerged after analyzing the final interviews, demonstrating theoretical saturation. The systematic application of these coding techniques ensured that the theory was grounded in the data and reflected the participants' experiences comprehensively.

3.7.5. Transparency and Acknowledgement of Limitations

The research acknowledges its limitations, including the confined geographical scope and the focus on bilingual, non-professional translators. However, these limitations do not diminish the validity of the claim of saturation within this specific context. By transparently outlining the

constraints and situating the study as an initial exploration, the research demonstrates a clear understanding of its contributions and boundaries.

In conclusion, the study acknowledges that the vastness of the CT phenomenon across the Arab world requires further investigation. However, the saturation achieved within this study provides a robust starting point for future research to build upon. The current findings serve as an initial framework, paving the way for larger-scale studies that explore the phenomenon across different countries, fields of knowledge, and levels of translation expertise.

3.8. Trustworthiness and Rigor

The trustworthiness and rigor of this research were ensured through a meticulous application of methodological principles, particularly within the framework of Constructivist Grounded Theory Methodology (CGTM). This methodology allowed for flexibility in data collection and analysis, crucial for addressing the complexities of the Citizen Translation (CT) phenomenon in the Arab world. To enhance the credibility and reliability of the findings, several strategies were employed, including purposive and theoretical sampling, continuous data analysis, and reflective practices.

One of the key strengths of this research lies in its methodological flexibility. Grounded theory, as utilized in this study, provides systematic yet adaptable guidelines for data collection and analysis (Charmaz, 2006). This flexibility was particularly important given the developing nature of the Citizen Translation phenomenon, which had not been previously studied extensively in the Arab world. The research design allowed for the inclusion of diverse participants as the study progressed, guided by theoretical sensitivity, which involves using insights gained from the data to inform ongoing data collection (Charmaz, 2014).

3.8.1. Research Originality and New Insights

The categories developed in this research are both novel and insightful, offering a fresh conceptualization of the CT phenomenon in the Arab world. The study sheds light on an emerging trend that had not been extensively examined previously, thereby contributing new knowledge to the field of translation studies and broader sociocultural research.

The analysis provides a new conceptual framework for understanding the CT phenomenon, highlighting the unique roles and motivations of bilingual citizens engaged in translation activities. This new rendering challenges existing paradigms in translation studies and suggests a more dynamic and inclusive view of translation practices in the digital age.

Hence, the research holds significant social and theoretical implications, particularly in the context of the Arab world. It underscores the role of citizen translators in shaping and enriching Arab content on the Internet, thus contributing to a collective intellectual identity. The findings extend current theories on translation by incorporating the socio-political and cultural dimensions specific to the Arab region, offering a more nuanced understanding of the phenomenon.

By focusing on the Citizen Translation phenomenon, the research challenges traditional notions of translation as a professional, formalized activity. It extends the understanding of translation to include grassroots volunteer efforts that are crucial in the digital age, where content creation and dissemination are increasingly democratized. This challenges existing concepts and practices, advocating for a broader view of translation.

3.8.2. Credibility

The research demonstrates a deep and comprehensive understanding of the Citizen Translation (CT) phenomenon within the Arab world. My dual role as both a professional translator and an active participant in this phenomenon provided a unique insider perspective, facilitating an intimate familiarity with the setting and topic. The extensive engagement with the subject matter and the reflective, participatory approach ensured that I was well-positioned to gather rich, contextually relevant data.

In addition, systematic comparisons were made between observations and categories throughout the data collection and analysis phases. The iterative process of coding, memo-writing, and theoretical sampling facilitated the development of comprehensive categories that spanned a wide range of empirical observations. This approach ensured that the categories were well-grounded in the data and covered the breadth of the CT phenomenon effectively.

The research established strong logical links between the gathered data and the resulting arguments and analysis. The careful application of grounded theory methods, particularly the constant comparative method, allowed for the development of coherent and well-supported claims. The inclusion of direct quotations and detailed descriptions of participant experiences

provided ample evidence, enabling readers to form independent assessments and potentially agree with the researcher's conclusions.

3.8.3. Reflexivity

Throughout the research process, a reflexive stance was adopted to acknowledge the researcher's dual role as both investigator and participant in the phenomenon under study. By critically examining personal biases and experiences, I strove to enhance the credibility and trustworthiness of the findings. Ethical considerations, outlined in the methodology chapter, were rigorously adhered to, ensuring participant confidentiality, voluntary participation, and the maintenance of research integrity.

Reflexivity, as defined by Boscoe (2015), involves the researcher reflecting on their own role to enhance the effectiveness and impartiality of their analysis. Hall and Callery (2001) suggest that reflexivity can bolster the rigor of grounded theory by fostering theoretical sensitivity and increasing research transparency. Adopting a reflexive approach is fundamental to Constructivist Grounded Theory Methodology (CGTM) (Charmaz, 2006), and it requires more than merely stating its importance; it necessitates demonstrating this through the conduct and documentation of the research (Stige et al., 2009). To ensure reflexivity, I began by outlining my background and experiences in the introduction, explaining how these have shaped my thinking and acknowledging the potential influences on my research approach. To achieve reflexivity, I needed to be aware of my prior assumptions, as recommended by Dey (2007), and understand how these assumptions impact my research, my interpretations, and those of the participants.

3.8.4. Research Usefulness

The study examines the tacit implications of the identified processes, such as the role of translation in fostering a collective intellectual identity and the democratization of knowledge dissemination. By exploring these underlying implications, the research contributes to a deeper understanding of the phenomenon and its broader significance.

The findings provide a foundation for future research, highlighting areas that warrant further exploration. The preliminary theory developed in this study can guide subsequent investigations into similar phenomena, both within and outside the Arab world. This potential for sparking further research underscores the study's contribution to advancing knowledge in the field.

Additionally, this research contributes to the existing body of knowledge by offering a new perspective on translation practices and their impact on the Arab world. It also has the potential to make a positive social impact by highlighting the role of citizen translators in enriching Arab content and promoting cultural and intellectual exchange. By drawing attention to these contributions, the study helps foster a greater appreciation for the value of CT activities and their significance in the digital age.

In conclusion, the trustworthiness and rigor of this research are underpinned by its adherence to grounded theory methodology, its flexible and responsive approach to data collection and analysis, and the researcher's reflexive and ethical conduct. These elements collectively contribute to a robust and credible exploration of the Citizen Translation phenomenon, setting a solid groundwork for future studies in this area.

3.9. Generating Theory

To generate an explanatory theory grounded in the collected data, I followed a structured process beginning with open coding, where I identified initial concepts from the raw data. As data collection and coding continued, I used focused coding to refine these concepts, grouping them into broader categories that encapsulated the core elements of the Citizen Translation phenomenon. Finally, through theoretical coding, I connected these categories, which allowed for the emergence of an explanatory theory. This iterative process, essential to constructivist grounded theory, ensured that each step was informed by ongoing data analysis, resulting in a theory deeply rooted in the participants' experiences and insights.

The process of concurrent data generation and analysis was critical in maintaining the rigor of the study. Data from interviews and memos were evaluated continuously, allowing the researcher to refine theoretical concepts and categories as new data emerged. This process facilitated the development of a co-constructed meaning of the Citizen Translation phenomenon, aligning with the constructivist approach of recognizing the researcher's role in the interpretation of data (Lincoln, Lynham, & Guba, 2018).

Although the research encountered limitations in terms of participant numbers and data breadth, it successfully developed a preliminary theoretical framework that captures the essence of the Citizen Translation phenomenon. This framework, while not exhaustive, provides a valuable foundation for future research to build upon and refine, demonstrating the study's potential for contributing to a deeper understanding of the phenomenon.

While the study aimed to achieve theoretical saturation, practical constraints, such as participant availability and time limitations, influenced the sample size. However, the depth and richness of the collected data provided sufficient insights to develop a robust theoretical framework. The initial theory generated through this study can be considered a foundational step, paving the way for further research to refine and expand upon these findings.

The theory that emerged from the data analysis is grounded in the experiences and perspectives of the participants. It highlights the motivations, practices, and impact of citizen translators in the Arab world. The theory offers a nuanced understanding of how citizen translation contributes to knowledge dissemination, cultural exchange, and social change.

By adopting a CGT approach, this research makes significant contribution to the field of translation studies, providing a theoretical framework for understanding the complex and dynamic nature of citizen translation. The findings of this study offer valuable insights for researchers, practitioners, and policymakers interested in the intersection of technology, culture, and language.

3.10. Research Challenges

This section details the challenges encountered throughout the research process, categorized into methodological limitations, participant recruitment difficulties, and technological hurdles.

3.10.1. Methodological Considerations

Despite the initial suitability of grounded theory for exploring this phenomenon, limitations emerged during data collection and analysis. Grounded theory's iterative nature, characterized by theoretical sampling and evolving recruitment criteria, proved to be challenging for a PhD thesis due to time constraints and data limitations. Furthermore, the nascent nature of the phenomenon in the Arab world limited existing research for theoretical grounding.

3.10.2. Participant Recruitment Challenges

Securing participant responses proved challenging. Initial difficulties arose after completing five interviews, hindering further recruitment. A turning point occurred with the interview of a co-founder from a prominent intellectual platform, who facilitated access to citizen translators associated with the platform. This experience highlights the unpredictable nature of

research, and the challenges associated with recruiting volunteer participants (Archibald & Munce, 2015).

Several factors contributed to the initial low response rate. Many potential participants were no longer active online, while others felt their contributions were insignificant. Security concerns and scheduling conflicts further deterred participation. One interviewee suggested that the initial English invitations might have been a barrier, considering some participants were proficient in English-to-Arabic translation but not comfortable with English interviews. To address this, interview invitations were translated into Arabic, offering participants a choice of interview language. This adjustment resulted in a significant increase in response rates (see Appendix 3).

3.10.3. Technological Challenges

My initial exploration of online transcription tools revealed a limitation: the inability to transcribe Arabic interviews. Since some participants preferred Arabic interviews, this posed a significant hurdle. Fortunately, Microsoft Teams offered a solution with its integrated Arabic transcription tool.

Analyzing the extensive interview data presented another technological hurdle. Initially, I experimented with various qualitative data analysis (QDA) software programs, including ATLAS.ti web version, ATLAS.ti desktop version, and NVivo. This exploration involved trial and error to determine the most suitable software for the project. Ultimately, ATLAS.ti desktop version emerged as the preferred choice for data analysis. However, the research process also benefited from traditional pen-and-paper methods employed alongside the software.

3.10.4. Delimitations of the Study

This study is limited to bilingual individuals with no formal training or background in translation. Therefore, the findings may not be generalizable to professional, amateur, or volunteer translators with prior training or experience in the field. Additionally, the study focuses on the "intellectual wave" that swept through the Arab world between 2011-2021, potentially limiting its applicability to other citizen translation movements. The number of interviews conducted may also be considered a limitation, as results could potentially vary with a larger sample size.

Chapter Four: Data Analysis and Research Results

4.1. Data Analysis Introduction

As previously explained in the methodology chapter, the data was analyzed by adopting a systematic and iterative process of coding, categorizing, and conceptualizing to explore a particular phenomenon. A familiarization was developed with repeated readings of the text, open coding was completed, focused coding was generated, and then, based on selective codes, broader themes were extracted to explain the data.

This part of the thesis presents a detailed analysis of the data that were collected to achieve the defined objectives. The process of data collection was meticulously followed with 12 participants employed a theoretical sampling technique, which has been thoroughly explained in the methodology chapter.

This chapter is divided into four main sections. Each section is dedicated to one of the four main themes. The following sections present the detailed interpretation of all the extracted themes along with relevant excerpts from the transcripts (the detailed files of analysis and transcriptions are attached in the following [link](#)). For each section, a diagram of the theme will be first presented, followed by a detailed explanation of how the theme emerged from the collected data.

Through a detailed analysis of the interview data and thematic coding, four main themes emerged, each reflecting distinct aspects of the Citizen Translation phenomenon. The identification of these themes involved an iterative process of open and focused coding, constant comparison, and theoretical abstraction rooted in the grounded theory methodology. These themes were derived through a rigorous and reflective process, integrating insights from participant narratives and contextual analysis, ultimately providing a comprehensive understanding of the Citizen Translation phenomenon and its multifaceted impact.

The diagram below delineates the theoretical themes that surfaced through the analysis of data gathered from twelve interviews. Four principal themes were identified, each reflecting a distinct aspect of the phenomenon under study:

Theme 1: Citizen Translation as a Social Movement to Bridge Knowledge Gap

Theme 2: Interplay between Language and Professional Identity in Translation

Theme 3: Providing Content and Importance of Quality in Citizen Translation

Theme 4: Impact, Evolution, and Challenges of Citizen Translation

Beneath each main theme lies a hierarchy of focused codes, which further refine the thematic categories as will be represented in subsequent diagrams. These focused codes, in turn, are supported by a compilation of open codes, representing the initial labels assigned during the early stages of data analysis to categorize and synthesize the qualitative data.

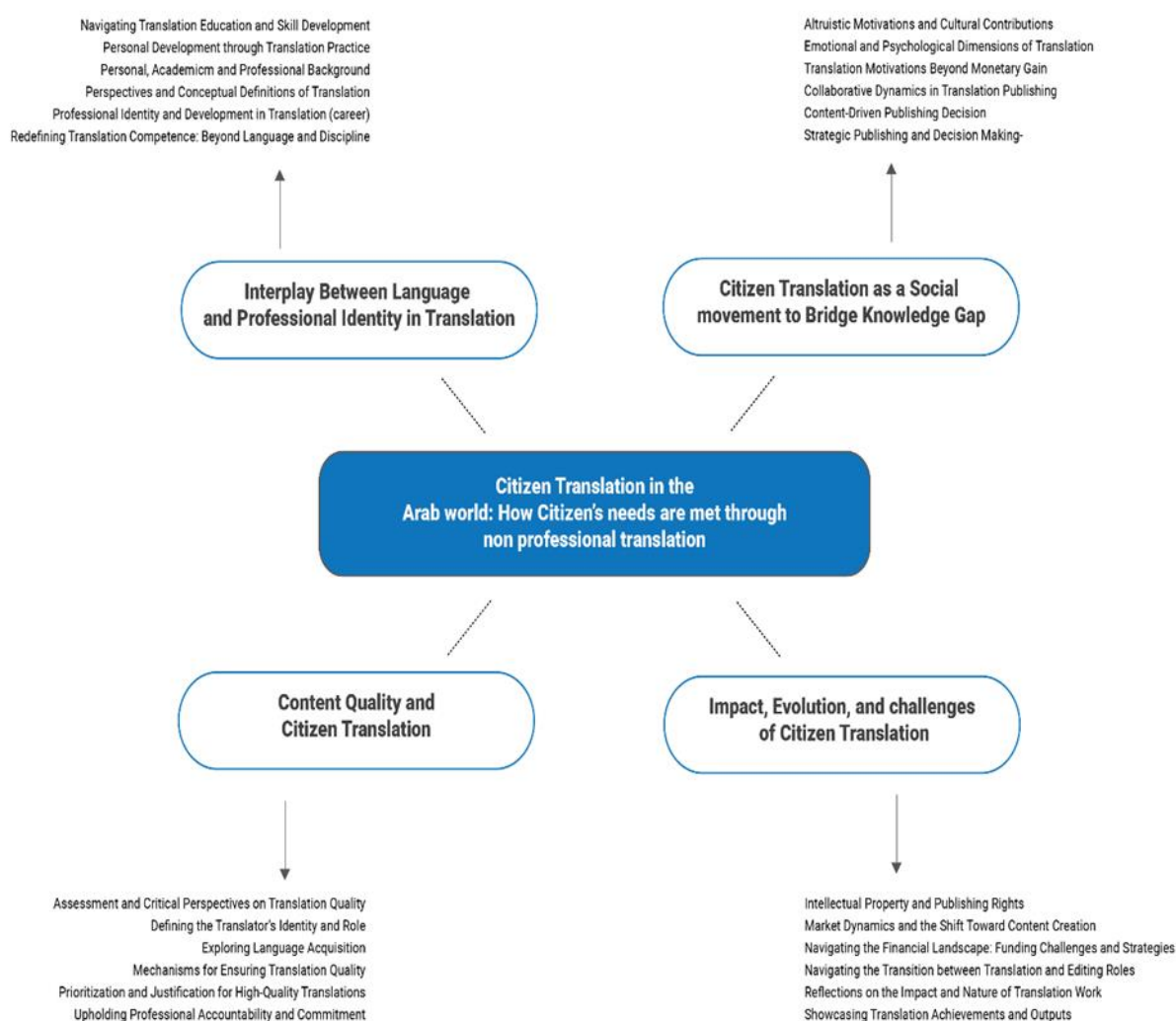


Figure 3: A visual representation of the main themes of The Citizen Translation Phenomenon

4.2. Theme 1: Citizen Translation as a Social Movement to Bridge the Knowledge Gap

The following diagram visually represents the first main theme and illustrates the theoretical connections between the focused codes and their corresponding open codes. Please note that the diagram does not encompass all focused or initial codes; a comprehensive list of codes is provided in the following [link](#). The subsequent pages will offer a detailed explanation of this theme, its focused codes, and the process through which this theme emerged via constant comparison and theoretical abstraction of the data.

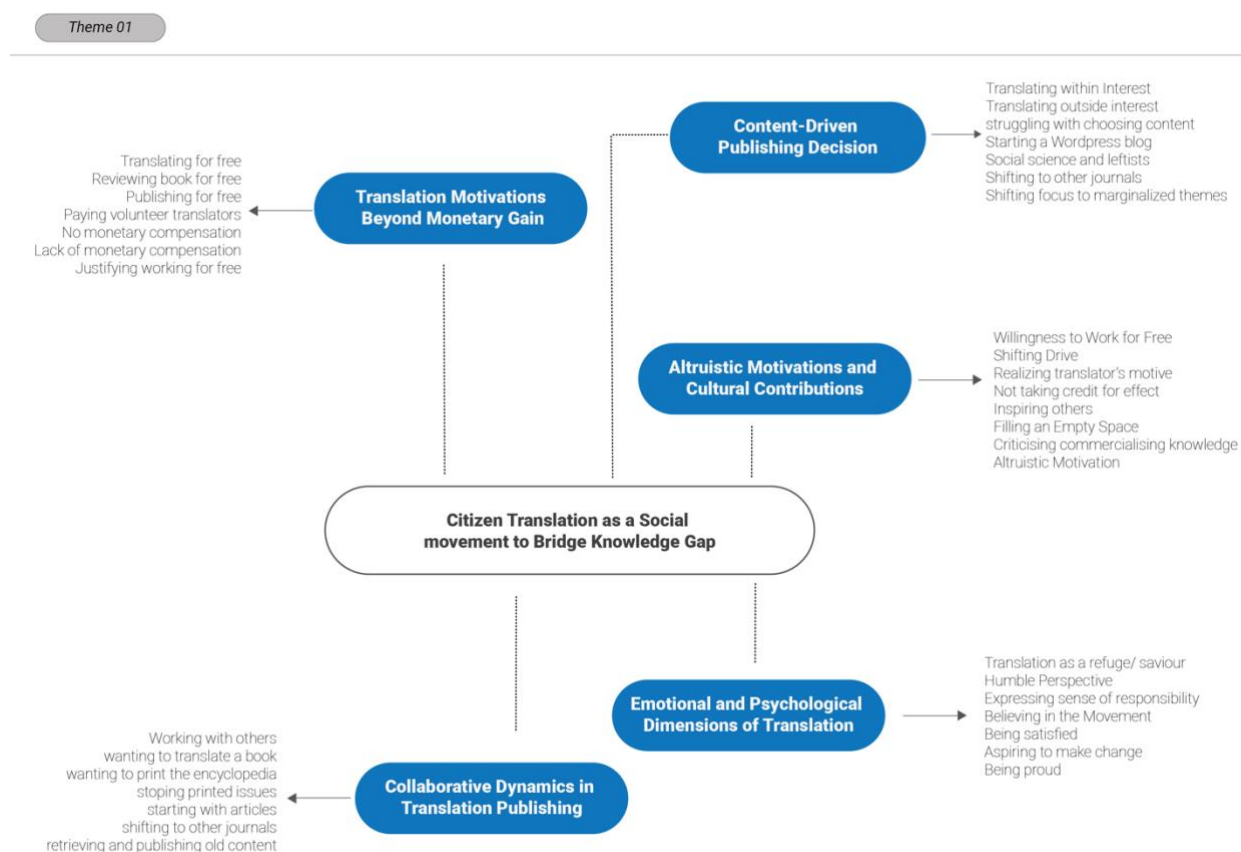


Figure 4: A diagram representing the first theme and its codes

4.2.1. Identifying the Scope of the Citizen Translation Phenomenon

The methodology chapter introduced the diverse nationalities of the 12 interviewees, noting that a significant portion came from Saudi Arabia, with nine participants. Despite this focus, it's imperative to understand that the scope of the participants' ambitions and contributions is not limited to Saudi Arabia. Their work aims to impact the cultural and intellectual spheres across the Arab region, challenging the notion of a singular geographical focus.

The following statements provide an insight into the complex interplay between local initiatives and broader regional aspirations. The participants' work collectively reflects a nuanced understanding of the cultural and intellectual dynamics within the Arab world, highlighting a commitment to fostering a shared intellectual and cultural heritage that transcends national boundaries.

Several participants have shared this Pan-Arab sentiment. P04 captured the essence of this broader cultural contribution, stating, “it can provide to the culture, especially within the constant incidence that's going on, especially around the region, culturally speaking” (P04). This quote reflects a recognition of the dynamic cultural challenges and opportunities that exist across the Arab region, underscoring the participants' efforts to engage with these on a broader scale.

P03 exemplifies the shift from a national to a regional focus, “I eventually decided to launch the same project, but with a different view, and I called it Alhamish (The margin). And instead of it being a Saudi journal, it became Pan-Arab [Journal].” This transition from a Saudi-centric to a Pan-Arab initiative illustrates a strategic pivot towards inclusivity and broader regional engagement, showcasing a commitment to fostering a collective Arab intellectual identity.

P04 further emphasizes the Pan-Arab impact and participation of Hekmah’s translation work,

When it comes to Saudi Arabia and even beyond, most of the good translators who translate at Stanford University are from Jordan, Morocco, Tunisia, and so on. So, I would say that we had an impact on translation in Saudi and beyond. And if we are talking about translation, especially in the philosophical field, there is nothing that can be compared to it. (P04)

This highlights the significant role of translators across the Arab world in enriching the intellectual and cultural discourse, particularly in philosophy, indicating a Pan-Arab contribution.

Furthermore, P09 discusses the challenges and aspirations of a broader humanities project, “We focus in humanities in general, as an Arab national project, and it was approved, but for internal reasons, the issue was postponed, and the idea developed” (P09). Despite setbacks, the commitment to a unified Arab humanities project reflects a visionary approach to intellectual development across the Arab world.

P10, despite their Saudi origin, extended their reflections beyond the national context to address the Arab world at large. P10 highlighted the universal need for translation across the region, emphasizing the importance of expanding beyond English. “We in our Arab world need

translation, especially if we don't limit it to the English language" (P10). This statement reinforces the notion that the Citizen Translation Phenomenon transcends geographical and national boundaries, highlighting its relevance and application across the Arab world.

Only P07 focused his commentary exclusively on Saudi Arabia, remarking, "In 2008-2009, translation was specifically for movies. And it was not really based on knowledge or focusing on knowledge and knowledge sharing or thoughts and schools of thought. So I think it becoming a movement is just evidence or a symptom of something big happening in Saudi Arabia" (P07). This statement reflects a significant change in the intellectual climate of Saudi Arabia, moving from a focus on entertainment to a deeper cultural and intellectual engagement. The materials he translated, shared, and wrote were in Arabic and aimed at an Arabic-speaking audience; however, his reflections on the Arabic content available were solely centered on Saudi Arabia.

In a similar vein, P05 also narrowed his focus to Saudi Arabia and Kuwait when discussing translation movements and cultural content in the Arab world. He stated, "I think during that period, 2011 to 2015, when I started translating, a lot of ideas became more known to the younger population by our group of people, especially Saudis and Kuwaitis, necessarily by our translations" (P05). This quote indicates the targeted dissemination of ideas to the youth in these regions, marking a distinct phase where translation played a key role in spreading new concepts among Saudis and Kuwaitis, primarily through the efforts of their translation group.

P09's strategic focus on Saudi translators, "As for the selection of translators, we focused on Saudi translators because we had the vision to market Saudi talents in translation and give them their chance" (P09), underscores a deliberate effort to nurture and showcase Saudi talent within a broader Arab context. This approach not only seeks to elevate the role of Saudi translators but also to integrate them into a wider movement of cultural and intellectual production across the Arab world.

In conclusion, these statements shed light on the intricate interplay between local initiatives and broader regional aspirations. The collective efforts of the participants reveal a sophisticated understanding of the cultural and intellectual dynamics within the Arab world. This highlights their commitment to nurturing a shared intellectual and cultural heritage that transcends national boundaries.

4.2.2. Reflecting on Available Arabic Content and Identifying Knowledge Gaps

All 12 participants have reflected upon the existing Arabic content, pinpointing significant gaps in areas that align with their interests. Driven by an awareness of language barriers and their linguistic advantages, they were inspired to undertake translation efforts to bridge these gaps. During their reflections, they touched upon several key themes: (i) the state of Arabic content prior to the advent of the Internet, (ii) the control and dogmatic nature of the content that was available, (iii) the scarcity of high-quality materials in critical intellectual fields, including philosophy, politics, and technology, and (iv) understanding language barriers and utilizing linguistic privileges. These topics will be elaborated upon in the subsequent sections.

(i) The State of Arabic Content Prior to the Advent of the Internet

Considering that the Citizen Translation Phenomenon has emerged as a consequence of the Internet and the proliferation of social media platforms, participants have primarily focused their reflections on online content. The majority of participants (P01-P08 and P12) fall within the age range of their 30s and early 40s, indicating their familiarity with the Internet from its nascent stages. However, it is noteworthy that two participants (P10 and P11), who are in their 50s, offered insights into Arabic content prior to the advent of the Internet.

As a result of the reflections shared by Participants P10 and P11, as well as insights provided by Participants P02 and P12, it is evident that the Internet has had a transformative impact on the creation, translation, and dissemination of Arabic content. The statements mentioned below illustrate the significant shift from pre-internet modes of content engagement to the expansive and accessible platforms of the digital age. These reflections are contextualized within the broader discussion of the Citizen Translation Phenomenon, which emphasizes the evolution of content creation, translation practices, and the democratization of knowledge in the Arab world.

P11 provides a vivid portrayal of the pre-internet era, highlighting the multifaceted roles individuals assumed—from proofreading to working directly in printing shops—to contribute to Arabic content creation and dissemination. The pre-internet period, as described, was marked by a hands-on, labor-intensive process of content production, heavily reliant on physical books and manual translation efforts. P11 noted, "Before the Internet, we used to do everything; we were proofreaders, and we even worked in the printing shops," illustrating the comprehensive involvement in content creation. This era demanded a deep engagement with physical texts and a direct, tactile relationship with the material being produced and translated.

Echoing the reflections on the pre-internet era, P10 further emphasizes the scarcity of Arabic books and the reliance on English texts for information.

You see, there were no Arabic books, only English books. And I am talking about books, not websites because there is a difference between the pre-Internet period and the post-Internet period. Before the Internet, text was available in books, and you had to translate words word for word through the resource and other dictionaries. (P10)

This statement underscores the challenges faced in accessing Arabic literary and scholarly materials, highlighting the significant reliance on translation from English and other languages to access knowledge. The distinction made between the pre- and post-internet periods underscores the Internet's transformative role in making content more accessible and facilitating the translation process.

P12's account further underscores the pivotal role of the Internet in democratizing content creation and translation. The Internet is heralded as a critical enabler for individuals in remote or less accessible locations to participate in the global exchange of information and ideas. P12's statement, "So the Internet was the first and undisputed reason for facilitating translation," speaks to the transformative power of digital connectivity in overcoming geographical and logistical barriers, thereby fostering a more inclusive and diverse content ecosystem.

P02's mention of a "boom in using the Internet by the Arab youth" over the past decade reinforces the notion of the Internet as a catalyst for increased engagement and participation among younger demographics. This boom signifies a generational shift in how Arabic content is consumed, created, and shared, further amplifying the impact of the Citizen Translation Phenomenon.

It is evident from the reflections shared by the participants that the Internet has significantly impacted the creation, translation, and dissemination of Arabic content. In the Arab world, there has been a significant evolution in content since the pre-internet era was characterized by manual, labor-intensive processes, and a scarcity of Arabic texts was replaced by the digital era's accessible and inclusive platforms. Internet technology has not only made the process of creating and translating content easier but has also played an essential role in bridging linguistic and geographical gaps, thereby enriching the availability of Arabic content throughout the world.

(ii) Pre-Internet Arabic Content: Control and Dogmatism

A nuanced understanding of the transition in Arab content creation and dissemination before and after the advent of the Internet and social media in the Arab world is provided by the insights of Participants P05, P07, P09, P11, and P12. These reflections illustrate the dramatic shift from a period dominated by controlled, dogmatic content to the current landscape, where diverse, unfiltered ideas circulate freely, facilitated by digital platforms and translation and content creation contributions provided by Citizen Translators.

The reflections capture a time when Arabic content was heavily polarized and controlled, limited to the perspectives sanctioned by prevailing political or religious ideologies. P05's observation, "Before social media, there were two parties, liberal neoliberal, and Islamic, and that was what we saw in debates, TV, and our newspapers. That was basically what the government allowed to exist," illustrates the constrained media environment. Content was bifurcated along ideological lines, with little room for alternative or dissenting voices. This dogmatism stifled the diversity of thought and restricted the public's access to a broader spectrum of ideas.

The emergence of social media platforms introduced a seismic shift in content creation and dissemination, dramatically expanding the horizons of accessible content. P07 articulates this transformation, viewing social media as a portal to a previously inaccessible world:

With social media being easily accessed and shared, and activate in Saudi, I think that social media is a window to another world. That window spoke the language of translation, so it's a chance and a window to take high regard when it comes to presenting translation as something highly esteemed and highly recognized among our society and community. (P07)

This perspective underscores the critical role of social media in democratizing access to a diverse array of content facilitated by translation efforts that bridged linguistic divides. Social media not only expanded the range of available content but also elevated the role of translation in accessing global ideas. This shift from a focus on entertainment translations, such as movies, to a broader engagement with knowledge, thoughts, and schools of thought signifies a substantial cultural and intellectual awakening.

The narrative around "Manaa," as shared by P09, further highlights the drive for autonomy in cultural production enabled by the digital revolution:

The idea started from that I have knowledge material and have a supporting party; why don't I use it to start a site and have independence in that we create our programs and we do not need a publishing party, we have the Internet, the site, YouTube and Twitter, we do not need a party to impose anything on us or adhere to certain standards in publishing. (P09)

This initiative reflects a broader trend of leveraging online platforms to circumvent traditional gatekeepers, fostering a space for free and diverse cultural expressions.

The introduction of social media not only diversified the content landscape but also ushered in a period of ideological exploration and debate. P05 observes a vibrant period of intellectual awakening:

During that period, there were a lot of new ideas, a lot of discussions, and a lot of interests that were not available before the start of social media. Before social media, there were two parties, liberal neoliberal, and Islamic, and that was what we saw in debates, TV, and our newspapers. That was basically what the government allowed to exist. (P05)

This reflection points to the expansive impact of social media in introducing a wide spectrum of ideas and facilitating lively debates beyond the conventional dichotomies of liberal/neoliberal and Islamic perspectives.

P11 comments on the ideological nature of content prior to this digital transformation, emphasizing the dichotomy and control within religious ideology:

On the one hand, it was ideological, meaning that it was either Arab-nationalist Baathist ideology, or left-wing Marxist communist ideology, or was of religious ideology. Religious ideology was also usually dogmatic and controlled, meaning it was either sectarian or pushed for sectarian debates. (P11)

This observation highlights the restrictive nature of content dissemination in the past, where ideological conformity was often enforced, stifling diversity and critical discourse.

P12 succinctly encapsulates the transformative impact of the Internet on content creation and dissemination, spotlighting a pivotal shift in the operational dynamics of publishing houses. At the heart of this transformation is an increased reader curiosity and a broadening desire for a diverse array of topics, which has fundamentally challenged publishing houses to move away from their traditionally conservative content selection strategies,

This other reason, this increase in curiosity and desire, encouraged publishing houses that were previously restricted and limited, encouraging them to bring these titles, delve into these topics, and introduce them to others. In addition, we go back to the Internet. When we see people talking about any topic now, we look for references in order to expand on it. (P12)

This passage illustrates a dual process of democratization and expansion within the content landscape. The Internet, by empowering readers with the ability to explore and demand content

beyond conventional boundaries, has necessitated a strategic pivot for publishing houses. They are now more inclined—or perhaps compelled—to enrich their catalogs with titles and topics that were once considered too niche, controversial, or unprofitable. This adaptation marks a significant shift towards a more inclusive and responsive approach to content curation, driven by the evolving demands of a digitally empowered audience seeking a wider spectrum of perspectives and subjects.

As a result of the digital revolution, Participants P05, P07, P09, P11, and P12 present a vivid picture of the transformation within the Arabic content landscape. As the media landscape has evolved from a controlled and dogmatic one to one of openness and diversity, social media and the Internet have significantly contributed to democratizing the creation and dissemination of content. These reflections highlight a period of dynamic cultural and intellectual expansion when barriers to information and expression have substantially decreased, resulting in a richer, more inclusive public discourse facilitated by citizen translation. In addition to capturing the essence of the transformation, this analysis also emphasizes the role of individuals and communities in facilitating and shaping this new era of content freedom and diversity.

(iii) Identifying the Shortage of High-Quality Intellectual Content

Throughout their collective reflections on the Arabic content available, all 12 participants demonstrated a profound awareness of substantial intellectual gaps, particularly in philosophy, politics, and technology. Upon becoming aware of these content deficiencies, they shared a common motivation to engage in translation efforts to mitigate them, therefore increasing the accessibility of knowledge to Arab audiences. It was driven by the recognition that quality content was desperately needed in areas where professional translators were either scarce or nonexistent.

Participants P01 and P02 specifically identified a significant void in Arabic philosophy content, prompting them to leverage translation as a means to bridge this gap. Their actions were inspired by a desire to provide Arab readers with access to quality philosophical content, previously unattainable due to the lack of professionally translated works. This initiative was encapsulated in their engagement with Hekma, a platform that emerged as a conduit for filling this content void. P02 encapsulates this sentiment, noting the urgent need for movement in this direction:

There is a huge lack of translated works in philosophy on the Internet [...], and all that was available back then were very summaries or even distorted portrayals of their opinions under

their theories. And therefore, there was this need, this movement to let more people know about these ideas [...] So everyone was excited, and everyone was aware of that gap. (P02)

The acute awareness of content gaps was not isolated to philosophy but extended across various fields of knowledge, as P02 recalls. Despite the challenges posed by a lack of formal translation training or tools, the collective drive to fill these gaps motivated numerous individuals to engage in translation work. P01 echoed this sentiment, emphasizing that the dire need for quality content outweighed concerns about the expertise of translators:

The field is empty of good Books. Because we don't have that many people who write authentic books. And the fields for translated books are quite empty [...] And I thought that anyone should fill the gap. And since I could fill the gap regardless of the quality, then why shouldn't I? (P01)

P09 and P07 further highlighted the severe shortage of Arabic content in philosophy and other intellectual disciplines, noting a vast hunger for translated materials across various schools of thought. P09 stated, “When I created Manaa, I used to see that there was a big gap in the subject of philosophy, and there was a severe lack of Arabic content in this field.” (P09). This observation underscores a widespread need and lack of translation resources, driving their decision to focus on areas previously untouched in Arabic content translation efforts. P07 articulates this by stating,

There is another weird factor: the hunger for translated materials when it comes to different schools of thought and philosophy, religion, theology, or any of that. We have a huge need for and lack of translation materials or sources. So, I chose subjects that nobody talks about when it comes to Arabic content or translate when it comes to our content. (P07)

The decision to translate and focus on resources like the Stanford Encyclopedia underscores a strategic move towards providing constantly updated, peer-reviewed content across various disciplines, thereby establishing platforms like Hekmah as trusted sources for quality information in the Arab online content sphere. P04 highlights the depth and quality of content Hekmah offers:

For example, if we consider Spinoza, we have a lot of websites where you can find a few pages, and that's it. But if you go to Hekma, you will find 30, 40, and 50 pages depending on the length of the entry, and there are no 60 to 80 resources that you can go back to if you want to learn more. (P04)

P09's experience at university underlines the acute scarcity of modern references in philosophy, particularly in analytical philosophy, within the Arabic context. The statement

When I was at the university, by virtue of my specialization and my research in religion and philosophy, I needed a lot of references, so I used to see the size of the shortage of modern references in philosophy, especially analytical philosophy (P09)

reveals the struggle faced by students and researchers in accessing contemporary philosophical discourse and analytical tools in their native language. This shortage not only hampers academic progress but also restricts the intellectual growth of Arabic-speaking scholars who are engaged in global philosophical debates.

P10's reflection further underscores the disparity in available resources between English and Arabic, noting the reliance on English books for scholarly material.

You see, there were no Arabic books, only English books. And I am talking about books, not websites because there is a difference between the pre-Internet period and the post-Internet period. Before the Internet, text was available in books, and you had to translate words word for word through the resources and other dictionaries. (P10)

This reliance on English sources necessitates a labor-intensive translation process, highlighting a significant barrier to accessibility and understanding for those not proficient in English.

P12's narrative adds a personal dimension to this issue, explaining how the academic requirements in Syria, which involve studying in Arabic while references are in other languages, compelled her to undertake translation work. "Later during my university years, I needed translation; as you know, in Syria, we study in Arabic and references are in other languages, so I needed translation to translate references according to research seminars and homework required from Professors" (P12). This necessity for translation underscores the broader educational challenge posed by the lack of Arabic resources, forcing students to become translators themselves or heavily rely on translated content in pursuit of their academic objectives.

Finally, P08's experience with the absence of established translated terminology in their field of study illustrates another layer of complexity in this landscape. "And even in addition to that, there were no well-established translated terms or terminology for this topic, so I had to translate it and make an appendix" (P08). This lack of standardized terminology not only complicates the translation process but also the dissemination of knowledge within the Arabic-speaking academic community, hindering the development of a cohesive scholarly language and framework.

In summary, the participants' reflections collectively highlight a critical gap in the Arabic intellectual and academic landscape, marked by a scarcity of contemporary references, a reliance on foreign language sources, and a lack of standardized terminology. These challenges have motivated individuals to engage in translation efforts, not merely as an academic exercise but as a necessary intervention to make knowledge accessible and foster an environment of intellectual growth and scholarly discourse within the Arabic-speaking world.

(iv) Bridging Language Gaps by Utilizing Linguistic Privileges

The reflections shared by 8 participants underscore the critical role of linguistic privilege and the responsibility it entails in bridging language barriers and democratizing access to knowledge. Through their experiences, a coherent narrative emerges, highlighting the transformative power of translation in making diverse intellectual resources accessible to Arabic speakers who may not have the advantage of bilingualism or exposure to foreign cultures.

P04 acknowledges his linguistic privilege, having studied in the US and gained exposure to philosophy in English. He articulates a sense of duty to share this acquired knowledge with Arabic readers, recognizing the intellectual capacity and interest among Arabs who, due to language limitations, cannot access these resources.

So basically, through my studies, I got exposed to him. And I was lucky to be study in the US and study philosophy as well [...] And I think I have to get these papers introduced to the Arabic reader," and further elaborates, "because there are very intellectual Arabic readers. Still, they weren't fortunate enough to study in the US and master another language. So, I feel I must transfer this knowledge to them in Arabic. (P04)

This sentiment is echoed by P03, who emphasizes the importance of making texts accessible to those who do not speak the source language, "People who do not speak the original language, who don't speak the English language, which is the language I translated from typically, it's important to think of how to make the text accessible for them" (P03).

Participants collectively view language as a bridge to inclusivity, a means through which the richness of diverse cultures can be shared and appreciated. Translation, in their perspective, dismantles linguistic barriers, fostering a sense of belonging and understanding among different cultural groups. This vision is rooted in the belief that knowledge should be universally accessible, transcending linguistic and cultural divides.

P01 shares a personal motivation for translating content, driven by the desire to share insights from English-language fields with Arabic readers who lack bilingual capabilities.

