Special Issue on Translation No. 2
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Letter from the editor

Is Kalima Project a New Arab Think Tank/Intellectual Hub?

As we were working on this our second special issue on translation, *Arab World English Journal* (AWEJ) received two invitations related directly to the theme of translation. Dr. Ali Bin Tamim, Secretary General of the Sheikh Zayed Book Award and Director of Kalima Project invited us to attend the ceremony of Sheikh Zayed Book Award and Abu Dhabi 2nd International Translation Conference on 25-28 April 2013. On her part Dr. Issy Yuliasri, Chair of the English Department at Semarang State University, Indonesia similarly invited us to attend the regional workshop of International Association for Translation and Intercultural Studies (IATIS) on 25 - 27 March 2013. We would like to seize this opportunity to express our sincere thanks and gratitude to both of our dear colleagues for their generous invitations. As the review process was already underway for the forthcoming issue of AWEJ, we were not able to consider papers to these two conferences for this special edition. We hope to publish some in later editions.

Historically, Arabs have paid a special and considerable attention to the challenges of translation. There are many eras in the Arab history which have witnessed a flourishing in the art of translation. We would like to mention two of the translation centers which made major contributions to the cross-cultural and linguistic challenges of translating between Arab and non-Arab civilizations.

The first one is the House of Wisdom (Bayt al-Hikmah or Dar Al Hikmah in Arabic) a famous translation institute and research center established in Abbasid era (Baghdad, Iraq). It was first established by Abbasid caliph Al Ma’mun (786 – 833) and was responsible for translating many Greek classics and others into Arabic. Bayt al-Hikmah attracted scholars from all over the world, and from many cultures and religions.

The second center is the School of Translators of Toledo (12th and 13th centuries) involving the group of scholars who worked together in Toledo (Spain) to translate many of the philosophical and scientific works from Arabic and Greek amongst other classic languages. The School played a significance role in the transfer of knowledge from Greek and Arabic and vice versa. Some
selected Arabic literature was translated into Latin. This was besides a huge number of classical works of ancient authors translated into Arabic. The Toledo school attracted and gathered scholars from around the world especially Europe regardless of race, religion and nationality.

Historians and researchers consider Dar Al Hikmah and School of Translators of Toledo as 'think tanks' of their time contributing much to the scientific advancement and growth of knowledge in the humanities around the world. In the last few decades we have noted many attempts by different official institutes, ministries, universities research centers, organizations, publishers and even individuals in several Arab courtiers, to launch translation projects, programs, or centers. None of these efforts has reached the level of the above mentioned two “giant” projects, and we are not yet in a position to account or evaluate these attempts. However, a special mention may be made to the Abu Dhabi project.

The Abu Dhabi Tourism and Culture Authority (TCA Abu Dhabi) has revealed some statistics about their project. They show that Kilama has translated 218 selected books in literature, 163 books under the category of children and youngsters, 54 in the social sciences and many other books in various categories. It has translated into Arabic more than 770 books in literature and across the different fields of science from 13 languages. Kalima is a project which aims at reviving the art of translation across the world. Kalima translates and publishes more than 100 selected books in Arabic each year.

During the Second International Translation Conference, Kalima has brought the translation theories into practice by organizing four workshops lasting for two days and followed by panel discussions by experts, participants, audience of interest and even mass media representatives. Sixty professional translators and languages academic experts from twenty countries participated in the Conference. It was really a unique new experience in which the experts shared their feedback of the two days workshops with participants, audiences and the media to draw out commendations in public for the upcoming conference. Most of the audience got the clear message that the leaders of the Kalima project are ready and open to collaboration. This was well received by our colleagues. To sum up, we could say that when Abu Dhabi launched its ambition project Kilama, it has in effect helped to undermine barriers of fears which have often been associated with the concept of translation in the Arab world the past few centuries. This is a unique and ambitious cultural project which has attracted many Arab and international intellectuals. The remain questions are: is Kilama project a new Arab “think tank” or an intellectual hub in our digital age? Could we compare it with Dar Al-Hikma and school of Toledo for Translation? The coming years will provide an answer.

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Translator Training: A Mirror Image of EFL Pedagogy Inadequacies

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Abstract

This study shows that, although EFL pedagogy and translation teaching share a common communicative orientation, the interaction between the two is not entirely positive (Colina, 2002). The paper attempts to characterize the inadequacies of a sample of undergraduate translator trainees' L2 reading strategies, L2 genre writing conventions, and other translation-related problems. Through a study of undergraduate translator trainees' translations of a number of texts, the paper shows, first, how the trainees failed to employ bi-directional top-down and bottom-up text processing in their reading of the source texts; second, how they failed to recognize the genre conventions in both language systems (i.e., Arabic and English); third, how they misconstrued the theme/rheme arrangements in their production of target texts by failing to make the necessary modifications to produce an accessible text for the target readers. The authors suggest a set of pre- and mid- translation exercises to guide trainees to use their background knowledge employ top-down and bottom-up text processing strategies while interacting with the source text, analyze thematic structures properly, and render the theme/rheme arrangement accurately in the target text.

Keywords: Translator training, linguistic competence, translation competence, top-down processing, bottom-up processing
1. Overview

Undergraduate translator training programs in many Arab university English departments are still in their infancy. Emery (2001) points out that the majority of them lack an explicit statement of their objectives. Atari (1994) indicates that in most departments, translator trainers must attend to a host of literacy issues which their trainees bring to the classroom, including orally-based strategies in formal written language, knowledge of L2 genre writing conventions, L2 reading strategies, and techniques of text interaction for reading comprehension (cf. Atari & Abu Radwan, 2009). These skills are essential components of trainees’ language competence which is embedded in translation competence. Trainers must promote translation competence as the ultimate objective of their work. However, they tend to assume that their students possess an adequate level of bilingual competence which is considered a threshold for translator training. Translation teaching should be concerned primarily with the development of trainees’ translation competence, which is distinct from language competence as most translation theorists advocate. In this view, translation as a teaching activity should be mainly concerned with the process and skill of translation. In other words, the development of bilingual competence should be, by and large, kept outside the realm of their translation-proper teaching.1 The trouble with this assumption is that little might be known about the level of literacy brought into the classroom. Even more worrying is an apparent lack of sense of direction in English/Arabic/English translator training, arising in part because no universally accepted definition of translation competence is agreed on (see Arango-Keith and Kopy, 2003). This lack of consensus even extends to the skills or subcompetences that successful translators require.

However, some scholars have proposed componential models based on observation of translators’ behaviour. They comprise basic components, such as bilingual competence, transfer competence, world or subject knowledge (cf. Bell, 1991; Wills, 1992; Beeby, 1996; Pym, 2003; Kelly, 2005; and the PACTE group’s model, 2000, 2002, 2009, see Göpfertich, 2009, for an overview of this model). For instance, Hague, Melby, and Zheng (2011:246) report on Neubert’s notion of translation competence with its five components: language competence, textual competence, subject competence, cultural competence, and transfer competence. They also highlight the most distinctive features of the following scholars’ models: Pym’s (2003) minimalist definition, Kelly’s model (2005) and the PACTE group’s model (2000, 2002, 2005, 2008). They further conclude that the most influential models essentially agree on the subcompetences required of translators. While acknowledging the merits of such functionalist approaches, they recommend that “academic programs, certifying bodies, and government agencies cooperate in identifying and using structured specifications based on a standard set of parameters” ((Hague, Melby and Zheng, 2011: 260). Other models have focused on the mental processes associated with translating, namely problem-solving strategies (cf. Lórscher, 1992; Kussmaul, 1995, see Lesznyak (2007) for a comprehensive overview of the various approaches to translation competence).

The interaction between language and translation teaching, likewise, has not been adequately characterized. Campbell (1998, p. 58), for instance, considers language competence as an integral aspect of translation competence, especially when trainees are working from their mother tongue into their second language. He points out that trainees must work within the limitations of their second language repertoire and that the stage of an individual’s language development is usually reflected in the quality of his translation. Others (see e.g., Delisle, 1992;
Neubert, 1992, and Ivanova, 1998) also assume that linguistic competence is embedded in translation competence. This may mistakenly lead trainers to downplay the role of linguistic competence, assuming that their trainees’ linguistic competence is sufficiently developed to undertake any translation activity. Attempts to perceive these matters as dichotomous, (i.e. translation teaching vs. language teaching) may lead trainers to do what we call the "haves and the have-nots". In other words, the output of such programs may produce neither competent translators nor competent bilinguals.

Another aspect of translator training usually overlooked is the issue of such ancillary skills as summarizing, outlining, note-taking and text-marking. It is unfortunate that these cognitively-based strategies have not been adequately researched, particularly with reference to translating. Even though these skills are reading- and writing-based, they are integrally embedded within the act of translating. Since research on English/Arabic translation issues has been mainly product-oriented (Atari, 2005), the role of these processes has been almost completely overlooked.

Training in most Arab universities English departments is further complicated by the fact that it is dominated by teacher-centered paradigms rather than translator-trainee-centered approaches. This is evidenced by the trainers’ feedback on their students’ drafts which are treated as final products assessed by comparing the lexical items and the grammatical structures of both ST and TT. Students are not normally asked to produce a second draft nor are they engaged in debates on why and how they produced their translations. Furthermore, translation teaching in the Arab world is primarily dictated by teachers who usually set the texts to be translated without any mention of the function and purpose of translation and the situational analysis of the ST and TT (cf. Colina, 2002).

2. The Study
This study attempts to reaffirm the need for a more positive interaction between translator training and language teaching (cf. Colina, 2002). It addresses the role of training in revealing inadequacies in the trainees’ linguistic competence, particularly their L2 reading comprehension skills. It seeks to demonstrate how training can be used to foster trainees’ bilingual competence, which is a threshold to translation competence. This position concurs with arguments which called for “a translation-aware language classroom” and for providing trainee translators with a clear orientation towards text and discourse study and practice (Beeby, 2004). Our proposal echoes Berenguer’s (1996, cited in Beeby 2004:40) who suggested sets of exercises to develop reading comprehension, and to create awareness of the writing conventions in both languages, and Brehm’s (1997, cited in Beeby 2004:40) call for focusing on reading for translators and incorporating useful insights from studies on reading acquisition in first and second language.

We contend that translator training is the most feasible tool for empowering trainees and upgrading their bilingual competence, which involves proper employment of L2 reading comprehension strategies and L2 genre writing conventions. This approach should not imply, by any means, that translation-proper skills are to be downplayed. On the contrary, the main issue here is that in order to achieve translation competence, one must consider that promoting trainees' language competence is an indispensible threshold to their translation competence. This position concurs with Wilss’s (1989) view, which calls for "an interlingual super-competence" based on a comprehensive knowledge of the respective SL and TL. Similarly, Neubert (2000) emphasizes the role of bilingual competence in the acquisition of translation competence.

This study, thus, aims to demonstrate how translator training may be used to highlight shortcomings/inadequacies in trainees’ linguistic and cross-linguistic competence, and how it
can, through sets of exercises, enhance these types of competencies. These inadequacies include (1) students’ inefficient use of L2 reading text processing strategies, namely top-down and bottom-up strategies; (2) students’ lack of awareness of theme/rheme arrangements which tend to be misconstrued in their translations; (3) students’ inability to restructure certain genres while translating from Arabic into English, and (4) trainees’ strategies employed while translating, revealed through an analysis of their think-aloud protocols.

2.1 Subjects

The subjects from whom the data were collected for this study were 12 undergraduate translator trainees. They were admitted to the B. A. translation program at Sultan Qaboos University, Oman, based on their performance in an entrance translation examination. The examination comprised two short expository texts, one in English and the other in Arabic. The main objective of this examination was to test the students’ language skills more so than their translation skills. Students had applied for the program after three semesters of intensive training in the four language skills at the university’s Language Centre and English Department in the university. The data were collected while students were in their third semester of the training program. This program runs for four years. In the first year, students study language skills and one or two literature courses. In the last three years of the program, students have to study translation theory; they have to take eight practical translation courses in the fields of commerce, law, medicine, literature, etc. In addition to this, students take two simultaneous interpretation courses in their final year along with a practicum where they join the public sector to undertake translation training work.

2.2 Data Collection

To achieve the first objective, subjects were asked to translate two texts from English into Arabic under test conditions (see Appendices A and B). The two evaluative and expository texts, “Bad for Business” and “Is It Back to the ’70s?” were taken from The Economist (2005), and Newsweek (2005) respectively. The texts exhibit specific cultural references about the US and the global economy and its interconnectedness to the US and OPEC. Thus, translating such texts required that students reactivate their background knowledge of the world, i.e. their formal and content schemata (Carrell, 1987), and at the same time analyze the lower textual elements of the text, i.e. bottom-up text processing.

To investigate how students recognized, analyzed and produced theme/rheme arrangements in their translations, a third text with parenthetical embedded non-finite participial clauses/phrases in complex grammatical structures was chosen (see Appendix C, “Europe Takes Steps to Avert Currency Convulsions”, published in the Saudi London-based Arab News). These structures seriously challenge trainees, as they have to understand the resulting semantic/pragmatic relations. For instance, they must recognize the “general” and “specific” and decide on how to keep them intact in their renditions into Arabic.

The third objective of the study attempted to investigate students’ adaptations and overall restructuring of an Arabic source text when translated into English. To achieve this goal, a fourth text was selected (see appendix D). This was a news report published in an Omani Arabic-medium newspaper. The format and layout of this text had to be attended to when translating it...
into English. Furthermore, the text exhibited a great deal of repetition and wordiness, which also had to be resolved during the process.

In brief, the first three objectives aimed to investigate the trainees’ bilingual competence, i.e. L2 reading comprehension strategies, L2 genre writing conventions, and theme/rheme analysis as shown in their translations. The fourth objective of the study attempted to diagnose the trainees’ translation-proper strategies through data analysis of think-aloud protocols (see details below).

2.3 Analysis

2.3.1 Case no. 1: Translator training as a vehicle for revealing students’ inadequate L2 reading text processing (i.e., bi-directional bottom-up and top-down text processing)

A reader's background knowledge influences reading comprehension skills. Such background knowledge includes all types of experiences and information that a reader brings to a text, including life experience, educational experience, understanding of how texts can be organized rhetorically, appreciation of how one's first language works, and knowledge of how the second language works. A trainee’s L2 reading skills can be tested in translating from the source text (i.e., English) into the mother tongue language (i.e., Arabic). Trainers act as gatekeepers who can judge their students’ smooth or rough entry to the source text author’s mindset by successfully or unsuccessfully employing proper L2 reading comprehension strategies of text processing.

In this regard, one may argue that EFL pedagogy is a more legitimate approach to help students employ the proper techniques of L2 reading comprehension. With developments in discourse theory, including interactional approaches to reading, EFL pedagogy can presumably train students to employ the bidirectional top-down and bottom-up text processing strategies, over and above teaching them to recognize texts’ rhetorical organizational patterns. However, research findings indicate that Arabic-speaking students do not actually employ efficient techniques of text processing in reading L2 texts for comprehension (cf. Atari, 2001, 2005; Atari & Abu Radwan, 2009; Gaith & Harkouss, 2003).

Translator training can be used as a testing ground for the various L2 reading comprehension text processing strategies. It can involve students in deducing the meaning and use of unfamiliar lexical items through contextual clues, contextual inferences through examining adjacent lexical items within and beyond the sentence boundary.

To illustrate this, consider the following source text extract (See Appendix A for the full text) and its rendition into Arabic:

Source Text

**Bad for Business?**

Business schools stand accused of being responsible for much that is wrong with corporate management today.

But just as the market value of an MBA is reviving, its academic credibility is being attacked. In a forthcoming article to be published posthumously in Academy of Management Learning & Education, Sumantra Ghoshal argues that many of the worst excesses of recent management practices have their roots in a set of ideas that have emerged from business-school academics over the last 30 years. (*The Economist*, 2005)

Translation

شيء سيء للتجارة
Back Translation:

Something Bad for Commerce/Trade

Schools of trade (Business) stand accused due to being responsible for many of the wrong doings in corrupt business management. But just as the market value of MBA is being renewed, its academic credibility is being attacked. In an article published posthumously by Sumantra Goshal on the Academy for learning to manage business and education where he published that the worst exercises for financial business management train their sources according to a set of ideas which emerged from the academies for business teaching during.

Students’ translations, as illustrated by the above text, exhibit much implicitness to the point that the target reader may find it difficult to comprehend the message of the entire paragraph. For example, the clause “But just as the market value of an MBA is reviving, its academic credibility is being attacked” has been rendered as “But just as the market value of MBA is being renewed, its academic credibility is being attacked.” Another translation of the same clause was “Although the MBA is being renewed, its academic credibility is being attacked.” These translations indicate that the students are dominated by their top-down strategy as they interpret “reviving” as “being renewed”. This interpretation shows that the trainee translators did not make use of the information in the paragraphs’ preceding sentences such as “bad for business”, “accused of being responsible”, and “bad corporate management”.

Another instance of inability to use the bottom-up textual features is manifested in the students’ inability to recognize that the words “Academy of Management of Learning and Education” were the title of a journal or a magazine. Again, they could not make use of italics and inverted commas; furthermore, they could not benefit from the contextual clues that preceded the title of the magazine which were “a forthcoming article to be published ...” Trainers could draw their students’ attention to such contextual clues represented by the phrases “in a forthcoming article” and “to be published in” and even the use of italics and capitalization of the title itself. The students’ translation behaviour, as reflected in these two mistranslations, resembles Kussmaul’s (1995) students’ translation behaviour, showing a lack of balance between top-down and bottom-up text processing.

Students’ inability to utilize the bottom-up text processing is manifested in their rendition of the ST “worst excesses of recent management practices have their roots in a set of ideas ...” They translated this phrase as “the worst exercises for financial business management train their sources according to a set of ideas.” Had they considered the expressions “business school academics”, “academic credibility attacked”, “bad business”, and the preceding clause “that is wrong with corporate management today”, they would not have produced a word-for-word meaningless translation of the ST.

The above cases further confirm our view that the trainees failed to comprehend the source text segments. They didn't connect the information in the preceding sentences with the following ones, nor did they benefit from the environment of those translated elements, namely the title, the sub-heading information, and their background knowledge about education in general. As a result, their translational versions exhibited word-for-word renditions.
Whether one considers reading to be a translation-proper skill or an autonomous skill which is embedded within the translating act (Seguinot, 1989; LeFeal, 1988; Shreve et al., 1993), reading remains the first phase of the translating act to be undertaken by trainee translators as well as professional translators. The above examples show that activation of background knowledge and balancing the employment of top-down with bottom-up text processing are indispensable strategies for any competent reader. As translators are privileged readers of texts (Hatim & Mason, 1990), it is vitally important for translator trainers to ensure that training is geared towards this objective: the effective reading of the ST. Translator Training, thus can be an efficient benchmark to measure trainees’ reading strategies.

Another case, showing lack of balance between top-down text processing and bottom-up text processing, is revealed in student translations of the following text (see Appendix B for the complete text):

Source Text
Is It Back to the '70s?
The market buzz in America evokes the age of gas lines, stagflation, and woebegone misery index.
As if the survival of leisure suits and lava lamps weren't bad enough, the '70s retro theme is now the talk of the financial markets, too. American economists are warning that stagflation-the high-inflation, low-growth scourge of the '70s-may be threatening a comeback. Inflation is rising because of record energy costs- gas prices have reached $3 a gallon in some U.S. states-which is chilling consumers. Add to that the nagging concerns over Washington's debt habit, a weak dollar, slowing growth and the future of flagship automakers, and it is perhaps inevitable that Americans who can remember the '70s would start to note the similarities. So traumatic were the effects of stagflation that historian Theodore White included it as one of three "fundamental ideas" that define modern America, alongside Johnson's Great Society and the rise of television.

Translation
تهتز السوق في أمريكا لتتوقف عصر خطوط النفط والتضخم المالي المصصح بركود اقتصادي وإشارة البوس المقلق بالهموم. إذا كانت النجاة لمجموعات الفراغ ومصاصيح اللافاق لم تكن سببة ما يجب، فإن الفكرة الرجعة للسيعيات هي الآن الكلام عن الأسواق المالية أيضا. حذر الاقتصاديين الأمريكيين بأن التضخم المالي المصصح بركود اقتصادي والذي يعتبر أزمة السبعينات قد بهدث بالجهد مجدا، فالتضخم المالي في إزدياد بسبب أسعار النفط المسجدة حيث وصلت الأسعار 3 دولار للجالون في بعض ولايات أمريكا. وهذا يستنزف المستهلك، وأضاف إلى ذلك تдер المستهلك من عادة الدين لواشنطن وضعف الدولار والإزدهار البطيء، مستقل صانع السيارات. فقد يكون أمر محتمل أن يبدأ الأمريكيون الذين يذكرون أزمة السبعينات أن يدنوا التشابهات بين العصور.

Back Translation
The markets in America are shaking in order to awaken in the memory the age of oil pipelines and inflation accompanied with recession and the sign of misery burdened with gloomy concerns. If the escape for the leisure groups and lava lamps were not good enough, the idea of returning to the '70s is the talk today in the financial markets also. American economists warned that stagflation which is considered the seventies crisis may threaten a comeback. Financial inflation is on the increase due to the registered oil prices which have come up to three U.S. dollars per gallon in some states in America. This has its toll on the American consumer. Add to this the
consumer's complaints about the Washington habit for debt, and the weakness of the
dollar and slow prosperity and the future of car makers.
The translation of the phrase “record energy costs” as the “registered prices of gas” illustrates
that the students were not making use of the preceding information in the phrase “inflation is
rising”, nor of the picture in the middle of the page, or of the explanation that follows the phrase
itself which is “gas prices have reached 3 dollars a gallon in some U.S. states”. When
instructors engage their students in a discussion about how and why they have chosen the above
equivalent of the source text phrase “record energy costs”, they guide them to realize the
interconnections between this phrase and the preceding and following contextual phrase in the
same paragraph.