Because we have a lot of people who are interested in this field and do not read English [...] So, it was a gift for me to give information or to deliver those things that I am reading to people who are not bilingual, who cannot read English because I'm good at English. I'm somewhat good at Arabic, it is my mother languages. (P01)

This initiative is seen as a gift, an act of sharing valuable information with those who are eager to learn but are hindered by language barriers. Similarly, P06 feels compelled to enrich Arabic content with her knowledge of English, highlighting a proactive approach to cultural and intellectual exchange. She stated, “Number two is the Arabic content. I feel that [I know] English and I have to enrich the Arabic content” (P06).

The challenge of keeping pace with the rapid production of content in foreign languages is articulated by P09, who points out the difficulty Arabic readers face in accessing sufficient resources for research and intellectual development.

Even those who read translated books cannot catch up with the production. So he will face the problem that he will not find enough information to research in order to produce, so he needs to learn the language and rely heavily on translated books. (P09).

This statement underscores the necessity for translation as a means to supplement the Arabic library with contemporary works.

P12 captures the interpersonal aspect of translation, describing it as the "best gift" one can offer to someone interested in engaging with ideas and stories beyond their linguistic reach. Her statement,

The third reason is that many times when you read a story or an article and find something important in it, subconsciously you search for someone to talk to about it, subconsciously you want to present it to the other, and you discover that the other does not know the language of the article, so the best gift is to translate this article or this book or this novel for him. (P12)

reflects a deeper, communal aspect of translation—not just as a means of knowledge transfer but as an act of sharing and connection.

The reflections of these participants highlight translation as an essential tool for overcoming language barriers, fostering knowledge accessibility, and fostering inclusivity. As a result of their efforts, they contribute to a broader dialogue regarding the significance of linguistic

privilege, the duty to share knowledge, and the importance of translation in enriching the intellectual and cultural fabric of the Arabic-speaking world.

4.2.3. The Development of Citizen Translation as a Phenomenon

The development of Citizen Translation (CT) as a phenomenon is intricately tied to the collective experiences of individuals who encountered substantial gaps in Arabic content, recognized their linguistic privileges, and were driven by a commitment to make knowledge accessible. This movement, as detailed through the reflections and narratives of participants, showcases a generational shift towards leveraging the Internet and social media to bridge cultural and intellectual divides, fueled by the desire to introduce Arabic readers to a broader spectrum of ideas and discussions from the Western sphere and beyond. 5 participants have had provided their own description of the phenomenon and how it developed.

P02 encapsulates the essence of this generational movement, describing how the boom in internet usage among Arab youth sparked a profound interest in the intellectual debates occurring in the Western world. This interest, coupled with a desire to partake in their own cultural and social debates, necessitated the translation of Western intellectual practices and terminologies into Arabic. The lack of access to the English language among many Arabic speakers highlighted a significant barrier to participation in these discussions, igniting the initial steps of the CT movement:

It's really a generational movement, at least now. And since I don't know, like ten, 12 years ago, there was a boom in using the Internet by the Arab youth. And there was a huge interest. There was a specific intellectual circle that was interested in the debate that was happening in the Western sphere. Still, they were also, of course, involved in their own cultural and social debate and discussions. Frequently, they would link these two intellectual practices from the West and use them together. There were so many terms that were used in these discussions that were not familiar to many Arabic speakers because they are basically imported from Western discussions. People who didn't have access to the English language were very eager to participate in the local discussions, and they needed this knowledge. And I think that ignited really the first steps of that movement. (P02)

P02's reflection further emphasizes the generational aspect of this movement, noting the collective awakening to the content gap in various fields of knowledge around 2015. This realization propelled many, despite a lack of formal translation training, to engage in translation efforts: "So everyone was excited, and everyone was aware of that gap. And therefore,

everyone was translating different kinds of topics, even though we didn't have proper training in translation" (P02).

The narrative shared by P05 offers a direct and clear definition of how CT emerged as a phenomenon. The advent of social media introduced a plethora of new ideas and discussions that were previously unavailable or suppressed, leading to an intellectual curiosity that motivated individuals to translate these new ideas for the broader Arabic-speaking audience, "Well, for me, it was more of an effect on a certain cause. During that period, there were a lot of new ideas, a lot of discussions, a lot of interests that were not available before the start of social media" (P05).

P07's description adds another layer to the understanding of CT's development, highlighting a period of heightened interest in critical thinking, philosophy, and religion among young people on social media from 2011 to 2018. This surge in interest created a passionate quest to enrich the Arabic library with diverse content, a mission shared by many active participants in that timeframe, "And I think referring to that timeframe, which is 2011-2018. There was a sudden movement of huge interest among young people of critical thinking, philosophy, religion and all these areas" (P07).

The initial encounters with translation shared by Participants P03, P06, and P11 reveal a common realization that translation was not only accessible but also a necessary step towards contributing to the knowledge ecosystem. These personal revelations underscore the grassroots nature of the CT movement, where individuals, inspired by the inadequacies of existing translations or the lack of content in their fields of interest, took it upon themselves to start translating. This grassroots initiative is evidenced by the significant number of volunteer translators associated with platforms like Hekmah, and the broader engagement in translation across various mediums and fields of interest, marking a dynamic shift in how knowledge is shared and disseminated within the Arabic-speaking community.

P03's journey into translation began upon encountering a poorly executed translation by a university dean. Struck by the realization that "if this guy can get his work published, I cannot be that bad" (P03), he was inspired to embark on his own translation endeavor. Similarly, P06's foray into book translation was sparked by a request to review a book translated by Dr. Alsamaan. The extensive editing she undertook led her to conclude, "I've edited so much in his book, so it was the first step that I feel translating books is not that hard" (P06), overcoming her initial hesitation to translate books after having previously translated articles. This narrative highlights a broader trend: observing others' translation efforts, regardless of their initial

quality, has motivated many bilingual individuals to engage in translation themselves. This grassroots movement contributed to the surge in volunteer translators collaborating with platforms like Hekmah, which boasts around 1500 volunteers, with more than double that number expressing interest in joining according to P04. Beyond Hekmah, numerous volunteers have independently initiated translation projects across various digital platforms and fields of interest, from politics to philosophy.

P11's experience further illustrates this dynamic. This encounter, where,

A person who knows my editing work brought me a study that a well-known Syrian translator translated and said that there were many problems with the translation. I was really shocked, and the problem was that the study was about a cultural and heritage issue in the Arabian Peninsula. There are proper names that are not translated correctly. The translator is far from the exact meaning, even some religious matters that might help with translation. I told him that the translation was totally unacceptable. He said to me: You translated the whole study, and I did without taking a fee for it. This [...] gave me confidence in myself that this person, who was one of the most prestigious names in translation, produced a weak, weak, weak translation in all respects. (P11)

P11's experience underscores the influential role that observing others' translation efforts can play in motivating individuals to engage in translation. When presented with a study on cultural and heritage issues in the Arabian Peninsula, translated by a renowned Syrian translator, P11 was appalled by the numerous inaccuracies, including the mistranslation of proper names and religious references. This encounter, facilitated by a person familiar with P11's editing work, highlighted the deficiencies of the translation and led P11 to assert that the translation was wholly unacceptable. The recognition that a prominent translator could produce such a flawed work gave P11 the confidence to undertake the task themselves, ultimately translating the entire study without compensation. This incident illustrates a broader pattern observed among bilingual individuals: the realization that even well-established translators can produce subpar work can serve as a powerful impetus to embark on their own translation endeavors. This grassroots movement of volunteer translators, exemplified by P11's experience, has significantly contributed to platforms like Hekmah, fostering a growing community of translators dedicated to enhancing the quality and accessibility of translated works across diverse fields and digital platforms.

4.2.4. Identifying Shared Interest and the Need to Share with Others

All 12 participants, through their engagement with translation, have revealed personal interests across various fields of knowledge. This discovery of shared interests, combined with an awareness of their linguistic capabilities and the observed scarcity of Arabic content in these domains, has spurred them into action. Their motivations are twofold: a passion for their chosen fields and a desire to make this knowledge accessible to their Arabic-speaking peers who might not have similar linguistic advantages.

The following table provides the fields of interests identified to each participant and direct corresponding quotations from each participant.

Participant	Identifying field of interest
P01	- mainly philosophy
P02	- And of course, the fact that it's about philosophy, which is something also I'm working on - that at that point I was translating philosophy, which for me, is something I take very seriously. - So I was involved in three pieces only in terms of translation and editing; Deontology, bioethics, and moral relativism.
P03	- things that I find interesting and, mainly, social sciences leftist things.
P04	- Back then I used to be a politics student, and I had a subscription with the foreign affairs, and this article was very compelling, to the point that I felt it needs to be translated. - We focus on this encyclopedia because it's just an enrichment of the Arabic culture when it comes to philosophy, as well as other disciplines [such as] sociology, psychology, politics, and everything else.
P05	- I was very interested in the topic of human rights, especially for us as Arabs, with a Palestinian occupation and all. - We didn't have any leftist ideas any postmodern, critical thinking all that was not available [...]Then these ideas are very interesting. - Then these ideas are very interesting.

P06	<ul style="list-style-type: none"> - So currently, I'm much interested mostly in psychiatry, arts and in translation.
P07	<ul style="list-style-type: none"> - I was very interested in philosophy, theology and religion. - In philosophy, business development, individual development etc.
P08	<ul style="list-style-type: none"> - I'm interested more in science. - Although we were interested in literature as well, but nothing compares to the other subjects. - I translated a book in neuroscience, and there were no similar books that were published before that one on the same subject,
P09	<ul style="list-style-type: none"> - I am generally interested in humanities, philosophy, arts, cultural entities, and the manufacturing and management of cultural projects.
P10	<ul style="list-style-type: none"> - I am mainly interested in the world of technology and its philosophy and history. - I translated five entries with them, all of which talk about technology and computers. - Recently I translated this book which was published on the history of science and technology, in general it speaks in History of Science I find that the history of science is close to the history of technology, and this was published recently, meaning only two months ago.
P11	<ul style="list-style-type: none"> - participated in cultural and political activities that required writing in magazines and proofreading the language. I have always worked in this field, whether with or without pay. The important thing is that I continued my academic career and kept working in this field. - I used to divide the translation into two parts: medical translation and the second was translation of general cultural topics.
P12	<ul style="list-style-type: none"> - initially because of my love for the English language - Later, in 2019, I started translating books officially with well-known publishing houses in the Arab world, starting with translating books on logic, philosophy, and economics. I have now shifted to translating novels, literature, and poetry.

Table 9: A list of each participant's identified field of interest

The table indicates that philosophy is a prominent field of interest for participants P01, P02, P04, P07, P09, 10, and 12. Meanwhile, participants P06, P09, P11, and P12 have shown an

inclination towards arts, culture, and literature. Additionally, the interest in politics and political themes is shared by participants P03, P04, P05, and P11. Other areas of interest include science, technology, social sciences, and religion, demonstrating a broad spectrum of academic pursuits among the participants.

A notable pattern surfaced from the statements provided by all 12 participants, delineating their respective fields of interest and the deliberate selection of translation material within these fields. This pattern has concurrently illuminated a significant concept underscoring the precedence of background knowledge over linguistic proficiency and translation skills/knowledge. This concept will be explained in subsequent sections (Section 4.3.3). The following quotations and statements exemplify the informed decision-making process undertaken by participants in selecting translation content, motivated by personal interest, scarcity of Arabic content, and a need to share with others.

P01 emphasized translating content that is within her field of understanding, suggesting a deliberate focus on areas where they possess expertise: "But books that I would understand or I would know the content, then I would translate" (P01). Similarly, P02 articulates a commitment to translating philosophy seriously, choosing subjects they comprehend well and avoiding areas like aesthetics despite their philosophical studies: "that at that point I was translating philosophy, which for me, is something I take very seriously [...] I was clear from the beginning that I would rather be dealing with something that I understand" (P02).

P04 finds motivation in articles that resonate with him, indicating a personal connection to the content as a catalyst for translation: "And these articles, they were compelling, they were inviting me, they were very attracting, for me to translate" (P04). P05's translation choices are driven by interest, particularly in postmodern philosophy and theology, highlighting a preference for subjects that align with their intellectual passions: "Also I would choose my topics out of interest. Whatever interests me is what I'm going to translate [...] During that period, I was translating a lot of postmodern Philosophy" (P05).

The **joy of sharing knowledge** emerges as a significant motivator for many participants, intertwining the act of translation with the desire for intellectual exchange and community building. P01 reflects on the passion for sharing books and thoughts with others, capturing the essence of translation as an act of sharing: "And I had that passion that when I read a book, I would turn around and want to share that book with someone" (P01). This sentiment is echoed by P03, who aims to share interesting findings with friends and family: "I mean in the end, the

aim was primarily to share certain things that I find interesting with people my friends and family" (P03).

P05 expresses a universal desire for others to hear about the new ideas encountered, underlining translation as a means to disseminate knowledge: "I think everyone should hear about them. So I will translate them because I need people to know about them" (P05). P07 speaks of the joy of adding to one's knowledge and then transferring that knowledge to people from diverse backgrounds and cultures: "It's being able to read something, feel joyous about it adding to your knowledge and being able to transfer that knowledge to other people" (P07).

P10 emphasizes the enrichment of Arabic content through sharing new articles, portraying translation as a contribution to the broader Arabic knowledge base: "This article is new, so I would like to share it with others" P10. Furthermore, P12 highlights the instinctive human desire to share and discuss new information, presenting translation as the "best gift" for those who are not proficient in the source language: "And the third reason, many times when you read a story or an article and find something important in it, subconsciously you search for someone to talk to about it" (P12).

The collective experiences of these participants illustrate the intricate relationship between personal interest in specific knowledge fields, the recognition of a content void in Arabic, and the altruistic drive to share this knowledge with a wider audience. Through their efforts, these participants contribute to a richer, more diverse Arabic intellectual landscape, bridging knowledge gaps and fostering a culture of shared learning and understanding.

'**Drive**' emerged as the most frequently used code across the interviews, capturing the various motivations and inspirations cited by participants for their involvement in this movement. The table below outlines the diverse drives expressed by each participant, detailing the unique motivations that propelled them to engage in this phenomenon.

The following table provides the drives identified by each participant.

Participant	Drive
P01	<ul style="list-style-type: none"> - And I had that passion that when I read a book, I would turn around and want to share that book with someone or to share my thoughts of that book with someone else. - So it was a gift for me to give information or to deliver those things that I am reading to people who are not bilingual, who cannot read English because I'm good at English and I'm somewhat good at Arabic, it is my mother languages.

	<ul style="list-style-type: none"> - Whatever I read, I feel that it would enrich the intellectual society or whoever is reading it. - Because I need people to read. - I have this romantic idea that I feel like I'm here to help people in any way that I can. Since I can help, I will help. [Be it] translation or giving books, I wouldn't give my books. I would buy new books. I would not let anyone take - So there was a chance for me to help, but it wouldn't be something for me to take over. It's not about me. It's about helping others. That's my aim. - [This is] for the people of the society [who are] creating waves for people to read and for people to write more. It's not only about translation. You put the raw material [the translated text] there for them to be creative, to write. This is the aim of what I'm doing.
P02	<ul style="list-style-type: none"> - But mainly back then, the reason why I translated is because I wanted to write something,
P03	<ul style="list-style-type: none"> - Make knowledge accessible online for free. - I mean, in the end, the aim was primarily to share certain things that I find interesting with people, my friends and family, - That was a great concern for me, when I was beginning with my translations, is about how to make all this knowledge accessible to people as much as possible. - That we can change and attempt to build.
P04	<ul style="list-style-type: none"> - Provide content online (to the culture, to the cultural and intellectual movement in the region). <i>“first; we believe that the translation of a solid and peer-reviewed paper that is worth knowing is what's going to stay and benefit the culture. So this is why we only took the direction of translation.”</i> - Make knowledge accessible/ transcending language barriers <i>“. And I think it's my duty to get these papers introduced to the Arabic reader.” + “But he's a very intellectual guy, and because he doesn't master another language, he doesn't have access to this stuff. So by translating stuff, we provide the Arabic readers who are eager for knowledge, a path to get access to these new philosophical modern arguments.”</i> - Translate to advance career: <i>“But for other people, maybe they just want to have something published for them so they can advance their career.”</i> - Give back to the community <i>“Others who are translators; they have both goals, they want to give back to the community,”</i>
P05	<ul style="list-style-type: none"> - I wanted to dig deep into that debate and understand the details, and I found that by unlocking the language and rebuilding again, I would understand better. (Translating to understand)

	<ul style="list-style-type: none"> - For us, specially with the social media, there's so much emancipatory potential if we shed light on these ideas, if we changed people's views, we could probably be more progressive, get more autonomy and all that. (Aspiring to make change+ Making impact through translation). - So making knowledge accessible to other people, you would create a change that you wanted to see? <p>P05 Yes, but that did not happen.</p> <ul style="list-style-type: none"> - we felt at that time that this form of shared knowledge, not only translation, but sharing the articles of other people, books, recommendations of that would have a massive ethical potential. - The first one is my interest in translating stemmed from my attempt to understand who I am as a person and understand the world around me.
P06	<ul style="list-style-type: none"> - My first idea actually wasn't that wide. I think just I liked the translation. And I like to compare texts; Arabic texts translated into English and check to compare between the languages of the texts, so I started with translation and then gradually I feel that as a translator, I had to enrich the the Arabic resources. So I feel now it's my job. - I think I'll have qualities now to be a translator. So it's great for our language to translate as to enrich the texts. Also, I am interested in translation. So I feel that interest, and with the information and data we can enrich our language.
P07	<ul style="list-style-type: none"> - my passion, which is drifting of changing or transferring knowledge from one language to another - This is exactly the centerpiece of how I got into translation. I felt joyous when it came to reading a text that I thought everyone should read and that everyone should read like an original text. - So being able to have the medium to enrich the Arabic library of content was a very passionate quest of mine. - So I took it upon myself and I was very passionate about just adding to that library and being able to find or help others create that movement of translation in specific interests of life, and school of thoughts. - There is another factor which is weird, the hunger of translated materials when it comes to different school of thoughts and philosophy or religion or theology or any of that we have very, very huge need and lack of translation materials or sources. So I chose subjects that nobody talks about when it comes to Arabic content or translate when it comes to our content.
P08	<ul style="list-style-type: none"> - So, that was the main motive for the work that we wanted to do, a very thoughtful and good work that would help the Arabic reader on various subjects that we think are important for them.

	<ul style="list-style-type: none"> - So we were thinking that there are no similar platforms like hekma that publish for translators and also help them improve their translating skills and the knowledge. So our motive was that we were thinking that there's a quite good quality content that was worth translating into Arabic. - So the best thing you can do if you want to publish is to translate, and that's what I believe. So I thought the best way to convey these deep scientific knowledge is to translate. - Yeah, of course, it's shared passion for translation. Not necessarily translation, enriching the content. This is one of the motives. Of course.
P09	<ul style="list-style-type: none"> - The second thing is that I originally had a second motive, which is a patriotic or national motive, which is to have a distinct cultural movement, because we were known to be a consumer power in book fairs, but we are not a producing power in translation or publishing. This topic caused me a kind of annoyance. - I really aspire to is to have originally produced content. - But no, I want the project to be for everyone. And I don't think only of Maana, I think about the coming years and about the movement and about creating a cultural and knowledge movement and the translation movement and changing the concepts related to translation in some publishing houses. I was trying to change even perceptions of the translation market itself.
P10	<ul style="list-style-type: none"> - This came recently and for one main purpose, which is my desire to encompass the philosophy of technology from its broadest aspects. - The purpose is to provide material in the Arabic language. The purpose is not to enter the translation business. - Of course, the motive is mainly cultural. We in our Arab world need translation, especially if we don't limit it to the English language, it can be a Spanish translator, a Turkish translator, a Russian translator, if I have knowledge, then surely ninety-five percent of the credit goes to the translators that they translated knowledge for us. So did the production of knowledge stop? Knowledge production has not stopped, but is still being produced in knowledge-producing countries.
P11	<ul style="list-style-type: none"> - it was better for me to move from the field of writing in Arabic to [translating] the important studies that can enrich the Arabic content and at the same time make a financial profit, which was a win-win by all standards. - I care that the language is correct, because I am a content creator in Arabic, I am a language creator, I am making a text creator similar to a poet who creates poems and an author who creates texts, the translator creates texts too. Because I am entrusted with this language, I cannot tamper with it because of the existence of common mistakes. This is why I am enriching the Arabic content with a language on a professional level.

P12	- The first motive is really the transfer of other knowledge into the Arabic language to facilitate the access of knowledge, at least to the new generations. The third motive is the economic motive, especially in the aftermath of the crisis in Syria and because of the problems in the capital, Damascus, I lost my pharmacy, so translation was a rather good source of income, praise be to God.
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Table 10: Various Drives shared by the participants

The analysis of the statements provided in the table examines the drives of participants in the Citizen Translation phenomenon. Several key motives emerge:

4.2.4.1. Knowledge Sharing and Accessibility

The data suggests a strong altruistic spirit among participants, driven by a desire to share knowledge, enrich Arabic content, and empower Arabic readers. A dominant drive is the desire to make knowledge accessible to Arabic speakers. 10 Participants (P01, P02, P03, P04, P05, P07, P08, P09, P10, and P12) explicitly mention providing content not readily available in Arabic as a primary motivation. Sharing personal knowledge and insights is also important to P01, P03, and P05.

A common thread among the participants is the goal of transcending language barriers to make knowledge accessible to a wider audience. This includes making content available online for free and ensuring that people who do not master foreign languages can access new philosophical and modern arguments (P02, P03, P04). The act of translation is viewed as a duty and a service to the community, aimed at providing paths to access new knowledge (P04).

The drive to make knowledge accessible among the participants of the Citizen Translation phenomenon is deeply rooted in a blend of altruistic motives and a commitment to cultural enrichment. P07 epitomizes this with a statement about reliving the joy and passion for translation, aiming to share the fruits of knowledge with others: “And I relive the joy and passion of translating something for the joy of others to actually taste and absorb the knowledge in it” (P07). This sentiment extends beyond personal fulfillment to the communal benefit of shared understanding.

This commitment extends beyond individual efforts, with P03 prioritizing free online publication even when print funding is available, ensuring knowledge reaches those who might not be able to afford it. “This is because I see it as a commitment to [make it] accessible to people who may not be able to afford it” (P03).

There appears to be a sense of reverence and respect held for volunteer translators who do it driven by altruistic motives of wanting to create a cultural/ societal change. There's an appreciation and respect for those volunteer translators who selflessly give to the society. This can be detected in phrases such as this, where P04, describes those who volunteer in translation to advance their careers as not having good intentions. "The other ones they don't necessarily have good intentions, maybe they want to advance their career." This sentiment can be detected also in his description of another volunteer translator, stating, "He already has a job and a family and everything. And one time, I was wondering why are you translating for free as volunteer, and he said this is kind of my Zakat (donation) to the nation, to give back. So he's really a great guy" (P04). From this statement, we can detect how much respect and appreciation such selfless and desire to help others is regarded.

P10 's perspective on the role of volunteers accentuates the complementary relationship between professional translators and volunteers in overcoming the knowledge gap: "Encouraging volunteers certainly supports the efforts of professionals and will bridge the deficit in the possibility of providing knowledge" (P10).

Participants P02, P08, and P09 all express respect and appreciation for the endeavor to make translated resources available to Arabic speakers, emphasizing the enrichment of Arabic content and the generation of new knowledge as fundamental goals of their translation efforts. P08 articulates a sense of obligation to enhance online Arabic content, "I think the goal is the enrichment of the Arabic content, and make it available for everyone" P08, and P09 identifies a significant content gap in the field of philosophy, prompting efforts to fill this void: "When I created Manaa, I used to see that there was a big gap in the subject of philosophy, and there was a severe lack of Arabic content in this field" (P09). P01's goal of reaching readers, even if only partially, demonstrates the hope that the effort of translation will extend the reach of knowledge: "The aim was if I could, if someone can gain, I don't know, 30% of what I'm giving, then some information has been reached to someone who would not have even gained" (P01).

P12 underlines the importance of transferring knowledge into Arabic to facilitate access for younger generations, highlighting a forward-thinking approach to cultural contribution: "The first motive is really the transfer of other knowledge into the Arabic language to facilitate the access of knowledge, at least to the new generations" (P12).

Citizen Translation participants are united by their desire to enhance Arab society's knowledge base. Rather than simply translating as a language exercise, these individuals view translation as a means of empowering, educating, and inspiring their communities, driven by both selfless

altruism and a recognition of the long-term benefits of cultural and intellectual development. It is evident from their collective efforts that they are deeply committed to the sharing of knowledge as a cornerstone of societal progress.

4.2.4.2. Translation as a Vehicle for Social Change

Nine participants (P01-P05, P07, P09-P11) have demonstrated a shared commitment to volunteerism, cultural contribution, and social change through translation. P04's definition of a volunteer translator as someone eager to incite a movement, enrich culture, and contribute to the community encapsulates the spirit driving this phenomenon, "people who are eager to make a movement or help the culture or provide something back to the community" (P04). They display a community-oriented mindset, focusing on the broader cultural or societal aspects rather than purely individual gain. This suggests a sense of altruism and a willingness to support collective endeavors.

Their motivation extends beyond personal gain or recognition; instead, they are driven by a sense of purpose or a desire to contribute meaningfully to societal causes or cultural development. This is an indication that even though most of those participants and volunteers did not have a clear idea of what they were doing or how to do it, their goals or motives were clear. They were driven by a sense of purpose and a need to help create positive change in their communities, and they used translation as the means to help materialize those goals. Volunteer translators are described as individuals who are eager or enthusiastic about making a positive impact. They are motivated by a desire to contribute to cultural movements, offer assistance, or give back to their community.

P04's remark, "The second one, another compelling article that I felt you cannot just make a movement by one article, you have to do more" (P04), reveals a critical moment of decision. Despite a personal aversion to translating, he recognized the necessity of sustained efforts to spark a broader movement. This realization led him to persist in his translation work, with the aim of inspiring a collective initiative. He envisioned fostering a collaborative environment where individuals would be motivated to translate content that resonated with them or fell within their shared interests, thus amplifying the impact of his initial endeavors.

The aftermath of the Arab Spring served as a profound catalyst for many participants. For example, P03 was driven by themes of imperialism, anti-racism, and political organization, aiming to impart crucial knowledge to Arabic readers. This focus on marginalized groups and

political struggles reflects a drive to share critical insights with Arabic readers who are otherwise excluded from such global discourses,

Finding a way out of all this. There was a sense of despair. Part of the feeling of helplessness that we've pushed as far as we can and the uprising showed there was no way for us to succeed. And the goal was to find a way to succeed, to break out of what seemed like a cycle of uprisings and oppressions. That was still sort of a motivating factor. (P03)

This impetus for societal change and the pursuit of a progressive future is further echoed by P05, who viewed translation as political activism, utilizing social media as a platform for emancipation and intellectual mobilization. He explained his drive and the justification for his translations as political activism that strives to make change and impact societies via translation. He said, “For us, especially with the social media, there's so much emancipatory potential if we shed light on these ideas, if we changed people's views, we could probably be more progressive, get more autonomy and all that” (P05). P05 was driven by a desire to make political content, especially that related to human rights available to Arabic readers in hope to spark a movement or change to push for a more progressive society with more autonomy. He perceived the dynamics and potential of social media as a catalyst for intellectual and activist movements, viewing it as a platform that can amplify calls for political reform and societal progression.

However, in the reflections shared by Participants P03, P04, and P05, there emerges a poignant undercurrent of helplessness and despair. Despite their initial enthusiasm and hope, driven by a desire to contribute to a broader discourse and share knowledge, they encountered the harsh reality of political constraints and government control. These barriers not only dampened their spirit but also led to a noticeable decline in the online activism that once flourished among them.

P05, in particular, captures this sentiment by reflecting on the period between 2011 and 2015, a time when their efforts to disseminate new ideas and concepts seemed to resonate with the younger populations, especially in Saudi Arabia and Kuwait. He acknowledges the role he and his peers played in making these topics more accessible and fostering a movement of knowledge spreading. Yet, he also recognizes the fleeting nature of this impact:

I think that during that period, 2011 to 2015, when I started translating, a lot of ideas became more known to the younger population by our group of people, especially Saudis and Kuwaitis, and by our translations. Still, the idea that these topics were more promoted, that more are reading, more are interest, I think I was part of the people that put these ideas into being

available to others. [...] momentary change that didn't last long. We were very young at that time. I think I was 23 - 24, and we were very ambitious. Thinking we could change everything. I think with age, we realized we couldn't change anything. (P05)

This introspection reveals a nuanced understanding of the challenges they faced. The initial ambition and youthful optimism that once fueled their activism gave way to a sobering realization of the limitations imposed by external political forces. Despite their success in sparking interest and spreading knowledge, the long-term change they aspired to was curtailed by the very forces they hoped to influence, leading to a diminished presence of online activists and a reevaluation of their capacity for effecting change.

On the other hand, P09 believes that Maana was successful in filling the quality gap in philosophy to the point where it is saturated now. After translating major resources and encouraging others to follow suit, she decided to shift her focus towards Art content, which has a significant lack of content. “And now there is a kind of saturation in philosophy, so I found that art has not yet been paid attention to in the translated content and that the field is very rich in knowledge” (P09).

4.2.4.3. Translation as a Form of Activism

Another interesting concept that emerged from participants' statements is how they view translation within the Citizen Translation movement as not merely a linguistic exercise but an act of activism. P07 encapsulates this sentiment by asserting that translation should go beyond simple word conversion to evoke deeper insights and contribute to business and cultural growth. When I inquired of P07 about the apparent activist dimension in their translation work, suggesting that their translations would lack meaning if they did not inspire change or movement, they responded affirmatively, saying, "Exactly."

P07 statement revolves around the multifaceted role of translation and the prevalent challenges within the profession. It begins by suggesting that translation, to be truly impactful, should encompass an activist element, indicating that it should go beyond mere linguistic transposition. The participant indicates that without this effect, translation remains incomplete, lacking the potential to incite change or initiate movements.

P05 amplifies this sentiment, drawing a connection between the act of translation and its role in facilitating vibrant intellectual discourse. He posits that without the liberty for such debates

to flourish, the endeavor of translation risks becoming redundant, serving merely to echo pre-existing sentiments rather than fostering dynamic exchanges of ideas and intellectual debates. When I asked P05 if translation was pointless without creating an effect or advancing intellectual discourse, they responded, "Exactly [...] I believe they are just repeating themselves, there is no sphere where ideas interact" (P05).

This reflection underscores a critical challenge faced by translators and intellectuals alike: the necessity of an open, interactive environment where translated content can truly catalyze meaningful debate and knowledge expansion. Without such an environment, the transformative potential of translation is significantly undermined, highlighting the intrinsic link between freedom of expression and the fruitful exchange of ideas.

Similarly, P09 views translation as an enrichment process, creating new knowledge and sparking cultural movements, "I believe in the importance of translation in enriching knowledge and in transferring knowledge in creating new knowledge because I do not see translation as pure transmission, rather there is an enrichment of content, cultural movement and creativity" (P09).

The daily commitment to translation as an activist practice is articulated by P10: "The act of translating is a daily act for me" P10. Meanwhile, P01 highlights the communal impact of translation, focusing on the reaction it invokes within the audience: "So people are reading, people are giving feedback, people are quoting, people are thinking, people are writing articles about it [...] This wave is what I want, regardless of what they're saying about what I did" (P01).

P07 also discusses the need for a cultural shift in the perception of translation and recognizes the role of early translators in igniting a movement: "Our culture needs to be thought thoroughly and create initiatives to change that reality [...] I was one of those who started, one of the group that used to be at the outset of the small translation movement" (P07).

The movement is characterized by a collective enthusiasm and a recognition of content gaps, as P02 describes: "So everyone was excited, and everyone was aware of that gap. And therefore, everyone was translating different kind of topics, even though we didn't have proper training in translation" (P02).

4.2.4.3.1. Self-Expression, Safety and Activism Through Translation

A noteworthy concept was detected in P05's reflections on translation, which reveal a nuanced approach to self-expression and activism. He leveraged translation as a means to convey ideas and advocate for change in a manner that would have been perilous if done directly. This approach can be likened to the phenomenon where bilingual individuals may find it less confrontational to use strong language in a second language rather than their mother tongue (de Zulueta, F., 1995). In the context of the politically charged Arab Spring period, where voicing certain opinions could have severe repercussions, translation became a strategic tool for Arab youth to express their perspectives safely. P05's candidness about prioritizing personal safety is notable, illustrating a pragmatic and self-aware approach to activism. They chose to articulate others' voices through translation, rather than risking personal exposure by sharing their own views directly:

P05 reveals the strategic use of translation as a medium to express their opinions and ideas indirectly. P05 acknowledges that translation provides a safer avenue for communication, particularly given the political atmosphere at the time. They state, "Sometimes that is something that I want it to say to others. Through translation, I would say that." When I asked, "So you use translation as a medium for you to express your opinions and ideas?," P05 responds affirmatively with, "Yes."

When asked if this made them feel safer about expressing their ideas, P05 confirms, "Yes, definitely." I aimed to further explore the political context, by asking, "Well, the political atmosphere at the time made translation a safer option for expressing your opinions?" P05 agrees, adding, "I'm one of the persons that always want to be safe. I will only translate what others said rather than express or expose my own opinions."

This approach allows P05 to navigate a potentially hostile environment while still participating in intellectual discourse. This dialogue indicates how translation served as both a shield and a platform, allowing for the dissemination of ideas without the direct attribution that could endanger the translator. It is a reflection of both the power of translation as a form of activism and the cautious navigation required by those who wish to engage in such work under oppressive regimes.

In conclusion, this theme of Citizen Translation as a Social Movement to Bridge Knowledge Gaps encapsulates a transformative initiative driven by the collective efforts of individuals across the Arab world. These citizen translators, motivated by altruism, intellectual curiosity,

and a commitment to community enrichment, have utilized their linguistic privileges to make knowledge accessible, challenging geographical, cultural, and ideological divides. Through their narratives, a vision of translation as a catalyst for social change and cultural renaissance emerges, highlighting the movement's role in democratizing access to information and fostering a vibrant intellectual ecosystem. This phenomenon underscores the power of shared knowledge and language in uniting communities, inspiring a future where intellectual freedom and cultural exchange prevail, and continuing to inspire a new generation of translators and thinkers dedicated to intellectual empowerment.

4.2.5. Identifying the Importance of Passion

Passion emerged as a key concept among 5 participants (P03, P07, P09, P11, P12) in volunteer translation, highlighting its critical role in motivating individuals to enrich Arabic content within their fields of interest. This passion is not merely a motivator but serves as an essential catalyst, enabling these translators to fill significant content gaps in the Arabic-speaking community, especially in niche topics like philosophy. The word passion was mentioned 35 times across all 12 interviews and was coded 37 times as 'identifying personal passion' and 'prioritizing passion for translation.'

For instance, P09 highlighted that a genuine passion for philosophy is essential for anyone looking to translate content in this discipline, indicating that without such enthusiasm, the endeavor to introduce philosophical content in Arabic would falter, "It means that they love the field and love translation and want to have contributions for them, so they do not negotiate much about the price" (P09). This sentiment is mirrored in the founding story of Hekmah, where a personal interest in philosophy among its founders catalyzed the creation of a platform that has significantly impacted the availability of philosophical texts in Arabic. Similarly, Mana's pursuit of governmental funding to support translation efforts underscores the necessity of passion coupled with strategic efforts to fulfill the content gap, "I entered this field driven by enthusiasm and love for knowledge, translation, movement, change, and these things" (P09).

P07's statement, "And it was all for free. It was a passion rather than a business. Translation was a passion, although it has its bad sides. And it's not always fun to do, but the results are worthwhile" (P07), captures the essence of commitment that goes beyond financial gain, portraying translation as a passion-driven endeavor rather than a commercial activity. This

perspective deepens my appreciation for the fact that, for many in this field, translation is not just a job but a heartfelt pursuit. Even though the task comes with its challenges and can sometimes be demanding, P07 highlights the deep satisfaction and meaningful impact that comes from contributing to the growth of Arabic content and the broader intellectual dialogue.

Similarly, P12 likened her passion for translation to an artist's dedication to her craft, portraying it as an art form that requires continuous refinement and mastery, "I describe myself as a person who loves translation as an Art, and seeks to rise step by step to the level of mastery of all its keys and tools. I have the passion to reach, and I have the passion to give more" (P12). This view underscores a profound commitment not just to the act of translating but to making substantial contributions to the field. For P11, translation transcends mere activity; it is the essence of existence, "It is my life, I have nothing else in my life but translation" (P11). This declaration of dedication highlights the profound connection some individuals have with translation, viewing it as their life's work and purpose.

The theme of Citizen Translation as a Social Movement underscores a transformative effort across the Arab world. Devoted individuals leverage linguistic skills to make knowledge widely accessible, thus challenging cultural and ideological divides. These citizen translators, driven by altruism, intellectual curiosity, and a commitment to community enrichment, embody translation as a catalyst for social change.

4.3. Theme 2: Interplay Between Language and Professional Identity in Translation

The diagram visually depicts the second main theme and shows the theoretical links between the focused codes and their related open codes. Note that this diagram does not include all focused or initial codes; a complete list is available in the following [link](#). The following pages will provide a detailed explanation of this theme, its focused codes, and the process of its emergence through constant comparison and theoretical abstraction of the data.

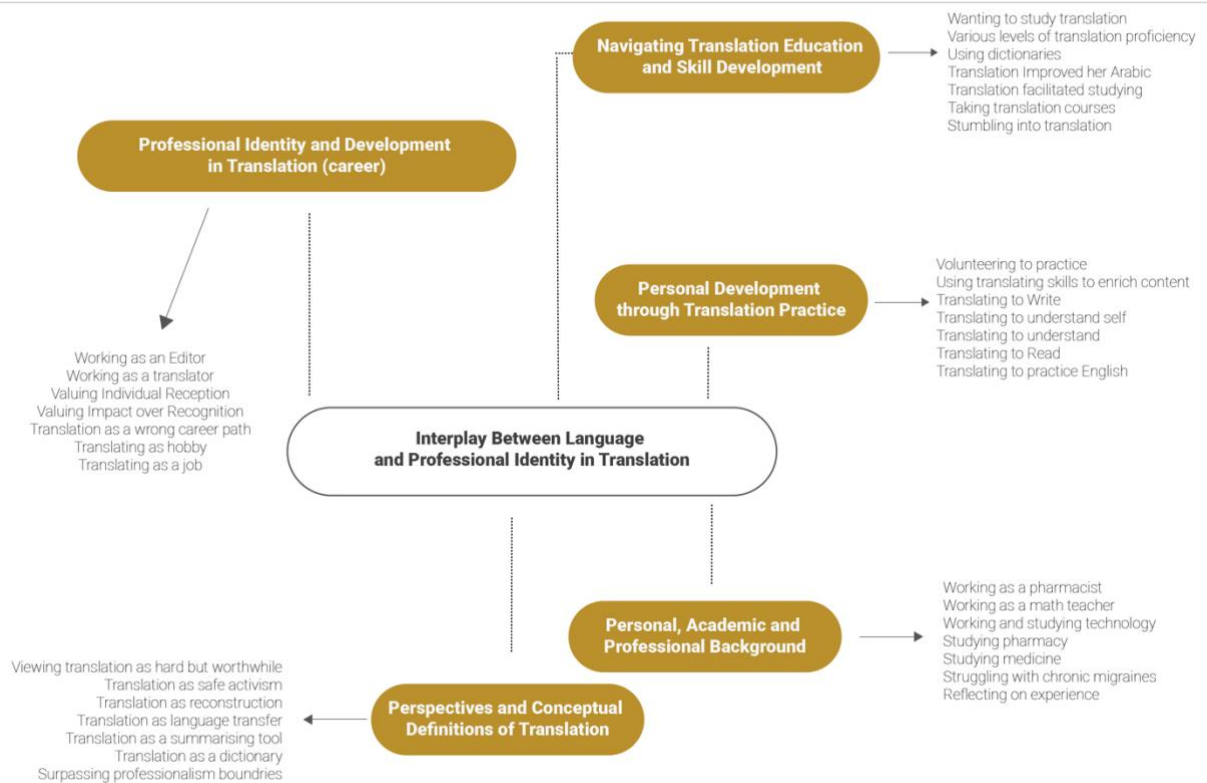


Figure 5: A diagram representing the second theme and its codes

It was found that a novel concept about the interplay between language and professional identity emerged following the initial two interviews, leading to a deeper exploration of translation's diverse roles. Participants were asked to define translation, professionalism, and volunteerism in their own terms to understand their perceptions of these roles. Participants in this study were asked to express their perceptions and definitions of their place within the translation landscape, their views on translation as a practice, their self-identification, and their perspectives on fellow translators and other key figures within Citizen Translation. The responses were systematically organized into a comprehensive table as the foundation for a detailed analysis. This analysis identified several pivotal concepts, forming the basis of the subtitles for this theme. This approach gained a nuanced understanding of the participants' viewpoints, further enriching the discussion regarding the intricate dynamics of translation within the context of Citizen Translation.