2.3.2. Case no.2: Translator Training as a tool for revealing misconstrued thematic
structures
Translation could be employed to draw students’ attention to rhetorical devices intended to stress
selected information items, highlight individual features, or emphasize a particular point in an
argument. Both foregrounding (i.e. pre-posing a final element to an initial position) and
postponement (i.e., placing an initial element in a final position) serve to bring into focus special
parts of the message being communicated.

Translator Training could be used to enable student readers to monitor their reading
comprehension if they show some awareness of the thematic progression of the source text.
Baker (1992, p. 119) points out that “a translator should be aware not only of cognitive meanings
and basic syntactic structures in his text, but also of its information dynamics.” This involves the
ability to analyze sentences into themes/rhemes⁴. In this regard, Translator Training can be used
to guide students to realize the mismatches between the theme/rheme arrangements in the ST and
their renditions in the TT. One way to do that is to use translation and back translation as
supplementary exercises for enhancing L2 readers' and translator trainees' recognition and
production of theme/rheme arrangements. This type of exercise could also raise trainees’
awareness of the use of parenthetical non-finite participial clauses and phrases to integrate
“specific” aspects of information within the “general”.

To illustrate, consider the following trainee renditions of excerpts from the source text,
“Europe Takes Steps to Avert Currency Crisis” (see Appendix C for the complete text).

Source Text

London, Nov.23 (R) - Europe raised its defenses today against another currency
convulsion, with Ireland, Spain and Norway all boosting interest rates to fight off
speculators ...

Target Translation

اتخذت أوروبا خطوات للدفاع عن نفسها ضد التقلبات النقدية. هذا حصل عندما رفعت إيرلندا وأسبانيا
والنرويج أسعار الفائدة لمحاربة المتفرجين
Europe took steps today to defend itself against another monetary convulsions. This took place when all of Ireland, Norway and Spain raised their interest rates to fight off spectators ...

This rendition shows how the trainees made the subordinate idea “Ireland, Spain and Norway all boosting interest rates” equal to the main idea “Europe raised its defences today against another currency convulsions”. The back translation could be used to demonstrate to student readers or translator trainees how they misconstrued the relationship between the "general" and "specific" aspects of one basic idea (defence against convulsion), the "general" being Europe's defences and the "specific" being “Irish, Spanish and Norwegian interest rates”.

Another example in which the trainees misconstrued the clause pattern relations is manifested in the following translation:

**Source Text**

…but the fear of more upheavals in the European Community’s exchange rate mechanisms, realigned at the weekend for the third time in as many months, sent investors fleeing to the US dollar as a haven of relative safety for their funds.

**Translation**

**:**

**Back Translation**

but the fear of an upheaval in exchange rates in the Europe countries as is happening at the weekend for the third time for several months, due to some investors, moving to the dollars as a cover for their currencies due to the existence of European currencies devaluations.

This rendition shows how students misconstrued the cause-effect relationship. They treated the result “sent investors fleeing to the US dollar as a haven of relative safety for their funds” as the cause, when in the ST it is the result caused by “the fear of more upheavals in the European Community’s exchange rate mechanisms”.

2.3.3 Case no. 3: Translator Training and students’ inadequate L2 genre writing conventions

A genre comprises a class of communicative events which share a set of communicative purposes that are recognized by an expert member of the discourse community and thereby constitute the rationale for the genre. This rationale shapes the discourse’s schematic structure and influences and constrains choice of content and style (Swales, 1990). Based on his schemata, the translator negotiates both source language and target language, underlying conceptual background knowledge and prior experience in a bid to discover the socio-culturally appropriate language forms that re-encode the intended meaning. An attempt is made to avoid alien constructions and ill-formed and deviant forms. In the restructuring process, he draws on his TL system schemata to ensure that the forms selected conform to the TL’s conventional rhetorical patterns. The target language is explored for potential and linguistic resources during the process of encoding the transferred meaning.
Translating genres, especially from L1 to L2, could reveal to trainers their students’ inadequate knowledge of the stylistic variations between certain Arabic genres and their English equivalents. The layout and overall structure of an Arabic news report, for example, may differ drastically from those of a typical English news report. An Arabic news article may need to undergo considerable adaptation at the top structural level to become a functional English news report.

Trainees face considerable difficulty in translating the same text to make it equivalent to the L2 text. Therefore, they must acquire knowledge of the conceptual frameworks of both Arabic and English genres. This is a prerequisite for trainee translators of any source text. Unfortunately, the versions here show inadequate knowledge of genre writing conventions in both the L1 and L2. Consider the following example:

Source Text

Translation
reports’ layout and textual material vary dramatically from their English equivalents. News reports in Arabic are the by-product of the socio-cultural and ideological values of the pan Arab discourse community, where news reports must have a rationale, a justification that reflects the community’s values and norms concerning news worthiness. The specific event itself is unworthy of dissemination unless associated with a communal societal value system; hence, the rationale occurs at the beginning. For an English reader, the news report is the event itself, devoid of societal implications such as the role of the public figures or the government and its contribution as in the Arabic source text.

We would like to add that the trainees failed to properly restructure the ST. They should have started with something along the following lines: “The Salalah’s College of Technology conducted a workshop on Omani labor law yesterday.” The event mentioned needs to be established in its own right as a self-contained idea without linking it to any other element within the text. These trainees followed the linear sequence of the first three sentences of the ST, which required reordering and appropriate placement after the element about the “convening of the meeting and the place.” The target text’s opening section should have begun with the mention of the workshop, who conducted it, and where it was conducted. The workshop’s objectives and the specifications about Omani labor law and student attitudes should have come next. If the students do not make such alterations, their translation will be totally foreignized and will not read like a normal English text. These transformations are essential to adapt the text structure to the target readership. Moreover, the translation’s first three sentences should have been split into three separate ideas. Joining them using the connector “and” robs them of the intended logical connectivity. Consider the following translation into English:

aiming at developing students’ potentials and attitudes, and bridging the academic study to community and labor market, and rising the students’ awareness of the Omani Labor Law (OLL) to realize the workers’ and establishments’ right, the Technical College, Salalah, organized yesterday …

The fact that this translation is a mere linear reproduction of the ST’s opening section illustrates trainees’ inability to adapt the opening of the ST in accordance with the expected target text genre’s conventions.

At another level of writing conventions, the translation lacks split sentences, which is appropriate in Arabic, but not in English. Also, it includes several connectors (ذﻟﻚ ﻋﺜ، ﻣ) which should have been deleted, as they are only discourse organizational signals in the ST. While their use is acceptable in Arabic, it is not in English.

Based on these observations, Translator Training should raise trainees’ awareness of such aspects of cross-cultural L1 and L2 genre writing conventions. It should also create a more positive interaction between Translator Training and language teaching. Specifically, Translator Training needs to involve trainees in textual analysis which might enhance their linguistic skills.

The previous section demonstrates how translator training can provide a mirror image of trainee inadequacies in L2 reading comprehension, including thematic structure analysis and knowledge of L2 genre writing conventions. However, the analysis, essentially product-oriented, needs to be complemented by a more process-oriented approach. In the following section, therefore, we present the findings of a process-oriented study.

2.3.4 Case no. 4: Findings of process-oriented research

Most research into language learners' translation strategies indicates that language students tend to engage primarily in lower-level text processing during comprehension, translation production and monitoring (Gerloff, 1986; Krings, 1986).
Translation is governed by socially-agreed norms that establish what this activity means to a particular culture at a particular point in time, i.e. what users and writers of translation understand by 'translated from x to y' or by 'translate x into y' respectively. Language teaching is responsible for contributing to the creation of these norms, which students bring to the classroom (Nord, 105, cited in Colina 2002, p.7).

Kussmaul (1995:22) notes that two types of text processing, top-down and bottom-up, occur when we are reading a text. To understand a word’s potential meanings, the trainee must draw on his top-down text processing but not to ignore the bottom-up processing as some of his students used to do. Seguinot (1991, p.80) refers to a study by Smelcer et al. (1980) which found that subjects focus too much on grammatical correctness while translating because their language courses trained them to do so. Trainees in Arab university English departments are no exception as the following section reveals.

In a study conducted on the strategies employed by a sample of undergraduate translator trainees, Atari (2005) employed the think- aloud protocol technique to solicit data which might reveal the mental processes accompanying the act of translation. The study showed that the strategies employed covered more or less all types proposed by scholars as Lörscher (1991, 1992), Krings (1986), and Seguinot (1989). Among the most frequently used were ST and TT monitoring of segments. The trainees were basically focusing on ST reading comprehension and TT production.

During ST monitoring, the trainees used certain substrategies and completely overlooked others. Those used more frequently were repetition of the linguistic units at the word and morpheme levels, re-reading ST segments, constructing tentative meanings of ST segments in ST language and/or in TT language. By contrast, “giving synonyms, comparing the two languages, the use of fillers or skipping words” were the substrategies ignored by all trainees. During the monitoring of TT, the most frequently used substrategies included immediate correction before writing and congruity assessment, a strategy used to find out if the translation makes sense. Punctuation checks and product quality assessment were not used by the trainees. These results show the trainees’ tendency to dwell on the word, morpheme, phrase, and, to a lesser extent, on a whole sentence through … re-reading them and giving tentative meanings in SL and TL (Atari, 2005:188).

Among the strategies and substrategies not employed or only minimally used were:

- inferencing and reasoning (i.e. the use of top-level text structure, world knowledge, and personal experience),
- storage and retrieval (i.e. memory search)
- text contextualization (i.e. the use of paragraph context, larger context, and reference to author intent)

All these strategies constitute the top-down, knowledge-based strategies of text processing. This shows that these trainees were “entangled in text processing that is predominantly language-based and bottom-up” (ibid), which tilts the balance towards one type of strategy at the expense of other equally important or even more important ones.

3. Contributions from Translator Training to L2 Reading, L2 Writing and Translating

Based on the findings of this study, we would like to offer practical classroom procedures to help translator trainees overcome the inadequacies observed. These procedures include classroom activities to develop trainees’ ability to use a bi-directional top-down and bottom-up text.
processing on the one hand, and to make informed translation decisions on the other. The following sets of exercises are based on the texts used in this study.

3.1 Classroom Activities for Bi-Directional Textual Analysis

a. Pre-translation activities for L2 reading and comprehension

In this activity, the instructor will follow these steps:

**Step1:** Reactivate trainees’ background knowledge

To achieve this objective, students will be requested to skim the text “Is It Back to the ‘70s?” (see appendix B). Then, the instructor will lead a discussion based on the following questions:

- What do you know about this text? Is it a newspaper report, a magazine article or a book chapter?
- What does the expression the “70s” in this text refer to?
- Why is this expression mentioned in a text published in 2005?
- Are there any elements, signs, in the text that you can use to find the connection between the “70’s” and now?
- Have you read the sub-heading? Have you examined the picture in the middle of the page?
- What do these text (the sub-heading, picture) elements tell us?
- How is the sub-heading related to the title and to the first and last paragraph?

**Step2:** Assist trainees to utilize textual processing strategies

In order to engage learners in purposeful reading for translation, the trainer should guide them to use inferencing, reasoning, integration of ideas, detection of functions of paragraphs, and link all of these to the overall context of the text. The instructor can guide trainees to perform the following tasks:

- Find the connection between some key words, terms, phrases and the overall title and sub-heading of the article.
- Examine these key linguistic elements with reference to the preceding and the following sentences in the text.
- Find how these sentences clarify matters for the readers.
- Find the paragraph which summarizes the gist of the article.
- Find out if the picture in the middle of the text and the chart relate to the key linguistic elements in the sub-heading.
- Examine the connection between the overall context of the “70’s”, the present era, the title, subheading, and the first and the last paragraph.
- Draw a map representing all the main and minor points of the text.
- Prepare an outline of the text.

b. In-translation activities

Activity I: Analysis of the ST and TT contextual factors

In this activity, trainees are guided to undertake an analysis of the ST contextual factors which are the ST function, audience, type, and other related information such as place of publication, time, etc. The discussion in this activity will lead the trainees to understand the following information about the text:

This text was published in The Economist, 2005 addressing a large domestic and international readership. The readership consists of middle-class readers interested in economics and politics. The text represents the author’s viewpoint on the current
situation in the USA. Thus, it is neither a mere academic essay nor a news report; it exhibits symptoms of evaluativeness and detachment.

As for the target text analysis, this involves information about the target readership, the purpose of the translation, the users of the translation, etc. The instructor should give instructions along these lines:

Your translation will be published in an Arabic-medium magazine addressing GCC economists and oil industry ministers. It should have the same degree of argumentation as manifested in the ST. It will be published prior to the OPEC oil ministers’ meeting. The report will be used as a document that gives insights into trade relations between the GCC states and the US.

3.2 Activity II: Feedback, Editing and Revising
After students produce their first draft of the translations, the trainer should guide them to engage in peer evaluation of each other’s drafts. This can be done as follows:

Step 1: Compare the contextual variables of the ST and TT. Think about the adaptations that might affect the translation.

Step 2: Check their translation to see whether they have maintained the same text type and genre.

Step 3: Read parallel texts in Arabic to check and judge the adaptations they should have made.

Step 4: Examine the consequences of their adaptations for the target language community.

Step 5: Use the technique of back translation to show the trainees the mismatches between the ST’s intended messages and their own renditions of the text.

These activities aim to raise students’ awareness of L2 genre writing conventions across cultures as well as translation techniques and procedures such as transposition, modulation, borrowing, restructuring, etc. They are based on the premise that L2 reading and L2 writing are inextricably embedded within the process of translating.

Notices

1. Most translation teachers assume that their trainees have an adequate level of bilingual competence and that their job is to teach students how to acquire translation skills.

2. Bottom-up language-based reading strategies focus mainly on word meaning, sentence syntax, and text details using lower-level cues while skimming and scanning. On the other hand, top-down, knowledge-based text processing strategies focus primarily on text gist, background knowledge and discourse organization through the use of higher level cues such as recognizing the main idea, integrating information, drawing inferences, recognizing text structure, etc. (Abbott, 2006).

3. Content schemata is the knowledge which the reader brings to the text relative to its content domain, and formal schemata refers to “knowledge relative to the formal, rhetorical organizational structures of different types of texts.” (Carrell, 1987)

4. One way of explaining the interactional organization of sentences is to suggest that a clause consists of two segments. The first segment is called the theme. The theme is what the clause is about. It has two functions: (a) it acts as a point of orientation by connecting back to previous stretches of discourse and thereby maintaining a coherent point of view, and (b) it acts as a point of departure by connecting forward by connecting forward and contributing to the development of later stretches. The second segment of a clause is called the rheme. It is what the speaker says about the theme. It is the goal of discourse as such, it is the most important element in the structure of the clause as a message because it represents the very information that the speaker wants to convey to the hearer. It is the theme that fulfills the communicative purpose of the utterance.
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Appendices

Appendix A

Bad for business? (The Economist 2005)
Feb 17th 2005

Business schools stand accused of being responsible for much that is wrong with corporate management today.

THIS is the time of year when MBA students run not from classroom to classroom but from interview to interview as they try to get the high-paying job that they expect their qualification to deliver. It seems that the demand for MBAs is now strong again, after four decidedly weak years. “The big eaters of MBA talent have regained their hiring appetite,” says Ken Keeley, director of career opportunities at Carnegie Mellon's Tepper School of Business in Pittsburgh. At New York's Stern School, close to Wall Street, the number of jobs offered to this year's MBA class by the beginning of this month was double that at the same stage in 2004. Better still, average starting salaries in investment banking for Stern graduates were—at $95,000—up by $10,000 from a year ago.

But just as the market value of an MBA is reviving, its academic credibility is being attacked. In a forthcoming article to be published posthumously in Academy of Management Learning & Education, Sumantra Ghoshal argues that many of the “worst excesses of recent management practices have their roots in a set of ideas that have emerged from business-school academics over the last 30 years.”

Mr Ghoshal was just such an academic, a professor at London Business School until he died 11 months ago at the age of 55. He believed that the desire of business schools to make the study of business a science, “a kind of physics”, has led them increasingly to base their management theories on some of the more dismal assumptions and techniques developed by economists, particularly by the “Chicago School” and its intellectual leader, Milton Friedman. These include supposedly simplistic models of individual human behaviour (rational, self-interested, utility-maximising homo economicus) and of corporate behaviour (the notion that the goal of a firm should be to maximise shareholder value). These assumptions, though in Mr Ghoshal's view badly flawed, were simple enough to allow business-school academics to develop grand theories of management supported by elegant mathematical models and empirical analysis that appeared scientific, and thus earned their subject academic respectability, but were, in fact, a pretence of knowledge where there was none.

Appendix B

Source: Newsweek, 2005
*Is It Back to the ’70s?*

The market buzz in America evokes the age of gas lines, stagflation, and the woebegone misery index.

BY STEPHEN GLAIN

As the survival of LITE rate cuts and Lava lamps weren’t bad enough, the ’70s retro theme is now the talk of the financial markets. American economists are warning that stagflation—the high-inflation, low-growth scourge of the ’70s—may be threatening a comeback. Inflation is rising because of record energy costs—gas prices have reached $3 a gallon in some U.S. states—which is chilling consumers. Add to that the nagging concern over Washington’s debt habit, a weak dollar, slowing growth and the future of flagship automakers, and it is perhaps inevitable that Americans who can remember the ’70s would start to note the similarities. So traumatic were the effects of stagflation that historian Theodore White included it as one of three “fundamental ideas” that define modern America, alongside Johnson’s Great Society and the rise of television. The good news is that the key indicators are still way short of the ’70s red zone. Economic growth is slipping toward 1 percent, but nowhere near stagnant, and inflation is nudging up past 3 percent, nowhere near the double digits of the ’70s. Economists don’t even agree on exactly what mix of sluggish growth and rapid price increases defines stagflation. What they’re clear on is the very ’70s dilemma these trends pose for the Federal Reserve Bank: if it raises rates, it damps inflation but chokes already limping growth. If it lowers rates, it spurs growth but also fuels inflation. “This makes life a lot harder for the Federal Reserve,” says Jared Bernstein, senior economist at Washington’s Economic Policy Institute. “It has to fight inflation but it also has to be mindful of the job market, the trade deficit and consumers who are not contributing to growth as they had in previous quarters.”

The Fed has made its choice. Last week it hiked interest rates by a quarter of a percentage point, its eighth such increase since it began tightening monetary policy last June. “It’s pretty obvious the Fed has chosen which side of the monster they’ll attack first,” says Anthony Chan, senior economist at JP Morgan Asset Management. “To give up now in the face of what is pretty mild inflation would not be the right thing to do.”

Even the worst-case scenario is likely a far less severe dose of stagflation than the original. Economists blame the shrinking economy and rising prices of the ’70s on low productivity growth and bad policies, in particular President Lyndon Johnson’s decision to finance the Vietnam war without raising taxes, followed by Nixon-era wage and price controls. Today some economists see a reminder of LBJ’s “guns and butter” spending habits in the Bush administrations’s “deficits don’t matter” approach.

The threat that deficits pose to growth has helped inspire a revival of the infamously “misery index,” invented by Chicago economist Robert Barro. Tallying unemployment and inflation, the index became a barometer of ’70s gloom, with its gas price line and rationing, and President Gerald Ford’s failed campaign to “Whip Inflation Now.” Today the misery index stands at 8.3 percent, well below the high mark of 21.7 set in the second quarter of 1980, but up from the low point of 5.9 percent recorded in 1995. What this captures is not misery, but another phenomenon—America has not seen a low unemployment rate since the mid-’90s. If inflation and growth were at the same levels but trending in opposite directions, we wouldn’t be talking about stagflation.

While Ford’s win but became a laughing stock in some circles, Americans eventually did whip inflation. Productivity today is rising twice as fast as it did in the ’70s, which means American business can grow without adding to labor costs and raising prices. Rising foreign competition also restrains any rise in retail prices, and the decline of organized labor undercuts the power of unions to pump up wages. In the last 30 years, trade as a percentage of the U.S. economy has risen to 25 percent from 11 percent and the organized share of the labor force has tumbled from 25 percent to 13.5 percent, according to Lehman Brothers.

Still, the ghosts won’t go away. Standard & Poor’s last week downgraded Ford and General Motors to junk-status, based in part on the assumption that Americans are turning away from big SUVs and back to the small cars of the European era. Could one of the big two be headed toward collapse, some analysts ask, like Chrysler circa 1979? Cutbacks at Ford and GM are already having a ripple effect on growth. Others warned that the Fed’s rising rates will have little impact on an inflation cycle driven largely by imported oil, and issued new calls for the Bush administration to get serious about conservation, another rallying cry of the late ’70s. Might it be time to dole out those WIN buttons, just in case?
Europe takes steps to avert currency crisis

LONDON, Nov. 23 (R) — Europe raised its defenses today against another currency convulsion, with Ireland, Spain and Norway all boosting interest rates to fend off speculators. (See also Page 13)

But the fear of more upheaval in the European Community's exchange rate mechanism, realigned at the weekend for the third time in as many months, sent investors fleeing to the U.S. dollar as a haven of relative safety for their funds.