4.3.1. Definitions

Each participant was asked to give their own definition for the following terms: Translation, Professional Translator, Non-professional Translator, Volunteer Translator, and how they would define themselves within the scopes of this phenomenon. Their answers were compiled into a comprehensive table (see Appendix 4). Each definition will be analyzed and discussed in the following sections.

4.3.1.1. Translation

The participants' definitions of translation (shown in the table 11) reflect a range of perspectives that emphasize different aspects of the translation process, from the functional to the conceptual and philosophical.

Participant/ Term	Translation
P01	Participant was not asked, as the question was added later.
P02	It's just making knowledge accessible.
P03	Translation would be to relay understanding in a way that respects the source and the receiver.
P04	Translation, I would say, it's not about the language, per se. It's about language, culture, and intellectual.
P05	Breaking the concept of the original author and reconstructing it in your own [language].
P06	translation transferring from one language into another language.
P07	a way to see things differently. A way to view life and thoughts in general and different in different ways.
P08	Translation means, for me, conveying the exact ideas that the main authors want to inform the readers in the first place without sacrificing the language and without sacrificing the ideas and conveying the total idea that the main author wants to inform the readers.
P09	Translation is simply transferring meaning from one language to another language.

P10	It means transferring an idea from the original language to the other language so that it fulfills all the meanings that were in the original language and that it is understandable to the other party as well.
P11	Translation is the transfer of meaning from one language to another.
P12	My personal concept of translation is that it is the art of transferring information from one language to another without prejudice to the soul or thought of the writer, and at the same time the art of transferring meaning away from the looseness and unpleasant literalism. I consider translation a real art, art in every sense of the word.

Table 11: Participants' definitions of Translation

Participants P06, P08, P09, P10, P11, P12, defined translation as a direct transfer of language or meaning. Their definitions center on the direct transfer of language or meaning from one language to another. This group views translation primarily as a means of linguistic and semantic transfer, with emphasis on maintaining the original's meanings and making them understandable to another linguistic group.

While participants P02 and P03 defined translation as a tool to making knowledge accessible, focusing on the utility of translation in breaking down language barriers to spread knowledge.

Both P04 and P07 defined translation by emphasizing cultural and intellectual consideration. P04 argues that translation is not just about language but also involves cultural and intellectual elements, indicating a multidimensional process that transcends mere linguistic conversion.

P07 sees translation as a means to see things differently, framing it as a tool for gaining new perspectives and understanding diverse thoughts and cultures.

The participants' definitions collectively underscore a consensus on the significance of translation in bridging linguistic and cultural divides, though the emphasis varies between the functional, the conceptual, and the artistic. Combining these insights provides a comprehensive understanding of translation as a complex, multidimensional process that encompasses linguistic accuracy, cultural understanding, and creative interpretation.

4.3.1.2. Non-Professional Translators

The participants' definitions of a "Non-professional Translator" (listed in the table 12) offer diverse perspectives that highlight various attributes, motivations, and limitations associated with non-professional translation activities.

Participant/ Term	Non-professional Translator
P01	Participant was not asked, as the question was added later.
P02	Who is a nonprofessional translator? Speaker 2 [01:01:26] Someone who doesn't think translation to be his profession or her profession, and they are not being paid for it.
P03	a nonprofessional translator would be someone who doesn't care. I would say someone who's just doing it, and they don't care.
P04	Nonprofessional translators have good language skills, but they don't have a good background or exposure to the culture.
P05	So he's a Tunisian academic, who is involved in translating philosophy, mainly is interested in the ideas of Michel Foucault. And translated a lot of his work into Arabic.
P06	too literal translation, that it's like copy-pasting the words.
P07	Passion. Because it takes a lot of passion to do that. It's not a fun process.
P08	So the non professional translator could be any specialized one who has a lot of the knowledge of the subject, but doesn't necessarily work as a full time translator.
P09	Is someone who's either interested in a specific field or subject but is not specialized in either translation or said specific field. For example, someone who's academic degree is in translation, or at least in English language. Because if someone studied History or Literature for example but translated in other fields of knowledge, here we can say that he's a non specialized translator but he is a translator.

P10	It is possible for me to understand it in two ways: a way that someone like me may mean the amateur translator and not the professional translator who studied academically and so on, rather he acquired the profession like any mechanic in any industry. And I can understand it in another way that he is an irresponsible translator who does not show high interest or high accuracy.
P11	This word has two meanings: either a person who does not hold a degree from a recognized institute or institution in the field of translation. The second meaning is that he is a non-professional translator; that is, he does not possess the necessary tools and cultural knowledge to transfer the meaning from one language to another.
P12	So, non-professional translation is a dictionary. We choose synonymous words like children and describe them next to each other without respecting the reader or the recipient of our translation. This is what those who study translation do, as they think that their mastery of the other language is enough. The issue is not related to mastering the source language as much as mastering the language to which we will transfer, and here we are talking about the Arabic language. The topic here is the extent of your ability to express an idea written in Arabic in another language, so some understand the translation as simply knowing the meaning of such-and-such and describing the words. This problem I suffer from a lot with the graduates because they understand translation like this, when in reality, it is an art, it is patience, it is a search, it is the search for the truer meaning, and there is something else in it. It is a kind of impersonation of the writer, whatever he is; even if a journalist writes an article about sports or politics, you must feel or understand the spirit or thought of this writer in order to convey it in sound and correct language to the Arab reader. So, the literal translation is not a translation.

Table 12: Participants' definitions of Non-Professional Translators

According to P03, non-professional translators may lack the necessary dedication, leading to potentially lower-quality translations. P10 echoes this sentiment, suggesting that non-professionals might exhibit a lack of responsibility compared to their professional counterparts.

A broader view is presented by Participants P05, P07, P08, P09, P10, and P11, who collectively defined non-professional translators as individuals with specialized background knowledge in certain fields. These translators engage in translation within their areas of expertise, driven by

a passion for the subject matter. This group emphasizes that while non-professional translators may not have formal education in translation, their deep understanding of a particular domain enables them to contribute valuable translations related to their fields of interest. There will be a further discussion of this concept later in this chapter.

Participants P06 and P12 categorized nonprofessional translators as those whose work exhibits an overly literal approach, akin to direct dictionary translations, lacking the nuance and contextual understanding necessary for high-quality translation. P11 concurs, expanding this definition to include a deficiency in both essential translation tools and a deep cultural understanding, emphasizing that these elements are crucial for transcending mere word-for-word translation to achieve meaningful and contextually relevant translations.

Because P12's definition of nonprofessional translators was very detailed and passionate and reflected a deeper understanding of translation in general as a practice and an academic discipline, she was asked to define a non-specialized translator to further gauge and glean the depth of her knowledge and understanding, to which she did not disappoint and provided a very accurate and precise answer: "that is me, this is a model of someone who did not specialize in translation, and did not follow the academic rules in translation" P12. P11's definition portrayed similar levels of understanding and knowledge of translation. This knowledge was gain through experience rather than through formal academic training or schooling.

Consequently, non-professional translators possess a unique combination of expertise, passion, and challenges related to professional standards and translation accuracy. This nuanced view highlights the importance of recognizing both the value and limitations inherent in non-professional translation activities, emphasizing the necessity of a balanced appreciation of their contributions.

4.3.1.3. Professional Translator

The participants' definitions of a "Professional Translator" (as shown in Table 13) offer varied perspectives, reflecting the complex interplay between professional commitment, monetary compensation, academic qualifications, and personal attitudes towards the translation profession.

Participant/ Term	Professional Translator
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P01	<p>[The answer] has two sharp endings. Let's say a translator is a person who translates. Okay. If someone translates, then he is a translator.</p> <p>When you say someone is a translator, you would automatically assume that this person is taking translation as a proficiency and he is a professional translator and he's doing this to gain money and it's [translation] is his bread and butters, which is not true in my situation.</p>
P02	<p>One who takes translation as a profession and is being paid to translate.</p> <p>They are professionals because even if they are not paid, I assume, because they studied translation and still work in translation</p>
P03	<p>I would say it is someone who does that on the job. I would say as someone who does that job to earn money.</p>
P04	<p>a professional translator you have to pay them to get the translation done then if they are bombarded by work, their professionalism might not help.</p>
P05	<p>This is someone who gets paid to translate, and either has a degree in translation or in the field he's translating.</p>
P06	<p>To me a professional translator is someone like Dr, Sami Aldrobi or Abdulrahman Badawi. They both translate novels and I think novels are more difficult because the translator has to transfer not only the words or the ideas but also the feelings and I think Dr. Sami was very professional because Dostoevsky is not simple and not easy to read.</p>
P07	<p>someone who really doesn't care about money.</p> <p>A professional translator is someone who took the wrong career track, in my opinion. What does that mean? When it comes to career pathways, there is no much growth when it comes to official professional translation, and you don't mean being able to enrich the library like voluntary translation because this is a pattern. However, when it comes to a professional translator and a government entity or a private sector, there is no level of empowerment for translators, and they are not recognized for the things that they can add to work.</p>
P08	<p>For me, a professional translator is someone who earns from working in translation. And he had no job other than translation, or let's say, his main job or her main job is translation.</p>
P09	<p>A professional translator is someone who translates within their field of academic or intellectual specialty. I can say a professional translator is a philosophy professor, and his research and writings are all in the field of philosophy. His translations are also related to this field.</p>

P10	Contrary to the first term, which means a professional translator, this is his full-time work, and he does not consider it extra work.
P11	The opposite of the first meaning. And if the first meaning is that he possesses background knowledge or capabilities.
P12	For me, it is the icon that I respect the most when art transforms and meets academic abilities, specialization, and the study of methods and theories. This is really close to perfection, and I always have great respect for a professional translator. However, I have some observations that they are becoming rare because some people have an ego that prevents them from sharing their knowledge with others. Even at the level of the student who is a doctor in the subject of translation, for example, the student who graduated under his hand will not have the keys or the secrets of the practical profession! Why?? This is your responsibility, your duty, and your work. I very much enjoy sharing the simple knowledge that I know and passing it on to beginners. I have my take on those people. But when study meets experience, this is the pinnacle for me.

Table 13: Participants' definitions of Professional Translators

Participants P01, P02, P03, P04, P05, and P08 touched upon the professional commitment to translation as a primary occupation and source of income. They highlight that professional translators see translation as their main profession, whether or not it is directly tied to monetary compensation. This group emphasizes translation proficiency, suggesting that being paid for their work is a key indicator of professional status. However, P02 also notes the importance of dedication to the field regardless of payment.

Participants P05, P06, P09, and 12 focused on academic qualifications and specialization in a particular field as critical aspects of professional translation. They argue that professional translators often have degrees in translation or the specific domain they translate, linking professionalism to specialized knowledge and academic background.

P07 criticized the professional translation path for its limited career growth and lack of recognition. This theme contrasts professional skill and passion with the practical realities of translation as a career.

Participants P10, P11, and P12 discussed professional identity in translation, focusing on the full-time commitment to the profession and the pursuit of excellence. P12, in particular, celebrates the intersection of art, academic abilities, and specialization in translation, critiquing those who withhold knowledge from emerging translators.

Overall, professional translators are seen as individuals who not only possess deep linguistic and cultural knowledge but also embody a commitment to the art and science of translation. This commitment is demonstrated through their dedication to translation as a primary profession, their pursuit of academic excellence and specialization, and their contribution to the broader field of translation despite the challenges of career growth and recognition.

4.3.1.4. Volunteer Translators

The participants' definitions (listed in the following Table 14) of a "Volunteer Translator" showcase a diverse array of perspectives that highlight motivation, professional identity, and the personal satisfaction derived from volunteer work.

Participant/ Term	Volunteer Translator
P01	Participant was not asked, as the question was added later.
P02	A volunteer translator is similar to a non-professional. It is the opposite of a professional translator because if you're not a professional translator, then you volunteer.
P03	But I would say that it's someone who finds a passion and does any translation. For whatever reasons they find they wish for, whatever they get from it because not everyone does it for the same reasons.
P04	As a volunteer translator, I considered the majority of them. As you know, people who are eager to move to help the culture or provide something back to the community
P05	<p>If he's not an academic with a specialization, then he's a volunteer translator to me even if he gets paid for [translating].</p> <p>Okay. So, he doesn't have an academic degree in translation, and the field of knowledge that he's translating makes him a volunteer translator.</p>
P06	The target text is like the main text on you, but the translated text doesn't look like translated text.

P07	Someone who sacrifices time. It is an exhausting process, especially back in 2011 compared to now, but someone who wants to sacrifice time for others.
P08	A volunteer translator is someone who aims to help and wants to improve his skills in both languages. It's a great way to improve language and communication skills. So that's what I see the volunteer translator. Also, the voluntary translator is someone who knows to understand the subject and then has the knowledge to translate.
P09	What is known to us is someone who works and translates for free.
P10	This may include my situation in Hikma and even in the Philosophy Society. Mostly, it is me as a volunteer. I do translation for volunteering and not for financial gain. If there is a reward, then it is called a reward and does not mean full compensation for the work.
P11	Anyone who translates without regard to the material factor, whether it is free or little pay.
P12	This is a long story of my history! It is fun! The pleasure of volunteering in anything, as you know, is fun, but we are talking about translation. I once entered Doctors Without Borders, and they were working in remote areas trying to clarify or explain some information about Corona and prevention and hand washing. Still, no one among them translated for them into a strange language that was not common, so imagine the importance of volunteering in this case, as it is a beautiful work, a noble work, a charitable work. It is more fun than paid work, frankly, because I tend to do it when a lot of time is available.

Table 14: Participants' definitions of Volunteer Translator

Participants P02, P03, P04, P07, P08, P10, P11, and P12 emphasized the motivational aspects of being a volunteer translator, highlighting a passion for translation, a desire to contribute to society, and personal fulfillment as key drivers. This group sees volunteer translation as an opportunity to support cultural movements, share knowledge, and provide services without direct financial compensation.

Participants P02 and P05 discussed volunteer translators in contrast to professional translators, indicating that a lack of formal academic training in translation or in the field being translated can lead one to be considered a volunteer, even if some compensation is involved. This

perspective suggests a delineation based on professional qualifications rather than the nature of compensation.

P08, and potentially P06 (though P06's definition seems more focused on translation quality) point to volunteer translation as a means of improving language skills, enhancing communication abilities, and serving the community. They highlight the dual benefits of skill development for the translator and the provision of valuable services to those in need.

Participants P09, P10, and P11 focus on the financial aspect, defining volunteer translators as individuals who work either for free or for minimal compensation. This view underscores the altruistic nature of volunteer translation, where the primary motivation is not monetary gain but rather the desire to help and participate in voluntary initiatives.

The analysis reveals that volunteer translation is characterized by a rich interplay of personal passion, altruistic motives, and the pursuit of professional growth and community service. While financial compensation is not the primary driver, the satisfaction derived from contributing to meaningful causes and the opportunity for skill development are significant factors. Volunteer translators are portrayed as individuals committed to making a difference, whether through supporting cultural movements, aiding non-profit organizations, or simply sharing their linguistic skills where needed. This qualitative analysis underscores the diversity of motivations behind volunteer translation, highlighting its value as both a personal and societal endeavor.

4.3.1.5. Self-Identification

The self-descriptions provided by the participants (as shown in the table 15) offer a window into their personal identities, motivations, and perspectives on translation, reflecting a spectrum of engagement with the translation field.

Participant/ Term	Self-description
P01	And bear in mind that I'm a person that does not even use her terminology as a physician in the individual public sphere. People do not know that I am a physician. I would use 'doctor Participant's name' in the field of medicine or when I'm having

	<p>a conversation or an interview where I'm a physician. I feel ashamed to do the same thing with translation.</p>
P02	<p>I think I'm a content creator. I guess what I'm trying to say is that I'm a participant in a movement.</p> <p>I wouldn't describe myself as a translator because I feel if you're going to describe yourself as a translator in the first place at least you have to put some work and training to be described as such.</p>
P03	<p>- which is actually my job now. I work as a translator now. - I think for me, at the very least, the way I see it right now, I use the word translator and editor just because it is what I do. P4 Probably a good translator that doesn't want to do any translation.</p>
P06	<p>So I started with translation, and then gradually, I felt that as a translator, I would have the qualities now to be a translator.</p>
P07	<p>I was just someone who was from one of the first ones of the few who were at the at the start of that movement. But I didn't really add much to that. When I started, we had a few names, who actually had a translation YouTube channel. And it wasn't that active, but that period, I can't really explain it in full details or fathom the context of how that came to be. But there is a sudden movement of translation and translated content being shared heavily through different mediums, not just written content, oral or written content. I was one of those who started, one of the group that used to be at the outset of the small translation movement.</p>
P08	<p>So the nonprofessional translator could be any specialized one who has a lot of the knowledge of the subject, but doesn't necessarily work as a full time translator. Maybe I fit into the into this category.</p> <p>I have a specialized knowledge in the medical fields in general. And when I translated the book, it was at the end of my medical school and the first year of my medical practice. First I just wanted to do it for myself and I've learned a lot from the process, and for the sake of the scientific Arabic content.</p>

P09	As I told you, I am not a translator, but I believe in the importance of translation in enriching knowledge and in transferring knowledge to create new knowledge.
P10	- Yes, I see myself as a translator and identify myself as a translator. -I identify as a Nonprofessional volunteer translator
P11	The first thing is that I am a professional translator, because at the same time, I have the background knowledge, I have the tools, and I have the certificate. After I finished studying at the Faculty of Pharmacy, after three years of completing the Faculty of Pharmacy, I got a certificate in translation from the Faculty of Arts, Damascus University. I studied in the Department of Open Education, and I have a certificate, so I am a professional translation on both regards, and also I am a volunteer translator. Of course, volunteer work is very important in translation. If there is no person who can pay money for translating something you are interested in, how will you enrich the content?
P12	I describe myself as a person who loves translation as an Art, and seeks to rise step by step to the level of mastery of all its keys and tools. Honestly, I consider myself at the beginning of the road, and every day I learn more and more, but I have the passion to reach, and I have the passion to give more. It is a matter of curiosity, but identifying myself as a translator, I think I identify as a beginner translator.

Table 15: Participants' definitions of themselves

Participants' self-descriptions reveal a spectrum of identities, ranging from those who clearly identify as translators (with or without qualifications) to those who resist such identification, preferring to see themselves in roles such as content creators, participants in a movement, or specialists in other fields applying their knowledge to translation.

Participants P03, P04, P06, P10, P11, and P12 expressed a clear identification with being translators, either as professionals, volunteers, or beginners. This group includes those who; work as translators and see it as their main profession, such as P03, assert their professional status based on qualifications and experience, with some also embracing volunteer translation such as P11, or view translation as an art and aspire to mastery, indicating a journey from beginner to expert, such as P12, acknowledge their qualities and skills as translators, despite potential hesitations about the profession, such as participants P04 and P06, and actively

identify as nonprofessional volunteer translators, highlighting the blend of passion and professionalism in their approach, such as P10 .

While Participants P01, P02, P05, P08, and P09 exhibited hesitation or outright resistance to identifying as translators. They offer various reasons for this stance, including: feeling ashamed to claim the title without using it professionally or lacking the same level of public acknowledgment as in their primary profession (P01), seeing themselves more as content creators or participants in a broader movement, emphasizing the need for work and training to rightfully claim the translator identity (P02), identifying based on their academic specialization or contribution to a specific field, rather than as translators per se, even if they engage in translation activities (P05, P08), and believing in the importance of translation for knowledge transfer but not identifying personally as a translator (P09).

Within the movement, participants have adopted a range of descriptors for themselves, such as reader, writer, researcher, content creator, participant in a movement, perfectionist, and intruder, steadfastly avoiding the label of translator. This choice of self-description reflects a deep understanding of their roles and the impact of their contributions to the movement, yet they consciously steer clear of positioning themselves at the forefront or claiming a central status. This nuanced self-identification underscores their complex engagement with the movement, highlighting a deliberate choice to contribute significantly while avoiding the primary identifier of translator.

4.3.2. Translation Knowledge: Experience vs. Academia

The participants in this study, while predominantly lacking formal training in translation, offer a fascinating glimpse into the complex relationship between translation knowledge and academic credentials. Despite their non-academic backgrounds, most participants displayed a surprising level of understanding regarding translation principles and practices.

The participants exhibited a notable level of translation knowledge. This knowledge spans understanding specific techniques and terms, such as criticisms of ‘literal translation’ and discussions around ‘connotational meaning’, to employing advanced linguistic concepts like ‘language competence’, ‘target language’, and ‘source text’. Interestingly, this expertise is largely self-taught, derived from hands-on practice and experience rather than traditional academic pathways. This contributes to the ongoing discussion about the professionalization of translation and the criteria for defining a professional translator. This debate has persisted

since the institutionalization of translation and its establishment as an academically accredited discipline.

For instance, it is noteworthy how P11's translation knowledge and understanding of the importance of upholding translation quality through various methods and strategies such as upholding factual and semantic accuracy, connotational meaning, as well as having a strong cultural background have boosted his confidence in his translations. "Knowledge of these things gave me confidence in myself [...] because at the same time, I have the background knowledge, I have the tools, and I have the certificate" (P11). Similarly, P12's identifying herself as "a non-academic professional" coupled with her definitions reveal a profound understanding of translation principles, further blurring the lines between formal education and professional expertise in translation.

P10's statement illustrates a comprehensive appreciation for the depth of language mastery required for effective translation, emphasizing the necessity of understanding both the source and target languages to faithfully convey the author's original intent. This recognition of the need for a comprehensive linguistic foundation underscores the intellectual rigor involved in translation. This insight was attained by the participant through practical experience and self-directed learning.

However, after the translation, my opinion changed, and I realized that the meaning is not made accurately unless you are aware of how to create the sentence from the ground up. Therefore, you need to know the rules of the English language, and this is an essential thing to know the rules and vocabulary, and we need to know the origins of the words [...] I need to put the whole picture that the main author has to the Arab reader. I like to transfer the picture completely but in the sense of not copying and pasting. (P10)

P07, who majored in translation but identifies more as a content creator, offers an intriguing perspective on the value of academic background in the translation industry. He expressed a belief that real-world experience and market familiarity play a more significant role in developing translation expertise than formal education:

I think experience and being in touch with the market and being able to have an impact on others is really the real factory for future translators [...] I don't think my academic background actually added to any of the knowledge I culminated throughout the years. (P07).

This sentiment echoes a recurring theme that practical, hands-on experience can be just as, if not more, instrumental in honing one's skills as a translator than the theoretical knowledge gained from academic study.

P04 reflected on the historical importance of translation, crediting it with reviving intellectual movements such as the Renaissance through the translation of Islamic and Greek philosophies. He asserted,

I think it's a very important academic discipline. Because if we go back to the Renaissance, actually before, what brought life to the Renaissance was the translation of the Islamic philosophy and also the transfer of Greek philosophy that was saved by Islamic phosphors. (P04).

However, P04 also maintains that an academic degree in translation isn't a prerequisite for becoming a translator, suggesting that the discipline, while academically significant, is accessible to those with diverse educational backgrounds, "I actually believe that you don't have to be a translation major graduate to be a translator" P04.

P09 offered a detailed perspective of her views regarding translation as an academic discipline:

I think voluntary translation has become so dominant that we are now not interested in translation as an academic discipline. However, it is important to scrutinize translation for its quality, and this is done by returning to translation as a discipline. As a reader and a researcher, I am not interested, but voluntary translation may now be really important. It is more dynamic in the field than translation as a specialty. Still, I think that sometimes its quality needs to be reconsidered by returning to translation as an academic specialization in order to control operations and quality. We should reconsider returning to translation as an academic discipline in order to control the translation processes and teach them the necessary strategies, and we should have foundations on which to build this intensive production of translation. I mean, we need to have articles about translation itself, how to translate, and about raising quality standards in translation. (P09)

Her statement contributes an insightful perspective to the discourse on translation, particularly concerning the balance between practical, volunteer-led initiatives and formal academic discipline. They highlight a concern that the surge in volunteer translation may overshadow the academic rigor and quality control traditionally associated with the profession. P09 advocated for a revival of translation as an academic specialty, suggesting that such a foundation is necessary to enhance the quality of translations. She called for the creation of scholarly resources to educate translators on best practices, thereby bridging the gap between experiential learning and theoretical knowledge. This stance enriches the conversation about what constitutes professionalism in translation, underscoring the potential benefits of combining the dynamism of volunteer work with the strategic, structured learning offered by academic study.

P09 continued her view on translation, stating,

I mean, I see that it is useful for us, as readers, for example, and as researchers, to have growing production in translation, regardless of who is producing. I am interested in high-quality production. Does he specialize in it? Is he a volunteer? As a reader and researcher, I am not interested. Still, it is possible that voluntary translation is now really important, and it is more dynamic in the field than translation as a specialty. (P09)

Her statement sheds light on the evolving landscape of translation production. P09 values the expansion of translated works for the benefit of readers and researchers, suggesting that the source of translation—whether from a specialist or a volunteer—does not influence their appreciation of the work. Instead, they prioritize the quality of the translation. She pointed to a shift in the translation field, where voluntary efforts may have become more pivotal, and dynamic compared to traditional, specialized translation. This observation suggests that the drive for high-quality translation work transcends formal qualifications, and the vitality of volunteer contributions is reshaping the field, making it more inclusive and perhaps more aligned with the immediate needs and interests of translated content consumers.

P12 gave a critical perspective on the study of translation as an academic discipline,

This is what those who study translation do, as they think that their mastery of the other language is enough. The issue is not related to mastering the source language as much as mastering the language to which we will transfer, and here we are talking about the Arabic language. The topic here is the extent of your ability to express in Arabic an idea written in another language, so the translation is understood by some as simply knowing the meaning of such-and-such and describing the word. (P12)

She challenged the notion that mastering a foreign language equates to proficiency in translation, suggesting that true expertise involves much more—particularly the ability to effectively convey ideas into the target language, in this case, Arabic. P12 seemed to argue that academic programs may at times oversimplify translation to the mere understanding of words rather than the art of re-expressing those words and their meanings within the cultural and contextual nuances of another language. This view implies a possible gap in translation education, which may fail to fully impart the deeper skills necessary to capture and convey the essence of the original text in the translation process.

4.3.3. Prioritizing Background Knowledge over Translation

A central concept that emerged from the participants' statements regarding their views about translation in general and as an academic discipline specifically, is their emphasis on having background knowledge over having translation knowledge. This perspective, shared by nine participants (P01, P02, P04, P05, P07, P09, P10, P11, P12), highlights a collective valuation of having topic knowledge over the importance of having translation knowledge, a translation academic degree or even language proficiency.

P04 underscored the necessity of aligning translation tasks with one's field of expertise: "And get back to us with three options that you believe you understand. Because if you're from psychology background, okay, you can go translate Freud or Philosophy of Psychology or whatever, something related to your background" (P04). This indicates a belief that a translator's effectiveness is significantly enhanced by prior knowledge in the relevant domain.

P09 shares this sentiment, noting a preference among publishers for individuals who possess both language skills and specialized knowledge in a particular field. Such specialized translators are often chosen over those who have a formal degree in translation but lack practical experience, "Publishers usually prefer working with the second type who has specialized knowledge in the field and has 2 languages and has translated before more than someone who studied translation and has a degree in translation but hasn't translated before" (P09). P11 echoes the importance of cultural understanding, implying that it is a greater challenge than linguistic issues, "And I have a problem with the culture that is greater than the problem of language" (P11).

P11 also illustrated the pitfalls of lacking subject matter expertise with an example from philosophy, where a translator's unfamiliarity with Ayn Rand's Objectivism led to contradictory interpretations within a single page,

Objectivism was developed by the philosopher Ayn Rand, and has a book called 'Philosophy: Who Needs It' and the translator of that book, since he is not familiar with her philosophy, on one page, has a contradiction in the margin. He mentioned something that contradicts the idea he translated. I don't know how he thinks or how he allowed himself to be so contradicting on one page! How can he translate an entire book on a philosophy that is not common in the Arab world [so poorly]? (P11)

This critique underscores the necessity for translators to possess not only linguistic skills but also a substantive knowledge of the subject matter they are translating, particularly when

dealing with specialized content such as philosophy. It emphasizes that understanding the intricacies of an author's thoughts and the contextual framework of their philosophy is essential to avoid misinterpretations and ensure the integrity of the translation. P11's observation serves as a cautionary reminder of the potential pitfalls when translators engage with content beyond their expertise, particularly in areas that demand a high degree of intellectual engagement and familiarity with the subject.

P02 adds to the discussion by emphasizing that linguistic competence does not automatically qualify one to translate, especially in complex fields such as philosophy. She suggested that true understanding requires more than language skills: "But if someone has the knowledge, I think they would respect that knowledge and they wouldn't translate unless they have competence" (P02).

4.3.4. Lack of Interest in Translation

Participants in this phenomenon were not primarily motivated by a fascination with the discipline of translation itself. Instead, their engagement with translation was instrumental, driven by the desire to provide Arabic speakers with quality content in their areas of interest. Their commitment to translation was thus not rooted in the practice itself but in its utility for enhancing Arabic content in specific fields.

Participants express various degrees of detachment from translation as a core interest. For instance, P01's statement, "When I started translating, I was not thinking of translation," encapsulates a pragmatic approach to translation, undertaken not out of passion for the craft but as a necessity for content dissemination. Similarly, P02 admits to being more captivated by philosophy than translation itself, indicating a prioritization of content over the process of translation, "I'm more preoccupied with the topic, which is philosophy, more than translation itself" (P02). This sentiment is echoed by P04 and P06, who explicitly state their lack of interest in translation, with P04 noting translation as a burdensome task undertaken solely to fill a content gap, "translation chokes me, I don't like translation. I'm not interested in translated at all" (P04).

Despite this overarching lack of interest in translation as a discipline, translation is recognized as a critical tool for bridging language barriers and enriching the Arabic library of content, as mentioned by P07, "So being able to have the medium to enrich the Arabic library of content was a very passionate quest of mine. And I think that was shared by hundreds of people, who

used to be very active in that timeframe” (P07). This instrumental view of translation is further highlighted by participant4's comparison with Hindawi, where the competition is based not on translation prowess but on the content and search engine optimization strategies, “Not necessarily translation but they are targeting the same keywords that we are targeting” (P04). This underscores a focus on the end product—accessible, quality content—rather than the translation process itself.

However, it's important to note that this lack of interest does not equate to a disregard for the importance of quality in translation. Participants acknowledge the necessity of language proficiency, cultural and background knowledge in producing quality translations. P04's criteria for what constitutes a professional translator—language skills, financial compensation, and cultural knowledge—suggest an appreciation for the complexities of translation without necessarily valuing the academic study of translation,

What I mean is as a professional translator you get the three things that I talked about; the language, the background, and the culture, but you will have a lot of work and the more quantity you can do, the more money you can make. (P04).

Exceptions to this general trend are participants P01, P02, and P11, who express a genuine interest in learning about translation as a discipline and acknowledge its academic value, “There are a lot of things that you're learning that have a name that I don't know about, so I would gain a lot of things” (P01). P11, for instance, pursued formal translation studies after completing a degree in Pharmacy, highlighting a respect for and interest in the academic aspects of translation, “After I finished studying at the Faculty of Pharmacy, after three years of completing the Faculty of Pharmacy, I got a certificate in translation from the Faculty of Arts, Damascus University. I studied in the Department of Open Education, and I have a certificate” (P11).

Although most participants lack an interest in translation as an academic discipline, they do not diminish the importance they place on translation as a vital means of disseminating knowledge. Their engagement with translation is pragmatic, driven by the goal of making content available to Arabic speakers, with a few participants recognizing and pursuing translation's academic merits.

4.3.5. Criticizing Academic Translation

3 participants have shared reflections on translation students and criticized translation academia, which revealed a complex perspective that underscores the gaps between academic training and the practical demands of the translation profession.

P12 expressed concern over the rarity of sharing practical knowledge within the academic sphere of translation, highlighting a perceived egoism that hinders the transfer of real-world skills to students. This observation points to a disconnect between the theoretical knowledge imparted by academic programs and the practical competencies needed in professional translation work, "But I have some observations, that they are becoming rare because some people have an ego that prevents them from sharing their knowledge with others" (P12).

She delved deeper into the critique, arguing that translation training often overemphasizes linguistic mastery of the source language at the expense of truly understanding the target language's nuances. They lament the graduates' tendency to approach translation with a literal mindset, missing the artistry and deeper engagement required for effective translation, "This is what those who study translation do, as they think that their mastery of the other language is enough" (P12).

P07 advocated for a broader educational approach, suggesting that translation students should not be pigeonholed into becoming English teachers but rather explore a wide range of career paths that leverage their language skills, "So there should be an unlimited or unbound horizon of free options [for translation students, not specifically an English teacher" (P07).

Similarly, P09 saw the value in translation students diversifying their focus beyond mere language proficiency. They encourage students to apply their English skills across various fields of interest, thereby enhancing their contributions and utility within the broader context of translation and beyond: "Because there is a lot of reliance on the English language, translation students have many opportunities" (P09).

4.3.6. Redefining Translation within the Citizen Translation Phenomenon

Another reoccurring concept that falls within the same previously discussed narrative, is how participants have redefined translation. This concept of redefining translation within the Citizen Translation phenomenon reflects a significant shift in understanding the role and essence of

translation in contemporary society. This redefinition emerges from participants' insights, who see translation not merely as linguistic conversion but as a profound process of cultural exchange, content creation, and even language innovation.

From the participants' viewpoints, translation transcends mere linguistic transfer, embodying a profound and universal significance. It emerges as a vital instrument for facilitating communication, comprehension, and connection across diverse cultures and languages. This perspective suggests that translation possesses an inherent value beyond the act of converting words, highlighting its essential role in overcoming cultural and linguistic divides and reflecting a deeper, universally acknowledged truth about the importance of fostering intercultural understanding.

So, we have to redefine what translation means. Translation is more than just transferring knowledge from language to language. You need to add your culture your zest for knowledge and add value to the text. So, translators should be easily incorporated into the content creation industry that is booming now in Saudi Arabia because it's the same as designers and creative directors, which wasn't even a career choice or option. Still, they are deemed a very rich, prestigious career choice, career option, and career path. The same goes for the translation. We have to incorporate translation into the content creation process. So, whenever you see content, whether it's English, Spanish, or Arabic, you have to know that a translator was part of that content and was part of that movement. (P07)

Translation is portrayed as an intricate process that transcends mere linguistic conversion. Instead, it's described as a practice involving the integration of cultural richness, personalized knowledge, and added value to textual content. The dialogue suggests that translators should seamlessly integrate into the content creation domain, much like designers and creative directors have established themselves as esteemed and prestigious career paths. It underlines a paradigm shift, wherein translation is envisioned not just as a linguistic task but as an indispensable component of the creative content generation process.

Similarly, participants like P10 and P09 emphasize that translation involves more than just transferring language or meaning. They advocate for a view of translators as authors who must coin new terms and propose new approaches to language, highlighting the creative and authorial aspects of translation work. P10 remarked, "translation is not only a transfer" P10, suggesting that the process involves a deeper engagement with the text that goes beyond the surface level. P09 expands on this idea, indicating that translators often find themselves in the role of authors, coining new terms and proposing new approaches to language that enrich the target language and culture, "The translator here is no longer only a translator, but rather an

author because he is forced to coin new terms, proposes a new approach to the language, and creates a new creative process” (P09).

Echoing P07 's sentiment, P11 views translation as a form of content and language creation, stating, "I am a content creator in Arabic, I am a language creator, I am making a text creator similar to a poet who creates poems and an author who creates texts, the translator creates texts" (P11). This perspective elevates the role of the translator to that of an author or poet, highlighting the creative aspects of translation that contribute to the richness and diversity of language.

P02 also identified himself/herself as a content creator, further reinforcing the notion that translation involves a significant degree of creative input and innovation, “I think I'm a content creator” (P02). The act of translation, according to these participants, is not confined to transferring meaning from one language to another but involves adding cultural nuance, personal insight, and originality to the translated content.

4.3.7. Volunteerism and Professionalism in Translation

An interesting trend among the participants (P03, P06, P10, P11, P12) was revealed from the analysis: a significant portion of them initially began their translation activities as volunteers. In the early stages, their engagement was characterized by a willingness to volunteer their time and efforts without any financial gain. However, what makes this narrative intriguing is the trajectory that these participants followed over time. As they continued to engage in translation activities and accumulated experience, they underwent a transformative process. This gradual evolution saw them transition from being mere volunteers to individuals who viewed themselves as professional translators.

This commitment to improvement, fueled by a genuine passion for making knowledge accessible, led them to attain a higher echelon of professionalism within the realm of translation. Their dedication to refining their craft, driven by a desire to bridge language gaps and facilitate comprehension across linguistic boundaries, allowed them to reach a level where their work could be recognized as not just volunteer efforts, but as contributions of notable expertise and impact. In essence, their journey from voluntary translation to achieving a heightened level of professionalism underscores the power of dedication, experience, and the genuine pursuit of sharing knowledge.

P03's narrative exemplifies this transformation, starting without formal training but eventually identifying as a professional translator through practical experience and job engagement, "I have no professional training other than my actual work, which is actually my job now. I work as a translator now" (P03). The emphasis on producing translations that are accessible and read naturally in the target language reflects a sophisticated understanding of translation not just as a mechanical process but as an art form requiring finesse and cultural sensitivity.

P04, with a sense of confidence, claims to be a very good translator, illustrating the self-assurance that comes with mastery and recognition of one's skill level, "and I'm not bragging, but I consider myself a very good translator" P04. Similarly, P06's realization, "So I think I'll have qualities now to be a translator," speaks to the development of a professional identity through practice and reflection on the quality of their work.

Both P10 and 11 further affirm their professional status, with P10 explicitly identifying as a translator, "Yes, I see myself as a translator and identify myself as a translator" P10, and P11 labeling himself as a professional translator, "The first thing is that I am a professional translator" (P11). This self-recognition not only marks their transition from volunteers to professionals but also underscores their contribution to the field as skilled practitioners with notable expertise and impact.

4.3.8. The Role of Accountability and Responsibility in Translation

The concepts of reliability and ethical responsibility of volunteer translators stood out as pivotal attributes for nine participants (P01, P02, P03, P04, P05, P07, P10, P11, and P12). They emphasized the necessity for volunteers to possess a strong sense of responsibility and reliability, understanding the commitment required in volunteering their time. The ability to count on volunteers' ethical standards and dedication is deemed more critical than their linguistic or translation skills. This perspective shifts the focus towards the importance of dependability and accountability in volunteer contributions. The participants highlighted that, given the unpaid nature of the work, it's crucial that assigned tasks are taken seriously and completed with diligence, ensuring that editors can trust volunteers to deliver their translations as promised. This shift prioritizes commitment and reliability over technical proficiency in the selection and engagement of volunteer translators.

A common thread among the participants is the emphasis on the accountability, responsibility, and commitment of volunteer translators. The ability to rely on volunteers' sense of

responsibility becomes a crucial criterion for engagement, sometimes even surpassing language or translation proficiency. P4 highlights the importance of seriousness and reliability, stating, "I'm looking for two things. First seriousness" (P04), indicating that the commitment to deliver on assigned tasks is paramount. This sentiment is echoed across the board, with participants acknowledging the unique challenges of relying on volunteers who offer their time without financial compensation. The expectation is that volunteers approach their tasks with a level of seriousness that ensures the timely and quality submission of translations.

Similarly, P03's perspective, "As in, can I trust this person to actually provide translation/content in a specific amount of time? And I can trust them to care about topics," echoes the importance of seriousness and accountability of the volunteers. The statement also underscores the significance of passion and a genuine interest in contributing to societal knowledge as driving forces behind successful translation efforts, a concept discussed previously in theme 1.

The concept of commitment among participants, especially when juxtaposed with their personal sacrifices and motivations, unveils a profound sense of duty towards contributing to their societies and enriching Arabic content online. This commitment transcends financial compensation, highlighting a passion-driven endeavor to bridge linguistic and cultural gaps.

P01's dedication to translation is palpable in her decision to take time off work specifically for translation purposes: "I took a vacation for me to translate. I took time off from my work so I would have time to finish off what I've been translating" (P01). This statement not only underscores the significance P01 places on translation but also illustrates the willingness to prioritize translation over personal time and professional responsibilities, reflecting a deep-rooted commitment to the cause of translating to make knowledge accessible.

The same sense of commitment is echoed by P05, who, despite the challenges of medical school, illustrates a profound commitment to societal enrichment through knowledge sharing. He described allocating significant time to translation activities alongside his rigorous academic schedule,

Well, for me, it was detrimental to my career at that time. I was a medical student that time. So, for example, I would be tested on a subject that I was studying for two months. I would spend the first month reading and translating and spent the last month covering everything that I've missed in my studying for my medical test" (P05).

This statement underscores his unwavering dedication to contributing to societal knowledge, even when it did not directly benefit his career or studies. His engagement in translation was fueled by a deep-seated sense of responsibility towards his community, aiming to facilitate access to crucial knowledge that could foster positive societal change.

P06's sentiment, "I had to enrich the Arabic resources. So, I feel now it's my job" (P06), speaks to a sense of personal obligation towards improving the availability of quality content in Arabic. This perspective reveals a shift from viewing translation as a voluntary activity to considering it a personal responsibility, underscoring the profound sense of commitment driving their efforts.

Similarly, P08, who is also a doctor, expressed a commitment to enhancing online Arabic content as an obligation, "It was something that I felt there's an obligation to do it for the online Arabic content in general" (P08). This statement reflects a collective understanding among participants of the critical role they play in cultural and knowledge dissemination through translation.

P12's perspective offers a refreshing take on the dynamics between volunteerism and professionalism within the translation community, particularly in the context of editors' reliance on volunteer contributions.

I admit that there is some risk involved when they trust a non-professional translator, but this risk has resulted in amazing experiences. Because I believe that a non-professional person translates out of love or passion, his performance is sometimes better for two reasons. The first reason is to prove that he is able to equal the professional translator. The second reason is for the joy and happiness one feels as one enters the world one loves. (P12)

This view sheds light on the intrinsic motivation driving volunteer translators and how it potentially enhances the quality of their work, despite the apparent risks associated with their lack of formal qualifications. According to P12, the reliance on non-professional translators is not without its risks, but it has yielded "amazing experiences." This assertion is grounded in the belief that volunteers translate primarily out of love or passion for the subject matter, which can sometimes result in superior performance for two main reasons. Firstly, there's a drive among volunteers to prove their capabilities as being on par with those of professional translators. Secondly, the joy and fulfillment derived from engaging deeply with content they love can elevate the quality of their translations.

4.3.9. Financial Considerations in Citizen Translation

The concept of financial considerations emerges as a recurring theme within the Citizen Translation movement, despite the predominantly volunteer-driven nature of these initiatives. The themes are diverse, ranging from (i) willingness to work for free to (ii) professional translators and financial compensations, (iii) financial recommendations for publishers, (iv) and the need for financial funding or support from governmental and semi-governmental institutions.

(i) Working for Free

The narrative across participants (P01- P12) consistently highlights a willingness to engage in translation activities without financial gain, driven primarily by personal passions and the desire to contribute to content enrichment. This commitment is articulated by P01, who, despite external pressures, finds fulfillment in working without monetary rewards: "You're translating for free. What are you doing? And this is what I feel comfortable working with. I would work happily for free" P01. P08 echoed this sense of commitment by stating, "And even with the contract with the publisher, I didn't take any money for my translations" (P08).

While some participants remain active in the movement without seeking compensation (P01, P02, P03, P04, P09), others have transitioned their voluntary efforts into sources of income (P06, P10, P11, P12), reflecting a shift from purely passion-driven activities to professional endeavors. For instance, P12 shared a personal account of turning to translation as a significant source of income following economic challenges, indicating that for some, translation transcends volunteerism and becomes a vital financial source, "The third motive is the economic motive, especially in the aftermath of the crisis in Syria and because of the problems in the capital, Damascus, I lost my pharmacy, so translation was a rather good source of income" (P12). This perspective showcases the multifaceted motivations behind translation work, ranging from pure passion to economic necessity. While some participants are no longer actively providing translation (P05, P07, P08).

(ii) Professional Translators and Financial Compensation

Participants P03, P04, and P10, provided insightful prospective regarding the dynamics that differentiate the engagement of professionals versus volunteers in translation efforts. Their

perspectives draw a complex picture of how financial considerations shape the participation and motivation of translators in the Citizen Translation phenomenon.

P03 underscores the importance of shared interests, passions, and commitment in the recruitment of volunteer translators. This is contrasted with professional translators, who are primarily motivated by financial compensation, “Someone who has the passion, who has the interest and who has the commitment to do the work. And because there's lots of people who I talk to who are translators, who are highly experienced, who simply would not work with us because there was no money” (P03). The implication is that without a financial incentive, professionals may not be interested in contributing, highlighting the reliance on volunteers' passion and interest in specific topics as their primary motivation. This dynamic underscores the critical role of intrinsic motivation in sustaining volunteer-driven translation efforts.

P04's definition of professional translators further elaborates on this theme, indicating that financial compensation is a prerequisite for their participation. This statement, "a professional translator you have to pay them to get the translation done" (P04), suggests that the commitment of professional translators may be contingent upon the workload and financial reward. The implication is that the dedication and reliability of professional translators could be compromised under heavy workloads if the financial compensation does not meet their expectations.

Furthermore, P10 adds an economic dimension to the discussion, acknowledging the necessity of funding for professional translation work but also recognizing that the needs of translation projects often exceed available funding. This leads to the conclusion that volunteers play an essential role in filling the financial gaps in translation projects. The statement, " I think of it economically, because the professional translator, no matter what needs funding, but what we need is more than this funding. So, who fills the financing deficit and its shortcomings? The volunteers” (P10), highlights the indispensable contribution of volunteers in addressing the financial constraints faced by translation initiatives. An argument echoed by P11 who stated, ““Of course, volunteer work is very important in translation. If there is no person who can pay money for translating something you are interested in, how will you enrich the content?” (P11).

(iii) **Financial Consideration for Publishers**

The narrative regarding the dynamics between professional and volunteer translators within this phenomenon highlights another aspect which is the relationship between publishers and translators, along with the financial aspects concerning publishers. This relationship is characterized by a blend of financial constraints, the value of volunteer work, and the ethos of fair compensation.

For example, P09 highlights the financial aspects from the viewpoint of a publisher, emphasizing the significance of providing financial remuneration to the platform's translators, be they professional or volunteer translators. The rationale behind insisting on monetary rewards for translators is to ensure the continuation of the project. "The objective is to motivate them towards this endeavor and transform it into a revenue stream, ensuring that translation remains an active pursuit rather than merely a form of moral recognition. A financial incentive is crucial for maintaining and sustaining the initiative" (P09). This approach is viable because they have obtained government funding, enabling them to compensate individuals who align with their passion and choose to contribute their translation expertise voluntarily.

She also noted the paradox of Saudi translators' willingness to work without focusing on financial compensations, which is seen as indicative of their love for the field. This sentiment is juxtaposed with the publisher's intention to offer fair compensation, highlighting a complex interplay between passion for translation and the realities of financial transactions within the industry,

And there is an advantage in working with most Saudi translators, which is that they do not think about the price, and this is a paradox [...] It means that they love the field and love translation and want to have contributions for them, so they do not negotiate much about the price, but we on our own would like to give them the highest price we can. (P09)

The other aspect of this concept is the economic realities faced by platforms that primarily rely on volunteer contributions for managing the sites, obtaining publishing copyrights, translating the content, editing, hosting the platforms online, and publishing. Participants P01, P03, P04, and P09 provide valuable insights into the challenges and strategies of managing financially constrained translation initiatives, particularly those focused on sophisticated niche topics like philosophy and politics.

Participants P01 and P04 discuss the allocation of funds towards operational costs such as obtaining publishing copyrights and online hosting, pointing to the financial management strategies employed to sustain platform operations, "The money that is being put into publication will go back to getting the copyrights, etc" P01. Additionally, P04 shared his

attempt to monetize volunteer-translated content, “So they say all your content was translated by volunteers. So how about, we will get all the content, print it and give you 20% of the sales?” and his rationale for this attempt at printing the encyclopedia, “So I thought by having the encyclopedia printed I will get the cost of the translation, the cost of the editing” (P04), illustrate the creative but often complicated efforts to secure financial viability for these platforms.

Another attempt at financially managing the volunteer-based platform was shared by P04, who recounted Hekmah's venture into print publishing, which highlights the financial impracticality of such endeavors, “We had Hekmah journal that was printed, we publish it. But the thing is that the printing is not worth it. It didn't sell well. And we had a lot of costs that wasn't covered. So, we just stopped.” This statement reflects a broader challenge within citizen translation efforts: balancing the desire to expand and professionalize offerings with the financial constraints inherent in volunteer-driven projects.

Similarly, P03's experience of securing funding from the Fund for Arts and Culture only to fall short of covering translation costs emphasizes the financial underestimation common in such projects, “For the current issue, we managed to secure funding from the Fund for Arts and Culture. And we underestimated how much it would cost for the translation. And so we had to do most of it in-house, for free” (P03). These experiences underline the financial hurdles in transitioning from online to print and the reliance on in-house, unpaid labor to bridge content gaps.

The necessity of compensating professional translators and the financial limitations of doing so are also highlighted. P04's observation, “Yeah, well a professional translator you have to pay them to get the translation done then if they are bombarded by work, their professionalism might not help” (P04), alongside P03's admission of financial constraints, “We don't have that money. So, you have to do it for free and in-house because we secured \$9,000 in total and we have six articles of similar length to translate” (P03), illustrate the economic challenges of engaging professional translation services within the constraints of available funding.

P09's commentary on the unprofitability of translating philosophical works for commercial publishing houses, “The second reason is the translation of books Originally philosophical process difficult and unprofitable for publishing houses” (P09), underscores the niche nature of certain topics and their impact on the economic feasibility of translation projects.

Hekmah employs a unique strategy to maintain its consistency and enrich the content. When approached by individuals wishing to publish their written or translated works, Hekmah leverages the bilingual skills of these contributors. Suppose the contributor is proficient in another language, such as English or French. In that case, Hekmah proposes a mutually beneficial arrangement: the publication of the contributor's work in exchange for their translation of an article selected by Hekmah. P04 explained,

But sometimes, if somebody came and said this is something I wrote whatever and he master French or English, we were, Okay, we are willing to publish it. But we would want you to translate this paper or that paper, depending on the language that you master... it is a fair exchange at the end of the day. (P04)

This arrangement is seen as equitable because, although the translators are not compensated financially, they gain the opportunity to have their articles or works published by Hekmah.

Being published by Hekmah offers significant benefits to volunteer translators, enhancing their reputation and CVs, especially considering Hekmah's reputation for providing high-quality, peer-reviewed content,

A lot of people benefited by Hekmah, some people, they will translate for hekmah and their name is on the titles, and then they will apply to a job, during the interview, whatever they will, or on the CV, they will mention they published work with hekmah and whatnot. And this actually helped a lot of them to get jobs" (P04).

This advantage is echoed by other participants who have collaborated with Hekmah, P06 succinctly sums up this dynamic, "They don't pay the translators, So I think they both the translators and the publisher had mutual benefits" (P06). This synergy not only fosters a vibrant exchange of ideas and content but also ensures the consistency of providing content online.

(iv) The Need for Financial Funding

The need for funding within the Citizen Translation phenomenon explores the intersection of volunteerism with the economic necessities of translation projects. Despite the foundation of these initiatives on volunteer efforts, a critical need for financial support is expressed by 3 participants (P03, P04, and P09) to sustain and expand their work, particularly for projects with significant translation, publishing, and printing demands.

P09, the founder of Maana, emphasized the crucial role of government funding in enabling the translation of quality projects that commercial publishers might not undertake due to cost

constraints and specialized requirements. The statement, “The process was costly, so I used to see that these qualitative projects needed government-supported projects, not regular commercial publishing houses” (P09), highlights the strategic use of government support to bridge the financial gap in translating complex works. The success in securing such funding reflects a recognition of the value these translation projects bring to cultural and intellectual discourse.

She further discussed the gap in financial sustainability for publishing houses, suggesting that either an academically inclined owner or external support is necessary for projects with limited commercial appeal:

Most of the publishing houses were commercial, so what is supposed to cover this gap/lack is that either the owner of a publishing house has an academic background and believes in this project and does not have a problem with the lack of financial returns, or that there is a supportive party. (P09)

This insight underscores the importance of alignment between project goals and the funding entity's mission, as exemplified by the support from Misk, a cultural entity focused on youth empowerment.

P03 shared a practical example of securing funding from the Fund for Arts and Culture for a specific translation project. The statement, “For the current issue, we managed to secure funding from the Fund for Arts and Culture. We don't have that money. So you have to do it for free and in-house because we secured \$9,000 in total and we have six articles of similar length to translate” (P03), illustrates the financial limitations even with secured funding, necessitating in-house, volunteer-based work to complete the project.

Correspondingly, P04 reflected on the broader need for support, whether from the government or the private sector, to undertake ambitious translation projects. The realization, “I thought nothing can do it except the government. it depends on if you get adopted by somebody, if it's the government or the private sector, and so on,” speaks to the search for patronage capable of providing the necessary financial backing for translation initiatives.

Similarly, while external funding can catalyze translation projects, P09 noted potential drawbacks, such as the entry of individuals into the translation movement without a clear vision or strategy,

However, one of the drawbacks of support is that there are people who enter the field of translation without knowing what to translate, or without having a vision and entering the wave

without understanding what is happening and translating types of books or a specific translation method or without a clear strategic vision. However, this does not mean that everyone is trying to do something to try to fill the gap in the matter of translation. (P09)

This observation points to the double-edged nature of funding: it can both facilitate necessary work and inadvertently encourage unfocused or misaligned translation efforts. Despite these challenges, the overarching goal remains to address the translational void within certain content areas.

4.3.10. Translation as a Wrong Career Path

P07's perspective on the translation profession offers a critical and nuanced view, where he articulates a compelling argument against pursuing professional translation as a career path, highlighting several concerns that underscore the profession's limitations. According to P07, a professional translator with a background in English translation and English literature, the career trajectory for professional translators is notably constrained, with limited opportunities for growth, inadequate recognition from both government and private sectors, and a general undervaluation of the translators' potential to contribute meaningfully beyond mere language conversion. This portrayal suggests a systemic undervaluation within the industry, where professional translators are perceived merely as tools for content transfer rather than as professionals capable of adding significant value.

A professional translator is someone who took the wrong career track, in my opinion. What does that mean? When it comes to career pathways, there is not much growth when it comes to official professional translation, and you don't mean being able to enrich the library like voluntary translation because this is a pattern. However, when it comes to a professional translator and a government entity or a private sector, there is no level of empowerment for translators, and they are not recognized for the things that they can add to work. They are just tools to transfer content from one language to another. They don't believe that translation is way beyond that. When it comes to money, it's not that profitable. (P07)

His stance is rooted in a personal journey that diverges from the traditional career path of a translator. Despite his academic qualifications, P07 chose not to pursue translation as a business but was instead driven by a passion for making knowledge and content accessible to a broader audience. His work, including voluntary translations published on his YouTube channel and personal blog, as well as collaborations with platforms like Hekmah, reflects a commitment to content dissemination driven by personal interest rather than financial incentive. He remarks,

“It was a passion rather than a business,” highlighting the intrinsic motivation behind his engagement with translation work.

This perspective sheds light on a broader discourse about the nature of translation as a profession. P07 's experience and viewpoints challenge the conventional wisdom regarding career development in translation, suggesting an alternative path fueled by passion and a desire to contribute to knowledge sharing and accessibility. His critique of the professional translation career path underscores a perceived stagnancy in the field, characterized by limited growth opportunities, lack of empowerment, and insufficient financial rewards. Moreover, he advocated for paths that prioritize content creation and the broader dissemination of knowledge, suggesting these avenues offer more fulfilling and impactful opportunities for individuals with translation skills and backgrounds.

4.3.11. Language Acquisition

Participants' language acquisition approaches reveal a mixture of informal and formal methods, illustrating the diverse paths individuals utilize to master languages. Despite the fact that all participants have acquired their languages through traditional public schooling, such as P05, who stated, “I studied all my life in public school. No additional learning”, some significant methods for language acquisition were identified.

4.3.11.1. English Language Acquisition

A significant trend among some participants is the acquisition of English through informal means, primarily influenced by media consumption. P05's statement, "I studied all my life in public school. No additional learning. I was only learning through what I learned on TV. That's how I got my language" (P05), showcases a common experience where television serves as a primary vehicle for language learning (Albiladi et al., 2018). Similarly, P03 credited his language skills to music, particularly hip hop, illustrating the role of musical genres in shaping linguistic proficiency: “And my English, I learned through music as a teenager and being exposed to mainly hip hop, I started learning through [music]” (P03).

Correspondingly, P10 highlighted a unique motivation behind his English language acquisition, tying it directly to his interest in technology,

As for the English language, it is my relationship with technology. I mean, the means to know the technology was the English language, and therefore I had to learn English for the sake of technology as if the technology was the means to the language and not the other way around. (P10)

This perspective underscores the instrumental role of English as a gateway to technological knowledge, suggesting a pragmatic approach to language learning where practical needs drive linguistic exploration.

4.3.11.2. Arabic Language Acquisition

Contrasting with the informal acquisition of English, the learning of Arabic among participants generally follows more traditional paths, with formal education playing a central role. The exception to this trend is P11, whose experience of being homeschooled and learning Arabic through poetry offers a unique insight into alternative methods of language acquisition, “so I learned the Arabic language without going to school. There was difficulty in entering school, which led to a delay in my entry to school, but when I entered school, my level in the Arabic language and sciences was better than my counterparts” (P11).

P10 further exemplifies the traditional acquisition of Arabic but also introduces an element of personal interest in literature:

I am a reader of poetry and novels from a very early age, meaning before I enter middle school, I read collections of poetry and novels, and I have been reading since that time until now, as Arabic is my language first, the language of my studies, and the language of my culture. (P10)

This statement reflects a deep engagement with Arabic literature from an early age, illustrating how personal cultural practices can enrich formal language learning.

In conclusion, this theme delves into the nuanced dynamics of professional versus volunteer translation within the Citizen Translation movement, offering critical insights into the motivations, challenges, and impacts of translation practices. It explores the professional identity, financial considerations, and the transformative journey from volunteerism to professionalism, underscoring the diverse motivations driving individuals to translate. A comprehensive analysis highlights the essential role of translation in bridging cultural and linguistic divides, fostering a deeper understanding of translation as both an art and a vital means of knowledge dissemination.

4.4. Theme 3: Content and Quality in Citizen Translation

This theme aims at providing an in-depth analysis of the dynamic balance between the need for providing content and maintaining translation quality within volunteer-based initiatives. It explores the initial compromise between content availability and translation quality, and how translators and platforms like Hekmah and personal blogs navigate these waters. The theme further investigates the sophisticated strategies and methodologies participants adopted to enhance the quality of their translations.

The following diagram offers a visual representation of this theme and its focused and open codes. The following pages discuss the theoretical connections and analysis that led to the emergence of this theme.

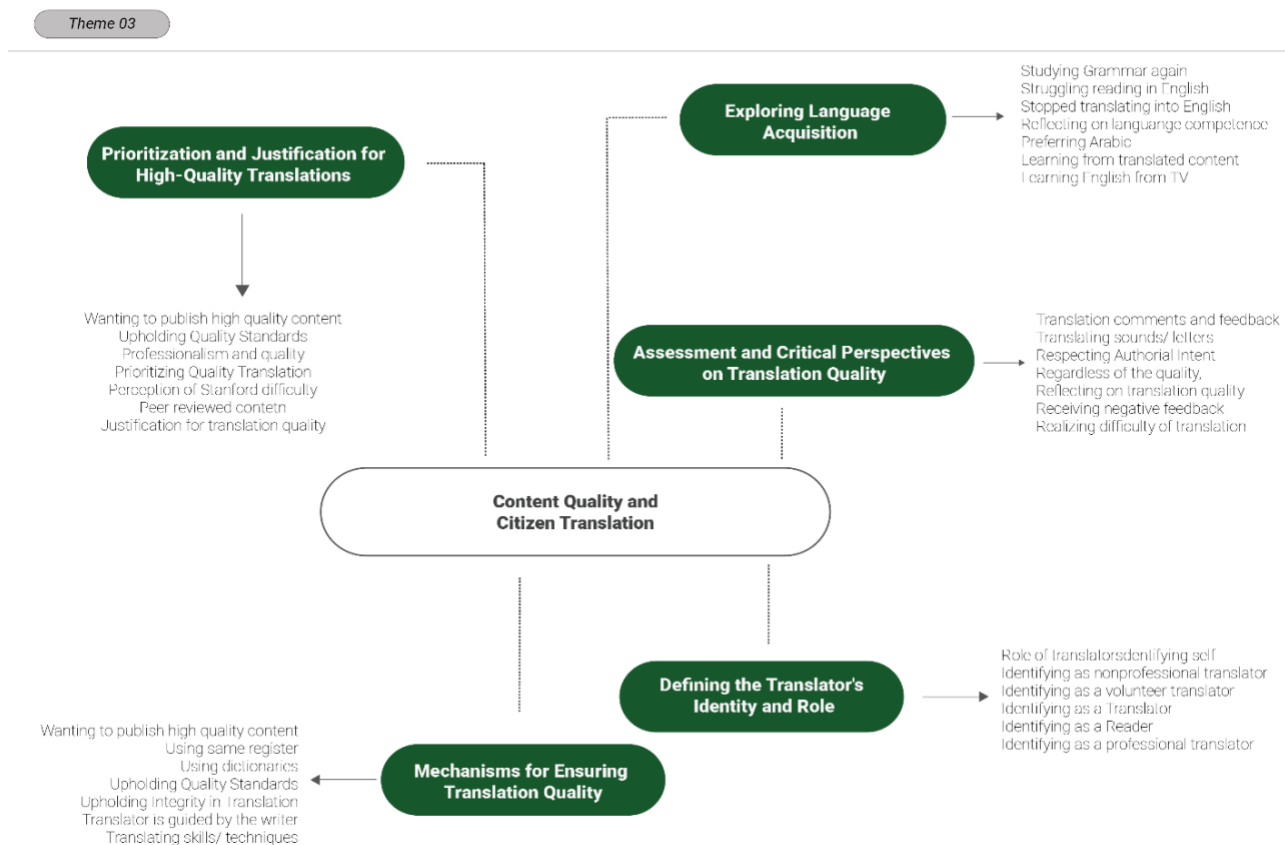


Figure 6: A diagram representing the third theme and its codes

4.4.1. Balancing the Need for Content with the Pursuit of Quality

The dynamic tension between the urgency to fill content gaps and the imperative to maintain translation quality emerges as a reoccurring concept within the Citizen Translation phenomenon. 5 participants have shared insights regarding the pragmatic compromises and evolving quality standards that have characterized their efforts.

The early stages of these initiatives often witnessed a trade-off where the urgency to provide content occasionally outweighed the strict adherence to quality standards. P01's reflection, "And since I could fill the gap regardless of the quality, then why shouldn't I?" (P01), encapsulates the pragmatic approach adopted in the face of content scarcity. This sentiment is echoed by P04, who acknowledges the limitations of Princess Norah University students' translations but values their contribution to keeping the website active,

At the beginning, we kicked off with Princess Norah University's students. They were students, and they had limited capabilities. But it's better than nothing. So we continue doing it. Even though they were students, and their translation wasn't that good. But at the same time, it provided content to keep the website alive and going (P04).

Such statements underscore a willingness to accept less-than-optimal translation quality as a necessary compromise to initiate the content flow and engage the audience. P08 echoes the same sentiment, stating, "We didn't have very strict filters for the quality of work that people offer because we were starting" (P08).

Similarly, P02 highlighted the collective awakening to content gaps in 2015, where she underscored a pivotal moment in the Citizen Translation movement. The realization of these voids in various fields of knowledge spurred a wave of enthusiastic involvement from individuals keen on making a difference, "So everyone was excited, and everyone was aware of that gap. And therefore, everyone was translating different kinds of topics, even though we didn't have proper training in translation" (P02). This sentiment captures the essence of a community-driven response to an identified need, prioritizing the dissemination of knowledge over the perfection of translation quality.

P01's narrative exemplifies the same pragmatic approach to translation, driven by the urgency to fill the content void:

Yes, I'm intruding because nobody is there. The place is empty. That's why I'm saying I'm willing to back off if there is someone who is willing to fill up the space. And if what I'm doing is good enough, then there is no harm for me to continue. I'm interested in translating. But I'm not a professional translator (P01).

This reflection reveals a readiness to step into uncharted territories to ensure content availability, coupled with the humility to step aside should more qualified translators emerge, emphasizing the primary goal of content provision over professional accolades.

Conversely, P03's acknowledgment of his initial low-quality translations serves as a testament to a shared belief among participants that offering some content, even if not perfectly translated, was better than offering none, "I mean, in the end, the aim was primarily to share certain things that I find interesting with people my friends and family" (P03). This belief was driven by the desire to share interesting findings with broader audiences, underscoring a commitment to content dissemination as a primary goal.

Participant sentiments underscore a commitment to closing the knowledge gap, adhering to the principle that striving for high-quality translation should not obstruct good efforts. As part of the wider citizen translation initiative, quality compromises are sometimes required to ensure information accessibility. The acknowledgment that any effort to translate and share knowledge is better than inaction reflects a pragmatic and inclusive approach to content creation, valuing contribution over credentials.

4.4.2. Challenges and Techniques in Translation

This segment explores the experiences and strategies adopted by the participants within the Citizen Translation phenomenon to produce high-quality translations, focusing on their journey toward mastering translation despite initial challenges.

4.4.2.1. Translation Knowledge through Experience

All 12 participants across the board exhibited a professional level of expertise in translation, demonstrating the application of advanced techniques and understanding of important concepts in translation, such as the register and connotative meaning of words. Despite not knowing the mechanical terminology for these concepts, they understood them and implemented them to a

very high standard in their translation work. P01's strategy of consistent word usage to maintain meaning,

When I use one word, I put it aside so I would not use another word with the same meaning but it's a different word. I would have to use the same word, except if it has another meaning in the sentence, then I would play with the words (P01).

She also emphasized the significance of preserving the original tone in translations, demonstrating her profound understanding of the craft. She noted, "When translating complex texts like those of Hegel, it's crucial to select words that convey the same depth and intensity he does" (P01).

A noteworthy remark is how P11's translation knowledge and understanding of the importance of upholding translation quality through various methods and strategies such as upholding factual accuracy, semantic accuracy, connotational meaning, and having a strong cultural background have boosted his confidence in his translations. "Knowledge of these things gave me confidence in myself" (P11).

Other key concepts that 5 participants (P01, P02, P04, P10, P12) discussed, such as the authenticity of the source text, faithfulness of the translator, and the translator's role, demonstrate deep understanding of translation. P01 articulated this understanding by emphasizing the translator's invisibility while ensuring their touch enhances rather than overshadows the text,

I think the smartest of the translators [is] the one who does not show himself. I mean, he has his touch, but his touch is not in telling people; look at me. I'm here more than the text itself [...] So I would not accept the translator to enforce his ideas on the book. I'm not reading your opinion; with all due respect, I'm reading the opinion of the writer (P01).

P11's statement mirrors the importance of translation integrity and faithfulness to the translator, where he criticized a lack of integrity in translation, pointing out contradictions that undermine the faithfulness required in translation, especially when introducing complex philosophies to new cultural contexts. Together, these insights underscore the critical balance between maintaining the source text's integrity and the translator's subtle influence.

On one page, he has a contradiction; in the margin, he mentions something that contradicts the idea he translated. I don't know how he thinks or how he allowed himself to be so contradicting on one page! How can he translate an entire book on a philosophy that is not common in the Arab world [so poorly]? (P11).

P01 adds to this point, explaining how translators can enrich the text by addressing the author's errors or clarifying complex points through footnotes, especially for content that might not be easily understood by Arab readers, "If the writer has mistaken in something that is something that you feel that the Arabs would not understand, then you just make a comment at the end" (P01). This approach to incorporating explanatory notes for potentially misunderstood content demonstrates deep translation knowledge that the participant has acquired through means of experience rather than majoring in translation.

P02 emphasizes the paramount importance of ensuring translation accuracy over grammatical precision, stating a preference for grammatical errors over semantic inaccuracies that could distort the original meaning, "And for me, I would rather make mistakes in terms of grammar and sentence structures rather than semantic mistakes related to the meanings" (P02). This perspective highlights a deep understanding of translation methodologies and the strategic application of these techniques to achieve the highest translation quality, prioritizing the essence and integrity of the original message.

She further discussed the risks associated with misrepresenting topics due to inadequate translation, highlighting the responsibility of translators and editors to ensure that translations accurately convey the intended meaning and contribute meaningfully to the discourse:

So, in that example, we can say oh, amazing, we needed someone to talk about this topic, but then we're talking about this topic in the wrong way. We were really not adding any knowledge if we were not even saying what was supposed to be said about topic X (P02).

Ensuring the translation's faithfulness to the source while also being mindful of the target language's nuances is another crucial aspect of the importance of professional integrity. P04's commitment to presenting texts in an accessible manner that respects the original author's intent exemplifies this balance: "making sure that the translation is faithful to the English meaning, and it is written in good Arabic" (P04). Similarly, P10 and P12's comments highlight the importance of capturing the essence of the original text, facilitating a deeper connection between the text and the reader,

It is a kind of impersonation of the writer, whatever he is; even if a journalist writes an article about sports or politics, you must feel or understand the spirit or thought of this writer in order to convey it in sound and correct language to the Arab reader" P12, and "It means transferring an idea from the original language to the other language so that it fulfills all the meanings that were in the original language and that it is understandable to the other party as well (P10).

A total of six participants discussed how they navigated linguistic and cultural complexities in translation in order to retain the essence of the source text while also ensuring that the translated text resonates authentically within the Arabic linguistic framework. P01's analogy of translation being "like a dance more than a chess" vividly captures the dynamic and fluid approach required to respect the distinct syntactical structures of English and Arabic, "I read English as much as I read Arabic. So I know how we structure the sentence that the sentence in English is totally different than the sentence in Arabic; we have a verbal sentence and a noun sentence" (P01). This insight highlights the translator's deep understanding and skillful adaptation to the linguistic distinctions of each language, ensuring that translations do not merely replicate the source language's structure but are thoughtfully chosen to fit the target language's norms.

P03 reflection on his journey of self-awareness and improvement, noting an initial retention of English grammatical structures and their evolution towards making translations accessible and natural for Arabic readers, underlines the importance of translations that transcend mere linguistic transfer to embody the text's spirit in the target language, "Later as I got into translation, I noticed that I still maintained many of the grammatical structures of English sentences and paragraphs. So when you read the translated text you can see the original text language structure" (P03).

P02 addressed the challenges of ensuring that translations accurately convey the intended meaning in a sound target language, highlighting instances where translations deviate significantly from the source material: "So they understand what they read, and they understand the target language but really what they're trying to convey is something different than what's supposed to be translated. And this is a huge problem" (P02).

A preference for English-English dictionaries by P06, "Now I use English-English dictionaries more than English-Arabic. I think they are richer. Also, they are elaborating for me so I can use my own words, which will be more pure in the target language" (P06), reflects an approach to selecting words that capture the nuances of the source text while ensuring that the target language is pure, demonstrating a commitment to linguistic richness and authenticity.

P11 emphasized the importance of translators enhancing their linguistic skills and cultural knowledge to improve translation quality, "and therefore I want the translator to work more on himself and on his language, the source and target language, and work on his cultural background knowledge" (P11). Similarly, P12 pointed out the critical need for mastering the target language, particularly Arabic, to ensure translations are culturally and linguistically

accurate, "The issue is not related to mastering the source language as much as mastering the language to which we will transfer, and here we are talking about the Arabic language" (P12).

Another point that highlights the participant's deep knowledge and understanding of translation is their understanding of the challenges of translating culturally specific concepts and terms, emphasizing the necessity of thorough cultural knowledge, as expressed by P11,

It is also important that studies that deal with anything related to Arab culture will face the difficulty that there may be errors in the original researcher's understanding of Arab culture. Secondly, when translating phrases, perhaps a verse of the Quran or wisdom, or even a name, the name of a tribe, for example, the person must have a great knowledge of the culture in order to translate correctly and translate these names correctly back into Arabic, especially letters such as 'haç' and 'Ainç' and other letters that are limited to the Arabic language (P11).

This insight sheds light on the intricacies of translation that extend beyond linguistic proficiency, requiring a nuanced understanding of cultural references and historical contexts. P11 also elaborated on the significant responsibility of translators in shaping the Arabic language, likening their role to that of poets and authors who create new texts: "I care that the language is correct because I am a content creator in Arabic, I am a language creator, I am making a text creator similar to a poet who creates poems and an author who creates texts, the translator creates texts too" (P11). This perspective underscores the creative aspect of translation, emphasizing the importance of accuracy and innovation in contributing to the Arabic linguistic heritage.

His dedication to the preservation of the Arabic language is evident in his work, "especially since one of the things I aim for behind translation is the preservation of the Arabic language." This statement highlights the translator's commitment to upholding the language's integrity, showcasing a deep appreciation and understanding of Arabic's rich cultural and historical context. By prioritizing the preservation of the language, P11 aligned his translation efforts with broader cultural and educational objectives, contributing to the linguistic and intellectual enrichment of Arabic-speaking audiences.

4.4.2.2. Strategies to Ensure High Standards in Translation

This section explores the meticulous strategies employed by participants to preserve and elevate the quality of their translation work. Central to these methodologies are peer reviews

and editing, both integral for ensuring accuracy and consistency in translations. These approaches are instrumental in refining translations, underscoring the commitment to excellence and the detailed processes involved in producing high-quality translated content.

4.4.2.2.1. Translation Quality Control through Peer Review

4 participants (P02, P03, P06, P07) highlighted the value of peer review in refining their translations and learning from feedback. This approach, rooted in collaborative and evaluative practices, emphasizes the significance of feedback from professionals and peers as a key quality control technique.

P02 highlighted the practice of consulting with specialists to ensure accuracy and fidelity in translating complex materials,

But because I had these discussions with others and after every translation, I would go to people who are more specialized, either in language or in the topic of the translation, like in philosophy. And I would discuss my ideas with them and the best way to translate certain complex paragraphs before publishing the translation (P02).

Engaging with experts not only in language but also in the subject matter of the translation enhances the quality and depth of the translated work, ensuring that nuanced concepts are accurately conveyed.

On a similar point, P06 discussed the benefits of receiving unbiased feedback by not disclosing their authorship of the translation:

Also, sometimes honest friends not only support me, but I would give them [the text in] the first language, which is English, as the target language. I didn't tell them that it was my translation. I just asked them to compare. And they, some of them, told me that the target is better (P06).

This method of anonymous review ensures objective feedback, allowing translators to gauge the quality of their translation.

P03's approach to post-publication feedback revealed a commitment to continuous improvement and the dedication to providing high-quality translation: "I would publish a thing, and then I would get a lot of feedback, and I would improve the translation after the feedback and go back to translation after it's published and improve it" (P03). This approach highlights the participant's commitment to maintaining and enhancing translation quality.

P07, similarly, recognized the vital role of peer reviews in boosting translation quality, particularly within the Citizen Translation movement. With an innovative spirit, he envisioned a platform dedicated to translator collaboration and experimentation, predating similar initiatives like Manaa and Hekmah,

I always had a thought in mind that I shared with a friend who is a very good translator. We used to chat online a lot, mainly about translation. And we had this idea of creating a platform where others could contribute to that platform, similar to Manaa, but way before Manaa and Hekmah, and give fresh translators the freedom to experiment (P07).

This concept aimed to create a supportive community where both novice and experienced translators could share insights and refine their skills, illustrating a commitment to cultivating a nurturing and collaborative environment for translation professionals to grow and enhance their abilities.

The emphasis on learning from mistakes and cultivating a passion for translation is further articulated by P07, who sees peer review as an opportunity for growth: “This will help you learn from your mistakes and actually find the passion the willingness to pursue your translation project” (P07). This perspective underscores the value of constructive feedback in not only enhancing translation quality but also in motivating translators to persist and refine their work.

4.4.2.2.2. Translation Quality Control Through Editing

Another technique that participant utilized is the pivotal role of editing in improving translation quality, especially for volunteer translators on various platforms. Through the perspectives of eight participants (P01, P02, P03, P04, P07, P08, P09, P11), it examines how editing acts as both a quality control mechanism and an instructional tool, benefiting translators of all proficiency levels. This dual function not only ensures high-quality translations but also facilitates the professional growth of translators, underscoring the multifaceted benefits of thorough editing processes.

P04, the Chief Editor Hekmah, highlighted Hekmah's approach, where the editorial team has a critical role in reviewing and providing feedback on translations, “Hekmah turned to be not only a place for volunteer translation, it also turned to be a place where you can train for translation because some people [when they start with us] they are good enough, but there are

some rooms for improvement” (P04). This perspective underscores editing as a crucial step in the translation process, ensuring that texts meet high standards of quality and readability.

This commitment to publishing high-quality content is further emphasized by Hekmah’s insistence on a comprehensive evaluation of translations before publication, “And I don't want to publish anything, any entries without full comprehensive review and editing, to make sure that the translation is good. And if there are somethings to fix, we can fix we do fix it” (P04). This meticulous approach to editing ensures that translations are not only accurate but also effectively convey the intended meaning of the source text.

P02 reflected on the importance of editorial efforts, even in the absence of formal translation training for volunteers, “So even if the translator was not trained in translation, and if their work wasn't of high quality, the teams behind these platforms need to take this [quality] seriously and make it a priority for them” (P02). This statement highlights the necessity of editorial teams in maintaining translation quality across platforms.

P08, a co-founder of Hekmah, discussed the evolution of editorial practices, acknowledging initial leniencies and the eventual implementation of stricter quality controls for complex intellectual works, “we didn't have very strict filters for the quality of work that people offer because we were just starting and we were thinking of having more strict rules for thoughtful intellectual works, mostly philosophical articles” (P08). This further illustrates the adaptability and implementation of editorial practices.

P09, the founder of Maana, described the revision and proofreading processes as integral to refining translations, especially when facing challenging texts or subpar initial translations,

But there is a revision process in the process of editing and proofreading [...] Sometimes another person is appointed if the translation is very bad or if the subject is very difficult Another reviewer or translator may be appointed to review it from beginning to end, and the translation may change completely (P09).

These processes ensure that translations are not only linguistically accurate but also culturally and contextually appropriate.

P11's candid admission, “I have translated these entries, and I have a problem with some of the entries, because they need proofreading” (P11), underscores the essential nature of proofreading as a final, critical step in ensuring the quality of translations. This statement not only acknowledges the occasional imperfections in the initial translations provided by

volunteer translators but also emphasizes the commitment to refining and perfecting the work to ensure the production of high-quality translations.

4.4.2.3. Identifying and Criticizing Literal Translation

This section explores the collective identification and criticisms of the use of literal translation across various texts. Drawing on insights from 8 participants (P01, P02, P03, P06, P09, P10, P11, P12), it examines instances of translations that have been criticized for their superficiality and lack of contextual understanding. These experiences have both inspired participants to strive to provide high-quality content as well as to offer critical evaluations of existing translations, emphasizing the importance of depth and cultural nuance in the translation process.

Both participants, P03 and P11, were propelled into the field of translation after encountering subpar translations. P11, in particular, was shocked by the poor quality of a translation from a well-regarded Syrian translator, which bolstered his confidence in his translation abilities, “a person who knows my editing work brought me a study that a well-known Syrian translator translated and said that there were many problems with the translation. I was really shocked” (P11).

Similarly, P03's disappointment with a translation on Orientalism led him to believe in his potential to produce better work, “I was reading a translation on Orientalism that I really, really hated. And I thought to myself, if this guy can get his work published, I cannot be that bad” (P03).

The critique of literal translation was noted as a common thread among the participants, who emphasized the importance of conveying the essence and context of the original text rather than a word-for-word translation. All 8 participants expressed a clear stance against the practice, highlighting how literal translation can hinder the reader's understanding and appreciation of the text. For example, P03 noted the extreme literalness in translating Orientalism, which made the text “quite inaccessible” P03. P01 added that reading something that feels like it's still in English detracts from experiencing the aesthetics of the target language, “You would hate to read something and feel that you're [reading] in English [...] The language is the same. You would not have benefited from the aesthetics of the other language” (P01).