"The market's sure there's more devaluations and rate moves to come yet in Europe and that makes the dollar look like a haven of peace and stability," a U.S. bank dealer in London said. The dollar was trading at 1.6050 German marks and 124.08 Japanese yen around midsession, compared with Friday's close of 1.5910 marks and 123.68 Japanese yen.

A six percent devaluation of Iberian currencies in an emergency ERM protection maneuver took some of the heat off the Spanish peseta and the Portuguese escudo, which held their own in morning trading today, but pushed the Irish punt and weaker Scandinavian currencies into the firing line. Economists expressed doubt about whether the devaluations would be enough to stave off a crisis, and said another big attack by speculators on the ERM could blow the system apart, sending shock waves through other currencies and economies.

The turmoil has spilled over to currencies outside the grid, forcing Sweden to float its crown free of the European currency unit last week and Norway to hoist its money rates today.

The Irish government led the defense against a threatened assault by currency speculators who have been stalking weak spots in the grid since the "black Wednesday" offensive forced the hasty exit of sterling and the Italian lira two months ago.

Spain's key money rate was tightened by three-quarters of a percentage point to 13.75 percent and dealers said Portugal's central bank had intervened in money markets to support the escudo's value. "So far so good," said one Paris currency dealer.
Appendix D

حلقة عن قانون العمل العماني بالكلية التقنية

بعد تنمية قدرات وميول الطلبة وربط الدراسة الأكاديمية بالمجتمع المحلي وسوق العمل ومن أجل زيادة إدراك الطلبة بقانون العمل العماني حتى يكونوا على دراية بحقوق العامل والمؤسسة. أقامت صبح أمس الكلية التقنية حلقة حلاقة عن قانون العمل العماني وذلك على مسرح الكلية حاضر فيها محمد بن أحمد الشهري محام ومستشار قانوني حيث بدأ محاضره بتعرفه بقانون العمل العماني وأحكامه العامة وكيفية تطبيقه وطرق المحاضر إلى عدة محاور من أهمها كيفية تشغيل المواطنين وتنظيم عمل الأجانب والأجور وساعات العمل وتشغيل الأحداث النسا، بالإضافة إلى النزاعات العمالية في السلطة والإجراءات القانونية لإنهائها والمساواة في الجنس ومكان العمل من حيث الحقوق والواجبات. بعد ذلك تم توضيح تطبيقات أخلاقيات العمل في السلطة، وفي نهائية الحلقة تم توجيه الأسئلة من قبل الحضور للمحاضر وتبادل وجهات النظر وسط تفاعل من الحاضرين، ختمت هذه الحلقة عدد متميز من الطلبة وأعضاء الهيئة الإدارية بالكلية.
Arabization Revisited in the Third Millennium

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Abstract
Arabization has ever been one of the major concerns of the academic circles and the specialists concerned. It has gone through many ups and downs - more downs than ups – throughout the history of Arabic and Arab translation. Hot argument about its legitimacy, possibility and, necessity and usefulness is still going on in the Arab World. Much is written about it more emotionally than rationally in Arabic, but only occasionally rationally - if any - in English. The boundaries of this paper cover the major questions and aspects of the big issue of Arabization: legitimacy of Arabization and background issues; scientific terminology and Arabization: Problems and solutions and means of Arabization. It is hoped that covering this number of topics of Arabization would contribute significantly to the process of Arabization in our age of sunshine industries, computer sciences, the Internet technologies, the amazing revolution of communications, nuclear weapons and nanotechnology. These sciences in particular, and medical and other exact and applied sciences in general, bring forth a huge number of new terminologies that await Arabization in earnest. The ultimate objective of this paper is to argue for the urgent necessity for Arabization in the Third Millennium, not only as a matter of national pride, but also for teaching, educational, academic, socio-political, socio-religious and socio-cultural reasons. Its use, usefulness, validity and feasibility are remarkable linguistically, semantically as well as heuristically. It represents a challenge as the right and the duty to be taken up by Arab academics and specialists to meet the Arab Nation's urgent needs for education and knowledge in her own native Language, Arabic, by means of Arabization.

Key Words: Arabization, translation, scientific terms, problem, Language Academies
Introduction: Definitions and Boundaries

Arabization has been one of the major on-going topics in the field of translation studies and practice in the Arab World for centuries. It can be described as the central issue for Arab speakers and readers in particular. It is a topic that has never rounded up. Hot arguments among academics, specialists and individuals involved in Arabization are still going on about it: its possibility, use, applicability, validity and utilization, especially in this age of globalization, hegemony and superiority of English, the indisputable International Language of the present time.

Before proceeding, we may provide definitions particularly for two key terms used interchangeably and frequently throughout to distinguish between them, *Translation* and *Arabization*. As a field of knowledge and a discipline, translation covers all theories, activities, methods, procedures, problems and practices involving rendering (النقل) from one language into another. In this sense, Arabization is subsumed under the larger umbrella of the field of translation. In a broader sense, translation is taken to refer to rendering meaning from one language into another (see in particular Newmark (1988/95) and Ghazala (2008). However, in a specific sense, it is an entry under Arabization as one of its major methods to mean the use of words, expressions and phrases which are already available in Arabic.

Arabization (or the awkward, 'Arabicization'!), on the other hand, is believed to be introduced in use for the first time by the widely reputed Arab Grammarian, Sibaweih, in his book, *The Book*. It has a traditional, dictionary, abstract, narrow-sensed and formal meaning of inscribing foreign terms in Arabic letters the way they are pronounced in their native origins – the so-called nowadays 'transference' (التحويل) (e.g. 'Internet' is Arabized as 'إشارة', see also Al-Waseet Dictionary, 1987; and Ghazala, 2001). Further, to our predecessors, an 'Arabized' word is a word that is pronounced, used and spelled in accordance with Arabic rules of pronunciation, spelling and grammar (التحويل) – the so-called now 'naturalization' (التحويل) (e.g. 'topography' is naturalized into طوبوغرافيا). See also Barazi, 1989, p.157; Sara, 1989, pp. 15-17; Shaheen (1986, p. 321); and the Arabic Language Dictionaries of Al-Waseet, Ibn Manzour, Al-Fairoozabadi, and Az-Zubaidi). In both cases, the foreign essence of the 'Arabized terms' is retained, especially in the former. Thus, they are described by the purist grammarians as (التحويل / الترجمة الدخلية) (loan translations / calques), which is a negative term indicating their foreign, non-Arabic origins intruding on Arabic Language and, hence, dismissed as unacceptable, sensitive and inferior to Arabic.

However, this definition is impractical, inefficient and completely partial in both senses of the word. Therefore, today, the definition of Arabization has undergone a considerable change in sense. It happened to interchange with translation in the general sense of the word (ibid.). Yet, I see this misleading, for Arabization is not exactly translation. Arabization is now a reference to all operations, techniques and methods involved in the process of rendering scientific / technical terms in particular into Arabic, using generally Arabic and Arabized words and phrases.
Translation - in the sense of using Arabic words and terms which already exist in Arabic language lexicon - has the lion's share in the whole process. Thus, usually, the Arabization of, say, medicine in Syria is an exclusive reference to the Arabization of medical terms rather than to the translation of medical books in general. Indeed Arabization is an essential means of reproducing the knowledge of the other in Arabic.

Now, it is high time to proceed in this background with the significance of Arabization.

1. Scope of Arabization

'Scope' is taken here in three senses with respect to Arabization. The first sense refers to the types of language and terms Arabized. The second sense refers to the expansion of the scope of the Arabized terms in favor of the Arabic ones. The third sense pertains to the semantic scope of the Arabized terms.

The first sense deals with the types of language and terms tackled by Arabizers. Arabization involves mainly the language of science and technology of all branches and fields: medicine, engineering, mathematics, geology, biology, chemistry, natural sciences, applied sciences, exact sciences, computer sciences, economics, agriculture and so on. This means that Arabization is primarily concerned with scientific (or technical) terms. Yes, but the scope of the type of Arabized terms is much wider than that. Although the major proportion of Arabized terminology is technical, all types of terms are addressed in Arabization to a lesser extent, though: literary, political, journalistic, legal, religious, administrative, institutional and even conversational terms. Therefore, in principle, all types of language, text and terminology have to be attended to, for each variety of language has a characteristic terminology of its own, which requires to be Arabized. Chief among these terms nowadays, and second to technical terms, are political and media terms which are in abundance and, hence, pose a considerable challenge to Arabizers and translators. On the other side of Arabic and Arabization, and by analogy, Anglicization has a real challenge put forward by Islamic terms.

The second scope of Arabization is concerned with the extent to which the door may be open for Arabized terms (in the sense of naturalized and transferred foreign terms vs. terms of Arabic origin). There are two counter views here. The first suggests opening the door wide to naturalized (e.g. 'technicalities' (تقنية), 'topography' (طبوغرافيا), etc.) and transferred (e.g. 'acid' (أسيد); 'radar' (رادار), etc.) terms which retain the foreign origin either partly (naturalization) or fully (transference). The reason is that those Arabized terms make no harm to Arabic Language lexicon and structure. A confirmation of this is that foreign languages have by analogy borrowed terms from other languages including Arabic in the same way, and their structures were not negatively affected. On the other hand, all languages borrow from one another throughout human history by way of affecting and being affected by one another. So, there is nothing wrong with Arabic borrowing from other languages in some way. Several languages including English, Turkish, Persian and perhaps more recently French and other live languages have accepted to
borrow a huge number of Arabic words and terms with pleasure, without much sensitivity. So 'why are we sensitive to their terms borrowed into our Language?', a question posed by advocates of this view. Another thin line of argument in favor of Arabized terms is the pretext that some of these terms, especially the transferred ones, are retained in Arabic to reflect and assure their foreign origin. Yet, further supportive argument of this claim is that Arabized terms make technical / scientific terms - which are common among researchers and specialists worldwide - public among Arabic Language speakers as well (see Hijazi, 1993, p. 149).

The third sense of the scope of Arabization deals with the semantic dimension of Arabized terms. It indicates specifically the Arabization of the meaning of a foreign term, or transferring it as such, untouched into Arabic, regardless of its semantic implications. There are certain foreign terms which are unarguably transferred in form only; they include foreign proper names (e.g. Johnson (جونيرون)), trademarks (e.g. Microsoft (مایکروسافت)), etc.), names of medicines and drugs (amoxil (آموكسيل), etc.), chemical compounds, substances and elements (e.g. hydrogen (هیدروژن), etc.), names of many plants (e.g. aspidistra (أبيدسترا), etc.), animals (e.g. Plasmodium (بلاسمودیم), etc.), minerals (e.g. magnesium (مغنزيوم), etc.), and so on. (Now many names of plants and animals in particular have been Arabized into their sense reference as Arabic terms (e.g. phylum mollusca (االرخوات الشعبة الرخویات) rather than مولاسکا (فیلام مولاسکا); hippocyn celerio (قراشة ورق العنب), not هیبوتیون (فیلام سیلسیروین), etc.) (for more examples, see ibid.; Olabi, 2006; Ibrahim et al, 1998); and Zeinab et al, 2008).

Apart from these terms, the semantic scope of foreign terms is the basis of the whole process of Arabization. This semantic-based approach is the rule of Arabization into Arabic, and transference is the exception. Arabization is a semantic process that traces the accurate meanings of foreign terms before anything else to be expressed in Arabic Language in the clearest way possible. (See Ghazala, 2012b for extensive details about, and examples for terminology).

A significant view, probably the most renowned, can be pointed out in this connection. It is the viewpoint that dismisses Arabized terms as foreignized Arabic words which are alien to Arabic lexicon and grammar. Instead, foreign terms should be rendered to Arabic through Arabic equivalents of Arabic origin, a view upheld by the so-called purists (الصфاثانون). They overemphasize the use of Arabic terms in everything, and scientific language is no exception as Arabic is confidently qualified to be the language of science as much as religion and literature. At the same time, they raise strong objections against borrowing foreign terms into Arabic, the language of the Holy Koran, with the pretext of protecting it from foreign invasion. Hence their negative nickname in Arabic, (المترمتون) (the extremists). Perhaps they do not realize that the language of the Holy Koran includes a number of Arabized words of Roman, Persian, Assyrian and other origin (see Ghazala, 2012; Shaheen, 1986 and Emery, 1983). More argument about the topic is forthcoming in the next point.

2. Pros and Cons
Arabization is supposed to be an issue that gathers a momentum and consensus among all Arab people. Not quite. Arabization is one of the controversial issues among academics, specialists and individuals interested in the process. There are two major parties involved in the argument about it: Those who are against, and those who are with.

2.1 Cons

The foes of Arabization are the same as those of the Arabic Language. They are three major groups, some of who are vicious and malicious; others are misled; and still others are ignorant or careless. The last two groups are less serious than the first and can be rehabilitated. Yet, the first group is a very serious threat indeed and should be resisted by all academic means possible. It includes the following sub-groups:

1. Non-Arab adversaries who fight against the Arabic Language and Arabization by all means to undermine it as old-fashioned, archaic, incapacitated, inert in meeting the challenge of new terminology, and thus, unqualified to be recognized as an international language. Those foreigners started their campaign against Arabic early in the Nineteenth Century. The most notorious names are the orientalist, Wilcos, Wilmore, the orientalist, Vassinon, the orientalist, and Colin who called for substituting Arabic dialect for formal Arabic (see Ghoneim,1990, p. 25). Arabic is now one of the major Languages of the United Nations Organization as well as the languages of the world today. This aggressive attitude from some Non-Arabs is understandable and expected, especially from enemies.

2. The Arab foes of the Arabic Language and Arabization from within the Arab People who followed foreign writers and orientalists suit, calling for disposing of Arabic Alphabet to be replaced by Latin Alphabet. Their alleged reason was that Arabic could not be a universal, civilized Language unless it was transcribed in Latin letters. The most notorious name in this connection was the Egyptian, Abdul-Aziz Fahmi Pasha, the leader of the Egyptian Constitutional Liberals Party in the forties and fifties of the Twentieth Century. He had terrible passion for obliterating Arabic Alphabet entirely, a call which was refuted and attacked viciously by Arabic Language and the Holy Koran lovers. However, his claim gathered momentum in Turkey, Indonesia and Somalia, where Arabic letters were replaced by Latin letters (1977). Other names who supported Fahmi were the Syrian priest, Maron Ghosn and the Egyptian Salamah Mosa.

3. Other Arab antagonists to Arabization were those who called for the disposal of formal Arabic, the Language of the Koran, the Prophet's Tradition and Arabic literary heritage, in favor of colloquial Arabic and local dialect, both in speech and writing, including poetry, prose and other literary genres. Their pretext was the latter's easiness, absence of parsing (الإعراب), common form (?) and popularity among Arab speakers. However, implicit in this vicious and suspicious invitation is a call for dividing not only Arab Countries, but also the same Country into several regional factions due to differences among Arabic dialects even in the same Country, as the case may be everywhere in the world. More seriously, it is a call for fanaticism, tribalism, anti-Arab and anti-Arabic movements, like the invitation for Pharaohism, Lebanism, and so on. Chief among those enemies of formal Arabic (in addition to the names aforementioned) were Ahmad Lutfi Assayed, Luis Awad, Mahmoud Azmi, Ameen Al-Khuli, Fayez Jader, Yusef Al-Aani, Yusef Al-Khal, Said Horaniah,

(4) The penetration of English Language and Western culture of all aspects of life of the Arab Society, especially the language and terminologies of technology, sciences and products these days more than ever. The case being so, a number of academics and specialists who read for higher degrees (MA / MSc and Ph.D.) in the United States, the United Kingdom or in Western Universities were influenced, or misled by a false fact about English, the Universal Language of the age, which can replace Arabic Language at school and higher education levels. Obviously, this means that there is no need for Arabization since the original Language of sciences and technology, English, can be adopted in all fields and departments of education, be theoretical or practical, except for the Arabic Language and the Holy Koran courses. A nudge of unexpected support for their argument was granted by the stumbled process of Arabization and the great shortage in the Arabized terms which are lagging miles away behind. More encouragement is received by their poor Arabic and lack of spirit to Arabization. Yet, this is no justification for them to turn their back to their great mother tongue. The sense of belonging and national pride for an Arab is undoubtedly Arabic-oriented, not English-oriented (see also Ghazala, 2001 & 2012b for further argument).

2.2 The Pros

So much for the cons of Arabization, now we review the pros. This group is gladly the majority. They have many good reasons to argue for the validity, credibility, importance and urgency of Arabization. I believe their argument makes sense:

(1) It is a matter of course that any live language can render other languages' terms and meanings into its own, however variably. So in principle, Arabic is obviously qualified to Arabize foreign terminology in a way or another. In fact, the controversy among the proponents of Arabization is not about the legitimacy of Arabization, but about its methods and procedures.

(2) Another matter of fact is that Language is the identity of its native people. Further, it is the cultural tool of thinking and shaping the people's minds. As Saber declares: (Arabization is not merely a linguistic issue, but rather an essential issue of civilization... Language is not merely words, but thought. It follows from this that the development of the Arab Community and the absorption of today's civilization is a must that cannot be realized otherwise but by means of language as a means and a tool) (1982. In Ghoneim, 1990, p. 116). Therefore, a change of language leads to a change of identity and culture.

(3) The originality, solidity, systematicity, orderliness and standardization of Arabic language lexicon and grammar are deeply rooted and well-established a long time ago in history. It has retained all these epithets and developed them regularly and steadily throughout. These facts about Arabic are recognized not only by Arabs, but also by Western linguists and grammarians. A case in point is Crystal's Encyclopedia of Language (1990) on the Arab World. So how come that a language with this proud heritage and history can be disqualified for meeting the demands of Arabization?
(4) Hebrew, the language of our enemies, the Jews in Palestine, is as ancient as Arabic. It was a dead language and out of use. However, the Jews, who occupied Palestine, established a fake State by force there, whose official language is Hebrew. The extinct language is brought back to life by the Zionist Jews to become their native language in all aspects of life and education, including scientific and technical terms of all branches of science. Thus, a dead language unearthed from the grave has recently been reinstated as the official language of a nation and proved competent to embrace scientific and other foreign terms comfortably. So, naturally, an ever live Language like Arabic should be yet much more qualified and competent than an originally dead language, to accommodate all types of terms through Arabization, no doubt about that. It is just the disability and lack of impetus and willingness of its native speakers who allege its incompetence for Arabization. Jabr said that it is the hope that Arabic Language be set free out of bar to be placed with its native speakers (1994).

(5) Arabic has always been an influential language. Many languages including European, Turkish, Persian and other languages, old and new, have borrowed from Arabic over the ages. This is another piece of confirmed evidence that Arabic is a solid, rich, systematic and highly elaborated lexically, grammatically as much as phonologically. (see also Baraiz, 1989, p. 166). Among the English words that were borrowed from Arabic a long time ago are: 

- ﺑﻤﺘ (zenith)
- ﺱﻔ (cotton)
- ﺱ ﺱ (cipher/zero)
- ﺱ ﻟ (cheque)
- دار الصناعة (arsenal)
- ﺳ ﻟ (copper)
- ﺱ (tea)
- ﺱ (sugar)
- ﺳ ﺧ ﺳ (monsoon)
- ﺤ ﺷ (cable)
- ﺷ ر ﺶ (carob)
- ﺳ ﻦ (syrup)
- ﺳ ﻦ (tea)
- ﺳ ﻦ (sugar)
- ﺳ ﺧ ﺧ (cup)
- ﺳ ﺧ ﺧ (coffee)
- ﺳ ﺧ ﺧ (crypt)
- ﺳ ﺧ ﺧ (carob)
- ﺳ ﺧ ﺧ (syrup)
- ﺳ ﺧ ﺧ (cheque)
- ﺳ ﺧ ﺧ (cipher/zero)
- ﺳ ﺧ ﺧ (television)
- ﺳ ﺧ ﺧ (cup)
- ﺳ ﺧ ﺧ (cable)
- ﺳ ﺧ ﺧ (carob)
- ﺳ ﺧ ﺧ (syrup)
- ﺳ ﺧ ﺧ (cheque)
- ﺳ ﺧ ﺧ (cipher/zero)
- ﺳ ﺧ ﺧ (television)

In addition to Arabic words in English, Ghoneim also lists some Arabic terms borrowed into the following languages: German, French, Persian, Indonesian, Spanish, Portuguese, Italian, and Sicilian. Now Arabic borrowings into English in particular have become in thousands, due to the flux of Islamic terms all over the World today.

(6) Arabic has never been a fossilized or closed-system language. It has been borrowing from other languages since antiquity and still, like any live and lively world language.

(7) Formal Arabic, though comparatively difficult, should be the type of language used in Arabization. Colloquial Arabic, though allegedly easier than formal Arabic, should not be involved in Arabization. The simple reason is that, unlike English, these two varieties are completely separate from one another. While in English formal and colloquial can be sometimes used in written English, formal Arabic is the only variety used in writing, whereas colloquial Arabic is confined to daily communication and TV and Radio series, dialogues and talk-show programs. So, using colloquial Arabic in Arabization is not recommended. Further, which colloquial dialect (or dialects) would be used, the Saudi, the Jordanian, the Syrian, the Moroccan, the Lebanese, the Libyan or, perhaps, the Egyptian? There is no consensus on a specific dialect of these to be used. Thus, the huge number of Arabic dialects in the Arab Countries and in each Country is another good reason to exclude colloquial Arabic in Arabization. A third reason is the false claim that formal Arabic is difficult and queer. English uses perhaps the most difficult and bizarre language in the world as its source of terminology, that is, Latin, the deceased Language. Some English (or rather Latin) terms are quite awkward to read, spell and pronounce, (as confirmed by many examples cited in this textbook), yet no one
of those objecting to Arabization has protested against it. So, why protest against formal Arabic which is much easier than the Latin jargon? I mean to say that difficulty is a matter of frequency of use and familiarity. The more a term is frequent in use, the less awkward and difficult. By contrast, the less a term is frequent in use, the more awkward. Perhaps the trouble with the great efforts of Language Academies in the Arab World is the lack of field work which was supposed to support their good recommendations for Arabization. That is not to say that Language Academies are responsible for these deficiencies, anyway.