Equally, P10 stressed the need for translations to capture the full picture the author intends to present to the reader, advocating for a translation approach that considers the sense and context over a mere literal translation. His insistence on transferring the entire picture without simply copying and pasting words underlines this preference for a more nuanced translation method, “No, I need to put the whole picture that the main author has to the Arab reader. I like to transfer the picture completely, but in the sense, and not copy and paste” (P10).

P11's direct experience with a translator who delivered a work that was disappointingly literal highlights the necessity for translators to engage deeply with both the source and target languages, “Unfortunately, the translator translated it literally, so I told him goodbye. And I told him he should work on himself. You're a translator! And I do not accept this level of quality” (P11). This encounter reflects the expectation for translators to strive for excellence and continuously improve their skills. Similarly, P06's description of literal translation as “too literal translation, that it's like copy-pasting the words” captures the essence of the critique. It emphasizes that such an approach fails to capture the nuanced meanings, cultural contexts, and stylistic subtleties essential to high-quality translation work.

P09 brought to light the fact that even seasoned translators can sometimes fall short, particularly when dealing with complex theoretical concepts or specific terminology, leading to translations that may be technically correct but miss the essence, “Even some great translators miss out on some issues, such that he is familiar with this term or this theory of this philosopher and he translated a literal translation, for example, or we say a strange translation or something like that” (P09). This observation underscores the need for a deeper engagement with the material being translated, beyond mere familiarity with the words.

P12's critique of literal translation further emphasizes the importance of considering the reader's experience and the translation's impact, “We choose synonymous words like children and describe them next to each other without respecting the reader or respecting the recipient of our translation [...] So literal translation is not a translation” (P12). This metaphorical comparison highlights the inadequacy of a superficial approach to translation that fails to capture the depth, nuance, and cultural context of the original text.

The collective critique of literal translation among participants reveals a deep appreciation for the complexities of language and culture that go beyond the surface level of texts. It underscores a commitment to quality and accessibility in translation, advocating for approaches that respect the intricacies of both the source and target languages.

4.4.2.4. Comparing Translating Various Types of Texts

Participants P08 and P09 discussed the nuanced differences and inherent challenges involved in translating across diverse fields such as literature, philosophy, science, and medicine. Based on their perspectives, this section examines the differences in ease of translation across these domains, which can be attributed both to the availability of resources and to the nature of the content.

P08 shared a personal reflection on the varying degrees of difficulty encountered in translating different subjects. Literary and philosophical texts are deemed easier to handle due to the presence of well-established, subject-specific dictionaries in Arabic. This ease contrasts sharply with the translation of scientific or medical materials, where such resources are notably lacking,

And I get an impression if were translate other subjects, if I'm translating literature, or an article on philosophy, that will be very easy for me to translate because there are well-established, specific dictionaries for that in Arabic but for the scientific things, for the medical things, there weren't any. That's why I felt that's a challenge when I did mine (P08).

This distinction highlights the resource gap that complicates the translation of technical texts, underscoring the need for specialized knowledge and tools in these areas.

Correspondingly, P09 expands on the difficulties of translating philosophical texts, noting that the intricacy of philosophical works and their niche market appeal makes them less financially viable projects for publishers primarily driven by profit motives,

The second reason is the translation of books. Originally, the philosophical process was difficult and unprofitable for publishing houses. Most of the publishing houses were commercial, so what is supposed to cover this gap/lack is that either the owner of a publishing house has an academic background and believes in this project and does not have a problem with the lack of financial returns, or that there is a supportive party for the person who wants to research (P09).

Her statement delineates the challenges inherent in translating philosophical books, emphasizing the inherent difficulty and lack of profitability associated with this specialized translation process, particularly for commercial publishing houses. The analysis identifies two primary factors contributing to this difficulty. First, most publishing houses operate on a commercial basis, necessitating financial viability in their endeavors. The translation of

philosophical works, which tends to be intricate and may not yield substantial financial returns, poses a challenge within this commercial framework.

4.4.2.5. Translation Discipline as a Quality Control Method

The crucial role that academic discipline and structured methodologies play in enhancing the quality and consistency of translation work was explained by P09.

And to reconsider returning to translation as an academic discipline in order to control the translation processes and teach them the necessary strategies, and that we have foundations on which to build this intensive production of translation. I mean, we need to have articles about translation itself, how to translate, and about raising quality standards in translation (P09).

She advocated for a reevaluation and reinforcement of translation as an academic discipline, suggesting that such an approach is essential for controlling translation processes and imparting necessary strategies to translators. The call for "foundations on which to build this intensive production of translation" underscores the need for a structured, disciplined approach that can guide translators in their work, ensuring that translations are not only accurate but also adhere to high-quality standards.

The emphasis on producing articles about the art and science of translation, including how to translate effectively and how to elevate quality standards, highlights the gap in current translation practices that often overlook these critical aspects in the frame of the Citizen Translation phenomenon. By advocating for a return to academic rigor and discipline in translation, P09 pointed to the potential for improving the overall quality of translated works through education and awareness.

In conclusion, this theme has navigated the delicate equilibrium between content provision and maintaining high translation quality within volunteer-led initiatives. It dissected the pragmatic compromises and evolving quality standards that underline the Citizen Translation phenomenon, as shared by participants. Through a focus on editing, peer review, and the critique of literal translation, it has highlighted the innovative strategies that translators adopt to enhance their work's quality. This exploration underscores a commitment to excellence and the dynamic, collaborative spirit driving the Citizen Translation movement, reflecting a deep engagement with the art and science of translation.

4.5. Theme 4: Evolution, Impact, and Challenges of Citizen Translation

In this theme, volunteer-based initiatives are explored within the Citizen Translation phenomenon, highlighting the power of community cooperation, their impact, the negative aspects of this phenomenon, and the future goals and aspirations. In it, individuals are free to contribute their expertise, time, and energy to accomplish a common goal or task. In spite of the fact that volunteers do not possess direct translation skills, the narrative captures the diverse roles and contributions they have made, including addressing technological challenges, editing articles, and managing publication schedules. The collective participation of volunteers emphasizes the initiatives' multifaceted nature, where every contribution, regardless of its size, plays an important role in its success.

The following diagram presents the fourth theme and its focused and open codes. A thorough analysis of this theme will be provided in the subsequent pages.

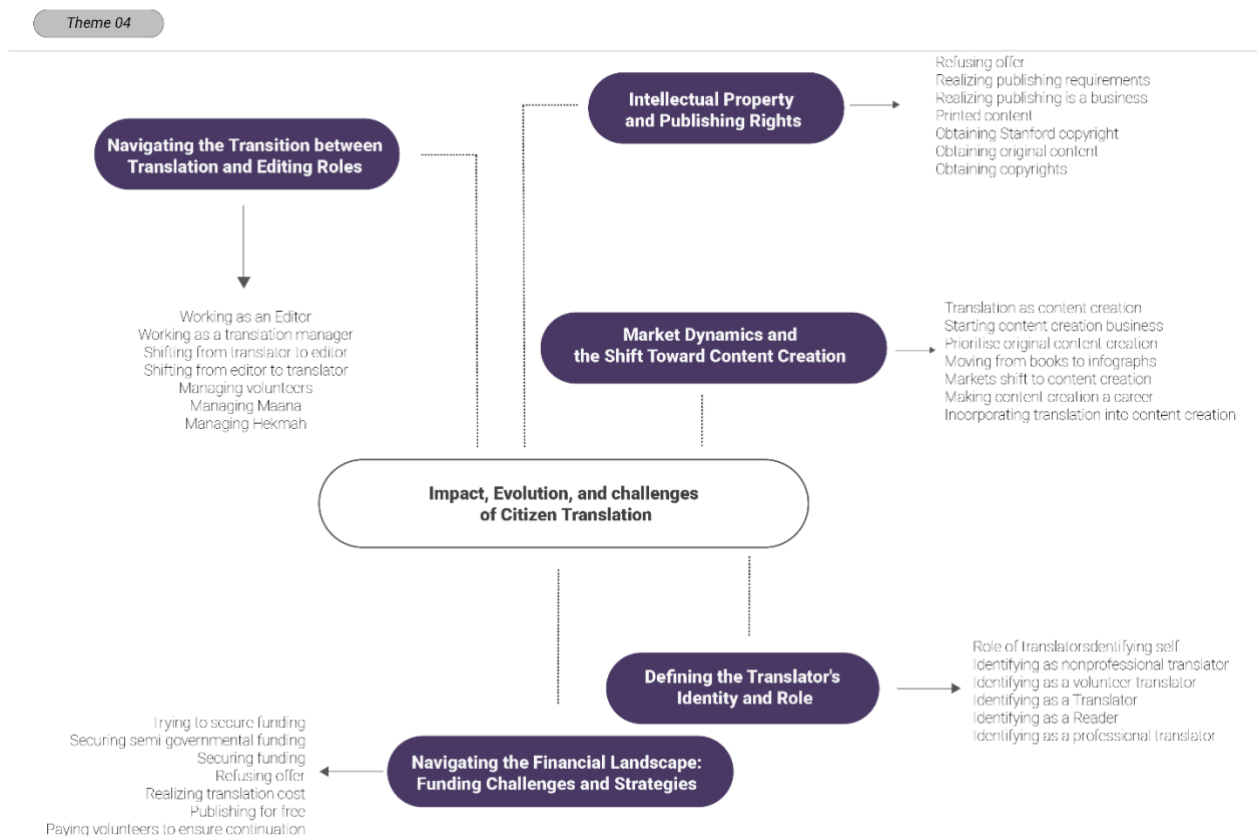


Figure 7: A diagram representing the fourth theme and its codes

4.5.1. Volunteer-Based Initiative

The rise in volunteer-driven platforms for Arabic content translation, such as Hekmah, Maana, Mal Amal, Hindawy, ect., signals a growing communal recognition of the scarcity of high-quality Arabic content and a collective resolve to address this gap, “This is totally [based on] volunteers, some of them are students, some of them are not professional translators. Yet they put their time and effort to produce material for people to read” (P01). This awareness and commitment have spurred numerous individuals across the Arab world to contribute to what has become known as the Citizen Translation phenomenon. This movement is characterized by a grassroots effort to make knowledge more accessible to Arab audiences, demonstrating a remarkable influx of translation and publishing initiatives. This collaborative endeavor highlights a shared responsibility among participants to enhance the Arabic content landscape, illustrating a significant shift towards community-driven content creation and dissemination, “It was all volunteers, everyone was working in their free time. And so I would have someone working with me for two months and then someone else. And then someone else” (P03).

While developing a database of Arabic translation platforms and websites, gathering detailed online information about these entities proved challenging. Success in acquiring insights came through conducting interviews with the founders of these platforms and initiatives. This difficulty in obtaining information signals a noteworthy trend: individuals engaged in this movement are primarily motivated by objectives beyond personal gain. Their lack of interest in documenting their contributions, as they focus on building platforms, acquiring copyrights, collaborating with translators (both volunteers and professionals), editors, and proofreaders, and publishing content, indicates a dedication to cultural and intellectual enrichment over individual acknowledgment, “Some volunteers were tackling the technological difficulties of running the site and other were editing the articles, some also can't translate but they were helping with the scheduling of the articles on the websites” (P08). This analysis is based on responses from various publishers and platform founders (participants P08 and P09), who, when asked about the absence of documentation on their efforts, consistently indicated that their priorities lie in the act of creation and contribution, not in the preservation of their individual histories or achievements. This also proves the importance of this research, to document and study those movements and efforts as they are taking shape and try to observe how they might change the society/ world around them, “The subject of volunteer work, regardless of the platonic or noble principle that I hold and strongly believe in and understand and feel its necessity” (P12).

4.5.2. Hekmah's Role as a Pioneer in Volunteer-Based Initiative

As previously discussed in Theme 1, the research scope was limited to Saudi platforms and initiatives due to participant availability and willingness to be interviewed. Within this context, Hekmah's role as a pioneer in the emergence and development of Citizen Translation in Saudi Arabia became evident. This pioneering role is substantiated by the fact that all participants had, at some point in their translation journey, volunteered with Hekmah. This involvement included starting their translation efforts with Hekmah, receiving training from Hekmah, or having a translation published by Hekmah.

All interviewed participants recognize Hekmah as a pioneering platform that significantly contributed to the emergence and development of volunteer-based translation initiatives. Its impact extends beyond the borders of Saudi Arabia, influencing a broad spectrum of translators across the Arab world, from Jordan to Morocco and Tunisia. P04 specifically notes Hekmah's unparalleled contribution to the field, especially in philosophical translation, stating, "When it comes to Hekmah, of course, it's leading in translation [...] there is nothing that can be compared to it" (P04).

Several participants have echoed the sentiment that Hekmah had had a profound effect on the intellectual and cultural landscape of the Arab nation. P01 commended the platform for its "humongous" impact, suggesting a deep sense of pride in Hekmah's accomplishments, "I see it in everything. If you take Hikma for example, and the effects that Hekma has made across the Arab nation [are] humongous! [It] is something to be proud of" P01. Similarly, P02 appreciated the significant work and effort invested in Hekmah, acknowledging its considerable influence on the cultural field in Saudi and beyond, "So I truly think that what Hekmah is doing in the intellectual and cultural field in Saudi is amazing. And I really appreciate and respect the amount of work and effort the team puts in that project" (P02).

Hekmah not only served as a hub for volunteer translation and content creation and dissemination but also as a crucial training ground for citizen translators, where Hekmah's editorial team played a pivotal role in this educational endeavor, providing detailed reviews and feedback on translations. This process, as described by P04, effectively transformed Hekmah into a training facility for volunteers, "Hekmah turned to be not only, a place for volunteer translation, it also turned to be a place where you can train for translation because some people [when they start with us] they are good enough but there are some rooms of

improvement.” (P04). This unique approach allowed for a symbiotic relationship where volunteers gain invaluable translation skills while contributing to the platform's content. P04 underscored the value of this arrangement, noting that volunteers who engage in this training process often go on to contribute significantly to Hekmah, translating multiple articles and thus enriching the platform's content.

Hekmah's role in supporting and empowering translators is a recurring theme, with P06 recounting how the platform helped overcome initial fears and uncertainties associated with beginning translation work, “Hekmah again was supporting translators [...], I know that a lot started with Hekmah. And then gradually now they are more known names. So hikmah was the first supporter” (P06). This support not only facilitated personal growth among translators but also contributed to the emergence of well-known names in the field. P12 highlighted the personal and professional value gained from affiliating with Hekmah, underscoring how this experience has opened doors and built reputations even for those without formal translation education,

I make a name for myself when I say I translated for the Hekmah platform. This is a value that makes the other accept me, even when I tell them that I am a person who has never studied translation, but I translated for the Hekmah platform (P12).

Even the founder of another translation platform, Maana, acknowledges Hekmah's pioneering role. P09 described Hekmah as the "first torchbearer in intellectual translation," praising its establishment as a voluntary and non-profit platform that spurred interest in translation among bilingual individuals.

P09 viewed Hekmah as an originator or catalyst for "citizen" translators, attributing to it the role of stimulating and nurturing interest in translation among bilingual individuals. While recognizing that not all participants might possess advanced translation skills, the platform's encouragement has ignited an interest in translation within bilingual communities,

I think that Hekmah was the creator of (citizen) translators originally because they encouraged people to translate, even if some of them were modest translators. Still, it created interest in the importance of translation for bilinguals, and many of them have already tried it (P09).

This initiative has seemingly motivated many to engage in translation work, even if in a modest capacity. This acknowledgment from a peer platform reinforces Hekmah's seminal role in creating a community of translators passionate about contributing to the intellectual and cultural enrichment of the Arab world.

4.5.3. Volunteer-Based Initiatives as a Curse

P04, Hekmah’s Chief Editor, provided a critical light on the challenges associated with operating a platform reliant on volunteer contributions. He shared insights into the unintended consequences of building a platform like Hekmah primarily on volunteer work. Despite the considerable achievements over more than eight years, creating a reputable and peer-reviewed source for Arabic speakers, the reliance on volunteer efforts has led to external misunderstandings about the value of their work. P04's experience highlights a pivotal challenge: external entities, including publishing houses, perceive the volunteer-based model as an opportunity to acquire content at minimal costs, undermining the financial and personal investment of those behind Hekmah, “So they say all your content was translated by volunteers. So how about, we will get all the content, print it and give you 20% of the sales? And I responded: please call me back when you have a serious offer” (P04). The offer from publishing houses to print Hekmah's content for a fraction of the sales underscores a broader issue within the volunteer translation community—external exploitation and undervaluation of volunteer efforts.

This critical viewpoint complements the previously discussed benefits of Hekmah's role in training volunteers by revealing the potential downsides of volunteer reliance, particularly in terms of external recognition and financial sustainability. The expectation that volunteer-generated content can be freely used or acquired at low cost not only disrespects the effort and resources invested by volunteers and platform organizers but also challenges the sustainability of such initiatives.

4.5.4. Citizen Translation Impact

Citizen translation as a phenomenon is not just about translating text from one language to another. It is also about mediating between different cultures and worldviews. This is an important point, as it reminds us that language is not just a tool for communication. It is also a way of thinking and seeing the world. Most of the participants highlighted the paramount importance of exploring the richness of diverse cultures through the act of translating content. In their view, language serves as the gateway to embracing inclusivity, enabling individuals from various cultural backgrounds to forge meaningful connections. They firmly believe that

translation plays a pivotal role in dismantling linguistic barriers and nurturing a sense of inclusiveness among disparate groups. Essentially, these participants underscored how language, when wielded through translation, becomes a powerful tool for fostering cross-cultural understanding and fostering an inclusive society.

4.5.4.1. Introducing New Content to Arab Readers

Citizen translation has a significant impact on bridging knowledge gaps and enriching the Arabic intellectual and cultural landscape. Through the collective insights of participants, it becomes evident that these initiatives are not just about translating words but about opening new horizons and providing new content for Arab readers, particularly in fields where content was previously scarce or inaccessible.

6 participants highlighted the significance of making specialized knowledge accessible, especially in areas like philosophy, politics, and technology, which has seen a growing interest among Arab readers in recent years. P02 talked about the motivation behind these efforts, focusing on the lack of alternatives and the desire to equalize access to knowledge, “especially in the field of philosophy, where just in the recent years, people started to be more interested in [philosophy]. This idea of making this content accessible considering that there aren’t many alternatives” (P02). This sentiment is echoed by P11, who noted the uniqueness of the topics they've tackled, especially in niche areas like objectivism philosophy, suggesting a pioneering effort to fill content voids, “Until now, there are topics I have translated that no one else has touched on. Especially since I will now specialize in objectivism philosophy” (P11).

P03's work in translating the history of the Global South reflects a deliberate effort to introduce Arab readers to diverse global narratives, enriching their understanding of world cultures, political movements, and histories, “I find it quite important to introduce those histories of the Global South to an audience that I found to have forgotten about them” (P03). This endeavor is not just about providing new information but about rekindling interest in global narratives that have been overlooked or forgotten.

P12 observed that the increased curiosity among readers has prompted publishing houses to explore previously restricted topics, indicating a broader shift towards intellectual openness facilitated by the Internet, “this increase in curiosity and desire encouraged publishing houses that were previously restricted and limited, encouraged them to bring these titles and delve into these topics and introduce them to others” (P12). This digital expansion allows readers to seek

out and delve deeper into new subjects, further encouraged by the availability of translated content.

The decision to translate the Stanford Encyclopedia of Philosophy aligns with Hekmah's broader mission to enrich the Arabic internet with substantive philosophical content. By choosing a source known for its updated and peer-reviewed papers, Hekmah ensures that the material made available to Arab readers is of the highest quality and relevance. This strategy not only enhances the intellectual offerings in the Arabic language but also bridges a significant knowledge gap, making sophisticated academic discourse accessible to a wider audience,

And especially that it is always reviewed, always updated. You can go to an entry, and you find it's been updated, five, six times, throughout a decade, every single time new research comes about certain topic, the author will get exposed to new information. And then we'll go back to the Stanford Encyclopedia, and they'll need to update the entry (P04).

The enrichment of Arabic culture through the introduction of new content, particularly from the Stanford Encyclopedia and beyond is highlighted by P04, "We were focusing on Stanford Encyclopedia, but we weren't confined to it [...] because it's just an enrichment to the Arabic culture when it comes to philosophy, and also other disciplines [such as] sociology, psychology, politics, everything" (P04). This strategic decision to not confine their efforts solely to one source reflects a deep commitment to diversifying the intellectual and cultural offerings available to Arab readers. By incorporating a wide array of disciplines such as sociology, psychology, politics, and more, alongside philosophy, these initiatives significantly contribute to the holistic enrichment of Arabic content.

P10's contribution to introducing new content to Arab readers, specifically in the domain of the philosophy of technology, exemplifies the individual efforts within volunteer-based initiatives to expand the range of topics available in Arabic. His reference to finding a comprehensive entry on the philosophy of technology in the Stanford Encyclopedia of Philosophy underscored the importance of selecting sources that offer depth and breadth in content,

This is a very new field for me because I really found that I was reading On the subject of the philosophy of technology, I found an entry, maybe fifty or sixty pages, a full entry that talks about an introduction of technology in Stanford Encyclopedia of Philosophy (P10).

4.5.4.2. Introducing New Authors to Arab Readers

The efforts of participants to translate and introduce works of previously unknown authors in the Arab world not only diversify the range of perspectives available but also foster a richer, more inclusive intellectual discourse. For instance, P01's work in translating Martha Nussbaum, an author previously unknown in the Arabic community, demonstrates the transformative impact such introductions can have on an author's recognition and influence within a new linguistic and cultural context, "At that time, Martha was not known. None of her work was translated into Arabic. She was not that well known in the in the Arabic community. She gained fame after the translations" (P01). Her translation of "Not for Profit" brought attention to a philosopher who was not well-known in the Arab world, illustrating how translation can elevate an author's profile and stimulate interest in their work across linguistic boundaries, "Working on 'Not for Profit' that was translated [by me], the philosopher was not known in the field. And now everybody is translating her books, which is great" (P01).

Hekmah's contributions further emphasize this point by introducing Arab readers to Thera Band and Peter Singer, authors whose works were previously inaccessible to Arabic-speaking audiences, "There are some authors that are very new, we translated, some of them, for example Thera Band nobody knows about her before us" (P04). These translations not only fill a gap in the available content but also introduce critical and contemporary philosophical discussions to the Arab intellectual landscape, "for example, Peter Singer. We translated the two most important papers of him. He is a modern-day philosophy that is very, very important [...] And I think I must get these papers introduced to the Arabic reader" (P04).

P11's focus on translating and specializing in objectivism philosophy, particularly the works of Ayn Rand, showcases how individual translators can become associated with introducing entire philosophical movements to the Arab world,

There are topics I have translated that no one else has touched on. Especially since I will now specialize in objectivist philosophy. Objectivist philosophy has almost never been translated by anyone before. Moreover, objectivism was developed by the philosopher Ayn Rand, and she has a book called 'Philosophy: Who Needs It,' so now whenever people talk about Ayn Rand, people remember me (P11).

Through these efforts, translators like P11 play a crucial role in shaping the intellectual dialogue and expanding the philosophical repertoire available to Arab readers.

On a similar note, P12's translation of memoirs of Donald Rumsfeld offers a broader dimension by bringing political and historical perspectives into the Arabic discourse, highlighting the diverse nature of content that volunteer translators are eager to introduce to their readers, "I achieved victory on some occasions, for example, when I translated the memoirs of Rumsfeld, the US Secretary of Defense, in which there was a clear challenge and a personality with many question marks in the Arab world" (P12).

4.5.4.3. Creating Intellectual Debates

Another effect of this phenomenon detected through the participants' (P01, P02, P05, P07, P08, P11, P12) shared experiences is the transformative power of translation in sparking intellectual discourse, challenging established perspectives, and fostering a culture of critical engagement within the Arab intellectual community.

P01 vividly illustrated this impact by describing the reaction to the translation of 'From Sand and Soil,' which incited considerable debate among readers with an interest in genealogy. The controversy and subsequent discussions, including the scrutiny of the book's content and the writing of responsive articles, underscore the capacity of translation to not only disseminate information but also to provoke thoughtful examination and dialogue,

The same thing 'From Sand and Soil' people who are interested in the science of genealogy. They gave me heat because they are against what was written [in the book] but creating this wave for them to go and buy the book and read and scrutinize and look at every single detail that is there and reply and write articles. This wave is what I want, regardless of what they are saying about what I did" (P01).

This desire to generate intellectual waves, irrespective of the nature of feedback, signifies a deeper objective beyond the act of translation itself; it is about laying the groundwork for creativity and critical thinking.

Similarly, P02's reflections on the engagement Hekma's work has received, from reading and feedback to quoting and article writing, further attest to the role translations play in animating the intellectual landscape,

So I truly think that what Hekmah is doing in the intellectual and cultural field in Saudi is amazing [...], And you are adding it to the debate, to the thing you are thinking about.

Moreover, that is just another method of knowledge and understanding. Moreover, I love it (P02).

The contributions to societal debates and the encouragement of further writing highlight the broader implications of making diverse content accessible to Arab readers. P01 echoes this sentiment by stating, “So people are reading, people are giving feedback, people are quoting, people are thinking, people are writing articles about it” (P01)

P05’s experience adds another layer, revealing a dynamic public sphere eager to engage with new ideas through debate. The feedback and counterarguments received in response to translations illustrate the vibrant intellectual exchange fostered by these efforts,

There was a public sphere that was interested in debating those ideas. So, whatever I am translating, I would get responses to that; these are counterarguments to our argument. That was interesting; in my opinion, it encouraged me to translate more (P05).

Such interactions not only enrich the translator’s experience but also affirm the value of introducing diverse perspectives to Arab intellectual circles.

Similarly, P07 's reflection on the long-lasting impact of his translations, through comments that enrich dialogue or offer praise, signifies the enduring influence of translated content in stimulating intellectual engagement,

But I always go back to the essays, the books, or the YouTube videos that I've translated, and until now, I see some of the comments that are praise or trying to enrich the dialogue or something that can give me the satisfaction of things that they did (P07).

This acknowledgment of the translator's role in contributing to ongoing discussions provides a sense of fulfillment and underscores the importance of translation in nurturing intellectual discourse.

Furthermore, P08 and P12 articulate the motivational aspect behind their translation endeavors. The ambition to provide quality content that warrants translation and the desire to introduce readers to complex figures or controversial subjects demonstrate the translators' commitment to broadening the intellectual horizons of their audience, “So our motive was that we were thinking that there is a quite good quality content that was worth translating into Arabic. Moreover, most of this content was something that we were reading, we were discussing, is something we are familiar with” (P08). P12's translation of Rumsfeld's memoirs, for instance,

serves as a poignant example of translating challenging content to foster understanding and provoke thought among Arab readers, even in the face of controversy,

However, later, when some people read it and contacted me, they told me that you made us see or remove lenses or black clouds, and now we know this person and how he thinks or how he looks at us [...] Even some people fought me because I translated a book that tells the biography of a hated character (P12).

Collectively, these narratives highlight the pivotal role of translation in creating intellectual waves and debates within the Arab world. Through their efforts, volunteer translators and platforms like Hekmah have not only introduced new content and authors but have also catalyzed discussions that extend beyond the texts themselves, contributing to a richer, more diverse intellectual ecosystem. This transformative impact reaffirms the power of translation as a tool for intellectual enrichment, dialogue, and the exchange of ideas across cultural and linguistic barriers.

4.5.4.4. Enabling the Creation of Original Arabic Content

One of the transformative impacts that volunteer-based translation initiatives have had on the Arabic intellectual and cultural landscape over the past decade is that these efforts have not only facilitated the introduction of diverse global knowledge into the Arab world but have also significantly contributed to the creation of original Arabic content, thereby shifting the role of Arab intellectuals from mere consumers to active contributors in cultural and intellectual debates.

The initiatives spearheaded by platforms like Hekmah and Maana highlight the multifaceted nature of this phenomenon. P04's recount of Hekmah's activities beyond translation, including literature and book reviews and conducting exclusive interviews with underrated figures like Jack Nicklaus, underscores the platform's commitment to enriching the Arabic content landscape. This approach not only diversifies the range of content available to Arab readers but also fosters a culture of intellectual curiosity and engagement,

We also have literature and book reviews as well. Besides the interviews, we translated some of them, and we conducted some of them ourselves. We had some other activities. We have printed books; we conducted exclusive interviews with very underrated people like Jack Nicklaus

(P04).

Similarly, Maana's strategy of commissioning foreign writers to produce articles specifically for the platform, which are then translated into Arabic, represents a novel method of content creation. By generating articles originally written for an Arab audience but in a second language, Maana ensures that the content is both relevant to its readership and contributes to the body of original Arabic content, “and we were asking some foreign writers to write special articles for us on Maana, and we would translate them. It was originally written for us, but in a second language, and we translated it” (P09). This not only expands the scope of knowledge accessible to Arab readers but also encourages the development of a vibrant intellectual ecosystem that values originality and critical engagement.

4.5.5. Freedom of Volunteering vs Working as Professional Translators

Four participants have highlighted the distinct experiences and motivations that drive individuals towards volunteer translation activities, as opposed to professional, career-oriented translation work. P12 highlights the unrestricted nature of volunteer translation, emphasizing its inherent freedom, personal perspective, and the liberty to choose topics of interest, “Volunteering is always free from restrictions, it has more freedom, it has more personal point of view, and it has more selection” (P12). This autonomy not only enriches the content but also fosters engaging discussions and diverse viewpoints, contributing to a more vibrant intellectual landscape.

P01, similarly, appreciated the flexibility in selecting translation projects, which allowed for a more personal and meaningful engagement with the work, “I am not obligated to translate in one field and not another because I am volunteering, and I have my own choice of translating whatever I want to translate” (P01). This autonomy contrasts sharply with the constraints often encountered in professional translation settings, where client needs or organizational priorities dictate assignments.

Correspondingly, P06 articulated a preference for volunteer translation due to the freedom to choose subjects of interest, contrasting this with the lack of choice in professional settings,

So [translation] it is not the main career, but it is an extra one [...] I like the fact that I can choose the articles I prefer, the subjects, the ideas, and so on. When I was translating in the hospital, I did not actually get to choose my projects. It is a career work (P06).

This sentiment reflects a broader appreciation for the intrinsic rewards of engaging in translation purely out of interest and passion rather than financial necessity or professional obligation.

P07's experience further underscores the value of autonomy in translation efforts, describing the process of selecting essays for translation and seeking publishers as an empowering aspect of his work, "I used to choose my essays, translate them and find the publisher, not the other way around. However, I think in that timeframe. I think I helped when it comes to taking freedom when it comes to translation" (P07). This approach not only facilitates a deeper personal connection to the content but also contributes to the broader discourse by introducing new perspectives and ideas.

4.5.6. Negative Aspects of Citizen Translation

Despite being mentioned by only one participant, an observation that merits consideration is the potential negative impact of this movement. P09 highlighted the broader implications of this trend on the Arab cultural and intellectual landscape. While the influx of translated foreign content through citizen translation initiatives has undeniably expanded the horizons of Arab readers and introduced a wealth of global knowledge, it also poses certain challenges, notably the potential marginalization of authentic Arab production.

It has a good effect and a bad effect. The good effect is that it raises your level of knowledge and makes you aware of what is happening now and so on. The bad effect is that it may distance me from authentic Arab production. We no longer care much about Arabic pen and Arabic production, and we have our own original and private production. Even the current intensive and directed translation movement has neglected the Arab author and neglected the Arab writer. Everyone wants a foreigner and feels that we can have more confidence in him. This can be an effect that we do not realize, and therefore, we must take care to increase our production (P09).

P09 eloquently articulated this dual impact, acknowledging the positive effects of enhanced global awareness and knowledge expansion. However, she also cautioned against the unintended consequence of diminishing interest in and appreciation for original Arab literary and intellectual works. The vigorous pursuit of foreign content, driven by the perception that it inherently possesses greater value or credibility, risks overshadowing the rich tapestry of Arab thought, creativity, and scholarship.

In light of this, P09's call to action—emphasizing the need to bolster original Arab production alongside the translation of foreign works—is a critical reminder of the importance of maintaining a balanced approach to cultural and intellectual enrichment. It underscores the necessity of investing in and celebrating Arab intellectual and creative endeavors, ensuring they receive the recognition and platform they deserve. By doing so, the Arab world can cultivate a richer, more diverse intellectual environment that values both the import of global knowledge and the export of its unique insights and contributions.

4.5.7. Future Goals and Aspirations

All 12 participants were asked about their future goals and inspirations. Their answers present a rich tapestry of individual ambitions and collective visions for the future of Citizen Translation in the Arab world. Each participant, despite their unique journey and current role within the translation ecosystem, shares a common thread of aspiration toward contributing significantly to the cultural and intellectual enrichment of Arabic content.

P01, while expressing a passion for translation, acknowledges the challenges of balancing this passion with personal and professional commitments, illustrating the reality that translation, for many, is a labor of love that must be fitted into the complexities of daily life,

As for the future of my participation in translation, I do not know, because I used to translate, for example, a book of 200 pages in three months. Now, I am translating 30 pages in four months. I am trying my best, but I do not know how to do it. I would love to continue, but I do not know if I can because I am very busy (P01).

A goal shared by P12, who dreams of translating without the constraints of time and contractual obligations, reflects a longing for the freedom to engage with translation as an art form, underscoring the intrinsic motivation that drives volunteer translators,

I think I dream of reaching a day, God willing when I will translate without thinking about time, in the sense that I will enjoy the work more as a translation or translate as performing art rather than committing to a work contract (P12).

This aspiration speaks to the heart of volunteer-based translation initiatives, where passion and personal interest, rather than financial incentive, guide the work.

On the other hand, Participants P06, P10, and P11 shared a more optimistic outlook, with plans to continue their work in translation, indicating the recognition and personal fulfillment that

comes with contributing to the field. P06's acknowledgment of their growing reputation suggests a transition from volunteer to recognized contributor, "I think I will go on in translation. Probably articles, probably books, as my name now is known" (P06). At the same time, P10's excitement about future projects highlights the ongoing desire to introduce new content and ideas to Arabic readers, "I am excited to present another book, and now I chose a book in the world of technical philosophy" (P10). P11's statement, "I am currently working with all my energy, I am working more through the center in which I work, and now I have future projects. Including enriching objectivism philosophy with new materials," reflected a strong desire to continue providing content to Arab readers.

Participants P02, P04, and P08 articulate a shared vision that revolves around enriching Arabic content and supporting the development of translators. P04 emphasized Hekmah's pivotal role in stimulating the cultural and intellectual movement through social media, aiming to provide substantial contributions to the discourse, "So for Hekmah, it was enriching the content. and it was also that they want to help translators to develop" (P04). Similarly, P02 tied her personal goals to the success of Hekmah, aspiring to support the completion of translating the entire Stanford Encyclopedia of Philosophy, "My goals are not separated from Hekmah because this is how I see myself and my participation in translation. So my goal is all the support that I can get to complete the translation of the whole encyclopedia" (P02). Additionally, P08's goals also focused on the enrichment of Arabic content with timeless subjects, emphasizing the lasting impact of their translation work, "I think the goal is the enrichment of the Arabic content, and make it available for everyone. We were looking [interested in] timeless subjects that last for years, if not decades" (P08).

Lastly, P09's aspiration for translation to catalyze original Arabic productions highlights a desire to transition from consumption to creation, "My goal is that translation be the window that we open in order to launch our creativity and have our contributions. I want translation to be a means, not an end" (P09). This vision resonates with a broader goal of fostering a self-sustaining ecosystem of Arabic content that values originality and innovation.

P11 shares a notable unconventional goal regarding the future of translation. He emphasized the importance of reshaping translation methods to align with the evolving patterns of content consumption driven by the Internet. This involves a shift towards delivering information in concise, summarized formats rather than traditional long-form content, catering to the modern audience's preference for quick and easily accessible information. He stated,

Now, the challenge for the translator, in my opinion, is to take the core of the book that interests the modern recipient and put it in a correct and concise Arabic form. I want this thing to be transferred to the Arabic language as if it were written with the best, most concise Arabic proficiency. I need us to reach this stage so that we can talk a little but convey a great deal of meaning and get rid of the culture of confusion and squabbling (P11).

P11's proposal to embrace micro-blogging and infographic translations envisions a future where translators become crucial in content curation and adaptation, ensuring that translations stay relevant and captivating for contemporary viewers. P07 's remarks complemented this vision by suggesting that translation should not be viewed merely as a career path but as an opportunity for growth and creative engagement, "It is not a linear prospect that you should see it as an all-encompassing view of how translators act and interact and engage with other creative content" P07. This perspective sees translation as part of a larger ecosystem of content creation, where translators contribute to and shape the discourse in various fields by introducing innovative forms of expression and communication.

In conclusion, this theme discussed the rise and impact of volunteer-based citizen translation initiatives, highlighting their role in bridging the gap in high-quality Arabic content. It showcased the communal effort to make knowledge accessible, emphasizing the significance of Hekmah as a pioneering platform in the Arab world. While addressing the challenges of relying on volunteer translators, the theme also acknowledged the transformative power of translation in fostering cross-cultural understanding and stimulating intellectual discourse. It concluded with future aspirations of participants, emphasizing the shift towards concise, engaging content formats and the potential for original Arabic content creation, underscoring the evolving role of translators as integral to content adaptation and creation in the digital age.

Chapter Five: Research Findings, Discussions, and Conclusions

This chapter presents the empirical findings derived from the data analysis. It explores the dynamics and impacts of the Citizen Translation phenomenon, particularly within the Arab world, and examines how this movement not only bridges linguistic gaps but also serves as a cultural mediator, enhancing access to diverse knowledge and fostering intellectual growth. The analysis revealed how volunteers, driven by a sense of community and a passion for sharing knowledge, contribute significantly to the cultural and intellectual landscape by translating and introducing new content and authors to Arab readers. This effort aligns with the broader goal of democratizing content and catalyzing intellectual debates across the region.

5.1. Research Findings: Emergent Themes

The analysis of the data provided in the previous chapter yielded in-depth findings on the phenomenon of citizen translation in the Arab world. Those findings have addressed the research questions, as will be detailed in the subsequent pages.

As detailed in the methodology chapter, the data was collected and analyzed using a constructivist grounded theory methodology (CGTM). This approach involved several stages of data analysis. Initially, I performed open or initial coding, where I identified and labeled distinct segments of data that appeared significant or recurrent in the interviews. This step involved breaking down the data into smaller parts and coding them without imposing any preconceived categories. Next, I moved to focused coding, where I refined and consolidated these initial codes into more prominent and frequent ones. This step involved constant comparison, a key feature of grounded theory, where data is continuously compared with emerging categories to develop further and refine them. In the final stage, I used theoretical coding to determine the relationships between the focused codes and to integrate them into a cohesive theoretical framework. This stage facilitated the conceptualization of the data and the identification of broader patterns and processes. Through these methods, the following main themes emerged from the data analysis, highlighting the central aspects of the Citizen Translation phenomenon in the Arab world.

As thoroughly explained in the methodology chapter, by systematically applying CGTM, I was able to co-construct and refine these themes from the rich, nuanced data gathered from the participants by implementing various data analysis methods such as constant comparison and open and focused coding. This methodology allowed me to capture the complexity of the Citizen Translation phenomenon and provide a detailed, grounded theoretical framework that reflects the experiences and insights of the participants involved.

Based on the explanation provided previously in the data analysis chapter, after the analysis of all the transcripts, the following themes have emerged:

Theme 1: Citizen Translation as a Social Movement to Bridge Knowledge Gap emerged from participants' reflections on their motivations and experiences in translating content to make knowledge accessible to non-English speakers. This theme captures the altruistic and community-driven aspects of citizen translation, emphasizing its role in democratizing knowledge and fostering intellectual enrichment across the Arab world.

Theme 2: Interplay between Language and Professional Identity in Translation was identified through discussions about how translation activities intersect with personal and professional identities. Participants highlighted their journeys from volunteers to professionals, the impact of translation on their sense of self, and the broader implications of language proficiency on career development. This theme illustrates the complex relationship between language skills and professional growth within the field of translation.

Theme 3: Providing Content and Importance of Quality in Citizen Translation reflects the balance between the urgency to fill content gaps and the pursuit of high-quality translations. Participants acknowledged the compromises made during the initial stages of translation efforts to ensure content availability. The theme underscores the evolving standards of quality in citizen translation and the strategies employed to enhance translation accuracy and reliability.