(8) Arabization is indeed a public demand for the whole Arab Nation and Arab and Arabic speakers, and not limited to specialists and students. Therefore, Arabizers and translators are required to think nationwide and respond to their needs in the first place. Specialists who know the language of the origin of terms need not Arabization, but are required to Arabize for the public and in the public interest (see also Ghazala, 2003).

(9) Finally, the most influential argument in favor of Arabization is the protection and endorsement of the Language of the Holy Koran, the holiest of the holy books for Muslims. The language of Arabization is the same language of the Koran. The Holy Koran was revealed in 4000 Arabic lexical units out of 40000 units, the total count of the lexical units of Arabic then. Thus, a tenth of Arabic lexicon has with the will of God come out with inimitable language and style that hundreds of translations into most of the live world languages have fallen miles short of it (see Also Ghoneim, 1990, pp.40-42)

This reflects the incredible potential of Arabic lexicon. Now this number has become much greater than that (see Ghazala, 2003). One may wonder how a Language chosen by the Almighty God for His greatest Book ever to be described as rigid, fossilized, backward, closed in system, defective, sterile, incompetent, or disqualified to Arabize. Those writers and specialists are advised strongly to go back on their words and reconsider their attitudes against Arabic in the light of the grandeur of the Language of God in the Holy Koran, if not for any. It is not only the language of religion, as Latin is, but also the language of daily life, education, thinking, perception and all written varieties of Arabic. Unlike Latin, which died a long time ago, the classical Arabic of the Koran has reserved Arabic as a live language and at the same time has enlivened all stages of the development of Arabic Language over time up to now. In effect, a situation of overlap has emerged that any separation between this variety and other new developments is not possible. Oddly enough, when the Arab and Muslim Worlds used to produce knowledge, Arabic flourished, but when they only consume knowledge, their Arabic language use is rather restricted!

In sum, the attitudes of the opponents and exponents of Arabization confirm that the process of Arabization is naturally doomed to continue with a great momentum. Arabization is the natural course of things and unquestionable right for Arabic as much as any other live language in the world. I believe this argument about the legitimacy of Arabization is a waste of time and a part of history now. Instead, focus has shifted some time ago onto the practical problems of
Arabization and how to conduct solutions to them, the point to discuss next. Time never runs back.

3. Problems of Arabization and Solutions: Language Academies

Problems of Arabization and their solutions are legitimate focal points about which constructive, hot argument is still going on. Here we may have different views on the volume of problems and the solutions that may be suggested to them.

One of these problems is the shortage in the number and performance of the official institutions of Arabization in the Arab world. Following is a list of these institutions:

1. Language Academies.
2. The Coordination Bureau of Arabization (CBA) (ALECSO, the Arab League, Rabat, Morocco).
3. Translation Centers.
4. Universities and Colleges.
5. Scientific Research Centers / Institutes.

Theoretically speaking, these institutions are more than enough to meet the demands of Arabization properly. However, in practice, things are not going well. The last three types of institutions contribute little to the whole efforts and process of Arabization for academic, financial and mainly political reasons. As to (2), the Coordination Bureau of Arabization (مكتب التنسيق التعریب), it is one of the main bureaus of the Arab League since its establishment in 1945 in Cairo. It celebrated its golden jubilee in 2011, having been founded in 1961 as an independent Bureau and was put to action in 1962. Until 1965, it was called "the Permanent Bureau of Conference of Arabization." Then in 1970, it became one Department of the Arab League Educational, Cultural and Scientific organization (ALECSO), one of the major organizations of the Arab League. Its headquarters is in Rabat, Morocco. Since inception, its sole function has been the Coordination of Arabization in the Arab World. Among its main objectives are:

1. Coordinating the concerted efforts to develop Arabic.
2. Following up the progress of the process of Arabization.
3. Enriching Arabic Language with coordinated terminology.
4. Staging Conferences on Arabization.
5. Following up the progress of the work of Language Academies.
6. Collaborating with Language Academies and other academic institutions.
7. Staging the symposia related to the CBA.
8. Propagating terminology all over the Arab Countries and some overseas bodies.
9. Publishing the dictionaries endorsed by the regular Conference on Arabization which is held every three years.
10. Reporting on Arabization affairs and progress.

(See Al-Sayyadi, 1980):
These are really ambitious objectives and put the whole issue of Arabization on the right track. Had these aims been achieved, they would have resolved all the problems of Arabization and settled the whole issue by now. Unfortunately, most of them have not been realized. The Bureau started in 1962 with a great ambition and impetus. Several substantial steps were taken on the ground, and the progression of the functions of the Bureau was amazing. Thousands of foreign terms were Arabized; a good number of dictionaries of different specialisms were published; a number of symposia and conferences were staged by the Bureau and the ALECSO; and annual issues of its refereed Periodical, *Al-Lisan Al-Arabi* were published regularly (fifty issues from 1964-2001).

Those achievements are good, but they are just not enough. Further, although the number of terms Arabized by the Bureau so far are in tens of thousands, they fall sharply short of the many hundreds of thousands – not to say millions - of terms that demand Arabization. More surprisingly, the terms Arabized and the dictionaries published by the Bureau suffered an utter failure of circulation to most Arab Countries and their academic and educational institutions and public sectors. They had no access to these terms, dictionaries, or *Al-Lisan Al-Arabi* due to bad publication and distribution policies and lack of coordination among Arab academic institutions. Arab Universities and academics, for example, have no communications or coordination, direct or indirect, with the Bureau of Coordination of Arabization. Oddly enough, *Al-Lisan Al-Arabi* Journal ceased to be published eleven years ago (the last issue was in 2001), and the latest in the series of the Unified Dictionaries (a total of 25) was published in 1999 (see Ghazala, 2012b for a full list). However, lately, a largely revised new edition of The Unified Medical Dictionary (1973) was published by the Council of Arab Ministers of Health, World Health Organization, in 2009, 4th Edition In addition, these dictionaries, though undoubtedly useful, are generally small in size and number of terms (The Unified Medical Dictionary just quoted is an exception. The Bureau is not to blame for all that. It is the responsibility of the serious differences among Arab politicians and shameful partition of Arab Countries. No doubt about that.

As to the Academies of the Arabic Language (المجتمع اللغة العربية) (Henceforth LAs), they are the official institutions that are mainly in charge of Arabization. They were originally established for this purpose. They are the authorized source to suggest new terminology and export it to the academic institutions and official bodies of the Arab Countries as well as the general public to be put in use. In fact, Language Academies never asked Arab scientists to spread knowledge about basic scientific facts from medicine or any scientific field in simplified Arabic for the public to read and develop an affinity with their language. Supposedly, and as the case in Advanced Countries like Germany, Great Britain, France, Italy and Spain, there should be only ONE Arabic Academy in the Arab World for the Language is ONE. However, and due to political and geographical divisions among the Arab States, there are several Language Academies. Obviously, they are not of equal importance in terms of activity and productivity. The first three on the next list only are in function now; the rest, however, are not, except perhaps for one or two at local level like Rabat Academy. They are many in number, but the most renowned of
them are those of Damascus, (Syria, the Oldest: 1919); Cairo (Egypt, 1932), Rabat (Morocco, 1962) and Amman (Jordan, 1924).

Some of the objectives of the Arabic Language Academies are defined as follows (taken from the objectives of the three major Academies of Damascus, Cairo and Jordan, as defined on their websites, the latest edition, 2011):

1. Preserving the integrity of Arabic Language, and enabling it to meet the requirements of Humanities, Sciences and Arts to keep up with the demands of a sophisticated way of life.
2. Suggesting scientific, technical, arts, literary and other latest terminologies in accordance with a clearly defined methodology, with a view to unifying them, and then circulating them over the Arab World.
3. Reviving Arabic heritage in sciences, arts and humanities with respect to textual criticism and publishing.
4. Observing the origins and roots of the Arabic Language, checking its measures and molds, and doing everything possible to serve, develop and circulate it.
5. Fighting the serious dissemination of Colloquial Arabic in different fields.
6. Encouraging authorship, translation and publication.
7. Establishing a library for the Academy.
8. Translating the world masterpieces and publishing books translated from and into Arabic.
9. Publishing the new terms that are duly unified in the Arabic Language in the various mass media, and disseminating them to the governmental departments.
10. Publishing a journal/gazette by the Academy.

Language academies are well-established, well-administered, well-financed and well-equipped governmental institutions. Their members are among the best – some are the best - language specialists in their Countries and the Arab World. They have achieved a good deal of work. They have produced piles of paper work of recommendations, resolutions, proceedings of conferences, agendas and minutes of meetings, and a good number of Arabized terms. They have also published books, and consistent series of unified dictionaries, gazettes, periodicals and journals of their own. (See Ghazala, 2012b, for a list of the Unified Dictionaries published by ALECSO: the Bureau of Coordination of Arabization).

BUT – and it is a big but! - on the ground, they are not all that impressive. They are known to be sluggish in response to Arabizing and devising new Arabic terms for foreign scientific terminologies. Perhaps their routine procedures have led them to lag well behind with respect to the monolithic numbers of ever increasing foreign scientific terms in particular. Tawfeeq Da’bool, a member of Damascus Academy, said recently that the total of what had been translated into Arabic since the era of the Abbasid Caliph, Al-Mamoon (198-218H. / 813-833) up to now is less than the books translated into Spanish in Spain (see Ghazala, 2005). Moreover, the terms Arabized by them either remain on paper in their archives without being given a chance to be used practically in daily life or educational institutions, or are put in use to a limited extent within the home Countries of the Academies by some specialists only. In fact, there are no
applications of the sociolinguistic dimension of Arabization as a language planning issue; no field work surveys on the feasibility of newly Arabized terms; and, eventually, no reference to the frequency of use by large segments of society.

More to that, a number of these terms are purely specialist-oriented, complicated, long and perhaps awkward to spell and pronounce. These are good reasons for the layman Arab to denounce them. Therefore, the need arises for the sociolinguistic parameters to be put in use: feasibility, simplicity, economy and plausibility. One further problem is the differences and discrepancies among the Arab academies and their decisions with respect to Arabization methods and Arabized terms. In other words, with one or two exceptions, the real unification of terms among the academies is absent on the ground, even though they formed a Federation between 1970-1997 to achieve that. For example, on more than one occasion, the academies of Damascus and Cairo agreed upon certain Arabized terms, but one academy changed its mind a little later. A case in point is the Arabization of the term, 'microscope' into (مجهر) by both academies. However, the Cairo academy soon went back on its word and changed it through transference into (ميكروسكوب). To resolve such conflicts, and as pointed out earlier, they have to resort to field work, and frequency of use should be a MUST.

Another snag is the Arabization of a term by academies into a specific term, then later they suggest an alternative for it for one reason or another. An example is the Arabization of 'telephone' into (أرزيز) first, to be changed later into (هاتف); and so on. This distorted situation of the academies was confirmed by dissolving their Federation in 1997 due to sharp differences among them. Yet, one further disadvantage of the Arabized terms of the academies is the lack of accuracy of terminology in Arabic. These drawbacks would discredit them and their resolutions in the eyes of specialists as much as the public. (See also Hijazi, (1993) and Shaheen (1986) for further examples and argument).

A further problem of Arabization - especially these days - is the specialists' lack of passion to Arabize. They are probably misled and overwhelmed by the Anglicized World around them, which gives them the false impression that Arabization has lost its momentum and credibility. English is now everywhere and anywhere; and learning and teaching it would solve the intriguing problem of Arabization. This frustrating view is boosted by the, lethargy and failure of Language Academies and other official institutions of Arabization to achieve substantial objectives. As pointed out earlier, and as has been stressed throughout this work, these are no justifications for a whole Nation like ours to turn its back to the issue of Arabization, which is a matter of life or death for us. After all, specialists Arabize for the whole nation, not for themselves or their peers. We have to admit the shortage, powerlessness and inefficiency of the institutions of Arabization, but we can never give up passion for Arabization.
A third problem is the lack of commitment to using Arabized terms on the part of the specialists, educational institutions as well as the general public. This indicates carelessness, irresponsibility and sense of amazement and inferiority toward English. The foreign term still takes precedence to any Arabic term, even an old one, or of an Arabic origin (e.g. كمبيوتر rather than حاسب, not the old and Arabic حاسبة instead of شخصية; شروزفرينا; مصرف, etc.). This regrettable situation can be rehabilitated by a refreshed effective process of Arabization at all levels of language use.

The inactive role of the mass media relative to Arabization is an ample problem that hinders the promotion of Arabized terms. Nowadays, the media are tremendously influential and can have great impact on the public opinion about Arabization and Arabized terminology. But they have not assumed this responsibility as yet. Perhaps the media would pick on some poor examples of Arabization like the Arabization of 'sandwich' by language academies a long time ago into "الشاطر والمشطور وما بينهما" (لقافة) (see Karmi, 1987) and the explanation of 'elixir' as مشهور اسم معدوم الجسم (to mean إكسير – which is after all Arabic in origin). Being mostly official and governmental, the media is closer to informal, disorderly Arabization of the daily communication of the man in the street. It is high time now for the media of all types at the age of aggressive Anglicization to take Arabization seriously and positively with the purpose of encouraging the public to use Arabic terms responsibly.

Probably, the most serious stumbling block to Arabization is its politicization and subject to the political decision. Many Arab rulers support Arabization on paper, in conferences, political rhetorics and propaganda speeches. However, in action, most of them ignore it and barely support it whether financially, academically or educationally. Perhaps with one exception of Syria, the application of Arabization at educational and public levels is limited in most Arab Countries. The only level which can be described as Arabized in these countries is political language (political statements. Communiqués, speeches, press conferences, press releases, political reports and news (see Ghazala, 2012a).

Arabization is a fact that cannot be changed, marginalized or ignored. It is also a fact that academic institutions and politics are not only to blame for the unfortunate situation of Arabization; we, individuals, are to blame too. The lethargic official institutions in the process of Arabization has been compatible with lethargic individuals. The shortcomings of institutions are no justification for individual writers, thinkers, specialists, translation theorists, professional translators and linguists to wait and see with no action being taken on their part. These individuals can do many things indeed. Our heritage of Arabic Language, knowledge, science, humanities and arts has been achieved by individuals, not by academies or institutions. The great masterpieces and encyclopedias by figures like Ibn Manzoor (ابن منظور), (the author of the greatest Arabic Language Dictionary ever: Lisanu l-Arab (اللغة) (15 vols.)), Al-Jahez (الجاهز), Ibn Qutaibah (ابن قتيبة), Al-Asfahani (ابن عبود ربيه), Al-Qalqashandi (القلقشندى), Ibn Hajar (ابن حجر), and many others (see Ash-Shak'ah, 2009 and its translation by Ghazala, 2010 for an exhaustive list):

3. Significant Statistics about Arabization

Arabization has been at times slow and disappointing, yet it has never come to a complete halt. The following statistics are restricted to modern time, covering the last three decades of the Twentieth Century and the first decade of the Twenty First Century. They are official statistics supplied by official bodies and institutions, Arabic and International. They are meant to trace the movement of Arabization and translation in the past forty years, with a view to give a good idea about the works achieved in the Arab World over this period of time:

The statistics of the books translated in the Arab Countries between 1970-1980, provided by the Arab League Educational, Cultural and Scientific Organization (ALECSO) is provided in Ghoneim, 1990, p. 165. The percentages of these statistics indicate that Egypt is in the first place by 62%, followed by Oman by 17%, then Iraq by 9%. On the other hand, the same statistics of the ALECSO show the percentages of the fields of knowledge of the translated books, with only 14% of the total number being books in basic and applied sciences.

On the other hand, the statistics of the books authored annually in all fields in the Arab World, compared to those written in other Countries over twenty years (1970-1990) are introduced by the *UNESCO Statistical Bookyear* in Paris. The percentage demonstrates that the Arab Countries lag terribly behind the rest of the world in this connection (see Ghoneim, 1990, pp. 189-191).

Further statistics of the books translated annually in some Countries show that the Arab Countries translate the least number:

<table>
<thead>
<tr>
<th>Country</th>
<th>Number of Books</th>
</tr>
</thead>
<tbody>
<tr>
<td>Germany</td>
<td>8000</td>
</tr>
<tr>
<td>Austria</td>
<td>8000</td>
</tr>
<tr>
<td>Switzerland</td>
<td>8000</td>
</tr>
<tr>
<td>Spain</td>
<td>7000</td>
</tr>
<tr>
<td>Holland</td>
<td>4000</td>
</tr>
<tr>
<td>France</td>
<td>4000</td>
</tr>
<tr>
<td>Japan</td>
<td>2600</td>
</tr>
<tr>
<td>Sweden</td>
<td>1900</td>
</tr>
<tr>
<td>Denmark</td>
<td>1600</td>
</tr>
<tr>
<td>Hungary</td>
<td>1250</td>
</tr>
<tr>
<td>Bulgaria</td>
<td>720</td>
</tr>
<tr>
<td>Arab Countries</td>
<td>350</td>
</tr>
</tbody>
</table>
The fourth statistics are taken from the UNESCO Index Translationum regarding the number of books translated between 1970-2003 worldwide. The total is 1.5 million works, only 8000 of which are in Arabic. These are generally cultural, educational, political and popular fiction books of public interest, translated from English.

In Saudi Arabia, to take an example of statistics at the individual level, the total of the books translated into Arabic are 1260 between 1930-2005, which means an annual average of 16 books. However, since the translation movement started in 1955 in the Kingdom, the average goes up to 25 books a year (i.e. two books per month). Still the total number of translated books went up higher in 2002 to become 170 works. The number of the books translated between 1990-2004 was 805, which is comparatively remarkable.

In 1999, the number of books translated in the Arab world went up from 175 to 330, then up to 2000 books in 2010. Though still not up to expectations, this latest number is encouraging compared to the number ten years ago, and considering the less spirited enthusiasm to translation. Another incentive has lately emerged with the translation awards in the Arab World: King Abdullah Translation Award (English-Arabic-English: five awards in five areas). Over 700 works took part in the fourth session of the Award (1431H / 2010). Another famous Award is Sheikh Zayed Book Award, the Translation Section, which received 200-300 entries in translation only. Added to these statistics are the 100 large-size volumes (10 million words) translated annually byARAMCO, of Saudi Arabia (see also Othman, 2010).

The purpose of providing these statistics is not so much to pinpoint the deficiency of Arabization and translation movement as to stress the significant fact that Arabization is important, possible, innate, impulsive, necessary, inevitable and on the move over time, past and present.

5. Conclusion

This paper has readdressed the major issues of Arabization in the new millennium in contemporary terms. It has demonstrated the persistence of the problem of Arabization despite the fact that all means of solving them have never been as perfectly available as they are now. Yet, thwarting serious attempts of Arabization still prevails. There has been an invitation throughout for specialists, translators, Arabizers and jealous men of knowledge to refuse to despair for Arabic is never on the wane. They have all reasons to be encouraged rather than discouraged to exert yet greater efforts to achieve a satisfactory level of Arabization in our age, the age of the most sophisticated technology and communications and national and cultural pride. This reassures the legitimacy, vividness, continuity, urgency, indispensability and perpetuity of Arabization.
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Translation Quality Assessment: A Perspective on Pedagogy

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Abstract

Assessing the quality of translation in the classroom, whether done through testing or regular exercises, is a fundamental issue in the field of translation. One of the most problematic issues in teaching translation is appraising the students’ knowledge of translation skills and their competency in translation. Many academics, though competent in teaching translation, find it difficult to objectively assess students’ performance in translation simply because they lack didactic or pedagogical knowledge. Competency and the pedagogical knowledge of translation should always be top priorities for professional academics. One of the objectives of this paper is to identify whether or not academic faculty, particularly those who teach translation, possess the means of objectively assessing students’ language competency and knowledge of their translation skills. Would testing students and assessing their translations be an ideal method of making judgment about their language proficiency and their knowledge of translation skills? What kind of knowledge academic faculty should possess before they go into the classroom? How can academic faculty guarantee that their methods of assessment are good enough to warrant qualified translators and interpreters? Is there a way where academic faculty members enhance students’ translation experience and make their assessment of students’ work more valuable and inspiring? These issues, among other related topics, will be explored along with some recommendations for further studies.

Keywords: Translation Quality, Assessment, Pedagogy, Students and faculty Competency
Introduction
Assessment is a concept that involves evaluating a person’s performance, be it academic or non-academic. It attempts to classify the work with respect to its merit. In translation, for example, evaluating students’ performance is one the most perplexing tasks, simply because it sometimes involves dogmatic or obdurate assessment. That is, if a particular translated text is acceptable for one professional translator, it does not mean that other professional translators agree with such assessment. The reason is often attributed to different standards or criteria teachers of translation use. The fact that most translation courses are taught by non-professional academic teachers of translation adds salt to injury. Translation courses are currently being taught by linguists, literary critics, journalists, language specialists, etc. While there is no objection to such scholars to teach translation courses, the fact that they have not gone through practical, theoretical and professional training in the field of translation and interpretation is a serious problem. Assessment criteria or evaluation standards differ from one discipline to another, and lack of pedagogical standards or criteria of a specific discipline (i.e. translation) will definitely impact the learning outcome. The same applies for testing. Teachers of translation should possess the pedagogical means and methods of testing students of translation to determine if their translation communicates the meaning of the source text accurately, clearly and naturally (i.e. natural feel of the source text) as Larson (1998) demonstrates in the diagram below.