Theme 4: Impact, Evolution, and Challenges of Citizen Translation explores the broader implications of volunteer-based translation initiatives, highlighting their communal and transformative impacts. This theme addresses the dynamic nature of citizen translation, the challenges faced, and the ongoing efforts to sustain and improve these initiatives. It also reflects on the evolving roles of translators and the impact of these grassroots movements on the intellectual and cultural landscape.

The findings of each theme, as well as the general findings of the thesis, will be discussed below:

5.1.1. Theme 1: Citizen Translation as a Social Movement to Bridge Knowledge Gap

The first theme captures the essence of Citizen Translation as more than just a translation or linguistic activity; it is a movement driven by social and cultural imperatives. The movement is grassroots in nature, originating from the individuals' recognition of the significant gaps in Arabic content across various fields, especially in intellectual disciplines. This has led to spontaneous and organized efforts to translate key works that were previously inaccessible to Arabic speakers. While many participants are from Saudi Arabia, the focus of their work extends beyond national borders to influence the entire Arab region. This reflects a strong desire to contribute to a collective Arab intellectual and cultural identity that transcends geographical limitations. The initiative is characterized by its inclusivity, aiming to enrich the entire Arab intellectual space rather than being confined to specific countries. This is seen in the transition from national projects to broader Pan-Arab efforts.

Despite the fact that the scope of research for this thesis was limited to Saudi Arabia, it was found after conducting the data analysis that Citizen Translation as a phenomenon is not a localized activity limited by national boundaries but is rather a Pan-Arab movement that influences and is influenced by contributions across the Arab region. This finding illustrates how this phenomenon is more inclusive, which showcases a commitment to fostering a collective Arab intellectual identity. It was found through the data analysis that the participants' nationalities did not hold any significance in regard to the goals and aspirations those participants aimed or hoped to achieve through their efforts and translations. They aimed to make knowledge accessible across the Arab world and for all Arabs regardless of regional limitations or considerations. The participants' work collectively reflects a nuanced understanding of the cultural and intellectual dynamics within the Arab world, highlighting a commitment to fostering a shared intellectual and cultural heritage that transcends national boundaries.

5.1.1.1. Reflection on Arabic Content and Internet Influence

This section compiles insights from the interviews and data analysis, focusing on three main concepts: participants' reflections on the nature and state of Arabic content, the impact of the

Internet and social media on this content, and their awareness of existing content gaps as well as efforts to bridge those gaps using their linguistic abilities. Several participants shared detailed observations regarding Arabic content both prior to and following the advent of the Internet, pointing out significant shifts. As defined in the literature framework, digital Arabic content encompasses a wide range of media formats, including websites, portals, e-services, text, audio, and video (UNESCWA, 2003). Participants expressed how they felt propelled to use their linguistic skills to address the disparities in the availability of Arabic content as a result of the digital revolution. This discussion highlights how the digital revolution has reshaped the accessibility and nature of Arabic content.

It was found that the emergence of the Citizen Translation Phenomenon, fueled by the Internet and social media, has profoundly transformed the landscape of Arabic content creation, translation, and dissemination. This shift has primarily redirected the focus of discussions to online content. Most participants in this study, who are in their 30s and early 40s, have grown up alongside the Internet, giving them a deep familiarity with its evolution. Moreover, insights from two older participants in their 50s provide a unique perspective on the state of Arabic content before the advent of the Internet. These diverse viewpoints highlight the status of Arabic content in general and the significant changes introduced by internet technologies, which have revolutionized how Arabic content is created, translated and shared across the globe.

According to the participants, before the Internet, the process of accessing Arabic literary and scholarly materials was laborious and heavily reliant on manual, word-for-word translation using books and dictionaries. This period was characterized by a scarcity of Arabic texts and a content landscape that was tightly controlled, reflecting limited, dogmatic perspectives shaped by prevailing political or religious ideologies. However, the advent of the Internet and social media ushered in a dramatic transformation. The previously controlled and polarized content has given way to a landscape where diverse and unfiltered ideas circulate freely, facilitated by digital platforms and the contributions of Citizen Translators.

This evolution is underscored by the reflections of participants P05, P07, P09, P11, and P12, who illustrate the transition from a pre-internet era of content scarcity and strict controls to a current environment enriched by accessible and inclusive digital platforms. These platforms have democratized the creation and dissemination of content, significantly easing the translation process and enabling a broader exchange of ideas. The Internet has not only simplified the creation and translation of content but has also played a crucial role in bridging

linguistic and geographical gaps, thereby enhancing the availability of Arabic content worldwide.

Participants have additionally addressed the role of social media, describing it as pivotal in democratizing access to a diverse array of content. By bridging linguistic divides, social media has expanded the range of available content and elevated the role of translation in accessing global ideas. This transformation highlights the broader impacts of digital platforms on the democratization of knowledge and the evolution of translation practices in the Arab world.

Furthermore, it was found throughout the collective reflections of all 12 participants in the study that they possessed profound awareness of significant intellectual gaps in the Arabic content, particularly in the fields of philosophy, politics, and technology. This awareness sparked a shared motivation among them to engage in translation efforts aimed at mitigating these gaps and increasing the accessibility of knowledge to Arab audiences. This drive was fueled by the urgent need for quality content in areas where professional translators were scarce or nonexistent, underscoring a critical deficiency in the availability of contemporary scholarly materials.

Another remark that was gleaned through the answers of the participants emphasizes the disparity between the resources available in English and those in Arabic. The heavy reliance on English books for scholarly material, which necessitates a labor-intensive translation process, was also noted. This reliance represents a significant barrier to accessibility and understanding for Arabic speakers who are not proficient in English. The challenges posed by the dependence on foreign language sources are compounded by a lack of standardized terminology, which adds another layer of complexity to the translation and understanding of scholarly content.

In summary, the reflections of the participants underscore a critical gap in the Arabic intellectual and academic landscape. This gap is characterized by a scarcity of contemporary references, a dependency on foreign languages, and an absence of standardized terminology within the Arabic-speaking world. These challenges have prompted individuals not only to engage in translation as an academic exercise but also as a necessary intervention. Their efforts are aimed at making knowledge more accessible and fostering an environment conducive to intellectual growth and scholarly discourse among Arabic speakers. This collective endeavor highlights the crucial role of translation in bridging knowledge gaps and enhancing the intellectual fabric of the Arab world.

5.1.1.2. The Impact of Citizen Translation on Arabic Content

The participants of this study describe their efforts as significantly enhancing the cultural and intellectual landscape of the Arab world by democratizing content and bridging content gaps, especially in fields like philosophy, politics, and technology. Citizen translation is seen as a crucial endeavor for cultural enrichment and intellectual development across different Arab countries. Participants describe their efforts as a form of activism that has enabled the creation of intellectual debates across the Arab world, such as the emergence of the Internet.

5.1.1.2.1. Democratization of Arabic Content

The rise of the Internet and social media has fundamentally reshaped the landscape of Arabic content. Prior to this digital revolution, content was scarce, limited in access, and often aligned with specific ideologies. Gatekeepers controlled the flow of information, restricting diversity. However, the Internet ushered in a new era of open access and abundance. Freely accessible and unfiltered content became the norm, fostering a more diverse intellectual space.

This democratization of information extends beyond just access. Social media platforms have become vibrant spaces for idea exchange, breaking down traditional dichotomies like liberal/neoliberal and Islamic perspectives. Increased reader curiosity and a demand for diverse topics have challenged traditional conservative content selection, fostering a period of ideological exploration and debate.

This period of dynamic cultural and intellectual expansion can be attributed to the dismantling of barriers to information and expression. Citizen Translation as a phenomenon flourished within this ecosystem, allowing individuals to leverage their language skills and contribute meaningfully to the Arab world's cultural and intellectual discourse. In essence, this analysis captures the transformative power of the Internet and social media, empowering individuals and communities to facilitate and shape a new era marked by content freedom and diversity.

5.1.1.2.2. Creating Intellectual Debates

All participants in the study shared impactful experiences of how their translations have played a significant role in the Arab intellectual community. They noted that their work sparked substantial debates, enriching Arabic content and leading to the creation of new, original

Arabic works. These discussions were seen as beneficial, challenging established perspectives and fostering a culture of critical engagement. Participant 2 highlighted the generational shift brought about by increased internet usage among Arab youth, which fueled their interest in engaging with Western intellectual debates and necessitated the translation of these ideas into Arabic. This shift was crucial as the lack of English proficiency among many Arabic speakers posed significant barriers to participating in global intellectual discourses. Similarly, Participant 5 emphasized that translation does more than transfer text; it facilitates vibrant intellectual discourse and ensures that translated works contribute to dynamic exchanges of ideas rather than merely echoing existing sentiments.

Together, these narratives underscore the transformative power of translation in sparking intellectual debates and fostering a culture of critical engagement within the Arab world. By introducing new content and authors and catalyzing discussions that extend beyond the texts themselves, volunteer translators and platforms like Hekmah have significantly enriched the Arab intellectual ecosystem. This highlights the crucial role of translation as a tool for intellectual enrichment, promoting dialogue, and bridging cultural and linguistic barriers, reaffirming its value as a form of activism and a driver of cultural and social change.

5.1.1.2.3. Bridging Language Gaps Using Linguistic Privileges

Several participants in the study emphasized the crucial role of their bilingual capabilities in bridging language gaps, aiming to make diverse intellectual resources more accessible to Arabic speakers. This commitment is rooted in a deep sense of duty to share knowledge and enhance cultural and intellectual engagement. Participants recognize the intellectual capacity and interest among Arabic speakers who, due to language limitations, often cannot access these resources. They see their linguistic skills not merely as an advantage but as a responsibility to democratize access to knowledge and foster inclusivity.

The reflections underscore how the participants view translation, which serves as a vital tool in dismantling linguistic barriers and enriching the intellectual and cultural landscape of the Arabic-speaking world. By making diverse cultural and intellectual content accessible, translation helps bridge the divide between different cultural groups, fostering a sense of belonging and understanding. This effort not only highlights the transformative power of translation but also contributes to a broader dialogue about the significance of linguistic privilege and the ethical responsibility to share knowledge. Collectively, these insights

underline the importance of translation in transcending linguistic and cultural divides, reaffirming its role in creating a more inclusive and intellectually engaged society.

5.1.1.3. Drives and Motivations of Citizen Translators

One of the objectives of this study was to explore participants' motives and drives. The analysis revealed that "Drive" was the most frequently used code during the interview coding process, indicating that the participants were both aware of their motives and eager to share and clarify why they were propelled to engage in translation. After analyzing statements coded as "Drive" or "Motivation," it was found that both personal passion and a recognition of the scarcity of Arabic content in fields like philosophy, politics, and technology drove the participants. Their dual motivation encompasses a commitment to making knowledge accessible to those without linguistic advantages and an altruistic spirit to provide content freely online, ensuring inclusivity in intellectual debates. Furthermore, many see their translation efforts as a form of activism aimed at fostering social and political change within their communities. This transforms their work from mere linguistic exercise to a significant cultural contribution, enhancing the Arabic intellectual landscape and instigating debates that promote community engagement and enrichment. Through their efforts, these citizen translators not only fill content gaps but also contribute to societal progress, using translation as a tool for intellectual empowerment and cultural exchange.

5.1.1.3.1. Identifying the Need to Share with Others

This study identified a key motivator for citizen translators, which is a shared passion for specific fields of knowledge combined with a desire to bridge the existing gap in Arabic content. All 12 participants exhibited personal interests in various fields, from philosophy and politics to technology. Recognizing the scarcity of Arabic content in these areas, coupled with their linguistic skills, they were spurred to translate and share knowledge with their Arabic-speaking peers who might lack similar advantages.

The research also revealed the joy of sharing knowledge as a significant driver. Participants expressed the satisfaction derived from acquiring knowledge and then translating it for a wider audience. Observations from these participants indicate the intricate relationship between an individual's interest in specific knowledge fields, recognition of content gaps in Arabic, and an

altruistic desire to share this knowledge. As a result of their efforts, these participants contributed to creating an intellectual landscape richer and more diverse in Arabic, bridging knowledge gaps and cultivating a culture of mutual understanding and learning.

5.1.1.3.2. Making Knowledge Accessible

Another powerful driving force behind Citizen Translation revealed by this study is the participants' commitment to making knowledge accessible to Arabic speakers. The data suggests a strong philanthropic spirit among participants, with a desire to share knowledge, enrich Arabic content, and empower Arabic readers. Making knowledge accessible emerges as a dominant drive. Participants explicitly mentioned the importance of providing content that is not readily available in Arabic as a primary motivation.

A common thread among participants is a mission to transcend language barriers. They strive to make knowledge accessible to a wider Arab audience by offering translated content online and free of charge. This ensures that individuals who may not master foreign languages still have access to new philosophical and modern arguments. Translation is not simply a technical exercise; it is viewed as a duty and a service to the community aimed at providing paths to access new knowledge.

Ultimately, Citizen Translation participants are united by their desire to enhance Arab society's knowledge base. They move beyond translation as a language exercise and see it as a means of empowering, educating, and inspiring their communities. Both selfless altruism and a recognition of the long-term benefits of cultural and intellectual development fuel this drive. Their collective efforts demonstrate a deep commitment to knowledge sharing as a cornerstone of societal progress.

5.1.1.3.3. Creating Social and Political Change

This study reveals a powerful undercurrent in Citizen Translation: the use of translation as a tool for social change. Many participants view translation not just as a linguistic task but as a form of activism, a way to drive positive societal development. This commitment is evident in their volunteer efforts, where they contribute to cultural and social progress through translation.

There is a sense of respect and admiration for these altruistic volunteer translators who selflessly contribute to social change. Their motivation extends beyond personal gain or recognition; instead, they are driven by a sense of purpose and a desire to make a meaningful impact on their communities. While some participants may not have had a clear path at the outset, their goals were clear: to create positive change. They are described as individuals eager to make a positive impact, motivated by a desire to contribute to cultural movements and offer assistance to their communities.

However, the analysis also reveals a layer of complexity. Reflections from Participants P03, P04, and P05 highlight a sense of helplessness and frustration. Their initial enthusiasm and hope to contribute to a broader discourse and share knowledge were met with the harsh reality of political constraints and government control. These barriers not only dampened their spirits but also led to a decline in the online activism that once flourished.

Their initial optimism gave way to a sober realization of the limitations imposed by external political forces. Despite their success in sparking interest, the long-term change they aspired to was curtailed, leading to a diminished presence of online activists and a reevaluation of their capacity for change. This shift in focus from political to intellectual change is attributed to the waves of counter-revolutions that swept across the Arab world. The repercussions have caused citizen translators to focus their efforts on intellectual pursuits, as the cost of pushing political boundaries remains high.

Despite these challenges, the analysis reiterates the concept of translation as an act of activism within the Citizen Translation movement. In the context of the Arab Spring, translation became a strategic tool for Arab youth to express their perspectives safely. Participant P05's candor about prioritizing personal safety underscores a pragmatic and self-aware approach to activism.

In conclusion, this research emphasizes Citizen Translation as a transformative movement across the Arab world. Dedicated individuals leverage their linguistic skills to make knowledge accessible, challenging cultural and ideological divides. Driven by altruism, intellectual curiosity, and a commitment to community enrichment, these citizen translators embody the power of translation as a catalyst for social change. Their narratives illuminate the movement's role in democratizing information access, fostering a vibrant intellectual ecosystem, and demonstrating how passion, volunteerism, and linguistic skills can bridge knowledge gaps and inspire future generations toward intellectual empowerment and cultural exchange.

5.1.2. Theme 2: Interplay between Language and Professional Identity in Translation

5.1.2.1. *Complex Perceptions of Translation, Professionalism and Volunteerism*

The research findings demonstrate that participants have diverse and nuanced perceptions of translation, particularly concerning the roles of professional and volunteer translators. These perceptions reflect their personal experiences and philosophical approaches, indicating a complex understanding of what constitutes professionalism and volunteerism in translation. According to the study's participants, professional translators are typically characterized as those who earn a living from their translation work and often hold academic credentials in translation or related fields. In contrast, volunteer translators are driven by passion, community service, and personal fulfillment, engaging in translation activities without financial compensation.

The participants agree on the importance of translation in bridging linguistic and cultural divides, but their emphasis varies across functional, conceptual, and artistic dimensions. This diversity underscores translation as a multifaceted process that involves not only linguistic accuracy but also cultural understanding and creative interpretation. The collective insights from the participants contribute to a comprehensive understanding of translation as a dynamic and multidimensional activity.

Regarding their engagement with translation, participants view it primarily as a tool to bridge knowledge gaps and make information accessible to different audiences. They interact with translation as a means to achieve specific goals, often looking beyond translation as a profession or academic discipline. This utilitarian approach is evident in how participants defined professional, volunteer, and non-professional translators, consistently highlighting the functional aspects of their roles.

Quality and accountability in translation also emerged as significant concepts in the participant's answers. Some participants noted that nonprofessional translators often resort to overly literal translations that lack nuance and contextual depth. High-quality translation requires not just linguistic skills but also specialized background knowledge and the appropriate translation tools.

Furthermore, professional translators, on the other hand, are seen as individuals with a deep commitment to the art and science of translation. They translate their primary occupation, often

pursuing an academic specialization in the field. This dedication extends beyond financial compensation; they contribute to the broader field of translation despite challenges related to career advancement and recognition.

Another insight from the participants' responses highlights the nature of volunteer translation, which is deeply infused with personal passion, altruistic intentions, and aspirations for professional development. Financial rewards do not primarily drive these translators; rather, they find great satisfaction in contributing meaningfully and enhancing their skills. Committed to making an impact, volunteer translators support cultural movements, assist non-profit organizations, and use their skills to foster community involvement. This perspective reinforces the earlier point that participants see translation as a versatile tool capable of driving intellectual, political, and social changes they seek to achieve.

Participants were also asked to identify themselves within this phenomenon, from which it was gleaned that there is a diverse range of self-identification among participants, with some embracing the identity of translators (both professional and volunteer). In contrast, others view themselves more broadly as content creators or cultural participants. This diversity indicates an intricate relationship with their work that transcends conventional job titles and encompasses broader societal and cultural contributions.

A distinct key finding from this study revolves around the participants' perspective on the importance of background knowledge in translation, both generally and as an academic discipline. Nine participants (P01, P02, P04, P05, P07, P09, P10, P11, P12) emphasized prioritizing subject matter knowledge over pure translation skills, academic degrees in translation, or even language proficiency. This collective viewpoint highlights a critical point: translators need more than just linguistic expertise. In particular, for specialized content like philosophy, a substantive understanding of the subject matter is crucial. Grasping the intricacies of an author's ideas and the contextual framework of their philosophy is essential to avoid misinterpretations and ensure the integrity of the translation.

This finding further emphasizes the argument made earlier regarding how the participants in this phenomenon were not primarily drawn to translation out of a fascination with the discipline itself but were motivated by its practical use in providing Arabic speakers with high-quality content relevant to their interests. Their commitment to translation was based on its effectiveness in improving Arabic content in specific fields, rather than a fundamental interest in translation itself. While there is some detachment from translation as a core interest, participants still recognize the importance of quality in translation, emphasizing the need for

language skills, cultural understanding, and relevant background knowledge. Participant 4, for example, defines a professional translator based on language competence, financial remuneration, and cultural insight, acknowledging the complexities of translation without a strong focus on its academic aspects. Most participants view translation pragmatically as a means to disseminate knowledge to Arabic speakers, and while few pursue its academic merits, all uphold its importance in enhancing content accessibility.

The critique from three participants about translation training further emphasizes this perspective, noting the gaps between academic approaches and the nuanced, artistic demands of professional translation work. They highlighted the disconnect between academic translation training and the real-world requirements of the translation profession. Additionally, they criticized how translation education tends to over-focus on the linguistic mastery of the source language, often neglecting the subtle nuances of the target language. This academic approach leads graduates to favor a literal translation method, which overlooks the creative and interpretive aspects necessary for impactful translation.

5.1.2.2. Redefining Translation in the Citizen Translation Phenomenon

After analyzing the participants' definitions, opinions, and perspectives on translation, it has become evident that there is a significant redefinition of translation specific to the Citizen Translation phenomenon. Participants advocate for an expanded interpretation of translation that encompasses elements of creativity, cultural nuance, and intellectual contribution. This broader definition sees translation as both an art form and a pivotal tool for social change, emphasizing its transformative power within contemporary society.

This redefinition is part of a recurring narrative where participants have shifted the traditional understanding of translation to one that includes profound processes of cultural exchange, content creation, and language innovation. According to their insights, translation goes beyond simple linguistic transfer; it is a crucial instrument for enhancing communication, comprehension, and connections across various cultures and languages. This perspective underscores the inherent value of translation, not just as a method of converting text but as a fundamental activity in bridging cultural and linguistic gaps, thus highlighting its vital role in promoting intercultural understanding and cooperation.

5.1.2.3. Motivations Beyond Financial Compensation

Another distinct concept that was found from the data analysis is that the interplay between financial considerations and volunteerism within the Citizen Translation movement highlights

diverse motivations beyond mere monetary compensation. This movement is predominantly volunteer-driven, yet financial aspects remain significant, ranging from the willingness of participants to work for free to the professional translators' financial compensations and the broader financial dynamics involving publishers and the need for funding from governmental and semi-governmental institutions.

Participants consistently demonstrate a readiness to engage in translation activities without direct financial rewards, driven by personal passions and a commitment to enriching content. While many remain actively involved without seeking compensation, some have transitioned their volunteer work into paid professional endeavors. This shift underscores a transformation from passion-driven activities to more structured professional pursuits, reflecting the evolving nature of their engagement with translation.

The relationship between publishers and translators also brings to light the financial nuances within the movement. This relationship navigates through financial constraints, valuing volunteer contributions, and striving for fair compensation practices. From a publisher's perspective, providing financial remuneration, whether to professional or volunteer translators, is crucial for ensuring the continuity and sustainability of translation-based projects. This approach addresses the economic realities faced by platforms that rely heavily on volunteer efforts for various operational aspects like site management, content translation, editing, and online hosting.

The discussion around financial management strategies, as highlighted by Participants P01 and P04, emphasizes the need for allocating funds toward operational costs such as securing publishing copyrights and maintaining online platforms. Furthermore, Participants P03, P04, and P09 articulate a pressing need for financial support to sustain and expand translation projects, especially those with substantial demands for translation, publishing, and printing. This intersection of volunteerism and financial necessity illustrates the complex funding landscape within the Citizen Translation movement, pointing to the essential role of economic support in advancing these culturally and linguistically significant initiatives.

5.1.3. Theme 3: Providing Content and Importance of Quality in Citizen Translation

The quality and accessibility of translations are central concerns within the movement. Maintaining high translation quality is challenging, especially in a field dominated by volunteers. The translators often debate the best ways to ensure that translations are not only accurate but also resonate culturally and intellectually with the target audience. Making scholarly and intellectual content accessible to Arabic speakers who might not have access to such resources in other languages is a key motivation. This is particularly important in areas like philosophy and science, where existing Arabic content is limited.

5.1.3.1. Balancing the Need for Content with the Pursuit of Quality

A key finding from the analysis is the dynamic tension experienced by participants between the urgency to fill content gaps and the imperative to maintain translation quality. The early stages of these initiatives often saw a trade-off, where the urgency to provide content occasionally outweighed strict adherence to quality standards.

The analysis further explored how this initial compromise evolved as the initiatives matured, with participants increasingly striving to balance the rapid dissemination of content with the pursuit of higher translation quality. It highlights a collective awakening to content gaps in 2015, which spurred a wave of enthusiastic involvement from individuals eager to make a difference, prioritizing the dissemination of knowledge over the perfection of translation quality. This pragmatic approach is evident in P01's readiness to step into uncharted territories to ensure content availability, coupled with humility to step aside should more qualified translators emerge, emphasizing the primary goal of content provision over professional accolades.

5.1.3.2. Challenges and Techniques in Translation

The challenges and techniques in translation are also thoroughly examined in the data analysis chapter. It was found that participants exhibited professional levels of expertise, applying advanced techniques and understanding important concepts such as register and connotational meanings of words, despite not always knowing the mechanical terminology. For instance, Participant 1 uses consistent words to maintain meaning and emphasizes the importance of preserving the original tone in translations, demonstrating a profound understanding of the craft.

Despite lacking familiarity with some technical jargon, all 12 participants displayed a strong grasp of essential translation concepts such as register and connotational meanings. This comprehensive knowledge allows them to enhance the factual and semantic accuracy of their translations, boosting their confidence and proficiency. Participants have navigated the complexities of translation by emphasizing the authenticity of the source text and the faithfulness of the translator, which involves a delicate balance between being true to the original and making the text accessible and meaningful to the target audience.

Moreover, these translators prioritize the integrity of the original message over grammatical precision, often choosing to accept grammatical inaccuracies rather than risk semantic errors that could distort the original meaning. This approach reflects a strategic application of translation methodologies aimed at achieving the highest quality of translation. They also engage deeply with the linguistic and cultural nuances of both the source and target languages, ensuring that their translations resonate authentically within the Arabic linguistic framework. This meticulous attention to detail and commitment to quality highlight the challenges and advanced techniques employed by participants in the Citizen Translation phenomenon, showcasing their capability to handle even the most intricate aspects of translation.

5.1.3.3. Strategies to Ensure High Standards in Translation

The analysis of the data revealed that participants employed a variety of systematic techniques in order to preserve and improve the quality of their translations. As a result of the analysis, it was found that participants employed a variety of strategies to ensure high-quality translations. These techniques include peer reviews and editing, which are essential for maintaining accuracy and consistency in translations. Such practices not only refine translations but also underscore the translators' commitment to excellence and the detailed process involved in producing high-quality translated content.

It was also found that participants particularly value peer review as a method to refine their translations and gain insights from feedback. This collaborative and evaluative approach highlights the importance of feedback from both professionals and peers, serving as a crucial quality control technique. Additionally, editing plays a pivotal role in enhancing translation quality, particularly for volunteer translators working across various platforms. Editing serves as both a quality control mechanism and an instructional tool, providing benefits to translators at all levels of proficiency. This dual function not only ensures high-quality translations but also supports the professional growth of translators, highlighting the multifaceted benefits of comprehensive editing processes.

Another significant aspect discussed is the critique of literal translation, which often lacks depth and contextual understanding. Participants have identified and criticized instances where translations were overly superficial, inspiring them to strive for high-quality content and provide critical evaluations of existing translations. This collective critique underscores the complexities of language and culture that extend beyond mere textual translation, advocating for translation approaches that respect the intricacies of both the source and target languages.

The importance of depth and cultural nuance in the translation process was similarly emphasized by participants, along with a call for a return to academic rigor and discipline in translation practices. Participant 9, for instance, advocates for producing scholarly articles about the art and science of translation, including effective translation techniques and ways to elevate quality standards. This highlights existing gaps in translation practices that often overlook these critical aspects. By pushing for more structured and disciplined approaches, there is potential to significantly improve the overall quality of translations significantly, enhancing both the educational value and accessibility of translated works.

4.1.4. Theme 4: Impact, Evolution, and Challenges of Citizen Translation

The dynamics within volunteer-based translation initiatives were analyzed in this theme, emphasizing the significant community-driven efforts to bridge the gap in high-quality Arabic content. A key finding from the analysis is the significant rise in volunteer-driven platforms for Arabic content translation, such as Hekmah, Maana, Mal Amal, and Hindawy. These platforms have emerged in response to the recognized scarcity of high-quality Arabic content, drawing numerous individuals across the Arab world into what has become known as the Citizen Translation phenomenon. This movement is characterized by grassroots efforts aimed at making knowledge more accessible to Arab audiences, illustrating a substantial shift toward community-driven content creation and dissemination. The diverse contributions of volunteers, ranging from tackling technological challenges to editing and scheduling publications, highlight the multifaceted nature of these initiatives, where each contribution plays a crucial role in their success.

The challenges faced in compiling a comprehensive database of Arabic translation platforms and websites underscored the difficulty in gathering detailed online information, which revealed that participants are primarily motivated by goals beyond personal gain. This lack of

interest in documenting their contributions reflected a broader commitment to cultural and intellectual enrichment, emphasizing collaborative efforts over individual recognition.

The research also pinpointed Hekmah's pioneering role within Saudi Arabia's Citizen Translation landscape. It was concluded through the analysis that all participants, at some point in their translation journey, have engaged with Hekmah, whether by initiating their translation efforts, receiving training, or having their works published through the platform. This involvement has been instrumental in fostering the development of volunteer-based translation initiatives, further solidifying Hekmah's impact on enriching Arabic content and promoting cultural and intellectual growth within the community.

5.1.4.1. The Impact and Effects of Citizen Translation

Citizen Translation as a phenomenon transcends the mere act of translating text from one language to another; it involves mediating between different cultures and worldviews, thereby fostering a deeper understanding and inclusivity among diverse groups. Participants in this movement see language as a gateway to inclusivity, enabling people from various cultural backgrounds to forge meaningful connections. Thus, this approach positions translation as a crucial tool in dismantling linguistic barriers and nurturing a sense of inclusiveness, ultimately promoting cross-cultural understanding and contributing to a more inclusive society.

Through data analysis, it was found that the impact of Citizen Translation on the Arabic intellectual and cultural landscape has been profoundly positive, significantly enriching the content available to Arabic readers. This phenomenon has not only bridged knowledge gaps but also introduced new content and authors, thereby diversifying the intellectual discourse within the Arab world. Additionally, initiatives like Hekmah have been instrumental in bringing high-quality, peer-reviewed academic content to Arabic audiences, thus making complex academic discourse accessible and enhancing the intellectual offerings in the Arabic language.

Moreover, the translation efforts have also played a key role in introducing Arab readers to previously unknown authors, thereby expanding the philosophical repertoire available to them and stimulating interest in diverse intellectual traditions. For instance, translations have brought attention to authors like Martha Nussbaum and Peter Singer, whose works were previously inaccessible to Arabic-speaking audiences. These efforts have not only filled content voids but have also sparked intellectual debates and fostered a culture of critical

engagement within the Arab intellectual community. Discussions and controversies triggered by translations have encouraged rigorous examination and dialogue, laying a foundation for creativity and critical thinking.

Another significant aspect of Citizen Translation is its contribution to the creation of original Arabic content, shifting the role of Arab intellectuals from mere consumers to active contributors in cultural and intellectual debates. Platforms like Maana have innovated by commissioning articles specifically designed for Arab audiences in other languages, which are then translated into Arabic. This strategy ensures that the content is not only relevant but also contributes to the development of original Arabic content.

5.1.4.2. Challenges and Evolution of Citizen Translation

The data analysis highlighted several obstacles and challenges faced by the participants of the movement and its progression over time, focusing particularly on the sustainability challenges associated with volunteer-driven efforts. Key issues such as volunteer burnout, the need for professional development, and essential funding are pinpointed as crucial for the long-term viability of these initiatives. Despite the reliance on volunteer efforts, there is a growing recognition of the need for formal training and resources to enhance the quality of translations and to add a level of professionalism to the translations, catering even to those who do not view translation as a career path.

Furthermore, the rapid production of content in foreign languages was found to present a significant challenge, particularly for Arabic readers who struggle to access adequate resources for research and intellectual development. This highlighted the critical need for increased support and resources for translators to keep pace with global content production.

Additionally, the evolution of the Internet has significantly transformed the translation field, making it easier to distribute and access translations and fostering a more collaborative approach. These technological advancements have facilitated community engagement, allowing translators to come together to discuss and refine each other's work, thereby enhancing the quality and accuracy of translations. Furthermore, the grassroots nature of Citizen Translation challenged traditional notions of professional translation, merging community-based practices with professional standards and expectations. This integration

suggests a shift towards a more inclusive and community-oriented approach in the translation field, reflecting the dynamic changes and ongoing evolution of Citizen Translation.

In conclusion, the study on Citizen Translation underscored its profound impact on the Arab intellectual and cultural scenes. By breaking down language barriers and introducing new ideas and discussions, this movement enriched the Arabic content landscape and promoted a culture of critical engagement and creativity. The efforts of volunteer translators are pivotal in transforming the role of Arab intellectuals from passive consumers to active participants in cultural and intellectual dialogues. The findings highlight the essential role of translation in enhancing the accessibility of diverse knowledge and contributing to the intellectual empowerment of the Arab world, reaffirming the transformative power of this grassroots initiative in shaping a more inclusive and dynamic intellectual ecosystem. Both the Data Analysis and Findings chapters have ‘grounded’ the theory in the data, which is in keeping with constructivist grounded theory methods. The following figure presents a summary of the explanatory theory concerning the Citizen Translation Phenomenon in the Arab world.

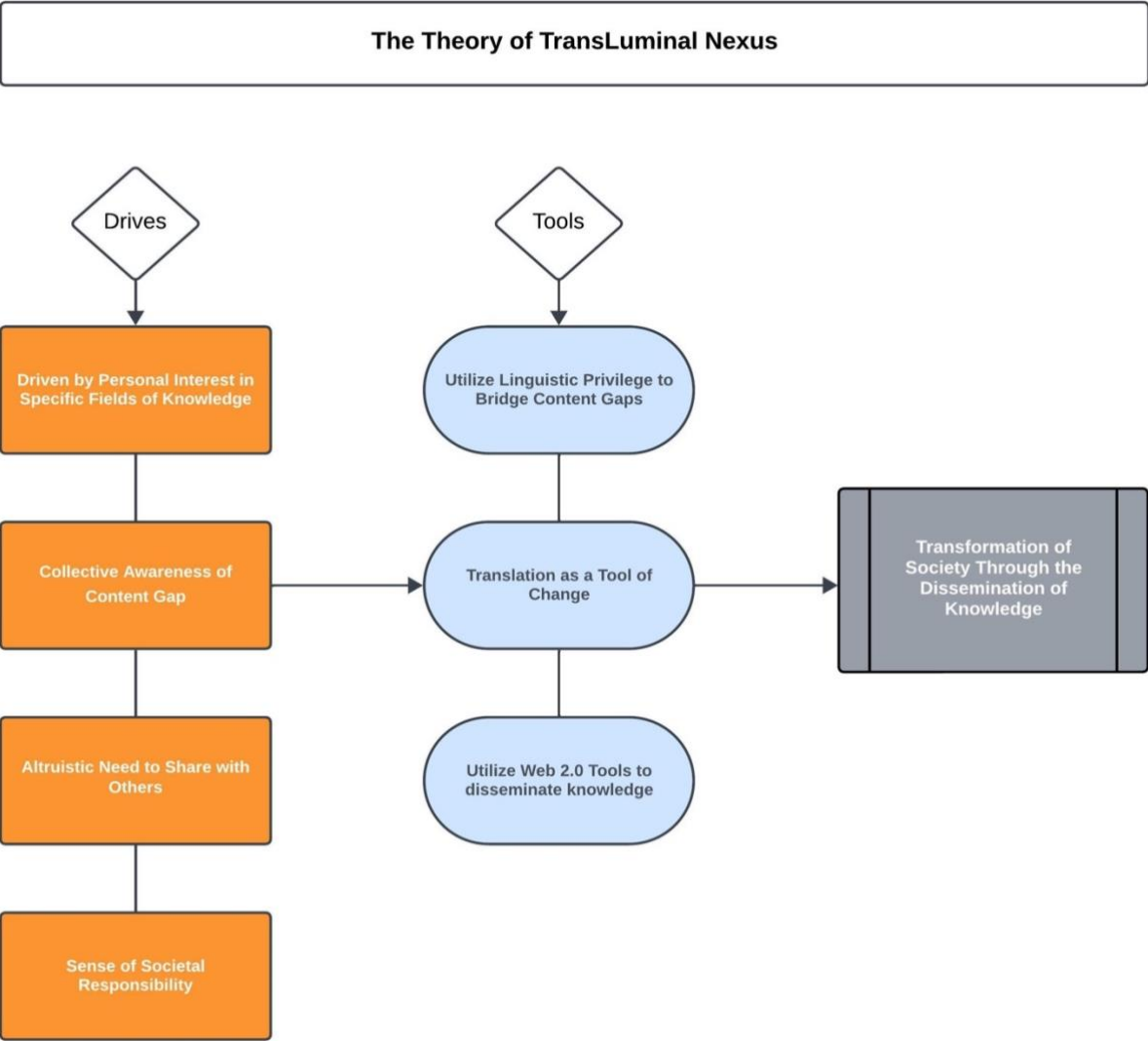


Figure 8: The Key Concepts of the TransLuminal Nexus Theory

5.2. Research Discussions

The preceding chapter meticulously detailed the empirical findings from the data analysis, exploring the profound dynamics and impacts of the Citizen Translation phenomenon, particularly within the Arab world. It highlighted how this movement serves not only as a linguistic bridge but also as a cultural mediator that significantly enhances access to diverse knowledge and fosters intellectual growth across the region.

Previous to that, chapter 2 laid the groundwork for this research by reviewing existing literature on Citizen Translation. This review identified gaps in the current literature, justifying the need for further study. It also highlighted how theoretical concepts were initially developed, ultimately leading to the research questions guiding this investigation. The present chapter delves deeper, focusing on a specific selection of relevant literature. This focused exploration aims to situate a newly proposed theory within the existing literature on social movements, cultural mediation, and knowledge dissemination. By examining how this theory aligns with established literature, this chapter will try to refine our understanding of Citizen Translation and its impact on the Arab intellectual and cultural landscapes. Ultimately, this chapter will try to demonstrate how the new theory I propose can contribute to new knowledge in the fields of translation studies and cultural transformation.

5.2.1. Situating the Theory

In this section, the findings of my study will be contrasted against existing literature to reveal how these findings challenge, contribute to, and extend current knowledge.

As previously mentioned in the Introduction Chapter, the inspiration for this study originated from my engagement with the phenomenon under investigation during an extracurricular module I participated in during my Master's studies. In that module, I was introduced to a pattern in journalism where individuals lacking formal journalism education or experience were using Web 2.0 tools, the Internet, social media, and smartphones to produce journalistic content. This pattern was identified as 'Citizen Journalism' (Wall, 2015). As a translator and an active young Arab during the Arab Spring, I observed notable parallels between Citizen Journalism and a burgeoning phenomenon in the Arab world. In both cases, individuals leveraged Web 2.0 tools and their journalistic and linguistic skills, motivated by a societal sense of duty, to provide content to Arab audiences. This similarity provided a foundational perspective for analyzing the impact and dynamics of what I term 'Citizen Translation' within the Arab context.

To investigate this phenomenon, a sample of selected participants was thoroughly interviewed, and their responses and statements were analyzed with the purpose of constructing and formulating an explanatory theory grounded in the data. This theory, which will be extensively explained in the second part of this discussion section, explores the motivations, objectives, drives, and impacts that these participants have had on Translation in the Arab world. As

outlined in the methodology chapter, although the scope of the study was confined to Saudi Arabia due to various factors, the phenomenon is not unique to Saudi Arabia, nor are its effects or objectives restricted to the Saudi audience. This theory will offer an initial understanding of this extensive and complex phenomenon.

5.2.1.1. Arabic Content on the Internet

Participants' statements provided in-depth insights into the state of Arabic content both before and after the emergence of the Internet, highlighting notable transitions. Digital Arabic content encompasses various media formats, including websites, portals, e-services, text, audio, and video, as defined by UNESCWA (2003). The participants painted a picture of the Arabic content landscape online, which was marked by a notable scarcity of Arabic texts and a controlled content environment that often-reflected narrow, dogmatic viewpoints shaped by the dominant political or religious ideologies of the time. This portrayal is consistent with published research that examines both the volume and the quality of Arabic content available on the Internet, as presented below.

Providing accurate statistics on the overall size of the Internet poses a significant challenge, and this is particularly true for Arabic content due to various complexities. Alarifi et al. (2012) attempted to estimate the size of Arabic content on the surface web, acknowledging that "The exact size of the Web cannot be measured because it is so huge, and its content is dynamic in nature." Alarifi et al. also argued that although the Economic and Social Commission for Western Asia (ESCWA) estimated that Arabic content constitutes only 2% of the web's size (ESCWA, 2010), this figure has never been empirically verified.

In this regard, the findings from various studies and statistics validate the observations made by the participants about the limited availability of Arabic content on the Internet. Abubaker et al. (2015, p. 1) underscore this issue, noting that "today's Internet is enormously lacking Arabic language content." Despite Arabic being the fastest-growing internet language by the number of users—with an increase of over 5,000% since 2000, making it the fourth most used language on the Internet with approximately 150 million users (e2f.com, 2024)—the content does not match the demand. According to World Internet Stats, over 135 million internet users, accounting for 4.8% of global internet users, are Arabic speakers from more than twenty countries where Arabic is the primary language. Despite these significant figures, Maha Abouelenein, the head of communications at Google for the Middle East and North Africa,

highlights a critical issue: "There is a huge gap between the number of people who speak Arabic and the amount of content available online" (Khalaf, 2013).