Diagram (1): Translation Task Overview

One cannot imagine a medical doctor diagnosing a case and performing surgery on a patient without going through schooling or professional training. One cannot also imagine that a medical doctor prescribes medication without diagnosing the disease or the illness. It all comes in one package. For a medical doctor, theory is vital, as it equips him or her with the tools and principles, not only to enable him or her to do the job, but also to avoid problems when they arise and provide solutions. The same thing applies to translation teachers. One may reflect on what Larson (1991: 1) conjectures that good translation theory is based on knowledge acquired from practice. However, good practice is based on carefully worked-out theory.

Process of Assessment
There are three areas involved in the assessment process. There is the original text, the translated text, and the translator’s role. Assessment of translation always depends on the teacher’s performance. The problem arises here only when there is a difference between students’ performance and teachers’ expectations. Both have different assumptions about how the task should be done. This gap between students of translation and teachers reviewing the work
raises many questions about teachers’ approaches to translation assessment. Here is manifestation of the assessment process:

Diagram (2): Process of Assessment

(OT → Original Text TE → Teachers’ Expectations TT → Translated Text)

It is worth mentioning here that teaching translation is one thing, but grading or assessing students’ performance (i.e. exam, project, essay, or paper) is another. One of the tight spot of assessing students of translation is quantifying their performance by putting a grade. Of course teachers of translation would like to see their students perform well, simply because they feel good about it. However, if students do not do well on their work, they feel frustrated and perplexed as to the reasons why their students have not done well. At this stage, teachers may question themselves whether or not they have used well defined objective standards and processes when examining students’ work. At times they may wonder if their assessment was based on personal preference. Of course this is not an ideal world and unfortunately many things come into play. However, in the final analysis, as Plotkin (2004) puts it, how can one determine the quality of the finished translation?

While one can understand that students can develop a fear of taking an exam, an area we are all familiar with, one area teachers of translation should account for is whether they have re-assessed the objectives of the whole course. I believe it is very helpful that teachers of translation re-evaluate what they are doing in the classroom, particularly if students work quality is poor. After all, students’ poor performance could be attributed to the fact that course objectives are not objectives. It is only through re-evaluation of course objectives teachers of translation can understand and explain the defects in students’ translations. For more on these issues, please see Goff-Kfouri (2002).

Types of Assessment

Based on the University of Michigan (2007) classification, types of assessment can be pre-test, objective assessment, subjective assessment, interactive assessment, practice exams, participation, and other kinds of assessment. In this paper, I would like to focus on five types of
assessment, simply because they are relevant to assessing translation students in the classroom. The other types that are left out are relevant to freshmen students.

**Objective Assessment**

Despite the fact that objective assessment identifies students’ levels of translation skills, their interest and aptitude to work, it is discouraged among teachers of translation, simply because it does not measure whether or not student have acquired the tools and skills to be good translators and/or interpreters. Objective assessment involves multiple choice questions, true and false, and short answers. Although objective assessment can help students bring to mind the facts, answering such questions relies heavily on guessing and speculation.

**Subjective Assessment**

In this type of assessment, teachers should introduce short or long essay exams in which they can measure students’ grasp and understanding of translation concepts. Examples of this form of assessment include, but not limited to, definition of translation terms, matching exercises, short answers, filing blanks, etc.

**Interactive Assessment**

Here, teachers of translation are encouraged to use this form of assessment more frequently. It simply involves performing certain tasks, i.e. translating short texts in class, revising the translation, pointing out to text ambiguities and ill-structured sentences. It may also involve text coherence and cohesion. Interactive assessment can stimulate students by allowing them to think on their own; it also allows them to monitor their own progress and development. This form of assessment can teach and test students at all levels. One very significant advantage of using this type of assessment is that it allows students to make their own decisions about where to search, how to get the appropriate term, and what to look for.

**Common Exams**

These kinds of exams are popular among college and university teachers. They involve practice exams (i.e. homework assignments, practice exercises, simulating real exams). Students of translation find practice exercises useful, simply because they give them an idea about what real exams will be about. Teachers should draw the connection between practice exercises and real exams (i.e. quizzes, midterm and final exams, essays, etc.)

**Peer Review Assessment**

In this form of assessment, students are asked to review each other’s work. Every so and often, they are asked to grade their classmates’ translations and make positive or negative comments on the translation. This kind of assessment can sometimes be a source of pride for the students as they feel they are responsible for their actions.
This approach does not only allow students to learn from other students’ work, but also to boost their self-confidence.

Class Participation

Class participation can be as important as any other form of assessment. It involves answering reflective questions about a certain lesson or homework assignment, taking part in a weekly class discussion, and exchanging views about students’ projects and presentations. Class participation facilitates students’ engagement in classroom arguments and discussions. It helps them improve their communication skills. After all, translation involves not only reading and writing, but also speaking in the case of interpreting.

One thing teachers have to be aware of is that class participation should be encouraged and be made as part of the overall course grade. It helps students to come to class and get involved in its various arguments and discussions.

Other Types of Assessment

Teachers of translation must understand that assessing translation is different from assessing other disciplines, simply because translation is a profession, and students who graduate will be subjected to all kinds of tests before they are hired. Such forms of assessment are relevant mainly to translators or interpreters.

Holistic Assessment

Holistic assessment refers to the process where overall students’ performance is measured against a set of standards. Such assessment includes translation theory, tools and skills. Questions that may arise here include whether or not students have a good grasp of the translation theory. It also includes students’ understanding of the translation tools and skills used in translation. The holistic form of assessment can be measured through theoretical questions about the course, definitions, filling spaces, matching, etc. How often teachers assess students holistically is a question that needs to be investigated, as not many teachers of translation use this form of assessment. Opponents may argue that teaching translation mainly focuses on practice, and theoretical concepts may not add a whole a lot to the students’ understanding of the translation process. However, and by the same token, one may ask whether or not a driver who knows the technical and mechanical aspects of the care is tantamount to another who only knows how to drive. I believe there is a disparity between the two drivers as one knows what he or she is doing, whereas the other has no clue. It can be logically concluded here that teachers who have didactic or pedagogical knowledge of translation assessment are far more competent than those who lack it.

Targeted Assessment

Targeted assessment involves examining certain aspects of the course. While the theoretical concepts of translation are fundamental, emphasis should also be placed on assessing group or individual assignments, portfolios, students’ presentations, their research papers, etc.
assessment allows teachers to observe students’ oral, writing and research skills. Sometimes, it is very difficult for teachers to see how students are progressing, simply because they may have no recollection of students’ performance in previous work. This requires teachers to keep a record of students’ performance in these areas. In order for the assessment process to be fair, tasks have to be interesting and attractive. They should incite students to do the work. Only those inspiring kinds of activities would be a true reflection of students’ performance and progress across the years.

One may argue that teachers should use one form assessment or another. However, using both forms will definitely guarantee authentic assessment. Reliance on one form of assessment may put teachers and students at a disadvantage. It is only logical then to assume that students’ performance relies heavily on teachers’ knowledge of teaching strategies and methods of testing.

**Flexibility of Testing and System of Teaching**

While motivation is very pivotal to students success, it should be noted that a more flexible and creative teaching system is badly needed. I believe that assessment methods have to be measured against attuned curriculum, teaching and testing methodologies. One area that needs to be emphasized is that teachers should acclimatize students to a communicative form of testing. As clarified by Boddy and Langham (2000), a communicative approach to testing is intended to provide the tester with knowledge and information about the testee’s ability to perform in the target language in certain context-specific tasks. Tests, therefore, need to be context-specific. If, for example, the objective is to test students to determine whether their work performance is adequate to pass a course, the tasks included in the test should be a fair reflection of the type of tasks they will be required to perform as part of the course itself. As Weir (1990:12) points out, inauthentic tasks may interfere with the measurement of the construct which we seek. “Tests of communicative language and translation ability should be as direct as possible (attempt to reflect the ‘real life’ situation) and the tasks students have to perform should involve realistic discourse processing”. Weir advocates the use of genuine texts and that care should be taken with regard to task length and processing in real time.

No matter what methods teachers of translation use, the effect of using such methods, according to Schmidt & McCutcheon (1994: 118), lasts forever on the students’ learning experience, their attitudes, and teachers’ enthusiasm. However, customary testing is still fundamental in assessing translation and students who are exposed to frequent tests may perform better in their course. Performing well in the course may not always be attributed to the frequent tests students are subjected to, but to the fact tests have educational values, and when they are didactically thought out; they can be very useful and helping exercises toward good achievements.

One may recall from past experiences that students who failed the exam may insist on taking it again simply because they feel they understood the teacher’s strategy of assessment. They may also feel that they got acquainted with the testing procedure and feel they will do much better. However, the fact to the matter is that testing creates some kind of understanding between student and teacher; it also enables the student to understand what is significant or not significant in the teacher’s mind. Such understanding sends a signal to the students about the kind of knowledge the teacher is seeking.
Sometimes students’ performance can be assessed by other individuals, i.e. chair of department and exam moderator for the sake of ensuring quality. If they see that tests were thought out and manifest teachers’ understanding of testing strategy, they continue to be followed. However, if they realize that tests were not thought out and do not reflect the teacher’s efficiency in preparing the test, they will be replaced. Teachers in such circumstances will be asked to reexamine their syllabi and make sure that they meet course goals and requirement and students’ background and expectations. The objective behind this is that teachers who possess the knowledge of effective testing, and request the highest quality from students will definitely raise the level of student’s performance. This, I believe, is very significant for employability purposes and the institution’s high quality standards.

At a different level, institutions request that teachers should be efficient in preparing the test, and the test should conform to the course goals and objectives. Some institutions request that faculty members should submit copies of midterm and final exams, just to see if students have reached the course objectives. These two exams can indicate whether or not teachers have planned their course goals and their tests are good enough to measure such goals. Teachers should also know the meaning of assessment, test validity, evaluation, and reliability, as these terms are key element in measuring students’ performance.

**Teachers’ Pedagogical Knowledge**

I want to assume here that all teachers of translation from other disciplines (i.e. linguistics, literature, journalism, law, etc. believe that the content of pedagogical knowledge of translation is vital. However, I wonder how many of them possess such knowledge! This is a question for pondering! According to Shulman (1987), knowledge on subject matter is vital if teachers need to help students relate one idea to another. He states:

> To teach all students according to today’s standards, teachers need to understand subject matter deeply and flexibly so they can help students create useful cognitive maps, relate one idea to another, and address misconceptions. Teachers need to see how ideas connect across fields and to everyday life. This kind of understanding provides a foundation for pedagogical content knowledge that enables teachers to make ideas accessible to others.

According to Shulman (1986, 1992), teachers need to be acquainted with two types of knowledge: (a) content, or sometimes he calls it *deep knowledge of the subject itself*, i.e. translation, linguistics, English, philosophy, etc., and (b) knowledge of the curricular development. Shulman believes that content knowledge includes the *structure of knowledge, which encompasses here theories, principles, and concepts of a specific discipline*. Paramount to this is content knowledge that deals with the teaching process, including the most useful forms of representing and communicating content and how students can best learn the specific concepts and topics of a subject.

Grossman (cited in Ornstein, Thomas, & Lasley, 2000, p. 508), flatly asserts that if teachers, particularly those who just start the profession, are to be successful, they must be acquainted with the issues of pedagogical content or knowledge as well as general pedagogy or generic teaching principles.

As for assessment, Glatthorn (1990) believes that teachers need to think about testing and evaluation as an extension to instruction, not as separate from the instructional process. According to Glatthorn, assessment encompasses examining students understanding and misunderstanding during interactive teaching as well as examining students’ understanding at the
end of a course. Assessment also deals with reviewing one’s own performance and making whatever changes deemed necessary for different circumstances.

Conclusion

Whether or not we assess students’ work based on a valid theory, which measures the degree of accuracy of the work translated with respect to the semantic, pragmatic and syntactic functions of the source language text, it all depends on the validity assumption instilled in the assessor’s mind. In most if not all probabilities, one can assume that the assessor has a set of criteria in which he can measure the efficiency and accuracy of the translation. If such criteria include awareness and understanding of pedagogical knowledge, then an objective and accurate assessment of students work will be guaranteed. However, if the criteria used for assessing students’ work lack pedagogical knowledge and based on random and arbitrary assessment, then a skewed and subjective assessment will prevail.

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Translation Project Organizations: A perspective on KALIMA

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Abstract

In recent years, Globalisation has entailed an increasingly expanding and prosperous development of translation projects with high volume translations in the Arab World. This brings up to surface the issue of quality in translation and in particular quality in translation project organizations, which is a crucial factor to their success and longevity. This paper aims at providing a brief account of how the concept of Translation Projects has developed, with particular insight into the Arab world, and attempt to decipher how quality in translation project organizations is achieved through an extensive process of editing and revising. The study will look at KALIMA as an example for a translation project in the Arab World. KALIMA is an Arabic word with an English equivalent that is ‘word’. The KALIMA Project is based in the United Arab Emirates, and is a very ambitious initiative funded by the Abu Dhabi Authority for Culture and Heritage. This study will be accordingly divided into four main sections. Firstly, this paper will look at the development of translation projects in general and in the Arab world in particular. Secondly, it will explore theories behind translation and quality by looking into scholarly works in order to epitomise the various strategies and techniques used by translation project organizations to produce and ensure quality in translation. Thirdly, this study will provide an analysis of established mechanisms and structures. Finally an example of a translation project in the Arab world that is the KALIMA project will be given.

Keywords: Translation project organizations, quality, revising, editing, KALIMA
Introduction
Due to the growth of translation projects in the Arab World, it becomes important to be familiar with translation project organizations and assess the way quality is achieved within their structures. Accordingly, this study will introduce the concept of translation projects organizations and will look at its development, noticeably in the Arab World. In addition to that, and prior to investigating the way quality is assessed in these organizations, this paper will provide a brief account of literature on translation and quality in general, leading on to an investigation of established techniques and strategies used by the above mentioned organizations to assess and guarantee the quality of translations. Finally, this study will explore the role of translation project organizations in the Arab world in promoting and spreading a good practice of translation by providing a perspective on KALIMA. This paper will present the KALIMA Project as an example of a fast-growing translation project. Our aim is to reiterate its role in promoting good practice in the Arab World.

In the age of globalisation, translation project organizations are comparable to any other productive industries where established mechanisms and organised structures are in place in order to create a high quality end product. However, often, their independent nature necessitates a thorough analysis and understanding of the process and strategies in place to achieve good quality translations.

The Development of Translation Project Organizations:

The origins of translation projects can be traced back to the translation of religious scriptures such as the translation of the Bible. In fact, Wycliffe’s English translation of the Bible in 1382 can be regarded as key in the nascence of translation projects. It certainly equipped hundreds of translators with the skills they needed to enable this translation (Wycliffe Bible Translators, 2010; Delisle and Woodsworth, 1995).

In the seventeenth-century, King James I of England commissioned a Bible translation project (Jones & Hamlin, 2010). This project operated according to guidelines provided by King James I, involving 47 scholars in 6 committees, whose tasks vary from translation and revising (Salama-Carr, 2009). According to Wilt (2003), the workflow and guidelines adapted in this project continued to be the building block of operations and processes in the contemporary translation projects of the Bible where there is a clear hierarchy system for translation, which involves reviewing, checking accuracy and verifying presentation and manuscript quality in order to assure the quality of the content and product to meet the organizational goals. Over the history of translation projects, the multi-tasking nature of translation which included: translating, revising, editing, proof-reading, and else (Pym 2002a) called upon the importance of teamwork for better quality of translation (Salama-Carr 2009).

Generally speaking, translation project organizations often rely on in-house translators to carry out projects commissioned. However, if the workload becomes too heavy, projects are delegated
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to external translators. In such cases, in-house translators review the translations undertaken externally. Nevertheless, depending on the volume of translation projects "reviewers" outside of the translation organization might be hired to carry out any reviewing tasks.

In recent years, globalization meant that demand for translation was increasing especially as international corporations, companies, and governments had to reach wider international communities and therefore requested higher volumes of translations. The need for localized services and more freelance translators augmented in number concomitantly and translation project teams developed.

The growth in translation projects and the access to electronic resources is certainly reflected in the organisational structure of translation projects (Zakhir 2008). In fact, translation in organisational settings became an “intricate process that involves multiple mediators or more specifically, a network of humans and technological tools” (Salama-Carr, 2009, p.143). Accordingly, the process of translation in the above mentioned organizations is characterized by “complex, collaborative work among translators, revisers, editors, experts and sometimes even source text drafters as well as a range of electronic resources” (Salama-Carr, 2009, p.143)

Translation projects organizations in the Arab World:

In the Arab world, translation can be traced back to the first half of the second century AD during the times of Assyrians, who translated a huge amount of heritage into Arabic (Prince, 2002). Furthermore, the birth of Islam had a great influence in the revival of translation in the Arab world. Khan mentions one of the projects that contributed to the flourishing of translation. He mentions prophet Mohammad assigning Zaid Bin Thabet to translate Arabic letters into Syriac, Hebrew, and Persian and vise versa (Khan, 1983, p.44). Most importantly, the translation of the Quran, is one of the most important markers to the history of Arabic translation. The first official translation of the Quran was carried out into Persian during the Abbasids (c. 750-1258). Of course, now it has been translated into almost all languages of the world with various versions of each (Mustapha 1998).

During the Abbasids Caliphate (750-1258), translation reached its climax as many Greek, Indian, and Persian scientific and philosophical texts were translated into Arabic in this period (Faiq 2006; Al-Kasimi 2006). In fact, Baghdad was the hub of translation projects. According to Delisle and Woodsworth (1995), these projects were mainly responsible for significant scientific developments in the Arab world. Interestingly, during the time of Al-Mamoun, an Abbasid caliph, the House of Wisdom (Baytul-Hikma) was established- a library and translation institution that was the hub of all Science (Lyons, 2010). This institution was “the modern day equivalent to the most sophisticated and well-managed institutions of translation, where the process of translation undergoes its departments –translation, editing, research, and publication” (Faiq, 2006, p.101).

According to Faiq (2006), many argue today that the current situation of translation in the Arab World is disappointing and far from the golden years of the Abbasids era. It is certainly true that there is a lack of translated books into Arabic compared to the huge translated publications in the West. Nevertheless, a breeze of revival has been sensed recently through a number of initiatives and projects that has boosted translation movements and publications in the Arab World. To
mention a few, the Arab Organization for Translation in Lebanon (established in 1999), The High Arab Institute of Translation in Algeria (established in 2005), the KALIMA Project for Translation in the UAE (established in 2005), the National Centre for Translation in Egypt (established in 2006), The National Centre for Translation in Tunisia (established in 2006), and the Mohamed Bin Rashid Foundation for Translation (TARJIM) in the UAE (established in 2008). Furthermore, translation degrees are offered now in many Arab universities beside other available translation training programs.

In fact, Arab countries are showing an increasing interest in translation and indeed developing this market further as a result of an increasing demand for translations into and from Arabic. Most importantly, what keeps such a market vibrant and competitive is the demand for quality which implies the establishment of certain mechanisms that ensure customer’s satisfaction.

It is important to note that the concern of producing a good translation was one of the main motivations behind developing the structure of translation projects organizations (Gouadec, 2007). The notion of quality has become an important topic in the translation domain. It gained more interest as translation movements grew bigger. The process of translation in the past was commissioned to individuals to complete it. Nowadays, due to the growth of translations and publications, translation has become a corporate task rather than being an individual task (Salama-Carr, 2009). The contribution of many participants within translation organizations is, in fact, “to complete the task of translation and this is due to the need to manage a huge quantity of high quality translated texts, and avoid comprehension errors and mistranslation” (Dunne and Dunne, 2011, p. 277-278).

The workflow in translation project organizations varies according to the cultural boundaries and organizational goals (Samuelsson-Brown 2006). In the past, translation organizations were limited to in-house translators, revisers and editors, whereas, there is a tendency today towards outsourcing them due to costing factors and options offered by the Internet and new technologies (Samuelsson-Brown 2006). Still, these organizations adopt different degrees of quality measures in translation regardless of the operation modes (Salama-Carr 2009). As stated by Samuelsson-Brown (2006), quality in the organizational setting of translation is a crucial factor of success. Nevertheless, quality of translation is associated with the argument that translation quality is a myth and it cannot be absolute due to the nature of ‘quality’ as a concept.

**Quality in translation project organizations:**

It becomes rather pressing to underline the importance of developing a unified theory of translating that could be employed by translators. Kommissarov (1985), on the other hand, believes that translators should utilise theories more in the actual process of translating, although these theories should not necessarily tell the translator how to translate:

Translation theory is not supposed to provide the translator with ready-made solutions of his problems. Theory is no substitute for proper thinking or decision-making. It may narrow the choice or provide a point of departure for the translator’s consideration, but it cannot guarantee the successful outcome of the
translation process. Theoretical recommendations are always of a more general nature. They are formulated to assist the translator in his work, but final success depends on whether they are properly and successfully applied by the translator in each particular case. (p. 208-9)

That is to say that the production of an accurate and adequate piece of work in translation remains subject to other factors that the translator needs to bear in mind. In the case of translation project organizations, they aim to produce good quality translation while embracing a specific process towards this objective.

Translation is arguably a contrastive exercise in the best sense of the word, whereby a translator is required to remain faithful to the source text (ST) while avoiding ‘litterality’ in the process of translation. While fidelity to the original text is important, the ability to write correctly and sometimes idiomatically in the target text (TT) is vital to the production of a natural piece of work. This calls on the translator’s ability to go beyond sheer equivalence and employ required techniques to produce a good translation. A good translation partakes in originality and fidelity and just stops short of carrying the translator’s own footprint. In other words, translation renders ideas and facts that are presented in a specific structure of (ST) in the (TT) representatively.

Many translation theories have been developed on the topic, but none of them are comprehensive enough to adopt as frameworks for the study of translation (Gutt, 1990). However, all definitions indicate the necessity to reproduce an equivalent communicative message.

For many professional translators of long experience, translation theorists may be seen abstractive when it comes to translation as a practice and process. It is more about perspectives and preference of decisions for the formers rather than an application of a statement or a formula. If a piece of writing is interpreted differently among its readers, the same may occur when it goes through translation by different translators. The case in specialised institutions of translation is more complicated as both the source text (ST) and target text (TT) are processed by many operators – translators, revisers, proof-readers, editors, and others who may not agree on the interpretation of the ST and view its good translation in the target language differently. Moreover, each may decide to make their mark in the TT based on how they conceive a good quality of it. Other factors contribute in the decision making of translation within the institutional framework including the internal regulations, targeted readers, intended message, etc. This, in turn, reflects on the process of translation and puts the translator’s work beyond the academic theorisation of translation for the institutional considerations that determine the course of translation.

The notion of quality has become an important topic in the translation domain. It gained more interest as translation movements grew (Samuelsson-Brown 2006). Due to the growth of the translation and publication market, the practice of translating has become a corporate task rather than an individual task. That is to say that the process of translation involves a number of
professionals such as translators, revisers, proof-readers, editors and administrators who manage and supervise the workflow of the process (Goudec 2010; Samuelsson-Brown 2006; Mossop 2010). Overall, this necessitates maintaining the concept of a ‘good translation’ consistently within the norms of the structural environment and bureaucratic workflow of these organizations. Similarly, translation project organizations aim to produce good quality translation while embracing a specific process towards this objective. However, the scale of translation quality within translation institutions is controversial. The experience of translators is highly respected in such places. It entitles them to express their experience and decide what strategy to follow while translating. Translation institutions usually hire their translators based on their experience, counting their years of experience, their contribution to the literature, and/or passing a placement test of translation. However, these measures do not assure a good quality and consistency in the absence of a recognised model or standards of translation quality that defines the status of the institution.

For many professional translators with long experience; translation theorists may be seen abstractive when it comes to translation as a practice and process. It is more about perspectives and preference of decisions for the formers rather than an application of a statement or a formula. If a piece of writing is interpreted differently among its readers, the same may apply when it goes through translation by different translators. The case in specialised institutions of translation is more complicated as the source text (ST) and target text (TT) is processed by many operators – translators, revisers, proof-readers, editors, and others who may not agree on the interpretation of the ST and view its good translation in the target language differently. Moreover, each may decide to make their mark in the TT based on how they conceive a good quality of it. Other factors contribute to the decision making of translation within the institutional framework including the internal regulations, targeted readers, intended message, etc. This, in turn, reflects on the process of translation and puts the translator’s work beyond the academic theorisation of translation for the institutional considerations that determine the course of translation.

**Approaches to translation quality assessment**

1- *Linguistic/ final product based quality*

As a final product, the notion of quality has been discussed throughout the literature of translation studies on the level of linguistic competence, where the question of quality is raised linguistically between the ST and the TT. Gouadec (2007) mentions that the ultimate test of quality in translation is the effectiveness of communication. House (1997), however, argues that these theories resulted in various conceptualization of translation quality. House (1998 (ed.)) divides the existing translation quality assessment approaches into three categories: Anecdotal and subjective approaches; Response-oriented approaches; and Text-based approaches. The first category listed gives value to the translator’s experience and knowledge which represents his conceptualisation of quality upon general criteria such as the TT’s faithfulness to the original and its readability to the target readers (1998 (ed.))
The second category focuses on Nida’s dynamic equivalence (Nida 1964) maintaining equal effect to the ST in the TT by means of three fundamental criteria:

1. The efficiency of the communication process;
2. Comprehension of intent;

(Nida, 1964, p.182)

Another set of criteria was introduced later to assess the quality of translation. To mention but a few, Carroll (1966) suggested to measure quality by testing informativeness and intelligibility—how the TT is accurate and adequate in terms of the information it transfers and how intelligent in sounding normal in the target language (Lambert & Moser-Mercer 1994 p.106). However, it appears that this model was designed mainly to “assess the translation of scientific texts where information dominate rhetoric and style” (Al-Qinai 2000 p.498). House (1998) argues that “tests suggested for implementing such criteria, such as cloze or elicitation of a receptor’s reaction to different translation, are not rigorous enough to be considered theoretically valid of reliable” (p. 198). It is also criticised for the absence of the ST in evaluating the translation, which in turn allows more room for relying subjectively on personal impressions and background (Al-Qinai 2000 p.498).

The third category, House lists for assessing the quality of translation (House 1998) is the text-based approaches. She states that it covers linguistic, comparative, and functional models to translation quality assessment (House 1998).

Although many of these models face criticism for either being subjective or for the absence of a practical norm against which the quality of translation is assessed, they established the principles for developing other attempts towards more objective models of assessment today, which continue to evolve. Yet, House (1981), states that “it seems unlikely that translation quality assessment can ever be objectified in the manner of natural science” (p. 64). That is due to the relativity of the concept of quality in general and the nature of perceiving and interpreting texts in particular as Larose (1998 p.163) stresses on the subjective nature translation evaluation. Moreover, Al-Qinai (2000) mentioned that “there is neither a definitive reading of a text nor a perfect rendering which achieves the goals of ST, translation assessment and criticism could go forever” (p.498). Thus, a good translation remains up to how a translator or a translation entity realizes the concept of quality upon which the models listed above were developed.

2- Standards of translation in translation projects organizations

Neubert and Shreve (1992) state that translation is a kind of text production and that quality can be assured by analysing the means of production and controlling the process of translation.
fact, it is a result of activating the competence of procedures that comprise the translation process.

Gouadec (2010) points out to a strong correlation between quality standards and good practices of translation. He emphasizes that quality of translation is good if and when satisfying translation provision process and its result. Similarly, George and Salice (1994) conclude that applying quality management systems to translation is possible by following the process approach, only when standards and specifications of procedures are defined. This echoes a central concept of the total quality management, which is referred to above, where the process is central to quality assurance and management (Fiegenbaum 1991; Mukherjee 2006). While identifying requirements and standards for translation quality is significant, the yardstick of measuring the quality of translation in professional settings remains relative since its degree is subjected to preferences and viewpoints of the translator, project manager or client (Goudec 2010; George and Salice 1994; Bowker 2001). However, zero defects and errors in the sense of mistranslation and translation mistakes at the linguistic competence level continues to be a prominent evidence of translation quality that cannot be tolerated (Goudec 2010, Goudec 2007, Matis 2011). Bass (2010) also notes that “providing well-translated content is barely a minimum standard for delivering high quality translation and localization services” (p.2). On the other hand, the quality of translation should involve technical aspects like “timely delivery, final presentation, hardware/software compatibility, customer liaison and feedback, training” (Moore, 1994, p.14-15). In translation professional settings, there are three areas in which quality should apply:

1. administration and project management (delivery on time, and prompt, appropriate management response);
2. presentation (a word-processed/DTP[desktop publishing], checked and uniformly laid-out document, and/or soft copy);
3. actual quality of the translation itself (accuracy, completeness, terminological consistency, stylistic appropriateness, spelling and grammatical accuracy)

(George and Salice, 1994, p.49)

Gouadec (2010, 2007) explains that the areas, good practices and prerequisites for quality in translation can be easily listed according to work objectives, and they should involve all players that are involved in the process of translation including the work provider (customer/commissioner or the translation organization itself), the project manager, the translator, and other professional players concerned with translation quality control and assurance such as revisers, editors, terminologists, or those professional players who are concerned with the presentation of the TT with regard to the desktop publishing, Web mastering or graphic design.

With regard to translator and translation organizations, Williams (1989), emphasises the need for a consistent and valid system to evaluate the quality in translation workplace that should take into account the procedures of production which, in turn, includes the customers’ requirements,
timelines, language quality accuracy, etc. Moreover, Goudec (2010) insists on meeting procedure-based codes of good practices along with complying with the conditions for quality assurance (standards) to obtain a good quality end-product.

As for the quality of the translation process in organizations, Mossop (2010) notes that quality assurance means that all members of a translation organization collaborate to meet its objectives. These objectives should consider three levels to achieve: Quality of service (e.g. meeting deadlines); quality of the physical product (e.g. layout); and Quality of the text (e.g. language quality, terminology, etc) (Mossop, 2010, p.118). Similarly, Matis (2011) suggests that quality assurance in translation projects should undergo two aspects; linguistic and technical. Accordingly, the linguistic levels consider the actual translation in terms of accuracy and meeting the linguistic requirements such as grammar and spelling, whereas the technical levels include a number of steps to check consistency of technical details like the layout, figures, and proper nouns.

Gouadec (2007) classifies the process of translation within a professional setting in three stages as follows:

1. Pre-translation “includes anything that takes place up to the moment the translator actually receives the material for translation: everything that has to do with getting the job, writing out estimates, negotiating, getting the specifications right, contracting”
2. translation which he divides into three stages:
   a. pre-transfer “includes all operations leading up to the actual ‘translating’, including preparation of the material, documentary searches, alignment, memory consolidation, terminology mining, deciding on options, etc”
   b. transfer “is the well-known core activity of shifting to another language-culture combination”.
   c. post-transfer “covers anything that has to be done to meet the quality requirements and criteria prior to delivery of the translated material. It mostly pertains to quality control and upgrading. It also includes formatting and various preparations for delivery” (p.13).

Under this stage, Gouadec (2007) listed five categories under which quality should be controlled. These are 1.Quality controls by the translator; 2. Quality controls by the reviser; 3.Quality controls by the work provider; 4. Corrections and adaptations by the translator and/or reviser; 5. Final checks.

3. post-translation “covers all activities that follow delivery of the translated material (as in simulation of subtitles, layout prior to publishing, integration in a Web site or in an international soundtrack, etc.) but also, of course all the “administrative” business of getting paid, setting up an archive of the project, consolidating the terminology for future users, and much more” (Gouadec, 2007, p.13). Gouadec (2007) discussed and analysed these stages thoroughly in very detailed steps steps for all professional players that may get involved in the process of translation including managers, translators, and revisers. His detailed and clarification of the translation process is listed in 156 steps. For
Samuelsson-Brown (2006), translation in translation organizations should be realized as a system, as follows:

1. Inputs: include untranslated ST, human resources, practical skills and experience, physical resources, e.g. hardware and software, information and reference material, intellectual skills, project management, consumables;
2. Translation process: includes terminology research and development, draft translation, checking, editing, quality control;
3. Outputs: covers translated TT, intellectual skills improvement, extended terminology bank, satisfied customers, and profit (p.56)

Despite the variety in perceiving the translation process in organizations of translation projects, it can be concluded from the illustration above that there is a consensus that translation includes many professional players, stages and steps although they may differ relatively in terms of details. The most common components of the process of translation should be taken into account when integrating quality. Nevertheless, the size of the organizations and its objectives determine the workflow of the translation process, as well as the tasks of each player who may get involved in the process (Bass 2006). For instance, when the objectives of the organization focus on profit and customers satisfaction, quality, therefore, should give more significance and efforts related to the stage of pre-translation (Gouadec, 2007), whereby management understands the requirements of its customers; as well as the post-translation stage (ibid) which assures the fulfilment of their needs through a process of translation revision.

3- Translation Revision

Translation revision is a crucial factor for the quality of translation (Robert 2007). Mossop (2010) defines revising as “the process of checking a draft translation for errors and making appropriate amendments” (Mossop, 2010, p. 201). He describes revision in some instances as synonymous with quality control, which is “checking all or part of a translation, and either all or just some of the parameters” (ibid). The European Committee for Standardisation (2006, p. 6) defines the revision in the context of translation as “to examine translation for its suitability for the agreed purpose, compare the source and the target texts and recommend corrective measures”. The importance of the practice of translation has been growing due to the increasing interest in translation quality and the publication of translation standards such as EN 15038 (Künzli 2007; Mossop 2007; Robert 2008). One needs to note that EN15038 is a quality standard developed for translation providers, in an attempt to provide certification of translation-specific quality management. It aims at ensuring the consistent quality services. Mossop (2010) notes that revision is important because it enables the translated text to conform to the target language rules governing writing, reach acceptable quality, and achieve quality.

Although the literature of translation revision is relatively limited (Robert 2008), there is still a number of views regarding revision practices. However, “one might expect that there is no one method that yields the best results (i.e. everything depends on individual psychology), but on the other hand the whole point of empirical studies is to determine whether such expectations are true” (Mossop, 2007, p.19).
In her experimental study *Translation Revision Procedures: An Explorative Study*, Isabelle Robert (2008) concluded with her belief of controversy over revision practices such as choosing between revising on a paper or on screen on. In other words, revising translation should be on paper rather than on screen as it proved to be much better in terms of eliminating more errors, saving time consumed in scrolling screens, and less tiresome for the eyes (Mossop, 2010).

The process of revision consists of a number of parameters for which revision is curried out. These parameters vary according to the objectives of the text (Mossop (2010); Robert (2008); Rasmussen & Schjoldager (2011)). In Mossop terms (2010 p.125), “the revision parameters are the things a reviser checks for—the types of errors”. Rasmussen and Schjoldager (2011 p.92) argue that models of revision parameters that were presented by scholars such as Thaon and Horguelin (1980); Horguelin and Brunette (1998); Lee (2006); Mossop (2010)) are similar but they differ relatively in terms of degree of complexity.

**KALIMA Project**

KALIMA is a non-profit organisation which funds translations and publications in the Arab world. Ranging from classic to contemporary writing, KALIMA selects its books from various languages and translates them into Arabic.

At its foundation in 2008, KALIMA aimed at translating 100 books yearly. After three years only of its establishment, its publications exceeded 700 translated books. It also currently involves 500 translators and editors from all over the Arab World.

It is important to bear in mind that the KALIMA project uses freelance translators and accordingly, it relies on publishing houses to carry out translations. In other words, KALIMA’s publishers are responsible for the selection of translators depending on the translation genre requested. However, it seems that in the future KALIMA intends to collect a database of translators who will be directly employed by the organization.

The quality parameters followed in KALIMA can be identified through the selection, revision and publication process of its selected titles. As for the selection process, KALIMA targets leading books in various languages from around the world so as to be translated into Arabic. It guarantees the funding of good quality publishing houses in the Arab world in order to translate, print and distribute the various translations. The translated publications of KALIMA cover various genres such as general knowledge, philosophy and psychology, religion, social sciences, languages, natural and exact sciences, arts, games, sports, literature, history, geography, biography, children and young people books.

An informal visit to KALIMA in 2010 indicated that it has established specific management practices for its objectives. Furthermore, given the large number of publications carried out in a record time, it can be assumed that it has specific structural norms and quality management systems in place for the translation process. Further research needs to be carried out on
KALIMA’s organisational structure and explore the adopted practices to achieve the quality of translation while considering other aspects of the translation process. The website of KALIMA does not reveal much information about its organisational structure, quality management systems or the workflow of translation. However, and most importantly, the organization certainly pays great attention to its customers (readers) and interacts with them. It has also embraced social media with its Twitter and Facebook pages which allow its readers and audiences to communicate their comments and for it to deal with feedback and reviews of translations after publication.

Establishing an institution such as KALIMA stems from the need to fill a gap in translation in the Arab World, where translated literary and scientific works are only available in the native language. It, therefore, aims at allowing Arabic readers to have wider access to more varied works. KALIMA has established its reputation in the UAE, as well as the Arab World. The figures above emphasize KALIMA’s determination to revive translation as a movement in the Arab World.

KALIMA is indeed very prominent and active in promoting the movement of translation in the Arab world and ensuring quality translation. This was done through, among other activities, the organization of seminars and conferences on Translation, such as the Abu Dhabi International Conference on translating, held in February 2012 and organized by KALIMA in conjunction with the Abu Dhabi International Book Fair. Dr Ali Bin Tamim, project manager of KALIMA, insisted that KALIMA exerted maximum efforts in order to provide distinct translation books for Arab readers so as to enable them to benefit from them and equally enjoy them.

In April 2013 the KALIMA project organised the 2nd Abu Dhabi international Conference for Translation. The conference held workshops under the title: Enabling Translators. This is in addition to organising seminars discussing the reality and problems of translation. This shows the active role played by KALIMA to improve the movement of Translation and its endeavour to provide current professional translators and the next generation of translators (national university translation students) with the necessary tools to enable them to produce good quality translations.

During this conference, Dr Ali Bin Tamim, reiterated the role of translation in building bridges between civilizations and peoples, and the necessity to ensure a new generation of translators in order to ensure the transfer of cultures, science and literature from and into Arabic. He explained that KALIMA recognizes the importance of the role of translation in the revival of nations, and the role it plays in interacting with each other. Translation provides common points of contact, bridges the gaps between cultures, and fosters cultural exchange. Therefore, the KALIMA project aims at reviving the translation movement and making it a truly genuine cultural and educational gesture as clearly stated in its website.

KALIMA is certainly a valuable cultural initiative that intends to contribute to Arab cultural revival, and to provide new channels of information to the reader. It is investing primarily in the
revival of translation in the Arab World by organising workshops and translation seminars. It also undertakes to translate great works from various languages to Arabic in order to satisfy the needs of an increasingly demanding readership. The KALIMA Project bridges the gap between local and regional Arabic cultures and guarantees access to global culture in order to improve understanding of all cultures in a globalised world and to recognize the specific and unique nature of other societies and cultures.

**Conclusion**

Insuring quality in translation project organizations is a process with much significance. It cannot be overlooked or certainly not adhered to. Quality is even more difficult to achieve in translation projects, where the task is vastly bigger and involves more than one translator. In such cases, i.e., in the case of translation organizations projects, it all depends on various approaches adopted to guarantee the quality of a product by controlling, assessing and editing the product while it is being made.

Project translation organizations comprise many professional actors, involved not only in the process of translation but also in the process of editing, revising and managing the whole stages and steps. Quality is integrated at each step of the process. Depending on the size of the organization and the workflow, quality will be achieved according to the tasks of each player. One must recognise the role played by the process of management in the overall stages of translation. This is important as translation project organisations’ major concern is often to achieve profit, satisfying customers and quality. In the case of KALIMA, quality is an essential drive of its many initiatives. Being a fast growing translation project in the Arab World, KALIMA is very keen to revive the Arabic language and give a boost to the translation movement in the World by promoting translation through the organization of conferences and by increasing the target number of works to translate. This will allow the Arab readership to be acquainted with academic and scientific works produced by non-Arab writers. It is essential to stress the importance of “quality” in such organizations. That is to say that the work produced by an organization such as KALIMA is not concerned by quantity but with quality. To achieve quality, various processes can be adopted by translation project organization based in the UAE and other parts of the Arab World. These range between translation, editing and revising. All of these stages allow for a good quality translation to be produced. KALIMA seems to be working towards symbolizing the work of translators and spreading good quality translations and practices, with an ultimate goal that is maintaining the Arabic language alive, while communicating its seductive and rich character to the reader.

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References


Abstract:
This paper investigates English loanwords phonology in Madin Hijazi Arabic (MHA). A list of about two hundred words was analyzed for phonological changes. It is argued that adaptation of loanwords runs off the systematic phonetic level of representation of the donor language, taking into account the phonetic cues to phonological categories. I will, thus, discuss the phonological changes that occur in English loanwords frequently used by MHD speakers, mainly in syllable structure. MHD speakers rely on those phonological processes such as epentheses, consonant voicing, vowel change and resyllabification in order to maintain the preferred MHD phonological structures.

*Key words*: loan words, Phonology, Phonetics, Madin Hijazi Arabic, Optimality theory.
Introduction

Words borrowed from other languages are treated according to the sound system of the borrowing language. Loan words whose phonological structure does not fit into the phonology of the borrowing language need to be adapted to fit that phonological system, and consistent patterns of adaptation can be explained by assuming particular rankings of phonological constraints (Prince and Smolensky 1993). In some cases the adaptation patterns follow from the grammar posited on the basis of native language data. In other cases, however, the analysis of loanwords requires us to posit crucial rankings for which the data of the native language provides no evidence. In such cases, the rankings motivated by the loanword patterns may be seen as evidence concerning the default rankings of universal grammar. I will examine several such cases, and will consider their implications for theories of how constraint rankings are learned (Broselow 1999). The adaptation of loan words involves the resolution of often conflicting demands to preserve as much information from the source word as possible while still satisfying the constraints that make the lexical item sound like a word of the recipient language (Kenstowicz, 2003a,b, 2005, 2006, La Charite 2005, Alder 2006, Davidson and Rolf 1996). When English words are adopted by Arabic speakers such phonological changes occur.

Theoretical Background

The analysis in this paper is based on Optimality Theory (Prince and Smolensky 1993, 2004, Rice 2006). Optimality Theory is assigned to underlying forms (inputs) by a general function GEN. There are many ranked and violable syllable structure well-formedness constraints which correctly select the optimal form among many available ones.