However, recent years have seen significant efforts to enrich Arabic web content, driven by both individual initiatives and national projects like King Abdullah's Initiative for Arabic Content (KACST, 2010, Saudi Arabia) and the AlWaraq web encyclopedia (Suwaidi, 2010). These efforts aim to reflect the linguistic importance and demographic heft of the Arabic-speaking world. Regional initiatives such as Arabic Internet Days, launched by a collaboration including Google and Wikipedia, aim to boost Arabic digital content by encouraging innovative contributions across various platforms (e2f.com, 2024).

Moreover, challenges remain in developing high-quality, original Arabic content. Issues such as insufficient digital copyright and e-commerce legislation, as well as heavy filtering and censorship in many ESCWA countries, hinder progress (Choucri et al., 2007, p. 125). Additionally, the focus of education systems on foreign languages at the expense of Arabic exacerbates difficulties in Arabic writing skills among graduates.

The need for original content and the slow pace of its growth have sparked various movements to increase Arabic content on the Internet. Despite these efforts, Arabic content still comprises a small fraction of global web content, much of which is user-generated or machine-translated (Saad and Ashour, 2018, p. 4). This context of scarcity and the initiatives to overcome it have framed the participants' motivations and activities in this study, highlighting a significant gap in Arabic digital content that they aim to fill.

The research findings from participants' statements reveal a profound awareness of the significant gap in Arabic digital content on the Internet, corroborated by various studies and statistics. Similar to the research participants, this recognition has spurred numerous individuals and entities across the Arab world to leverage their linguistic skills and initiate efforts aimed at addressing this deficiency. Such initiatives encompass efforts by individual enthusiasts, private sectors, and government bodies, each with varying objectives.

Individuals, for example, are primarily focused on filling content gaps, democratizing access to information, and dismantling existing knowledge gatekeepers. Notable among these efforts is the Mawdoo3 website, launched in 2010 by two young Jordanians. It has grown to become "the world's most visited Arabic website," featuring 140,000 articles on various topics and attracting 100 million visitors monthly (Arabian Business, 2018). Another significant initiative is the nonprofit nok6a.net, established in 2011 by a young Syrian in the UK, which has

compiled 3,200 scientific articles translated through the collaboration of 50 Arab specialized volunteers.

Governmental initiatives also play a crucial role, with projects like King Abdullah's Initiative for Arabic content (KACST, 2010) aiming to enhance the representation of the Arabic language online to reflect its linguistic significance and the demographic size of the Arab world. International collaborations such as Arabic Internet Days—supported by giants like Google, Twitter, Wikipedia, and The Qatar Computing Research Institute (QCRI)—seek to bolster Arabic digital content through innovative challenges that encourage user-generated content across various platforms.

Furthermore, the United Nations has been actively involved with its ongoing Digital Arabic Content (DAC) report since 2003, aligning its objectives with the World Summit on the Information Society to bridge digital divides, including digital content. These efforts underscore a collective endeavor to bridge the Arabic content gap on the Internet. However, these are preliminary findings suggesting a need for more comprehensive studies and broader participant samples to develop a concrete theory and understand the underlying reasons for this phenomenon. A database compiling the different initiatives and efforts to bridge the content gap and make knowledge accessible has been created for this research. The database, included in Appendix 5, has been used to locate and contact possible research participants to interview. All these initiatives can be focal points for further studies and research.

Participants in this study emphasized their commitment to providing high-quality Arabic content on the Internet, focusing not just on quantity but significantly on the quality of the content they produced. They implemented specific techniques and strategies during translation to ensure that the content was linguistically and factually superior. This dedication to quality is mirrored by broader concerns highlighted in the literature about the quality of Arabic content online. Dima Abusamra (2018) notes that the issues with Arabic content include both its quality and quantity, pointing to a scarcity of original, localized, high-quality material.

In response to these challenges, various movements and initiatives have emerged to enrich Arabic content on the Internet. For example, the Taghreedat initiative, launched in 2011, aims to cultivate an active community of Arabic digital content creators focused on enhancing both the quality and quantity of Arabic web content (*Taghreedat*, n.d.). Moreover, translation is a primary method through which Arabic content on the Internet is generated. However, the reliance on automated translation platforms, which often lack accuracy and fail to capture the intended meanings of the original content, further complicates the availability of high-quality

Arabic content (Bieber, 2024). As a result, Arabic-speaking internet users frequently encounter difficulties in accessing correct and useful content in their language, underscoring the ongoing need for more diverse and higher-quality Arabic content on the web.

For example, according to a 2021 study by Fadi Aljawarneh, international research indicates that 52% of web content in the nursing field is in English, while only 1% is in Arabic. The limited Arabic nursing content that does exist online tends to be unstructured, which adversely affects its quality. This lack of structure often arises from content generated through social networks like Facebook and Twitter. While it is crucial to increase the amount of Arabic content on the Internet, enhancing the quality of Arabic nursing content is even more vital. Structured content should include authentic information presented well and written with proper grammar, ensuring it is both concise and comprehensive.

Despite numerous initiatives aimed at enhancing Arabic content online, its development continues to encounter significant challenges. One major hurdle is the lack of adequate legislation on digital copyright and e-commerce, coupled with extensive filtering and censorship of digital content in many countries within the ESCWA region, as highlighted in "Mapping Sustainability" (Choucri, et al., 2007, p. 125). Additionally, the education systems in the Arab world often prioritize foreign languages over Arabic, which leads to a deficiency in Arabic writing skills among graduates (Al-Jarf, 2005).

Furthermore, while Arabic is one of the fastest-growing languages on the Internet, the prevalence of dialects such as Egyptian and Saudi Arabian dominates the online Arabic content, which differs from the standard Arabic used in academic and formal communications (Afli, et al., 2016). This thesis, however, focuses exclusively on content in standard Arabic, thereby not addressing the dialect issue directly, although it presents a potential area for further research.

Another intriguing aspect explored by Abdulla (2009) is the phenomenon of writing Arabic phonetically using Latin characters, such as writing "sabah el kheir" instead of صباح الخير (good morning) or "ahlan wa sahlan" instead of أهلا وسهلا (hello) (Abdulla 2003, 2005, 2007). This trend merits deep consideration as it reflects a significant cultural shift in the use of the Arabic language online. This phenomenon, although not directly linked to the phenomenon explored in this researcher, represents one of the challenges Arabic content on the Internet is facing.

In conclusion, the literature on Arabic digital content highlights two significant concerns: the lack of current and reliable statistics regarding internet users and the growth of Arabic content online and the predominant focus on the economic implications of digital content. This scarcity

of accurate, up-to-date data makes it challenging to assess the true state of Arabic content, with much of the existing information either outdated or unverifiable. Additionally, the available studies tend to emphasize the economic benefits of enhancing Arabic content on the Internet. For instance, the global content market, valued at approximately \$3,000 billion in 2011, was projected to increase to \$3,800 billion by 2015 (Abubaker et al., 2015). This economic perspective often extends to digital government initiatives, such as the development of e-government services.

The relationship between these findings from the literature review and the results of my research is both complementary and convergent. Both bodies of work underline the importance of increasing Arabic content on the Internet, though they approach the issue from different angles. My research on the Citizen Translation phenomenon aligns with the literature's emphasis on the economic and social benefits of digital content. Still, it extends the discussion by highlighting the cultural and intellectual impacts of volunteer translation efforts.

The convergence of these results is evident in several points. First, both sets of findings recognize the significant gap in high-quality Arabic content, particularly in intellectual and scholarly fields. This gap, identified in the literature, is being actively addressed by the Citizen Translation movement, which aims to democratize access to diverse knowledge and foster intellectual growth across the Arab world. Second, while the literature often focuses on government and economic strategies to enhance Arabic digital content, my research sheds light on grassroots initiatives driven by individual volunteers. These volunteers are motivated by a sense of community and a passion for sharing knowledge, thus enriching the cultural and intellectual landscape independently of economic incentives.

Moreover, the literature's emphasis on the transformative power of the Internet and social media in reshaping Arabic content creation and dissemination is echoed in my findings. The Citizen Translation phenomenon has leveraged these digital platforms to increase the availability and accessibility of high-quality Arabic translations significantly. This synergy between the literature and my research underscores the critical role of digital tools in bridging linguistic and cultural gaps.

In summary, the literature on Arabic digital content and my research on Citizen Translation both highlight the urgent need for more comprehensive and reliable Arabic content online. They converge on the point that enhancing Arabic digital content is crucial for cultural, intellectual, and economic development in the Arab world. The grassroots efforts of volunteer

translators complement the economic strategies discussed in the literature, collectively contributing to a richer and more accessible digital landscape for Arabic speakers.

5.2.2. Citizen Translation, Activism, and Democratization of Content in the Arab World

The challenges related to the scarcity of Arabic content online, alongside the collective efforts by individuals and governments to address this deficit, have unfolded within the sphere of the Internet. Participants in this study recognized the content gap because they were both influenced by and contributors to it. They leveraged content-creation tools of the Internet along with their linguistic capabilities, capitalizing on the Internet's free and open nature to bridge this gap. They used translation and the Internet as transformative tools. According to the participants' statements, this phenomenon extends beyond mere translation; it is a comprehensive phenomenon where language skills and technology converge to drive layered changes across political, economic, social, and intellectual spheres in the Arab world.

Chapter 2 of this thesis reviewed existing literature that predominantly focuses on the transformative effects of the Internet on translation, highlighting the evolution of user-generated translation as a key area of scholarly interest. As explored in the theoretical chapter, the advent of Web 2.0 technologies has radically altered the dynamics between content/knowledge consumers and producers, enabling everyday internet users to act as content creators, a phenomenon known as user-generated content (UGC) or user-created content (UCC) (Flew, 2008, p. 35). This surge in content creation has been accompanied by a shortage of professional translators, leading to a scenario where translation activities have also become user-generated. Users now often take on ad-hoc translation tasks, translating content they are personally interested in or knowledgeable about (O'Hagan, 2016, p. 929). This phenomenon has become so integral to the Internet that the web itself is often considered user-generated. Perrino (2009) and O'Hagan (2009) both highlight that user-generated translation involves the use of Web 2.0 tools by self-selected individuals to make diverse content accessible across languages, underscoring the volunteer nature and the personal engagement of the translators (Perrino, 2009; O'Hagan, 2009, p.97).

The analysis of participant statements in this study corroborates these findings, supporting the assertion that Citizen Translation exemplifies a pattern of user-generated translation. This thesis further enriches the discussion by introducing a socio-political dimension and

conducting the research within the specific context of Saudi Arabia, thereby addressing a gap in the literature and grounding the theory in data derived from this region. This approach allowed for the amplification of voices often neglected in transcultural and translation studies, providing a deeper insight into the phenomenon from the perspectives of the participants themselves. This thesis builds on these observations by analyzing how the flood of user-generated content and the subsequent rise of user-generated translation patterns are influencing the landscape of translation, particularly within the socio-political framework of Saudi Arabia.

The Internet and the Arab Spring uprisings of 2011 played a pivotal role in the democratization and dissemination of content across the Arab world, mirroring transformations seen in the media landscape (Khatib, 2014, p. 68). These platforms, including Facebook, Twitter, and YouTube, were not merely tools for communication; they became active participants in the political and social transformations. As catalysts for change, social media networks significantly enhanced the spread and impact of the revolutionary movements, providing a new venue for the expression of dissent and mobilization of protest. The analysis of participants' statements showed how translation has also played a similar role.

The Arab Spring demonstrated how social media could circumvent traditional governmental controls and censorship, allowing for a free flow of information and ideas that was previously unattainable. This shift contributed to a more multilayered media environment where information from non-traditional sources, such as citizen journalists, citizen translators, and citizen content creators, gained prominence. These new sources of information fundamentally altered how information was produced and consumed, challenging the monopoly of state-controlled media and empowering individuals to shape the narrative (Khatib and Lust, 2014).

This transformation led to a multilayered media environment that transcended traditional boundaries and was challenging for governments and traditional censors to control. The weakening of government media control heralded a new era favorable for those advocating for free and open media access. Social media and the Internet have opened unprecedented avenues for Arab citizens to access information and engage in civil and political discourse, contributing significantly to democratization and the dissemination of content (Khatib, 2014, p. 72).

The emergence of blogs, websites, and social media platforms has empowered Arab content creators, including citizen translators, to reach a broader audience. These platforms have diminished the power of traditional gatekeepers such as editors-in-chief, liberating media from the constraints of private ownership and government censorship. In this new media landscape, anyone can operate a website or social media page, making knowledge and information

accessible to all (ibid). This shift not only supports political emancipation and freedom from censorship but also underscores the expanding role of citizen translators in enriching Arab content on the Internet, thereby contributing to a more informed and engaged society.

The analysis of participants' statements revealed that their motivation stemmed from a desire to share knowledge with counterparts who lacked access to information due to linguistic barriers. Additionally, they aimed to foster change by translating and disseminating knowledge that was otherwise restricted or unavailable. These efforts or drives are described as the democratization of knowledge, which is the process and philosophy of making information and educational resources widely accessible to all people without the barriers of cost, location, or privilege (Suber, 2012). This aligns with Sadiki's (2018) study on "Democratizing Knowledge," which, while limited to North Africa, also underscores the role of local knowledge systems in governance. Sadiki's findings suggest the need for broader research across the Arab world, particularly examining translation's role in knowledge democratization.

Significant works that delve into translation as activism include "The Routledge Handbook of Translation and Activism" (Gould and Tahmasebian, 2020), where the focus is primarily on subtitle translation. Mona Baker expands on this in various works, such as "Translation and Activism: Emerging Patterns of Narrative Community," highlighting how translation intersects with social and political agendas outside mainstream societal structures.

Maria Tymoczko's "Translation, Resistance, Activism" (2010) explores translation as a vector of power and resistance, asserting that translation goes beyond mere linguistic transfer to become an act of ideological contestation and cultural negotiation. This resonates with the current study's findings, where translation is leveraged as a form of resistance and activism by non-professional volunteer translators.

Today, activism is not confined merely to the political sphere or overt demonstrations. It spans various forms, including social, cultural, art, and aesthetic activism, often implying that such efforts have the potential to contest or weaken elements of the established political or corporate framework (Baker, 2018). Buser and Arthurs (2013, p. 2) note that regardless of its focus, an activist endeavor should "challenge dominant interpretations and constructions of the world while presenting alternative socio-political and spatial imaginaries." This view aligns with the common perception that an activist fundamentally seeks to disrupt the prevailing norms of political, economic, cultural, or social elites. The participants in the Citizen Translation phenomenon exemplify activism as they strive to challenge and reshape the established political, social, and intellectual landscapes in the Arab world through their translation efforts.

Correspondingly, in a revealing Skype interview with MaktoobBooks, Ilias Khoury discussed the role of translation as a form of resistance within the Arab world. He highlighted how translation becomes an act of resistance when translators deliberately choose texts that challenge or deconstruct the narratives endorsed by prevailing powers or governments. This form of translation aligns closely with the activities of participants in the Citizen Translation phenomenon, who select books and knowledge that are not readily available to their Arabic-speaking peers due to governmental control or the financial and intellectual monopolies of publishing houses. This represents one facet of the broader activism undertaken by these participants.

In his articles "The Translated Book: A Construction and a Deconstruction Tool" and "The Resistant Translation as a Tool of Change: Questions Rarely Asked with the Intellectual Arabic Sphere," Palestinian poet and critic Mohammed Al-Asaad explored the transformative role of translation in the Arab world and its parallels in regions historically under Western hegemony, such as India, the Philippines, and South America. Here, translation and translation theory have notably contributed to post-colonial discourse, reflecting the significant socio-political impacts of translation practices in these regions.

This thesis extends the current discourse on translation and activism by focusing not only on professional roles but also on the contributions of volunteer non-professional translators. Existing literature has predominantly addressed translation from professional viewpoints, often overlooking the broader social and political impacts that translation can have as a tool of change. This research aims to broaden this perspective by incorporating the ways in which non-professional translators contribute to societal transformation through knowledge dissemination, particularly within the Arab world.

Boéri (2008, p. 22) has criticized the field for its narrow focus on textual interventions and for often viewing translators as solitary agents of change, thus neglecting the collective dimension of translation and activism. In contrast, this thesis proposes an explanatory theory of the Citizen Translation phenomenon, highlighting how these collective efforts are crucial in transforming society. Tymoczko (2010, p. 229) has highlighted how the act of translation in restrictive environments can itself be an act of resistance and activism. This aligns with the findings from this study, where Citizen Translators engage in translation as a form of activism, particularly in contexts marked by censorship and repression. The participants' responses underscored this activist role, aiming to challenge and reshape the intellectual and potentially political landscapes in the Arab world.

Although this study has primarily focused on intellectual movements, it acknowledges the expansive potential for further research into various dimensions of this phenomenon, including its political implications. The political movements and initiatives that leverage translation to challenge governmental control and narratives present a promising area for future studies.

In the evolving field of Translation Studies, there has been a burgeoning interest in examining the activist and transformative roles of translation, particularly as discourse and post-colonial theories gain prominence. These theories recast translation as a dynamic interface of linguistic communication that not only transforms discourse but also disrupts established meanings, introduces alternative perspectives, and fosters the creation of new identities (Al-Asaad, 2020).

As explored previously in Chapter 2, Vicente L. Rafael's "The Promise of the Foreign: Nationalism and the Technics of Translation in the Spanish Philippines" (2015) and Rakibul Alam's "Translation as a Transformative Act of Resistance" (2020) both highlight the critical role of translation in national and cultural resistance. These studies underscore translation's power to reshape identities and challenge cultural imperialism. This conceptual framework aligns closely with the motivations of participants in the Citizen Translation phenomenon. For example, Participant 03 engaged in translation to provide Arabic readers with diverse perspectives from the Global South, while Participant 09 aimed to transform Arabs from passive consumers into active producers of knowledge. These participants embody the spirit of resistance and activism in translation, striving to create a more equitable global dialogue through their contributions to diversifying and enriching Arabic content.

5.2.3. Professionalism and Quality Control Procedures in Citizen Translation

The debate over professionalism and quality control in citizen translation intersects various thematic concerns within Translation Studies. Quality control discussions revealed by the participants in this phenomenon revolve around the substantial self-taught expertise of participants in areas like connotational meaning, literal translation, language competence, and understanding of source and target texts (see Figure 9). This knowledge, gained through hands-on experience rather than traditional academic education, enhances the discourse on the professionalization of translation and the standards for identifying professional translators, which, in turn, challenges traditional academic pathways to professionalization in translation, highlighting the ongoing evolution of criteria defining professional translators. This conversation engages with broader issues of ethics, quality, and the economic impacts on the translation profession discussed by scholars such as Cronin (2013), who argues that

globalization relies on translation to facilitate global communication, and Corte (2000), who emphasizes translation's critical role in a company's international strategy.

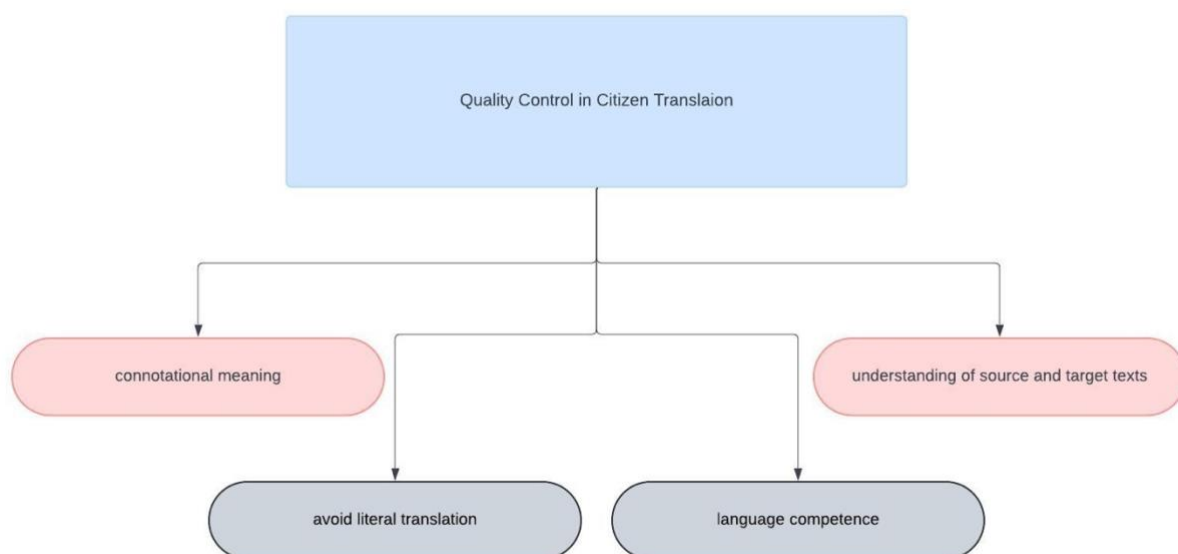


Figure 9: Self-Taught Quality Control Measures in Citizen Translation

Part of the challenge that Translation Studies has encountered in its attempt to establish itself as a professional discipline has been the lack of social recognition of translation as an ‘exclusive’ knowledge (Tseng, 1992). The field also grapples with the implications of user-generated translation (UGT), a model where users volunteer their linguistic skills without monetary incentives. This practice, while democratizing, poses challenges to professional translation by potentially undermining wages and professional standards. The role of non-professional translators has been both criticized for threatening professional structures and lauded for filling gaps in a rapidly digitalizing world. Researchers like Pérez-González and Susam-Saraeva (2012) have examined how these translators impact labor market structures and the identity of professional translators. Despite the potential threats, non-professional translators continue to play a crucial role in cultural, political, and commercial communications, as was found in this study.

In contrast to the above statements, it was found through the analysis of data and interviews with professional translators (2 out of the 12 interviewed participants) that they did not harbor similar feelings or views towards the involvement of non-professional translators; in fact, this issue was largely unmentioned and unconsidered by them. Instead, their focus was primarily

on the enrichment of content and making knowledge accessible across the Arab world. In fact, it is believed that given the rapid increase in digital content and the evolution of online participatory culture facilitated by Web 2.0 tools and technologies, it is argued that traditional human translation cannot meet the current demands for translation (Doherty, 2017; O'Reilly, 2005). The reality of the matter is that people will resort to utilizing whatever means enable them to have access to information or content they need, regardless of the level of professionalism or academic credentials a prospective translator has. Given the vast amount of information available today, there is a significant demand for translation that translation universities or programs alone cannot possibly meet.

Further complicating this landscape is the advent of advanced translation technologies such as neural machine translation (NMT) and translation memory (TM), which are reshaping how translation is perceived and practiced. The integration of artificial intelligence (AI) and natural language processing has sparked what Gee and Hayes (2011) term the 'crisis of the experts,' highlighting a growing threat to traditional translators from a surge of non-professional translators. As noted by Masaru Yamada in 2019, these technologies have significantly disrupted the digital industry, eliciting mixed reactions; while some professional translators view these developments negatively, non-professionals and language learners often see them positively. However, technologies are increasingly being adopted by professionals for specific tasks, according to Sakamoto et al. (2017).

This shift indicates that non-professional translators are becoming more than just a cheaper option, as noted by Pérez-González and Susam-Saraeva in 2012. Amidst these technological and market shifts, Pym (2024) urges a focus on the potential decline of the translation studies discipline itself, suggesting an exploration of possible causes and preventative actions rather than dwelling on its historical origins.

Ultimately, the dynamic interplay between professional and non-professional translators, the advent of translation technologies, and the shifting economic landscape form a complex picture that underscores the need for ongoing research and adaptation within Translation Studies. This thesis aims to add a new dimension to these discussions by focusing on the socio-political implications of citizen translation in the Arab world, thereby addressing a gap in the existing literature and contributing a novel perspective on the activist potential of translation.

Through the data analysis, it was found that the phenomenon of Citizen Translation has brought both benefits and challenges to the Arabic language, highlighting a unique cultural dynamic that has implications for the development of the language. Publishers and some citizen

translators made an intriguing observation regarding the adverse impacts of the Citizen Translation Phenomenon on Arabic writing style. They note that currently, even books originally authored in Arabic are adopted in a translated format or style. This means they exhibit characteristics of English writing rather than maintaining the robust, traditional Arabic prose or syntax.

This observation could serve as the basis for a new research paper examining the impact of the Citizen Translation Phenomenon on the Arabic language. It appears that the involvement of non-professional translators, primarily focused on enriching the Arabic library and bridging content gaps to make knowledge accessible to Arabic readers, may negatively affect the integrity of the Arabic language. These translators prioritize content availability over language preservation, showing little concern for maintaining linguistic integrity. Although they demonstrate a commitment to quality translation by staying true to the original text and presenting it in coherent language, they often overlook the importance of preserving the unique syntax and style of the target language. This oversight has resulted in the emergence of an Arabic writing style that heavily mirrors English language constructs.

The detrimental effects of translation on the Arabic language are evident in the alterations to its structure and the manner in which words are formed and assembled. This adverse impact is not confined to the work of unskilled translators who fail to adequately respect the Arabic language; it also extends to original Arabic compositions that frequently appear as though they are translations or seem foreign in nature (Asfour, 2007).

This issue has been so pronounced that it has been termed 'العرنجية AlAranji', which is a compound word of Arabic/English عربي/إفرنجي coined by Ahmad Al-Ghamdi in his 2021 book of the same name. Al-Ghamdi critiques the negative influence of translation on the eloquence and syntax of Arabic, suggesting that translations are shaping a new style of Arabic that heavily borrows from English linguistic structures.

Moreover, Abdel Ghafour Fatibarambat points out how translation has altered Arabic's linguistic structure, introducing phrases and constructions that are direct calques from English, such as unnecessary uses of the letter 'kaf' (ك) where no simile is warranted such as, "realism as a literary concept الواقعية كمفهوم أدبي" or "the parliament as a legislative authority البرلمان كسلطة تشريعية," etc. where this 'kaf' parallels the English word "as" and cannot be removed on the grounds that it deviates from correct Arabic style. This reflects a deeper penetration of English structural norms into Arabic usage, impacting even original Arabic compositions that increasingly mimic translated text.

The phenomenon underscores a complex interplay between enriching Arabic content and preserving its linguistic heritage and the importance of Translation as an academic discipline. Translation students are taught to prioritize maintaining the target language's syntax and are rigorously trained in Arabic grammar, style, and semantics. In contrast, citizen translators typically rely on standard language education received through schooling and media, lacking specialized training that could bolster their linguistic command, especially necessary for technical, political, and social texts.

For instance, Translation students in King Saud University and Princess Norah University in Saudi Arabia are instructed to prioritize the preservation of target language syntax and undergo rigorous training in Arabic grammar, style, and semantics. In contrast, citizen translators typically acquire their language skills through standard education in schools, media exposure, or reading, as indicated by their responses about language acquisition. The data analysis has concurrently illuminated a significant concept underscoring the precedence of background knowledge over linguistic proficiency and translation skills/ knowledge amongst the participants. They do not undergo the specialized language training that professional translators do, which is crucial for a robust understanding of both languages, particularly Arabic. All participants in this study have learned Arabic in school and as their mother tongue. However, translating subjects like technology and contemporary political and social studies demands a thorough command of Arabic and the ability to create new terms rather than simply transliterating words from English or Latin. Translation students address this requirement in a course called Arabization, where they learn techniques for inventing new Arabic terminology.

The research participants' emphasis on the significance of depth and cultural nuance in the translation process underscores a critical gap in contemporary translation practices. This observation resonates with calls for a renewed focus on the academic rigor and discipline inherent in the field (Pym, 2010). P09's advocacy for scholarly articles dedicated to translation techniques and quality standards underscores this need. By contrasting this perspective with the ongoing debate surrounding professional and non-professional translators, it becomes evident that a balance between academic expertise and practical application is essential. While non-professional translators contribute significantly to language access and cultural exchange, the pursuit of excellence in translation necessitates a foundation in translation theory and methodology. Scholars like Gile (2009) and Pym (2011) highlight how bridging this gap can enhance translation quality, merging theoretical insights with everyday tasks, thus improving both the educational value and accessibility of translated works.

This scenario illuminates a significant challenge within the field: balancing the need for content with the preservation of linguistic integrity. While the contributions of citizen translators are invaluable in filling content gaps and democratizing knowledge, the long-term implications for the Arabic language's evolution and integrity warrant careful consideration and further research. This thesis aims to shed light on these dynamics, offering insights into the interplay between language preservation and the burgeoning practice of citizen translation in the Arab world.

Recent years have witnessed notable strides in enhancing the digital Arabic content landscape, fueled by numerous initiatives aimed at increasing internet utilization and enriching web content within the Arab world. Despite these efforts, the growth in digital Arabic content remains comparatively slow, even though the number of internet users in Arab regions has surged by 2639.9% from 2000 to 2012 (G. Deek, 2010). To address this, several key strategies have been implemented: digitizing historical manuscripts for online accessibility, expanding Arabic online libraries and encyclopedias akin to Wikipedia, and both translating non-Arabic content and creating original digital content (Connect Arab Summit, 2012).

Furthermore, there is a pressing need for the Arab world to shift from being mere consumers to producers of knowledge. This pivotal transformation requires concerted efforts from educational institutions, media, economic sectors, and governments to cultivate a culture of content creation among Arab users. Despite the slow pace of these changes, ongoing initiatives across the Middle East are gradually laying the groundwork for a more balanced relationship between the Arab demographic and the volume of accessible online content. This balance is crucial as the language one speaks profoundly influences their internet experience (Franco, 2018).

Moreover, platforms like Mawsuah are pioneering new ways to engage with digital content through decentralized reward systems based on Web 3.0 technology. According to Yamama, Mawsuah operates as a community-driven platform where control over content is decentralized, thus enabling content creators to produce, verify, and monetize their contributions without central oversight.

An additional challenge hindering the production of Arabic content is the tendency of Arab researchers and scholars to publish their work in English, which remains the dominant language in the global intellectual community. This practice contributes to the scarcity of scholarly and research material available in Arabic, further exacerbating the content gap in the region (Alsmarai et al, 2015).

5.3. The Explanatory Theory

5.3.1. TransLuminal Nexus: Unveiling the Transformative Dynamics of Citizen Translation in the Arab Intellectual Landscape

Building on these insights, this concluding section aims to synthesize the analysis into a cohesive understanding, presenting a new theoretical model that I have called the "TransLuminal Nexus". This model, as will be explained in detail in the following lines, aims to encapsulating the interconnected roles of Citizen Translation initiatives in transforming society through knowledge dissemination (See Figure 8). It intends to articulate how these initiatives not only illuminate but also enrich the Arab intellectual landscape, merging linguistic proficiency with societal enrichment. The following sections will cross-reference the findings to demonstrate the grounding of this theory in the analyzed data, providing substantial evidence to support this innovative theoretical contribution to the study of translation in critical social movements.

In the wake of significant advancements in communication and internet over the past few decades, Citizen Journalism has surfaced as a groundbreaking form of journalism, relying entirely on ordinary individuals, rather than professional journalists, to report and share information. Defined by Rosen (2008) as a process where "the people formerly known as the audience employ the press tools they have in their possession to inform one another," this form of journalism has been propelled by the Internet and social media platforms, sparking extensive global research into its origins, development, impact, and methodologies. Parallel to the rise of Citizen Journalism, the translation industry has also seen a shift with the emergence of "user-generated translation," as defined by Perrino (2009). This new wave leverages Web 2.0 tools to make content accessible in multiple languages, often for free, by individuals fluent in two or more languages. Coupled with the exponential growth of internet users and the diminishing cultural and national barriers facilitated by digital technology, there has been an increasing demand for translation services. As Littau (2011) notes, technology's impact on communication extends similarly to translation practices, where a shortage of professional translators is increasingly being met by citizen translators who use various digital platforms to offer their services, often voluntarily.

The central idea of the theory derived from this analysis lies in the notion of 'TransLuminal Nexus' which represents the interconnectedness of Citizen Translation Initiatives with the

transformation of society through the dissemination of knowledge. This aspect was echoed by the participants' statements, through which they expressed the activist aspect of the Citizen Translation phenomenon, highlighting how there was an undercurrent of activism and drive for change through their translation contributions.

As the main objective of this thesis, the theory of "TransLuminal Nexus" arose from an in-depth analysis of interview transcripts following constructivist grounded theory methods, revealing the complex dynamics of Citizen Translation within the Arab intellectual landscape. The theory was titled "TransLuminal Nexus" where "trans" means across or beyond, with "luminal" pertaining to the light and the openness, but also to a threshold or boundary, hinting at the idea of crossing boundaries through translation to achieve a brightly open space. "Nexus" implies a connection or a central point of intersection, suggesting how translation, within this phenomenon, acts as a bridge that connects different ideas, cultures, and languages within the Arab intellectual context.

This theory explores Citizen Translation as more than just a linguistic activity; it identifies it as a transformative social movement that significantly influences intellectual discourse, the interplay of language and identity, and societal evolution. The core concept of "TransLuminal Nexus" symbolizes the interconnectedness of Citizen Translation initiatives with societal transformation through knowledge dissemination, highlighting how these initiatives enhance the Arab intellectual arena by merging linguistic skills with societal enrichment. This theory provides a comprehensive perspective on Citizen Translation's role as a catalyst for change and a medium for spreading knowledge throughout the Arab region.

One of the core components of the TransLuminal Nexus theory is its profound impact on the intellectual discourse within the Arab world. The theory elucidates how translation acts as a vehicle for introducing diverse philosophical, scientific, and cultural concepts that were previously inaccessible due to language barriers. By doing so, it fosters a broader understanding and appreciation of global knowledge, thus enriching the intellectual debates and discussions in the region. The theory also explores the intricate relationship between language, identity, and translation. It posits that Citizen Translation serves as a nexus for the fusion of linguistic proficiency with cultural and intellectual advancement. This aspect of the theory underscores the transformative power of translation as a tool for cultural and societal change.

This theory elucidates how citizens' needs for content and information in the Arab world are met through the involvement and contributions of nonprofessional volunteer citizen translators.

In the context of Citizen Translation, this refers to the translators' ability to influence cultural and intellectual narratives by making more information available in Arabic by utilizing their linguistic abilities and their specialized background knowledge in their respective fields of interest. Data analysis has revealed that translators within the Citizen Translation framework often act as change agents who promote and facilitate the adoption of new ideas (through translated content) within their communities, thereby enriching the intellectual landscape.

The intensive data analysis of participants' statements has led to the realization that Citizen Translation as a phenomenon is conceptualized as a social movement, defined sociologically as a collective endeavor by individuals or organizations to bridge content gaps to transform their society or culture through the process of making knowledge accessible. The theory underscores the multifaceted identities of participants in the Citizen Translation movement in regard to translation. It emphasizes the agency of these individuals, who utilize their linguistic and intellectual skills and resources to influence cultural and intellectual narratives by making more information accessible in Arabic. This aspect of the theory explains how the practice of translating significant intellectual and cultural works has proliferated across the Arab world, facilitated by digital technology and social networks. Citizen Translators act as agents of change, promoting the adoption of new ideas through translated content and thereby enriching the intellectual environment.

Furthermore, the theory delves into the ethical responsibilities of translators, emphasizing the importance of maintaining the integrity of original texts while ensuring they are comprehensible and relevant to the target audience. It explores various concerns surrounding translation quality and discusses the strategic approaches translators use to uphold both the quality and fidelity of the original text. These strategies are crucial for ensuring that the translated content remains true to the source material while being accessible and applicable to the target audience, thereby addressing the dual demands of accuracy and relevance in translation practices.

The theory elaborates on how Citizen Translation embeds itself as a cultural practice within the community, requiring translators to align translated content with the cultural and intellectual norms of the Arab world. This deep understanding of both source and target cultures is essential for successful translation. Furthermore, translation activities often lead to audience engagement, sparking discussions, debates, and further translations that contribute to community development and intellectual enrichment. These theoretical frameworks provide a detailed understanding of the multifaceted nature of Citizen Translation, illustrating how it

intertwines with cultural, intellectual, social, and technological dimensions to serve as a potent tool for cultural transformation and intellectual engagement in the Arab world.

The need of making knowledge universal (what Suber (2016) called “democratization of knowledge”) also reflects a shared understanding of the role of translation as a tool for political, social, and intellectual change in the Arab world. The theory of ‘TransLuminal Nexus’ encapsulates this concept, illustrating how Citizen Translation Initiatives are interlinked with societal transformations through knowledge dissemination. This aspect was notably echoed in participants' narratives, revealing an underlying activism drive in their translation efforts, aiming for broad societal impact beyond linguistic barriers. Positioning this theory within the existing literature on the democratization of knowledge and the transformative potential of translation, highlights the gaps this study aims to bridge.

Finally, the theory acknowledges the challenges and opportunities inherent in Citizen Translation. It identifies obstacles such as linguistic complexities, the scarcity of resources, and socio-political constraints that can impede the translation process. However, it also points out the opportunities that arise from these challenges, such as the potential for innovation in translation methodologies and the empowerment of local translators. The theory argues that these challenges, when navigated effectively, can lead to significant advancements in how knowledge is shared and consumed in the Arab world.

Overall, the 'TransLuminal Nexus' theory offers a nuanced perspective on Citizen Translation, portraying it as a multifaceted phenomenon that is integral to the intellectual and cultural transformation of the Arab region. It encapsulates the essence of how translation initiatives not only illuminate but actively shape the Arab intellectual landscape through the continuous interplay of language, identity, and societal change. This theory not only contributes to our understanding of the mechanics of translation as a social practice but also highlights its strategic importance in the broader context of regional and global intellectual dynamics.

In conclusion, this chapter consolidates the discussions presented, situating the newly formulated theory within the wider discourse on translation and activism. It emphasizes the distinct contributions of this study to the understanding of how translation acts as a catalyst for social, political, and intellectual transformation within the Arab world. The theory suggests an expanded role for volunteer non-professional translators in shaping intercultural and post-colonial narratives, prompting a call for further research to deepen insights into this transformative phenomenon.

However, it is important to note that the theory is based on data from a relatively small and localized sample consisting of a limited variety of practitioners, as detailed in the methodology chapter of the thesis. To enhance the robustness of the theory, further development is required to achieve greater theoretical sufficiency.

5.4. Research Conclusions

While a significant portion of participants were from Saudi Arabia, through the data analysis of participants' answers it was found that Citizen Translation (CT) transcends national boundaries and is identified as a Pan-Arab initiative with contributors across the Arab region, including Jordan, Morocco, and Tunisia. This reflects a strategic pivot from a national to a regional focus, aiming for a broader impact on Arab intellectual identity. Participants view their translations as contributions to the collective Arab cultural and intellectual spheres. This directly challenges the perception of translation as solely relevant to entertainment or non-academic fields. The shift towards a Pan-Arab perspective highlights inclusivity and the ambition to enrich the entire Arab intellectual landscape.

This analysis highlights a growing collective awareness regarding the scarcity of high-quality Arabic content online. This phenomenon emerged over several years of internet usage, coinciding with a shift towards user-generated content. Prior to 2011 and 2015, individuals increasingly recognized the lack of quality Arabic content in specific fields such as philosophy, politics, economics, medicine, science, and technology. This collective awareness motivated bilingual citizens with expertise in these areas utilize their linguistic skills and tools provided by the Internet for content enrichment. Translation became their tool, allowing them to participate in movements dedicated to translating this content into Arabic.

Years of internet exposure, coupled with their English language proficiency, granted these individuals access to knowledge unavailable to many Arabic speakers. This realization ignited a passion to make this knowledge accessible in Arabic to their fellow citizens. Sharing this drive and intellectual curiosity, they united in a common cause: bilingual citizens leveraging their language skills (English or others) to translate knowledge and disseminate it to Arabic speaking audience.

Despite their varied backgrounds, all participants exhibited a unifying passion and drive. They identified a significant gap in high-quality Arabic content online. Possessing the privilege of

multilingualism, they were motivated to bridge this gap by making knowledge and content accessible to a wide Arabic audience, encompassing friends, family, and the broader Arab internet community. Notably, none of the participants expressed a desire to cater to specific demographics or nationalities within the Arab world. Their collective aim was to democratize access to knowledge for Arabs across the entire region, from the "gulf to the ocean." These findings provide an answer to the following research question: **How did Citizen Translation emerge and develop in the Arab world?**

All participants shared their experiences regarding the impact of their translations. They highlighted how these translations sparked debates within the intellectual sphere. These debates were viewed as highly beneficial, ultimately leading to an enrichment of Arabic content through the creation of new, original Arabic works. Participants exemplified this phenomenon by mentioning how their own translations ignited such debates. Examples included Participant 1, Participant 11, and Participant 12.