The basic syllable structure has been viewed as of the CV type (Jakobson 1962, Clements and keyser 1983, Selkirk 1982, Venneman 1988), according to this statement, Prince and Smolensky (1993:85) stated the following Optimal universal constraints:

1. a. ONSET
   
   Syllables must have an onset.

b. NO-CODA

   Syllables must not have a coda.

The constraints in 'I' describe what is known as the universally unmarked characteristics of the involved structure.

In addition to the above constraints, Prince and Smolensky (1993) suggest the PARSE and FILL constraints on syllable structure to avoid failure to incorporate segments into syllable structure:

2. a. PARSE

   Underlying segments must be parsed into syllable structure.
b. FILL

Syllable positions must be filled with underlying segments.

According to Prince and Smolensky, PARSE and FILL, in ‘2’, are representative of the "faithfulness family of constraints". Their functions are to constrain the relation between structure and input. Moreover, they require that in wellformed syllables, input segments are in a one-to-one correspondence with syllable positions.

McCarthy and Prince (1995, 1999) propose that the constraint FILL and part of what the constraint PARSE to be replaced by DEP and MAX, respectively, and called their theory Correspondence Theory (CT). Correspondence Theory relates representations to one another. Rankable constraints apply to correspondent elements, demanding completeness of correspondence. Correspondent segments are often identical to one another, but identity of correspondents is also enforced by ranking, and, therefore, violable. The proposed constraints are formulated as follows:

3. a. Max-IO

Every segment of the input has a correspondent in the output.

b. DEP-IO

Every segment of the output has a correspondent in the input.

Ranking of constraints, according to McCarthy and Prince (1995, 1999), is language – specific. In a language that allows codas, like MHA, the optimal candidate is (3a); as a result, the NO-CODA constraint would be ranked low in the scale. In languages where MAX-IO is ranked low (3b) would be the optimal one. Finally, in language where DEP-IO is ranked low, candidate (3a) is the optimal.

The analysis of loan words in this paper is based on Optimality Theory central ideas discussed above.

**Data Collection**

Data in this study was collected from many participants through interviews. The participants included students, family members, some colleagues and friends, all of them were Arabic native speakers of different ages and education levels. The informants were asked to write the English loan words down on paper then pronounce them; after which, they recorded them on tapes. Last, the words were transcribed the way my informants pronounced them.

**MHD Syllable Structure**
According to Jarrah (1993:56-60), MHD syllables types are as follows:

4.

   a. CV    galam    'pen'
   b. CVV   saakin   'resident'
   c. CVC   jamal     'camel'
   d. CVVC  sakaa   keen     'knives'
   e. CVCC  darabt   'I hit'

Jarrah (1993) claims that all syllable types above exists in MHA. According to him, CV is a light syllable, CVV and CVC are heavy syllables, and CVVC and CVCC are super-heavy syllables. The first three types are the unmarked ones in terms of their distribution, because they occur more often than the other two types (CVVC, and CVCC). CV and CVC are more frequent types, because there are no constraints of any kind on their distribution. They occur freely in word-initial, medial, and final positions. But the CV-type is more frequent than CVC and the rest and the least marked and the most natural; while the CVCC syllable is much less natural or marked. On the other hand, there are some constraints on the distribution of the CVV type. The latter is less frequent in final position than the other two positions, and more frequent in medial position than in initial or final positions. In (5) only 'a' is acceptable syllabification but not 'b':

5.  a.   σ    σ    b.   σ    σ
     \   \               \   \               \   \    \   \  
     O  R            O  R            O  R  O  R
     |   /             |   /             |   /   |   / \
     | N              | N              | N     | N |
     |                |                |        |   |
     C  V  C         C  V  C         C  V   C  C  V  C
     D  a  r         b  a  k         d  a   r  b  a  k

The unacceptability of '5b' is due to the clustering of the onset position in the second syllable.

Finally, a syllable rime may contain one consonant, as in CVC and CVVC patterns, or no consonants, as in CV and CVV patterns, but not more than two consonants as in CVCC patterns, while the CVVC patterns are confined to the final position of the word. In the following representation only 'a' is acceptable but not 'b':
This conforms with the concept that syllable initial and final consonants are maximized to the extent consistent with the syllable structure of the language in question.

As shown above that MHA syllables must have an onset. We, therefore, consider the interaction of ONSET and DEP-IO. Thus, whenever such a situation is met, we appeal to epenthesis. Consider the following:

7.

| a. ʔankatab | 'was written' |
| b. ʔastalam | 'received' |
| c. ʔana | 'I' |
| d. ʔinta | 'you' |
| e. ʔaxtabar | 'he examined' |

In (7) above, the epenthetic element is the glottal stop /ʔ/. Any form violating the constraint ONSET will be eliminated since there are candidate parses that meet the constraint ONSET by epenthesizing a glottal stop, thus violating the constraint DEP-IO. The items in (7), also, show that ONSET must be ranked above DEP-IO. This ranking is shown in (8) below:

8.

<table>
<thead>
<tr>
<th>Ankatab</th>
<th>ONSET</th>
<th>DEP-IO</th>
</tr>
</thead>
<tbody>
<tr>
<td>a.an.ka.tab</td>
<td>*!</td>
<td></td>
</tr>
<tr>
<td>√ b.ʔan.ka.tab</td>
<td></td>
<td>*</td>
</tr>
</tbody>
</table>

If we reverse the ranking of ONSET and DEP-IO, the optimal candidate will be the form *[ankatab] with an onsetless syllable which is unacceptable by MHA.
We need to see whether the MAX-IO mentioned above interacts with ONSET and DEP-IO by adding another candidate to the above forms as in 9.

9.

<table>
<thead>
<tr>
<th>ankatab</th>
<th>DEP-IO</th>
<th>MAX-IO</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. ?an.ka.tab</td>
<td>*!</td>
<td></td>
</tr>
<tr>
<td>√ b. nka.tab</td>
<td></td>
<td>*</td>
</tr>
</tbody>
</table>

The deletion of the low vowel in (9b) satisfies the ONSET constraint but violates the MAX-IO. The relation between the two in (9) makes a wrong prediction because the optimal parse is the one where the low vowel [a] of the input is deleted. This shows that the two constraints should not be ranked with respect to each other. The tableau in (10) shows the interaction of ONSET, MAX-IO, and DEP-IO.

10.

<table>
<thead>
<tr>
<th>/ankatab/</th>
<th>ONSET</th>
<th>MAX-IO</th>
<th>DEP-IO</th>
</tr>
</thead>
<tbody>
<tr>
<td>√ a. ?an.ka.tab</td>
<td></td>
<td>*</td>
<td></td>
</tr>
<tr>
<td>b. nka.tab</td>
<td>*!</td>
<td></td>
<td></td>
</tr>
<tr>
<td>c. an.ka.tab</td>
<td>*!</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Each candidate in (10) violates one constraint, but since violation of lower ranked constraint (DEP-IO) is allowed to secure higher ranked constraints (MAX-IO, and ONST), so the optimal candidate is (10a).

The constraints above would account for glide epenthesis or the relative form in MHA as /Samawi/ 'sky like' in the tableau in (11) shows:

11.

<table>
<thead>
<tr>
<th>/Sama_i/</th>
<th>ONSET</th>
<th>MAX-IO</th>
<th>DEP-IO</th>
</tr>
</thead>
<tbody>
<tr>
<td>√ a. Sa.ma.wi</td>
<td></td>
<td>*</td>
<td></td>
</tr>
<tr>
<td>b. Sa.mai</td>
<td>*!</td>
<td></td>
<td></td>
</tr>
<tr>
<td>c. Sa.ma.i</td>
<td>*!</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(11) shows that any violation of ONSET and MAX-IO will not be optimal.
The interaction of faithfulness constraints DEP-IO and MAX-IO with the NO-CODA constraint will be examined using the examples in (12):

12. kawya 'ironing'
    hawya 'deep'
    karam 'generosity'
    jaab 'he brought'

The items in (12) show that the NO-CODA constraint must be ranked lower in the scale than the constraint DEP-IO. Since MAX-IO dominates DEP-IO, so MAX-IO dominates NO-CODA as well, as the tableau in (10) shows:

13. 

<table>
<thead>
<tr>
<th></th>
<th>MAX-IO</th>
<th>DEP-IO</th>
<th>NO-CODA</th>
</tr>
</thead>
<tbody>
<tr>
<td>/kawya/</td>
<td>✓</td>
<td></td>
<td>✓</td>
</tr>
<tr>
<td>a. kaw.ya</td>
<td></td>
<td></td>
<td>✓</td>
</tr>
<tr>
<td>b. ka.ya</td>
<td>✓!</td>
<td></td>
<td></td>
</tr>
<tr>
<td>c. ka.wa.ya</td>
<td></td>
<td>✓!</td>
<td></td>
</tr>
</tbody>
</table>

The candidate in (13b) violates the MAX-IO constraint because it deletes /w/, and the candidate in (13c) violates the DEP-IO constraint because it inserts a low vowel. Furthermore, since both are higher in the rank than the NO-CODA, the candidate in (13a) is the optimal.

Syllable structure and epenthesis in loan words

Consonant and vowel epenthesis

Epenthesis is one of the strategies used to make loan words comply with the syllable structure of the recipient language (Broselow 2005, Silverman 1992). Epenthesis in MHD is motivated by the fact MHD phonology does not allow onsetless syllables and, also, does not allow consonantal clusters in the onset. The deep structure of the English loanwords is acceptable (by MHD speakers) with the use of the glottal stop [ʔ]. On the other hand, MHD does not allow more than a single consonant to function as an onset in its syllable structure. The data given below show the MHD phonological environments in which the vowels are epenthesized in order to deal with English consonantal clusters as in (14). Oxford Advanced Learner’s Dictionary (2000) was consulted for English words transcriptions.

14. 

<table>
<thead>
<tr>
<th>Input</th>
<th>output</th>
</tr>
</thead>
</table>

Vowel epenthesis in the above loanwords adaptation has been motivated to satisfy syllable structure constraints of MHD. Recalling MHD syllable structure in (7), we find that the two constraints in (1), namely the onset and * complex ones, apply here. Since syllable structure of MHD does not allow onsetsless syllables, the first constraint applies first as in the word ‘ice cream’. MHD selects epenthesis of a consonant [ʔ] to avoid onsetless syllables, then a vowel is inserted to break the other clusters as in [-cream] becomes [-kiri:m]. I notice that the inserted vowels are in harmony with the original vowel. Words which cluster in the three consonants in the middle are also broken by insertion of a vowel as in ‘ice cream’, ‘express’, and ‘spray’.

In words in (15) below, which have complex onsets (two or three consonants), a vowel is inserted between the two consonants of the onset:

15.

<table>
<thead>
<tr>
<th>Input</th>
<th>Output</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cream</td>
<td>[kiri:m]</td>
</tr>
<tr>
<td>Block</td>
<td>[buluk]</td>
</tr>
<tr>
<td>Flash</td>
<td>[fılaʃ:]</td>
</tr>
<tr>
<td>Break</td>
<td>[birɔ:k]</td>
</tr>
<tr>
<td>Christmas</td>
<td>[kirismas]</td>
</tr>
</tbody>
</table>

All above words are in rising sonority form. The sonority hierarchy is of a limited applicability in MHD because the number of consonant is restricted to two in the final position of the word (Jarrah1993:93). So, vowel epenthesis in (15) does not follow the sonority hierarchy Principle. Even when sonority is falling, the principle is not applied as in the word ‘spray’ which is pronounced [sibrei]. The above English loanwords in MHD underwent a process of segment epenthesis. This is due to the syllable patterns in MHD; that is, consonant clusters do not occur
in syllable-initial position. There is a maximum of one consonant as an onset, and vowels do not occur in word initial position. In conclusion, I can affirm that Arabic speakers tend to pronounce the English words to make them sound like Arabic words.

It is also noteworthy that breaking up of the clusters requires reparsing of the syllables in the words. Consequently, the number of syllables of the adopted words increases due to vowel epenthesis, which in turn, add a syllable to a word. In this regard, English words which are monosyllabic such as /kriːm/, /flæʃ/ become bisyllabic /kiriːm/, and /filæʃ/. Words which are bisyllabic become trisyllabic such as /iksprés/ which becomes /ʔiksibris/. In addition, some monosyllabic words which start with three consonants in the onset become trisyllabic as in /sprei/ which becomes /ʔisbirei/.

Therefore, I conclude that vowel epenthesis is mainly a phonotactic and a prosodic process.

Epenthesis in the words in (14) and (15) violates the OT faithfulness constraints in (2) above because the epenthetic segments do not have a correspondence in the input. This can be dealt with the correspondence theory (CT) which treats the epenthetic segments in terms of what we did in (9) and (10) above by the interaction of MAX-IO with ONSET and DEP-IO.

16.  

<table>
<thead>
<tr>
<th>/iksprés/</th>
<th>ONSET</th>
<th>MAX-IO</th>
<th>DEP-IO</th>
</tr>
</thead>
<tbody>
<tr>
<td>√ a. ?ik. sib. ris</td>
<td></td>
<td></td>
<td>*</td>
</tr>
<tr>
<td>b. Iks. bires</td>
<td></td>
<td>!</td>
<td></td>
</tr>
<tr>
<td>c. ik. sibres</td>
<td></td>
<td>!</td>
<td></td>
</tr>
</tbody>
</table>

All constraints are violated in (16), but since violation of lower ranked constraint (DEP-IO) is allowed to secure higher ranked constraints (MAX-IO, and ONST), so the optimal candidate is (16a).

**Sound Alteration**

a. **Consonant Changes**

Since the phonological systems of English and Arabic differ in terms of their phonemic system, MHD speakers, like in other Arabic dialects speakers, tend to alter some sounds which do not exist in MHD (Hafez (1991, 2008), Abu-Absis (1986), Alomoush & Al faqara (2010), Elkhalil (1981) and Sa’id (1964). The [p] and [v] sounds are always replaced by their counterparts [b] and [f], and /ʃ/ is replaced by /j/, as shown in the following words:

17. [p] [v]

Cup [koːb] video [fidju]
As illustrated by the above words, the voiceless [p] is changed to the voiced [b], and the voiced [v] is changed into the voiceless [f] due to the nonexistence of these sounds in MHD, another phoneme subject to change is the phoneme [tʃ] which is substituted by [ʃ] as in chips [ʃips], and [tʃiːz] into [ʃiːz]. As we see here, the phonemes which are not part of the phonological system of MHD are replaced by their homorganic counterparts.

b. Vowel Changes

The vocalic system of MHD consists of the following vowels /a/, /e/, /o/, /oː/, /i/, /iː/, /aː/, /u/, /uː/, /ʌ/, /ɜː/. Thus, loan words vowels undergo many changes, as illustrated by the following:

18.

Bus [baːs]
[rɪˈboʊrt] report
Virus [fɪruːs]
Telephone [təˈlæfuːn]
Doctor [dəˈktoːr]
Album [ˈʔælbuːm]
Oxygen [ˈʔuksodzɪːn]
Crystal [ˈkɪrɪs.təl]
Dolphin [ˈdʌlfɪn]
Comedy [ˈkʌmiːdɪ]
Billiard [ˈbiljaːrd]
Foul [fɑːwil]
Sauna [ˈsoʊna]
Carbon [ˈkærboːn]
Model [ˈmʌdʒəl]
In these examples, I find that some vowels are lengthened as in /baːs/ --> /baːs/, dolphin /dolphin, --> /dulfiːn/ carbon /kærboːn/ and so on. Those vowels were lengthened to create heavy stressed syllables to follow MHD stress Patterns. Moreover, the tendency to change vowels is to make those words pronunciation easy for MHD speakers.

Stress

Stress in English loan words adaptation is another phonological process which undergoes modification to suit MHD phonological system. According to Jarrah (1993:171) stress location in MHA must be formulated and stated according to the syllable-weight distinction described above. The following algorithm summarizes stress location in MHA in three statements:

19. a. stress is on the final superheavy;
   b. otherwise, stress falls on the penultimate heavy syllable;
   c. In all other words, stress is on the antepenultimate syllable, whatever its weight is.

The statement in (19) shows that MHA stress is quantity sensitive and looks from right to left with trochaic feet. According to Prince and Smolensky (1993), McCarthy and Prince (1993a), Al-Jarrah,( 2002, 2008) and Al-Mohanna (2005) Optimality theory requires that feet are subject to the constraint FT-BIN which demands that they be binary under syllabic analysis if the language in question is quantity-insensitive, or moraic if it is quantity-sensitive. The constraint is stated as follows:

20. FT-BIN

feet are binary under syllabic or moraic analysis.

This constraint is in conflict with the constraint PARSE-σ which requires that syllables must be parsed into feet.

21. PARSE-σ

Syllables must belong to a foot.

I have shown above that MHA stresses one of the last two syllables of the word. This means that the foot which contains the stressed syllable must be at the right edge of the prosodic word. I, also, have shown that the directionality of footing is from right to left. According to McCarthy and Prince (1993b), Generalized Alignment Theory, I propose the following constraint for MHA:

22. ALIGN-R (FT, PWD)

Align all metrical feet at the right edge of the prosodic word.

ALIGN-FT-R is violated if I go under lower constituents, i.e., the syllable. In MHA, PARSE-σ should come before ALIGN-R (FT, PWD) to derive the correct foot structure, see the tableau below for the word ‘Šafahalaha” ‘he saw it for her’:
23.

<table>
<thead>
<tr>
<th>Šafahalaha</th>
<th>FTBIN</th>
<th>PARSE-σ</th>
<th>ALIGN-R</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a. \Ša(faha)(laha))</td>
<td>*</td>
<td></td>
<td>**</td>
</tr>
<tr>
<td>(b. Ša.fa.ha.(laha))</td>
<td></td>
<td>*<em>!</em></td>
<td></td>
</tr>
<tr>
<td>(c.(Ša).(fa).(ha)(la.ha))</td>
<td>!</td>
<td></td>
<td>******</td>
</tr>
</tbody>
</table>

Because three of the syllables are not parsed the parse in (23b) is not optimal, though it observes ALIGN-Ft-R, (23c) is also not optimal because a monomoraic syllable is parsed into a foot which violates FTBIN. (23a) is the optimal because it satisfies the FTBIN.

Hayes (1995) uses a set of feet types to organize the metrical structure of a language. Feet according to him are of two types; one is trochaic and the other is iambic as mentioned above. The distinction between the two is a matter of headness. Iambic feet are right headed, i.e., the stressed syllable is located at the right periphery of the foot (Prince and Smolensky 1993, McCarthy and Prince 1993a, Hayes 1995, and Halle and Vergnaud 1987). Trochaic feet, on the other hand, are left headed and are distinguished into moraic trochees which consists of heavy bimoraic syllable or a sequence of two light syllables where the one on the left bears stress. Hayes (1995), states the following universal foot types:

24. a. Iamb (LH', LL', or H',
   b. Moraic trochee (L'L or H',
   c. Syllabic trochee (σ' σ).

Since MHA stress is quantity sensitive, its feet must be trochaic and it is the final superheavy syllable of the word which receives stress as in /saak'ni:n/ 'residents of and /darji:n/ 'we know'. Furthermore, the penultimate heavy syllable of the foot is stressed, if the ultimate is not superheavy, as in /karamma/ 'our generosity'. Finally, stress falls on the antepenultimate syllable, whatever its weight is as in /katabat/ 'she wrote'.

25. TROCHEE

Feet are left headed.

In a CVCV pattern a word like /sama/ 'sky', the two syllables are light, and stress is determined by the TROCHEE constraint as follows:

26.

<table>
<thead>
<tr>
<th>Sama</th>
<th>TROCHEE</th>
</tr>
</thead>
</table>
The fact that MHA is quantity sensitive, that is heavy and super-heavy syllables attract stress, motivates the Weight-To-Stress (WSP) principle constraint shown below in (27)

27. WSP: (super)Heavy syllables attract stress.

This constraint requires that a (super)heavy syllable be both the head of a foot, and dominated by an accentual grid mark indicating stress. WSP applies only at the foot level in order to rule out structures such as (CVC)(CV'.CVC) or (CVC.CV')(CVC), where the light instead of the heavy syllable of the foot is stressed. The ranking of the constraint in (27) with the other constraints mentioned above is shown as follows:

28.

<table>
<thead>
<tr>
<th>9allamtu</th>
<th>FTBIN</th>
<th>ALL-FT-R</th>
<th>TROCHAIC</th>
<th>WSP</th>
</tr>
</thead>
<tbody>
<tr>
<td>a.(9'al.lam.tu)</td>
<td>!*</td>
<td></td>
<td></td>
<td>*</td>
</tr>
<tr>
<td>√b.9al(l'am.tu)</td>
<td></td>
<td>*</td>
<td></td>
<td></td>
</tr>
<tr>
<td>c.9al.lam.(t'u)</td>
<td>!*</td>
<td></td>
<td>*</td>
<td>*</td>
</tr>
<tr>
<td>d. (9'al.lam)tu</td>
<td></td>
<td></td>
<td>!*</td>
<td></td>
</tr>
</tbody>
</table>

Suboptimal candidates (28a) and (28c) violate the FTBIN constraint. Suboptimal (28d) fails to align the right edge of the foot at the right edge of the word and also violates the TROCHEE constraint. The optimal candidate (28b) is the one which violates only one constraint, so it is the right output.

When English loan words syllable structures are modified, MHD speakers tend to follow and apply their stress rules on English loan words as follows:

29.