In addition, the increasing number of volunteer-run platforms dedicated to translating and publishing content in Arabic online, such as Hekmah, Maana, Mal Amal, etc, further demonstrates the collective awareness that quality content in Arabic is lacking and the showcases the feeling of shared responsibility amongst individuals active in this phenomenon.

Several platforms were repeatedly mentioned across participant interviews: Hekmah, Manaa, Thamnyia, Hindawy, and Dar Athar. Interviews with their founders revealed a unifying drive – all leveraged translation as a tool to achieve specific goals. The key differentiator between those platforms lay in the targeted content areas. Hekmah, while harboring a particular interest in philosophy, translated content across various disciplines; these included politics, sociology, psychology, book reviews, and even interviews with prominent intellectual figures under-represented in the Arab world. Manaa, conversely, focused exclusively on philosophical topics. Dar Athar, on the other hand, aimed to enrich the Arabic literary landscape through translations of novels and other literary works.

These platforms not only capitalized on the newly founded passion for translation that was forming amongst knowledge hungry youth, but also encouraged people to take part in this phenomenon despite the level of their language competence because they also capitalized on the efforts and passions of people who were willing to volunteer to review, edit and proofread translations done by citizen translators. The collaborative efforts of platforms like Hekmah, Manaa, Dar Athar, and others, publishers, editors, and translators yielded two key outcomes. Firstly, it resulted in a surge of translated Arabic content online. This, in turn, fostered an

environment conducive to intellectual debates and exchange of ideas. Secondly, this collaborative approach ensured that the quality of translated texts was not compromised in the pursuit of content enrichment. All stakeholders prioritized content enrichment, but not at the expense of translation quality. The incorporation of volunteer editors and proofreaders into the process proved to be a successful strategy for publishers to achieve this balance. These findings provide answers for the following research question: **How does the recent Citizen Translation phenomenon contribute to Arab content on the Internet?**

While platforms differed in the stringency of their translation quality control (Hekmah being more lenient than Manaa), all implemented established methods. For instance, Hekmah assigned easier articles from reputable sources like The New York Times or The New Philosopher to beginner translators, reserving more challenging content from sources like Stanford Encyclopedia of Philosophy for experienced translators. Manaa, conversely, held stricter requirements for accepting translations from beginners. Regardless of these variations, even participants demonstrated a strong understanding of translation techniques necessary for high-quality work.

While all participants demonstrated a strong understanding and deep knowledge of translation techniques necessary for high-quality work, the ultimate emphasis remained on clear communication with the target audience. The focus on quality wasn't an end in itself, but rather a means to ensure accurate and well-written translations that effectively convey information to Arabic readers. This prioritizes user comprehension over purely technical aspects of translation.

While the participants in this study possessed a strong grasp of translation methods, their core motivation went beyond the technical aspects of the discipline itself. They exhibited a shared lack of interest in translation as an academic discipline, as evidenced by Participant 10's quote, "The purpose is to provide material in the Arabic language. The purpose is not to enter the translation business" (P10). For them, translation served a more fundamental purpose – it was a tool for content creation and knowledge dissemination.

The data analysis revealed that the Citizen Translation phenomenon has introduced both advantages and challenges to the Arabic language, highlighting a unique cultural dynamic that impacts its development. An interesting observation made by publishers and some citizen translators is the negative effect of this phenomenon on Arabic writing style. They note that even books originally written in Arabic now adopt a translated format or style, exhibiting characteristics of English writing rather than preserving traditional Arabic prose or syntax. This

observation could be the foundation for a new research paper exploring the impact of Citizen Translation on the Arabic language. It seems that the involvement of non-professional translators, who focus on enriching the Arabic library and bridging content gaps to make knowledge accessible to Arabic readers, may compromise the integrity of the Arabic language. These translators prioritize content availability over language preservation, often neglecting the importance of maintaining the unique syntax and style of the target language. While they are committed to quality translation by staying true to the original text and presenting it coherently, they frequently overlook the preservation of the target language's distinctive characteristics, resulting in an Arabic writing style that closely resembles English constructs. These findings answer the following research question: **What implications does the recent Citizen Translation phenomenon have on the translation profession and its related academic discipline in the Arab world?**

The diverse range of emotions expressed by all 12 participants in this study regarding their involvement in Citizen Translation highlights the deeply personal nature of this phenomenon. Their participation stems from a confluence of personal values, motivations, and goals. This is further underscored by their perception of translation as a powerful tool. They view the ability to translate as a means to enact positive change and disseminate knowledge they find valuable, making the experience intrinsically rewarding. The emotions expressed by participants were wide-ranging, including feelings of obligation, responsibility, even guilt, alongside positive emotions such as happiness, satisfaction, pride, and excitement about sharing knowledge with others. Their passion for this work was evident, with some even reporting feelings of being moved to tears and expressing a deep love for the act of translation itself, such as statements expressed by participant 01 and participant 12.

The research question: **What reasons drive bilingual citizens in the Arab world to provide translation services using web 2.0 tools and primarily at no charge?** This was addressed through an analysis of the research participants' responses. Eight distinct motives were identified from the interview data, which are explained in the subsequent points.

a) Altruistic and Social Motivations:

Many participants expressed a strong altruistic drive, fueled by a desire to make knowledge accessible to a broader Arab audience. This sense of duty to share knowledge and bridge content gaps in the Arabic language was a primary motivator for their voluntary translation efforts. The participants demonstrated a profound awareness of the intellectual disparities within the Arab world, particularly in areas like philosophy, politics, and technology, which

motivated them to contribute their linguistic skills to make high-quality content available in Arabic.

b) Passion for Knowledge Sharing:

A significant number of participants cited personal passion for specific fields of knowledge and a joy in sharing that knowledge with others as a major reason for their involvement in translation. They recognized the scarcity of Arabic content in critical intellectual domains and were driven by an intrinsic desire to share their expertise and interests with fellow Arabic speakers who might not have the same language advantages.

c) Intellectual and Cultural Enrichment:

The study found that participants were motivated by a commitment to cultural and intellectual enrichment. They viewed translation as a means to introduce new ideas, authors, and scholarly materials to the Arab world, thereby contributing to a richer intellectual landscape. Their efforts were seen as a form of cultural activism aimed at fostering intellectual growth and cultural exchange within their communities and across the Arab region.

Utilization of Web 2.0 Tools for Accessibility:

Web 2.0 technologies, including social media platforms and collaborative tools, have played a crucial role in enabling and motivating bilingual citizens to provide translation services. These tools have made it easier for individuals to connect, collaborate, and share their translations widely without incurring significant costs. The participants highlighted how the Internet and social media have democratized the creation and dissemination of content, making it possible for them to share their translations with a large audience at no charge.

d) Bridging Linguistic Gaps and Enhancing Inclusivity:

Several participants emphasized the role of their bilingual capabilities in bridging linguistic gaps and making diverse intellectual resources accessible to Arabic speakers. They viewed their linguistic skills not merely as an advantage but as a responsibility to help democratize access to knowledge and foster inclusivity. By translating important works and making them available online, they aimed to enhance cultural and intellectual engagement among Arabic-speaking communities.

e) Personal Fulfillment and Skill Development:

The study also revealed that many participants found personal fulfillment and intellectual satisfaction in their translation activities. Engaging in translation allowed them to refine their language skills, gain deeper insights into various subject matters, and contribute meaningfully to their communities. Some participants saw translation as a form of intellectual exercise that provided a sense of accomplishment and professional development, even though they were not financially compensated for their efforts.

f) Contribution to Social and Political Change:

For many bilingual citizens, translation was not just about linguistic transfer but also a means to contribute to social and political change. They viewed their efforts as a form of activism, using translation to facilitate access to knowledge that could empower individuals and communities, promote critical thinking, and challenge existing power dynamics. This perspective reflects a broader commitment to societal progress and underscores the transformative potential of voluntary translation efforts in the Arab world.

g) Support for Community and Cultural Movements

The study highlighted how participants were motivated by a desire to support and enhance community and cultural movements. By providing translations for free, they aimed to foster a sense of community, support cultural initiatives, and contribute to a collective intellectual and cultural identity that transcends national boundaries. This communal spirit was particularly evident in their engagement with volunteer-based translation platforms and initiatives.

The figure below outlines the various reasons shared by the participants:

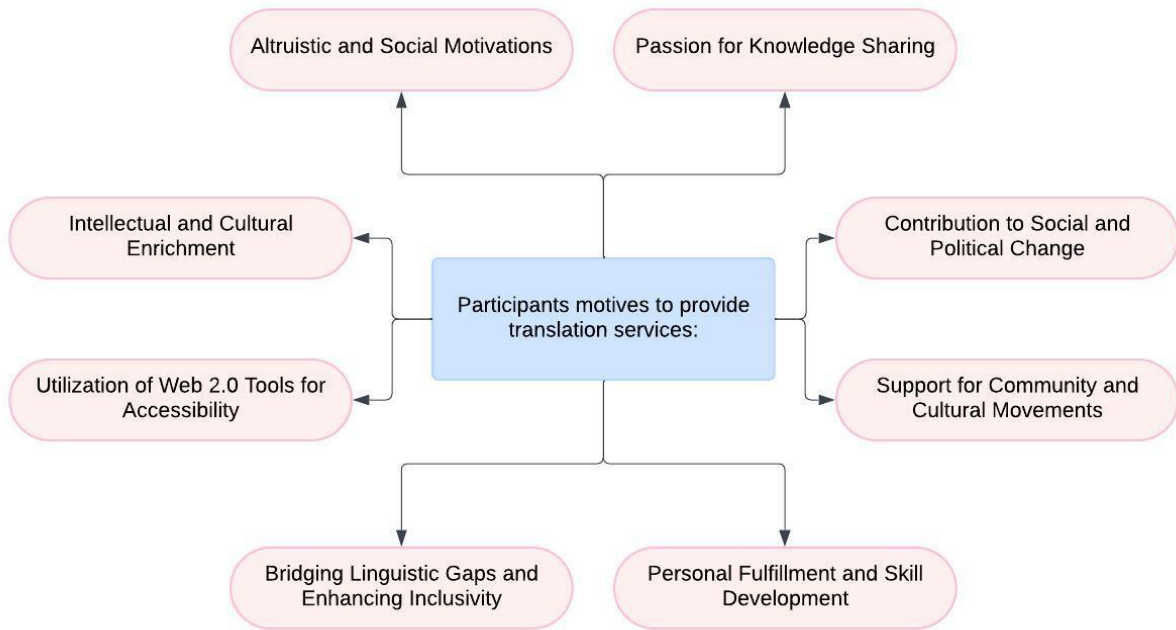


Figure 10: A diagram of the various drives shared by the participants

Bilingual citizens in the Arab world are driven by a combination of altruistic, intellectual, and socio-cultural motivations to provide translation services using Web 2.0 tools, primarily at no charge. Their efforts are underpinned by a strong desire to democratize access to knowledge, bridge linguistic and content gaps, and contribute to the cultural and intellectual enrichment of their communities. The use of Web 2.0 technologies has been instrumental in facilitating these voluntary translation activities, enabling a more inclusive and engaged intellectual ecosystem in the Arab world.

These efforts, while promising, highlight the need for further research. A more comprehensive study with a broader range of participants is required to develop a robust theory and understand the root causes of this gap. To facilitate research, a database of initiatives aimed at bridging the content gap and promoting knowledge accessibility has been compiled (see Appendix 5). This database has also been instrumental in identifying and contacting potential participants for interviews in this current study. These initiatives themselves present valuable opportunities for further investigation.

In conclusion, to the participants in this research, translation transcended mere word conversion and embodies a deeper and more fundamental truth; translation plays a crucial role in facilitating communication, understanding, and connection across cultures and languages. According to their perspective translation became a transformative act, a bridge that

transcended cultural and linguistic barriers. This universality of purpose is what informed the title for the emerging theory: "**TransLuminal Nexus**".

I concur with the notion that translation abilities are accessible to anyone, as demonstrated by Cognitive Translatology (CT), but also recognize the ongoing need for structured training and professionalization in the field. While translation skills may be partly innate and partly learned, particularly among bilingual individuals, the primary issue remains the quality of translations and strategies to enhance it. Echoing the views from the 1970s by Harris and Sherwood (1973; 1977; Harris & Sherwood, 1978), translation is considered a natural skill with roots in developmental psychology, specifically seen as a "specialized predisposition" in children to learn translating. They suggested further investigation into elements like the joy of translating, lexical structure, memory operation, and maintaining semantic consistency across languages to better understand and improve translation practices.

5.4.1. Limitations of the Study

This research is underscored by its methodological rigor, evident in the detailed explication of the research methods (refer to Chapter 3), which supports the credibility, reflexivity, and usefulness of the resultant grounded theory (see Chapter 3, Section 3.8). However, the study is not without its limitations. Primary among these are the challenges associated with participant recruitment due to constraints in time and response rates. Furthermore, the demographic breadth of the sample was limited; notable exclusions were professional translators, beneficiaries of the studied phenomenon, and academics specializing in Translation Studies. These limitations suggest ample opportunities for future research to extend and refine the theory developed herein.

The qualitative nature of this study, rooted in constructivist grounded theory, does not aim for generalizability but rather seeks to provide profound insights into the observed phenomenon (Charmaz, 2014). Although the study achieved a commendable level of theoretical sufficiency and abstraction of key concepts, the exploration of the theory with diverse participant groups in subsequent postdoctoral studies could mitigate the limitations related to sample composition and enhance the theoretical framework.

An additional limitation arose from my initial inexperience as a grounded theorist. As I began this research, I was also acquiring the essential set of skills for conducting systematic and rigorous grounded theory research, as guided by the Researcher Development Framework (Vitae, 2017). Reflexive practices, such as memoing, maintaining a research journal, and

frequent consultations with my supervisors, were integral to my developmental process. These practices ensured that the study maintained high methodological standards despite the steep learning curve faced.

This study employs a rigorous constructivist grounded theory (CGT) methodology to explore the emerging phenomenon of Citizen Translation (CT) within the Arab world. While acknowledging the study's limited geographical scope, sample size, and focus on specific fields of knowledge, data saturation was achieved within these boundaries through iterative data collection and analysis. By engaging in systematic coding procedures—open, focused, and theoretical—this research ensured that the resulting preliminary theory was firmly grounded in the data. The responses from participants consistently aligned with identified themes, confirming that no new insights emerged after the final interviews. Although the scope of this research is intentionally narrow, the findings provide a robust foundation for future studies to expand on the phenomenon across other Arab countries, diverse fields of knowledge, and various levels of translation expertise. This study's contribution lies in presenting an initial framework that highlights the motivations, practices, and societal impact of citizen translators, offering a starting point for further exploration and refinement of the theory.

Despite these limitations, the study presents an emergent theory that offers preliminary explanations and insights into the phenomenon of Citizen Translation, highlighting a gap in existing literature and suggesting new avenues for research. This theory, while initial, paves the way for further inquiry and refinement.

5.4.2. Future Research

Future research on Citizen Translation (CT) holds significant potential to deepen our understanding of this emergent phenomenon in various contexts. Expanding beyond the scope of this study, which primarily focuses on Saudi Arabia, future investigations could explore CT across diverse Arab regions, capturing a wider array of experiences and perspectives. Additionally, incorporating a broader demographic, including professional translators, content recipients, and academics, could provide new insights into the societal, cultural, and academic impacts of CT. Further research may also refine and expand the preliminary theoretical framework developed in this study, allowing scholars to explore the intersections of CT with broader translation studies and the role of CT in knowledge dissemination, cultural exchange, and social change across different settings.

- **Exploring Translation Quality Across Skill Levels**

This study has highlighted the role of highly skilled citizen translators in producing quality translations on complex intellectual topics. However, future research could investigate the impact and challenges associated with translations provided by less-skilled translators. Analyzing content that lacks professional quality standards would offer valuable insights into the limitations and potential pitfalls of untrained volunteer translation, examining how translation quality affects content comprehension, audience reception, and the credibility of citizen translation within various fields.

- **Diverse Fields of Citizen Translation**

The Citizen Translation phenomenon spans numerous fields, each warranting detailed investigation. While this study focused on the translation of intellectual topics, such as philosophy and politics, future research could explore translation efforts in other areas, including science, technology, history, and sports. Examining citizen translators' contributions in these fields could reveal differences in translation practices, audience expectations, and the influence of translation on knowledge accessibility across diverse domains.

- **Citizen Translation in Niche Media and Cultural Trends**

In recent years, Arab youth have shown a growing interest in media from diverse cultures, such as Japanese, Korean, and Turkish. This interest has led to the rise of media citizen translators, who form communities dedicated to subtitling and distributing foreign TV shows and films. Future research could investigate how these translators challenge Western cultural dominance by introducing new cultural influences, analyze the social impact of such translations, and examine the methods used by fansubbers and bloggers to cultivate an audience and shape media trends.

- **Socio-Political Influence of Citizen Translation**

Citizen Translation has profound socio-political implications, particularly as it operates within a context of globalization and Western cultural hegemony. Further studies could explore how citizen translation empowers individuals to challenge state control over media, disrupt traditional publishing norms, and impact mainstream media. Investigating how this phenomenon contributes to the democratization of knowledge

and influences sociopolitical discourse in the Arab world could provide a broader understanding of citizen translation as a tool for cultural resistance.

- **Citizen Translation as a Form of Digital Activism**

Citizen translators in the Arab world often defy state-imposed media restrictions by sharing censored or banned content, such as articles, media files, and blogs, as an act of resistance. Future research could focus on the role of digital technologies in enabling non-professional translators to participate in aesthetic activism and political subversion. Case studies on specific instances, such as the translation and distribution of Wikileaks files, would provide valuable insights into the ways citizen translation intersects with political activism.

- **Comparative Studies Across Arab Nations**

This research, focused on Saudi Arabia, could be expanded to include other Arab countries or even cover the entire Arab world. Future comparative studies could examine how cultural, political, and socio-economic factors influence the Citizen Translation phenomenon in different Arab nations. Such research could identify regional variations, common challenges, and shared motivations, further validating the inclusive and Pan-Arab nature of citizen translation efforts.

- **Refining the Preliminary Theoretical Framework**

The current study offers an initial theoretical framework capturing key aspects of the Citizen Translation phenomenon. Future research could refine and expand this framework to deepen its explanatory power, adapting it to more diverse contexts and larger participant samples. This expanded framework would help build a more comprehensive understanding of citizen translation dynamics, its social impact, and its relevance across various fields of study.

- **Broader Research Beyond Intellectual Translation**

The current research limits itself to bilingual individuals with no formal translation training, specifically within the intellectual translation wave seen in the Arab world from 2011-2021. Future research could explore other citizen translation movements, including those involving professional or amateur translators. Additionally, an expanded sample size would allow for a more representative study, enhancing the theory's applicability across different citizen translation waves and demographics.

- **Investigating Initiatives to Bridge Content Gaps**

This study identified various initiatives aimed at enriching Arabic content online. Future research could investigate these efforts more deeply, analyzing how these initiatives operate, their successes and challenges, and their impact on content accessibility. A more comprehensive study involving a broader range of participants would allow researchers to trace the evolution of content initiatives and develop a robust understanding of the mechanisms driving these movements.

Initially, this research aimed to comprehensively theorize citizen translation but narrowed its focus due to time and program constraints. Future studies could broaden this scope, encompassing the full spectrum of actors and types of content within citizen translation. By including more varied aspects of the phenomenon, subsequent research could provide a more holistic theory that captures the complete range of motivations, methods, and impacts associated with citizen translation.

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Appendixes

Appendix 1 Ethical Committee Application

Research Description XXX

Nowadays, anyone with an internet connection can create content, and anyone with a pair of languages can provide translation services. The great lack of availability of quality content in Arabic on the Internet, paired with the limited numbers of professional translators, has created a massive gap that is currently being filled through the efforts of bilingual citizens who provide translation services using web 0.2 tools to enrich the Arab content on the Internet with quality content. This new trend, referred to in this study as Citizen Translation (CT), marks a new source of contribution to creating content that has not been accepted nor studied before in the Arab world.

The research question for this analytical study is:

How does the recent Citizen Translation phenomenon contribute to the Arab content on the Internet?

The objectives of this study are:

1. Investigate the implications of the emergence of citizen translation on the translation industry in the Arab world.
2. Generate an explanatory theory based on information gathered from actors' accounts of their experiences.
3. Investigate the reasons that prompt bilingual Arab citizens to provide translation services.
4. Attempt to narrow the existing gap in translation research in the Arab world, and to contribute new explanatory theories of the emergent phenomenon of Citizen translation in the Arab world.

For more information please contact;

Ghadah Bin Omirah

1550522@uab.cat

Appendix 2 Participants Informed Consent Form

Informed Consent Form (over-18s)

Citizen Translation in the Arab world: how citizens' needs are met through non-professional translation

Autonomous University of Barcelona (UAB)

Please read this consent form carefully before deciding whether to take part in this study.

Purpose of the research

This study aims to investigate the implications of the emergence of citizen translation in the Arab world on the translation industry. The goal is to generate explanatory theories based on information gathered from key informants. Key informants are the source of data for this study. By inquiring about their experience as producers of citizen translations, consumers of citizen translations or participants in the traditional translation industry, the goal is to generate a data set to be utilized qualitatively following the coding precepts of the grounded theory methodology. From the coding of the data, it is expected to identify threads that shall lead to explanatory theories on new phenomena.

What participation in the study involves

The first 4 minutes of the interview will be an introduction to the study and its objectives. Then you will be asked to introduce yourself and your professional and academic experiences. Then you will be asked open-ended questions about your involvement in this phenomenon, your contributions and personal story, or/ and experiences. The interview will be informal, with a natural smooth flow.

Duration

The interview will be between 60-90 minutes.

Risks and benefits

Your participation involves no risks of any kind.

Compensation

In this case, no compensation is envisaged for taking part.

Confidentiality

Information gathered from interviews will be confidential, and each participant will be assigned a specific code.

The interviews will be video, and audio recorded and saved on UAB servers for research purposes only. Only members of the research team will have access to the project data.

This informed consent form will be kept in a safe place by the principal investigators and will be destroyed five years after the end of the project. When the project is over and all data have been analysed, the whole database will be anonymised and may be made available to other interested researchers.

Voluntary participation

Participation in this study is completely voluntary. There is no penalty for opting not to take part.

Right to withdraw from the study

You can withdraw from the study at any time without giving explanations and with no negative consequences: just by letting us know through any communication channel. As well as this, you can exercise your rights under the European General Data Protection Regulation by making a request to (identity and email address of the data controller), enclosing a photocopy of your ID document. Request forms for this purpose are available on the website of the UAB Data Protection Office (<https://www.uab.cat/web/coneix-la-uab/itineraris/proteccio-de-dades/drets-de-les-persones-interessades-1345764799916.html>).

You may also file a claim before the Catalan Data Protection Authority (<https://apdcat.gencat.cat/ca/contacte>) or contact the UAB data protection officer (proteccio.dades@uab.cat).

In all cases you will receive a written response within the legal time limit, stating what action has been taken.

Subsequent publication/re-use/other processing of the basic data and conservation period

The data will be kept as long as they are deemed necessary for the treatment purposes and addressing the possible responsibilities that may arise, without prejudice to the exercise of the rights that the RGPD recognizes to the data owners.

The processing of your data does not involve automated decisions or creating profiles for predictive purposes of personal preferences, behaviors, or attitudes.

Recordings and use of contributions made

__ I agree to the interview being recorded (audio/video) for research purposes.

__ I consent to my contributions being quoted literally with no mention of my name and to audio or video recordings of my statements being played back with no mention of my name.

__ I consent to the use of my contributions in audio or video recordings for purposes of scientific dissemination, provided steps are taken to safeguard my privacy.

Contact person

If you have any queries, you can contact the following:

Ghadah BinOmirah,

1550522@uab.cat

+34672390884

08002

Consent

- I have read the information about the research project, and I have had the opportunity to ask questions, which have been answered to my satisfaction.
- I understand that the anonymised information (with no personal identifiers) on this project will be placed at the disposal of other researchers some time after the project has ended.
- I agree to take part, and I have received a copy of this consent form.

Full name of the participant _____

Signature _____ Date: _____

Researcher: Ghadah BinOmirah

Signature _____ Date: _____

Appendix 3 Invitation Letter

Dear XXX,

I hope this email finds you well and safe.

I am Ghadah Bin Omirah, a PhD student at the Autonomous University of Barcelona. I am currently at the data collection phase of my research, and I am conducting interviews as part of a research study about a new phenomenon I refer to in my research as “Citizen Translation”. The purpose of this research is to study the implications this new phenomenon have on translation in the Arab world, to form an explanatory theory. You have been chosen to participate in this research because of your noticeable contributions in this new phenomenon in the Arab world.

The interview will last between 1 to 2 hours and is very informal. The language of the interview is going to be English for research purposes. The first 4 minutes of the interview will be an introduction to the study and its objectives.

There is no compensation for participating in the study. However, your participation will be of major significance to my study to understand the reasons that led you as an individual to take part of this phenomenon and your perceptions on the effects your contributions will/might have on translation. Findings would lead to greater public understanding and appreciation of your efforts. I also have an objective of documenting and preserving those efforts.

The interviews will be video, and audio recorded and saved for research purposes only. In case you wish for your identity to be confidential or anonymous, communicate this with me before the interview.

In the case of your willingness to participate in this study, kindly choose the time and date that suits you to conduct the interview in the following link:

<https://calendly.com/ghadah-binomirah/citizen-translation>

If you have any questions, do not hesitate to contact me.

Thank you very much for your kind consideration.

I look forward to hearing from you.

Sincerely,

Ghadah Bin Omirah

السلام عليكم ورحمة الله وبركاته،

السيدة/.....

تحية طيبة وبعد،

أنا غادة بن عميرة، باحثة في مرحلة الدكتوراة في جامعة برشلونة المستقلة. أنا حاليا في مرحلة جمع البيانات عبر المقابلات الشخصية لبحثي عن ظاهرة جديدة في عالم الترجمة أشير إليها باسم "ترجمة المواطن/ة". هدف البحث هو درس تبعات وتأثير هذه الظاهرة على الترجمة في العالم العربي لغرض صياغة نظرية تفسيرية.

أختير شخصكم الكريم للمشاركة في هذا البحث بناء على مساهماتكم ودوركم الملحوظ في نشأة وتطور هذه الظاهرة.

مدة المقابلة ستكون ساعة إلى ساعتين تقريبا، وستكون لغة المقابلة وطابعها غير رسمي بحيث يسمح للضيف بمشاركة تجاربه وقصصه وخبراته بأريحية عالية. ستكون المقابلة باللغة الإنجليزية، ولكن يمكن أن تتم باللغة العربية في حالة رغبة الضيف بذلك. وستكون الدقائق الأربع الأولى مخصصة للتعريف بالبحث وأهدافه. كما سيتم تسجيل المقابلة صوتا وصورة لأغراض بحثية فقط.

لا يوجد تعويض أو مكافأة على المشاركة في المقابلة، ولكن سيكون لمشاركاتكم أهمية بالغة في بحثي وسعيّ لدراسة وتحليل أسباب مشاركتكم كأفراد في هذه الظاهرة، وفهم مرئياتكم وأرائكم عن تأثير مساهماتكم على الترجمة كمهنة وتخصص. نتائج

تحليل البيانات التي سيتم جمعها ستساهم في توفير فهم وتقدير أكبر لدوركم وإسهاماتكم من قبل العامة والباحثين على حد سواء. كما أنني أهدف لتوثيق هذه الإسهامات وحفظها.

في حال رغبتكم مشكورين في المشاركة في البحث، يرجى تحديد الموعد المناسب عبر الرابط المرفق، علماً بأن موعد المقابلات متاح على مدى ٦ أشهر. ولتحديد المقابلة خلال شهر رمضان المبارك، يرجى التواصل معي عبر الإيميل لتنسيق ذلك.

<https://calendly.com/ghadah-binomirah/citizen-translation>

يرجى التواصل معي لأي استفسار، أو عند الحاجة لحجز موعد خارج المواعيد المحددة في الرابط،

بالغ الشكر والعرفان مقدماً،

وبانتظار ردكم الكريم،

غادة بن عميرة

Appendix 4 Participant Definitions

Participant/ Term	Translation	Non- professional Translator	Professional Translator	Volunteer Translator	Self description
P1			<p>[The answer] has two sharp endings. Let's say a translator is a person who translates. Okay. If someone translates, then he is a translator.</p> <p>When you say someone is a translator, you would automatically assume that this person is taking translation as a proficiency and he is a professional translator and</p>		<p>And bear in mind that I'm a person that does not even use her terminology as a physician in the individual public sphere. People do not know that I am a physician. I would use 'doctor Participant's name' in the field of medicine or when I'm having a conversation or an interview where I'm a physician. I feel ashamed to do the same thing with translation.</p>

			<p>he's doing this to gain money and it's [translation] is his bread and butter. Which is not true in my situation.</p>		
P2	<p>t's just making knowledge accessible.</p>	<p>Who is a nonprofessional translator. Speaker 2 [01:01:26] Someone who doesn't think translation to be his profession or her profession, and they are not being paid for it.</p>	<p>One who takes translation as a profession and is being paid to translate. They are professionals because even if they are not paid, I assume, because they studied translation and still work in translation</p>	<p>A volunteer translator is similar to non professional. It is the oppiste of a professional translator because if you're not a professional translator, then you volunteer.</p>	<p>I think I'm a content creator. I guess what I'm trying to say is that I'm a participant in a movement. I wouldn't describe myself as a translator because I feel if you're going to describe yourself as a translator in the first place at least you have to put some work and training to be described as such.</p>

P3	Translation would be to relay understanding in a way that respects the source and the receiver.	a nonprofessional translator would be someone who doesn't care. I would say someone who's just doing it and they don't care.	I would say it is someone who does that on the job. I would say as someone who does that job to earn money.	But I would say that it's someone who finds a passion and do any translation. For whatever reasons they find they wish for, whatever they get from it, because not everyone does it for the same reasons.	- which is actually my job now. I work as a translator now. - I think for me, at the very least, the way I see it right now, I simply use the word translator and editor just because it is what I do. P4 Probably a good translator that doesn't want to do any translation.
P4	Translation, I would say, it's not about the language, per se. It's about language, culture, and intellectual.	nonprofessional translator has good language, but they don't have a good background or exposure to the culture.	a professional translator you have to pay them to get the translation done then if they are bombarded by work, their professionalism might not help.	A volunteer translator, I considered the majority of them. As you know, people who are eager to make a movement or help the culture or provide	

				something back to the community	
P5	Breaking the concept of the original author and reconstructing it in your own [language].	So he's a Tunisian academic, who is involved in translating philosophy, mainly is interested in the ideas of Michel Foucault. And translated a lot of his work into Arabic.	This is someone who gets paid to translate, and either has a degree in translation or in the field he's translating.	If he's not an academic with a specialization, then he's a volunteer translator to me even if he gets paid for [translating]. Okay. So, he doesn't have an academic degree in translation or in the field of knowledge that he's translating makes him a volunteer translator.	

P6	translation transferring from language into another language.	too literal translation, that it's like copy pasting the words.	To me a professional translator is someone like Dr, Sami Aldrobi or Abdulrahman Badawi. They both translate novels and I think novels are more difficult because the translator has to transfer not only the words or the ideas but also the feelings and I think Dr. Sami was very professional because Dostoevsky is not simple and not easy to read.	The target text is like the main text on you the translated text doesn't look like translated text.	so I started with translation and then gradually I feel that as a translator, So I think I'll have qualities now to be a translator.
P7	a way to see things differently. A way to view life and	Passion. Because it takes a lot of passion to do that. It's	someone who really doesn't care about money.	Someone who sacrifice time. It is an exhausting process,	I was just someone who was from one of the first ones of the few who were at the at the start of that movement. But I

	<p>thoughts in general and different in different way.</p>	<p>not a fun process.</p>	<p>A professional translators is someone who took the wrong career track in my opinion. What does that mean? When it comes to career pathway, there is no much growth when it comes to official professional translation and you don't mean being able to enrich the library like voluntary translation because this is a pattern. But when it comes to a professional translator and a government entity or a private sector, there is no level of empowerment</p>	<p>especially back in 2011 compared to now, but someone who wants to sacrifice time for others.</p>	<p>didn't really add much to that. When I started, we had a few names, who actually had a translation YouTube channel. And it wasn't that active, but that period, I can't really explain it in full details or fathom the context of how that came to be. But there is a sudden movement of translation and translated content being shared heavily through different mediums, not just written content, oral or written content. I was one of those who started, one of the group that used to be at the outset of the small translation movement.</p>
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			for translators, and they are not recognized for the things that they can add to work		
P8	Translation means, for me, conveying the exact ideas that the main authors want to inform the readers in the first place without sacrificing the language and without sacrificing the ideas and conveying the total idea that the main author wants to inform the readers.	So the non professional translator could be any specialized one who has a lot of the knowledge of the subject, but doesn't necessarily work as a full time translator.	For me, a professional translator is someone who earns from working in translation. And he had no job other than translation, or let's say, his main job or her main job is translation.	Volunteer translator is someone who has the aim to help, someone who wants to improve his skills in both languages. It's a great way for improving the language skills, the communication skills. So that's what I see the volunteer translator. Also the voluntary translator is someone who have the knowledge to understand the	So the non professional translator could be any specialized one who has a lot of the knowledge of the subject, but doesn't necessarily work as a full time translator. Maybe I fit into the into this category. I have a specialized knowledge in the medical fields in general. And when I translated the book, it was at the end of my medical school and the first year of my medical practice. First I just wanted to do it for myself and I've learned a lot from the process, and for the sake of the

				subject and then the knowledge to translate.	scientific Arabic content.
P9	Translation is simply transferring meaning from one language to another language.	Is someone who's either interested in a specific field or subject but is not specialized in either translation or said specific field. For example, someone who's academic degree is in translation, or at least in English language. Because if someone studied History or Literature for example but translated in	A professional translator is someone who translates within their field of academic or intellectual speciality. I can say a professional translator is philosophy is someone who is basically a philosophy professor and his research and writings are all in the field of philosophy and his translations are also related to this field.	What is known to us is someone who works and translates for free.	As I told you, I am not a translator, but I believe in the importance of translation in enriching knowledge and in transferring knowledge in creating new knowledge

		<p>other fields of knowledge, here we can say that he's a non specialized translator but he is a translator.</p>			
P10	<p>It means transferring an idea from the original language to the other language so that it fulfills all the meanings that were in the original language and that it is understandable to the other party as well.</p>	<p>It is possible for me to understand it in two ways: a way that someone like me may mean the amateur translator and not the professional translator who studied academically and so on, rather he acquired the profession like any mechanic in any industry. And I can</p>	<p>Contrary to the first term, which means a professional translator, this is his fulltime work and he does not consider it as extra work.</p>	<p>This may include my situation. How I am in Hikma and even in the Philosophy Society. Mostly it is me as a volunteer. I do translation for volunteering and not for financial gain. If there is a reward, then it is called a reward and does not mean full</p>	<p>- Yes, I see myself as a translator and identify myself as a translator. -I identify as a Nonprofessional volunteer translator</p>

		understand it in another way that he is an irresponsible translator who does not show high interest or high accuracy.		compensation for the work.	
P11	Translation is the transfer of meaning from one language to another.	This word has two meanings, either it is a person who does not hold a degree from a recognized institute or institution in the field of translation. The second meaning is a non-professional translator, that is, he does not possess the necessary tools	The opposite of the first meaning. And if the first meaning is that he possesses background knowledge or capabilities.	Anyone who translates without regard to the material factor, whether it is free or little pay.	The first thing is that I am a professional translator, because at the same time, I have the background knowledge, I have the tools, and I have the certificate. After I finished studying at the Faculty of Pharmacy, after three years of completing the Faculty of Pharmacy, I got a certificate in translation from the Faculty of Arts, Damascus University. I studied in the Department of Open Education, and I have a

		and cultural knowledge to transfer the meaning from one language to another			certificate, so I am a professional translation on both regards, and also I am a volunteer translator. Of course, volunteer work is very important in translation. If there is no person who can pay money for translating something you are interested in, how will you enrich the content?
P12	My personal concept of translation is that it is the art of transferring information from one language to another without prejudice to the soul or thought of the writer, and at the same time	So, non-professional translation is a dictionary. We choose synonymous words like children and describe them next to each other without respecting the reader or respecting the recipient of our	For me, it is the icon that I respect the most, when art transforms and meets academic abilities, specialization, and the study of methods and theories. This is really close to perfection, and I always have great respect for	This is a long story of my history! It is fun! The pleasure of volunteering in anything, as you know, is fun but we are talking about translation. I once entered Doctors Without Borders and	I describe myself as a person who loves translation as an Art, and seeks to rise step by step to the level of mastery of all its keys and tools. Honestly, I consider myself at the beginning of the road, and every day I learn more and more, but I have the passion to reach, and I have the passion to give more. It is a matter of curiosity,

	<p>the art of transferring meaning away from the looseness and unpleasant literalism. I consider translation a real art, art in every sense of the word.</p>	<p>translation. This is what those who study translation do, as they think that their mastery of the other language is enough. The issue is not related to mastering the source language as much as mastering the language to which we will transfer, and here we are talking about the Arabic language. The topic here is the extent of your ability to express in Arabic an idea written in another language, so</p>	<p>a professional translator. But I have some observations, that they are becoming rare because some people have an ego that prevents them from sharing their knowledge with others. Even at the level of the student a doctor in the subject of translation, for example, the student who graduated from under his hand, for example, will not have the keys or the secrets of the practical profession! Why?? This is your responsibility and this is your duty and your</p>	<p>they were working in remote areas and trying to clarify or explain some information about Corona and about prevention and hand washing, but there is no one among them who translates for them to a strange language that is not common, so imagine the importance of volunteering in this case, as it is a beautiful work, a noble work, a charitable work, and it has more fun than paid work, frankly,</p>	<p>but identifying myself as a translator, I think I identify as a beginner translator.</p>
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		<p>translation is understood by some as simply knowing the meaning of such-and-such and describing the words. This problem I suffer from a lot with the graduates, because they understand translation like this, when in reality it is an art, it is patience, it is a search, it is the search for the truer meaning, and there is something else in it. It is a kind of impersonation of the writer, whatever he is, even if a journalist writes an article</p>	<p>work. I very much enjoy sharing the simple knoweldge that I know and pass it on to beginners. I have my take on those people. But when study meets experience, this is the pinnacle for me.</p>	<p>because I tend to do it a lot if time is available.</p>	
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		<p>about sports or On politics, you must feel or understand the spirit or thought of this writer in order to convey it in sound and correct language to the Arab reader. So literal translation is not a translation</p>			
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Appendix 5 CT Arab World Map

This database is a work-in process

County	Movement				
	Intellectual Websites	Political Activism	Feminist Movement	Scientific Websites	FanSubbing
Pan Arab	https://hekmah.org	https://al-hamish.net/about-us/	https://feministconsciousnessrevolution.wordpress.com	https://www.physics-pdf.com	https://twitter.com/arabfansub?lang=en
	https://www.dadd-initiative.org		https://kohljournal.press/article	https://www.nok6a.net	https://msoms-anime.net/
	http://mashabek.com			https://sciandfimag.wordpress.com	https://www.facebook.com/Cupidfansub?hc_ref=ARS-a4M1yyrmxzM7qh5N-uI90-F0D6t5BIFRGFTv372U13Dxj3UyUzTFDMtqtak07sw&fref=nf&xts__[0]=68.ARDXSUbGIATfywejX4-Eb7ycBNdRT6OK5vISNg8ErvU4rfCT0blqVzDWoy4yGlrYgYKM1Gobos0iTODCSX5F61nG0 lueuqRP5TKdnm65cy AXEOiB4HjiZ1p4fln-73UaM50pv33P4U8L6PGAj5sdIfpHcvy4Y2aKUKg_yDKxT-ee NqbgelDyDF8WJLXCNNctLtWeK67K-XAxHfZ_x xgZ6lw-f8fBKFd168hcCrM0QKGSB81anhcx75QLzhnwGgvR8B9rQ50lp7tL8IQtwOvftfGsFmoMXw

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http://arabatheistbroadcasting.com				https://ar-fansub-db.blogspot.com/
https://fealmahaj.com	https://www.almqaal.com/?cat=12&paged=3			https://www.eshqy.com
https://dahn.on.org				https://esheeq.onl
https://www.noonpost.com				https://twitter.com/AWzTeam
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