<table>
<thead>
<tr>
<th>English Stress</th>
<th>MHD stress</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. April</td>
<td>/ˈeɪprɪl/</td>
</tr>
<tr>
<td>b. album</td>
<td>/ˈælbum/</td>
</tr>
<tr>
<td>c. christmas</td>
<td>/ˈkrɪsməs/</td>
</tr>
</tbody>
</table>
As I see above, loan words follow the stress rules of MHD, stress falls on the ultimate superheavy syllable as in the words /ʔibˈriː/, /ʔalˈbuːm/, /ˈkʌrˈboːn/, and /ˈtəlɪsˈkoːb/, following rule (19a). Stress falls on the penultimate syllable as in the words /ˈkæbiːn/, /ˈkɪrɪsmɪs/ and /ˈʃʌmbu/ rule (19b). And, finally, rule (19 c) applies when stress falls on the antepenultimate syllable as in /ˈmʌskəra/ and /ˈbætəriː/. In conclusion, stress in loan words shifts from one syllable into another to meet MHD stress rules. Furthermore, vowels are lengthened to ensure the formation of bimoraic foot mentioned above.

Conclusions

The analysis in this paper shows that adaptation of English loan words affects syllable structure, phoneme, and stress assignment. Thus, phonemes, which do not exist in MHD phonemic system are replaced by the nearest homorganic phoneme. Some other phonemes, seem to be borrowed almost unchanged from the MHD speakers, such as /b/, /k/, /r/, /f/, /n/ among others.

MHD syllable structures play a very important role in adapted English loan words. I proved that MHD speakers tend to apply their syllable structures to the adapted words keeping the main aspects of loan words. I, also, saw all MHD syllable structure occur after adaption. One of the phonological processes that changes syllable structures of loan words is epenthesis which affects the number and weight of syllables and in turn changes stress position from its original place to follow the MHD stress rules. That is, English words adopted by MHD always obey MHD conditions. When the syllable structure of an English word conflicts with that of MHD, MHD speakers intuitively modify the word to conform to their own rules. Thus, the psychological reality of the syllable appears clearly in the adopted words.

Finally, I notice that MHD speakers tend to preserve as much information from the English words as possible while still satisfying the constraints that make them sound like a word of their own language.

References


Broselow, Ellen. 1999b. 'Loanwords and learnability.' Handout of a talk given at the University of Maryland, 3 December 1999.


Appendixes

List of Consonants and their Description /Appendix A

ʔ Voiceless glottal stop
b Voiced bilabial stop
t Voiceless dental stop
θ Voiceless dental fricative
dz Voiced palato-alveolar affricate
<table>
<thead>
<tr>
<th>Loan words adopted from English /Appendix B</th>
</tr>
</thead>
<tbody>
<tr>
<td>ice cream [\text{ʔiskiri:m}]</td>
</tr>
<tr>
<td>[\text{ʔikspiris}] express</td>
</tr>
<tr>
<td>[\text{ʔika:m}] exam</td>
</tr>
<tr>
<td>[\text{ʔistireet}] street</td>
</tr>
<tr>
<td>[\text{ʔispila:j}] splash</td>
</tr>
<tr>
<td>[\text{ʔispirə}] spray</td>
</tr>
<tr>
<td>[\text{ʔispirɜ}] spray</td>
</tr>
<tr>
<td>Arabic Vocabulary</td>
</tr>
<tr>
<td>-------------------</td>
</tr>
<tr>
<td>[bæTaːTis] potatoes</td>
</tr>
<tr>
<td>[tofɬ] TOEFL</td>
</tr>
<tr>
<td>save [səːf]</td>
</tr>
<tr>
<td>[ʃɪdʒo] video</td>
</tr>
<tr>
<td>[baːs] bus</td>
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AWEJ Especial issue on Translation No. (2) 2013
English Loan Words spoken by Madinah Hijazi Arabic Speakers  Jarrah

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Intra-textuality in Translating Some Problematic Qur’anic Verses

Asim Ismail Ilyas
Arab Open University
Jordan branch

Abstract:
This paper is an attempt to solve the problems of translating some ambiguous items in the Qur’anic text by using the notion of intra-textuality. The term intra-textuality is defined and compared with that of inter-textuality. The intra-textuality technique seems quite useful when a ST problematic item has more than one parallel occurrence in a text. It is used to establish some form of discourse-semantic-pragmatic relation between the problematic lexical item and its other parallel occurrence(s) in the macro text. It is applied to four problematic items in the Qur’anic text, for which not only different translators have produced different rendering for the same item, but even one and the same translator has produced inconsistent renderings in different editions of his translation work, probably as a result of some change in the translator’s experiential knowledge or ideologies. Based on such a discourse-oriented perspective, interpretation and translation solutions are suggested for the four cases investigated.

Key Words: translation, intra-textuality, inter-textuality, ambiguity, macro-text.
Intra-textuality in Translating Some Problematic Qur’anic Verses

The term "intra-textuality" on the one hand seems to overlap with "co-text", "linguistic context", and “syntagmatic relations", yet it somehow differs from them in that its domain is not restricted to the immediate or direct collocates of an item within a micro text (a sentence or paragraph).

On the other hand, "intra-textuality" seems to be somehow related to the term "inter-textuality", which was originally coined by Kristeva in the 1960s, and has been widely used in various disciplines (structuralism, post-structuralism, semiotics, feminism, discourse analysis, etc), with the main implication that a text does not have a uniquely independent meaning, but acquires its meaning from its relations with other texts (Allen, 2000).

It is important here to draw some distinction between intra-textuality and intertextuality.

An intra-textual relation is meant to imply some form of discourse-semantic-pragmatic relations between certain items in an author’s text or texts, that are here separated from the domain of intertextuality. Intertextuality would accordingly denote relations between completely independent texts (such as between novels, plays, etc.) produced by different authors.

In this paper, intertextuality is used in relation to problematic lexical items that have more than one occurrence in different verses within the different parts of the Qur’anic text (i.e. micro texts in relation to the macro text). One obvious limitation to this approach, however, is when an ambiguous item has only one occurrence in the text.

Translation is not merely an information-processing activity of decoding and encoding, but rather a discourse activity that relates to both interdependent activities of interpreting (of the ST) and producing (of the TT). Hence, ambiguous instances that are encountered in sacred texts lend themselves to various exegesis and interpretations on the part of commentators and translators. In fact, translators (and even the same translator who publishes more than one translation of a text) sometimes produce inconsistent translations for the same ST. This well-known situation is sometimes explicit in the many different translations produced by different translators for one and the same textual material.

The reason behind such diverse TL products of the same ST is the difference(s) in translators’ interpretations that are influenced by their previous intertextual experiences, ideologies and values. The variation in the diverse TL products that are produced by the same translator is indicative of a change in the translator’s experiential knowledge or member resources (Fairclough, pp 20-21).

In what follows, four problematic lexical instances from the translations of the holy Qur'an into English will be discussed in order to highlight the importance of intra-textuality in overcoming such ambiguous cases and providing more accurate and consistent renderings.

1. Qur'an, Chapter 81, Verse 6:

(والذا البحار سجرت))
The Holy word سجرت has been given different meanings by different commentators of the Qur’an:

a. burnt (As-Suyyuutì; Makhloof; & Rajih)

b. flooded (At-Tabari)

c. both senses mentioned: flooded or heated (Al-Baidawi)

d. both senses mixed into one (Ar-Razi).

Translators too have disagreement: Sale, Rodwell, Bell, and Arberry opt for the meaning of "boiling":

Sale (1734) : when the seas shall boil
Rodwell (1861) : when the seas shall boil
Bell (1934) : When the seas shall be made to boil up.
Arberry (1955) : When the seas shall be set boiling.

Two other translators Kassab, and al-Hayek opt for a meaning related to burning:

Kassab (1994) : when the seas are inflamed.
Al-Hayek (1996) : When the seas are turned into Blazing Fire.

But Palmer and Pickthall render it into "surge up" or "rise" respectively:

Palmer (1880): when the seas shall surge up
Pickthall (1930): When the seas rise.

As for Muhammad Ali’s rendering of this word, he produces two inconsistent translations in different editions (besides mistranslating the Arabic word which designates "seas" into "cities"). بحار

Muhammad Ali (1918-ed.): when the cities are set on fire.
Muhammad Ali (1928-ed. & 1951ed.): when the cities are made to swell.

King Fahd Holy Qur’an Printing Complex too presents inconsistent renderings in two editions. In the 1989 edition, both boiling and swelling are mixed, but in the 1996 edition two senses (a blazing fire and overflowing) are successively mentioned as possible interpretations:

King Fahd Holy Qur’an Printing Complex (1989): When the oceans Boil over with a swell.
King Fahd Holy Qur’an Printing Complex (1996) : When the seas become a blazing Fire or overflow.
One can easily notice the differences among commentators and translators regarding the interpretation and translation of the lexeme

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The King Fahd Printing Complex too has produced two inconsistent renderings of the same word under discussion in their two editions of 1989 and 1996.

The inconsistency in the two editions of M.Ali (who also inaccurately renders بحارة, i.e. ‘seas’ into "cities") is quite clear.

Intra-textuality is a potential solution through which such ambiguous expressions can be resolved by handling the whole Qur’anic text as one macro-textual discourse unit. Such a macro-textual handling acquires more importance when translating ambiguous cases in a text that is distant in time, since a translator plays both roles of interpreter of the ST, and reproducer of the TT.

The ambiguity of the lexical item "sujeerat" in Chapter 81, Verse 6 can be resolved through intra-textuality when considering another occurrence of the same verb (in the passive form) in Qur’anic Chapter 40, Verse 72 which describes infidels who are doomed to be burnt in fire:

( timeless in fire thay shall be burnt).

It becomes more logical to say that the denotation of the verb under discussion is at least more related to the sense of burning than to the other suggested meanings (“boiling", or "swelling").

One may accordingly support the translations of Kassab, and Al-Hayek, as more appropriate and consistent with the signification of the Qur’anic term "sujeerat" in the case under discussion.

2. Qur’an, Chapter 11, Verse 40:

The commentators have suggested some different meanings for this expression in their interpretation of it:

1. the oven boiled/or :gushed forth with water ( Rajih ; As-Suyyuṭi )
2. water gushed forth (Makhloof)
3. continuous heavy rain (Ibn Kathir)
4. A number of different senses including the above and others (Ar-Razi ; Al-Qurtubi)

Translators too have followed pace in their different renderings of it. Rodwell who uses ‘earth’ but also mentions ‘oven’, seems to follow the first interpretation. Palmer, Bell, and Arberry produce rather a literal rendering of the text.
Rodwell: the earth's surface boiled up [or oven, reservoir]
Palmer: the oven boiled [also a reservoir]
Bell: the oven boiled
Arberry: the oven boiled

Sale, Pickthall and Kassab relate the sense of "oven" to water gushing or boiling:

Sale: the oven overflowed [or the earth's low land...]
Pickthall: the oven gushed forth water
Kassab: the oven boiled over with water

M. Ali, the two King Fahd Holy Qur'an editions, and Hayek seem to restrict the reference of the expression under discussion to water implying the great deluge:

Muhammad Ali: water came forth from the valley.
King Fahd Holy Qur'an Printing Complex (1989): the fountains of the earth gushed forth
Hayek: the fountains from the earth gushed forth

This image of the deluge of Noah and his companions who are ordered by Allah to build a ship for safety is explicitly repeated in the Qur'an, Chapter 69, and Verse 11:

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It refers to the same context preceding the deluge, and seeking refuge in the ship as levels of water rose: "lammaa ṣagha 'l maa'u ". Hence, one may confidently say that the indeterminate meaning of the figurative expression

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in Chapter 11, Verse 40 is related to the flood as explicit in Chapter 69, Verse 11, which should therefore be translated accordingly at a superordinate semantico-pragmatic level (instead of the other renderings) into something like:

"when the levels of water rose and overflowed".

Such a rendering seems to be more logical and appropriate than the ambiguous and vague renderings of: "the oven boiled", or "the earth's surface boiled up.

3. Qur'an, Chapter 2, Verse 177 :

The referent is explained as:
1. for love of God
2. despite one's love of wealth
3. out of one's sincere desire to bestow.
As-Siyyuutî, Ibn Kathir, and At-Tabari interpret this expression as referring to one's love of wealth or possessions.

Az-Zamakhshari and Al-Baidawi mention the three options as possible interpretations. Makhloof and Rajih have made no comment on this issue.

Translators have also produced different translations of this instance. Sale, Rodwell, Palmer, Muhammad Ali, Pickthall and al-Haayik adopt the interpretation as referring to God, i.e. "for God's sake":

- Sale : "for God's sake".
- Rodwell : "for God's sake".
- Palmer : "for the love of God".
- Muhammad Ali : "out of love for Him".
- Pickthall : "for love of Him".
- Hayek : "for the sake of god".

Other translators like Kassab, Bell, and Arberry opt for the second interpretation (i.e. despite one's love of something which he bestows to others):

- Bell : "though they love their wealth"
- Arberry : "to give out of one's substance, however cherished"
- Kassab : "give money which is much coveted"

King Fahd Holy Qur'an Printing Complex presents two inconsistent renderings in the two editions as the 1989 opts for the first interpretation whereas the 1996 supports the second interpretation:

- In the 1989 edition: "for the love of God";
- In the 1996 edition: "for the love of wealth".

This problem too can be resolved through intra-textuality. In Chapter 3, Verse 86, it is explicitly stated that believers should expend of that which they love and cherish:

"expend of that which ye love".

Taking this intra-textual clue into consideration, one may find it more feasible to translate the referent in حب (Chapter 2, Verse 177, which is the text under discussion) within an intra-textual perspective, into something like:

"who expends of his wealth despite his love for it".

One may accordingly support the translations of Bell, Arberry, and Kassab, as more appropriate and consistent with the signification of the Qur’anic instance under discussion.

4. Qur’an, Chapter 57, Verse 19:

(والشهداء عند ربهم لهم أجرهم)
Since this sign in Arabic can be the plural of two homonymous signs: شاهد (witness) and شهيد (martyr), it has led to differences on the part of commentators and translators as to its interpretation and translation because of this potential ambiguity. For example, the commentator As-Siyyuṭi supports the sense "witness", whereas the Az-Zamakhshari and Ibn Kathiir support the other sense of "martyr".

The translators’ renderings too reflect this controversy.

Sale, Rodwell, and Bell support the sense "witness":

Sale: "the witnesses"
Rodwell: "the witnesses"
Bell: "the witnesses"

Palmer, Pickthall, Arberry, Kassaab, and the King Fahd editions support the other interpretation of "martyr".

Palmer: the martyrs
Pickthall: the martyrs
Arberry: the martyrs

King Fahd Holy Qur’an Printing Complex (1989): the martyrs
King Fahd Holy Qur’an Printing Complex (1996): the martyrs
Kassaab: the martyrs
Al-Hayek: the martyr

Muhammad Ali suggests a rendering different from both options:

“the faithful ".

The word شاهد, which occurs in many traditions of Prophet Muhammad occurs in many traditions of prophet Muhammad explicitly signifies "martyr". One such tradition quoted by Abi 'l-A'war Saiid bin Zaid bin Amro bin Nufail is:

"من قتل دون ماله فهو شهيد ومن قتل دون دمه فهو شهيد ومن قتل دون دينه فهو شهيد ومن قتل دون أهله فهو شهيد"

i.e. "whoever is killed in defense of his possessions is a martyr, whoever is killed in defense of his life is a martyr, whoever is killed in defense of his religion is a martyr, and whoever is killed in defense of his folk is a martyr".

As for the controversy of its inconsistent senses in the Qur’anic Chapter 57, Verse 19, one may resort to intra-textuality in order to resolve the problem.

In all the other Qur’anic occurrences of the word under discussion, its sense is explicitly that of "witness". For example:
a. Qur’anic Chapter 2, Verse 33:

"وادعوا شهداؤكم من دون الله ان كنتم صادقين"

i.e. "call your witnesses other than Allah if you were truthful"

b. Qur’anic Chapter 2, Verse 143:

"إلتكونوا شهداء على الناس ويكون الله عليكم شهيدا"

i.e. "so as you be witnesses against mankind, and Allah will be the Witness against you".

c. Chapter 3, Verse 98:

"والله شهيد على ما تفعلون"

i.e. "Allah is the witness as to what you do".

d. Chapter 4, Verse 135:

"يا أيها الذين آمنوا كونوا قوامين لله شهداء بالقسط"

i.e. “be just witnesses"

These examples may make it clear that the meaning of the word شهداء in its Quranic occurrences is "witnesses", i.e. plural of شهيد. This is rather than plural of شاهد.

It is more logical, consistent, and appropriate then to translate the word "shuhadaa" in Chapter 57, Verse 19 too as “witnesses” rather than "martyrs".

One may accordingly support the translations of Sale, Rodwell, and Bell of the Qur’anic instance under discussion as more appropriate.

In conclusion, many such problematic and ambiguous cases in the holy Qur’an, with regard to their various interpretations and translations, could be resolved through intra-textuality by handling the complete text as a single macro unit in which an ambiguous item may have one or more Qur’anic occurrence(s) that may be viewed as stylistic Qur’anic variants occurring in parallel structures that constitute a form of paradigmatic patterning fulfilling not only semantico-pragmatic functions but also discoursal, rhetorical, aesthetic, and stylistic functions that interact to give the text its unique texture and identity. Intra-textuality then can provide very helpful clues in disambiguating such problematic cases.

About the author:
Asim Ilyas got his Ph.D. in Linguistics and Translation from ST. Andrews in 1981. Currently, he teaches at the Arab Open University, Amman, Jordan. His research interests are in the domains of translation, sociolinguistics, semantics, and discourse analysis.
References


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Learning Portfolios in Translation Classrooms

Sakolkarn Insai
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Abstract

Learning portfolio is a beneficial alternative for classroom learning and assessment since it enriches students’ learning experiences, and it is a sound integration of teaching, learning, and assessment through socially constructed learning. Translation pedagogy can benefit a great deal from the use of portfolios. It develops the students’ translation competence, as well as other skills necessary for their translation learning, including decision making, problem solving, self-monitoring, and self-assessing. Using portfolios allows the students to fully participate in their own learning, and at the same time, practice social skills through sharing and collaborating with their peers. The teachers can also ascertain whether and how learning outcomes have been met and make adjustments as necessary. Any learning difficulties that might occur can be communicated to the teachers and can be handled in an appropriate time and manner. Additionally, portfolio use has proved to be an alternative assessment in different translation classroom settings since it is a performance-based evaluation and has quality of test usefulness. Therefore, portfolio use is believed to be an ideal tool in translation pedagogy.

Keywords: learning portfolios, translation pedagogy, alternative assessment, student engagement
Introduction
Learning portfolios have been extensively used as a tool for classroom learning and alternative assessment in different fields of study, both sciences and humanities, as well as language studies. They can serve a variety of functions depending on learning objectives and learners’ stages of development from primary and secondary schools to undergraduate and graduate levels. Translation pedagogy is an area that has enjoyed the benefits of both paper-based and web-based portfolios in recent years. It is beneficial for translation teachers to learn how to incorporate portfolios in their classrooms effectively since they can function as a practical tool for creating an enriched learning environment.

The objective of this review of the literature is to present how portfolios can be used effectively in a form of collaborative learning and performance-based assessment in translation classrooms. This review is divided into five main sections. First, it will discuss current situations of classrooms learning and assessment in translation education. Second, it will outline benefits of learning portfolios as an alternative way of classroom learning and assessment. Third, it will illustrate how portfolios have been used in different translation learning environments. Fourth, the discussion part will elaborate why and how portfolios can be used effectively in translation education. Finally, this review concludes by summarizing the major insights from research on this topic.

Current situations of translation classrooms

Nowadays, translation courses are offered as a part of most degree programs in foreign languages or degree programs in translation, both at the undergraduate and graduate levels. The main goal of the course is to cultivate or enhance translation competence so as to prepare the students to produce quality translation work after graduation, either as a part of their jobs or as a professional translator. In translation pedagogy, there have been discussions among educators and researchers on teaching-learning process and assessment schemes. It is noted that traditional translation classes are teacher-centered and too theoretical. By contrast, the acquisition of translation competence requires a fine integration of teaching, learning, and assessment. Such integration accords with the concept of social constructivism that promotes learning engagement and learning autonomy (Campos, 2004; Johnson, 2003; Kiraly, 2000, 2003; Pym, 2011).

Additionally, there is an issue of subjectivity and reliability of assessment methods and grading process, especially when teachers mark students’ exam papers since translation competence cannot be easily assessed using formal exams. Traditional assessment in translation classrooms tests key elements in translation, including the students’ knowledge and theory of translation, translation skills and ability, as well as the ability to critique a translation. Test tasks being used vary from translating an entire text, translating passages of a text, or translating sentences. Some tests require students to identify a better translation or errors and give reasons. Some are in a form of multiple choice questions. Such formal assessment in the traditional paradigm has been prevalent, but does not prove to be very satisfactory among translation teachers (Johnson, 2003; Li, 2006; Pym, 1992, 2011). Thus, translation classroom activities should integrate the acts of teaching, learning and assessment, and the nature of portfolios use as a part of learning process and assessment schemes can be one possible alternative to bridge these gaps in translation pedagogy.
Portfolios: alternative classroom learning and assessment

Learning portfolios started to be in use in an educational field where traditional means of assessment did not work very well, such as in music and art. A learning portfolio is a collection of students’ work that can exhibit their efforts, progress, and accomplishment (Chappuis, Stiggins, Chappuis, & Arter, 2012). Portfolios are flexible in format and content. Some portfolios show progress towards competence on one or more learning goals by documenting pieces of work in each completed step in a project. Alternatively, others showcase only best work or the students’ accomplishment. It is the teacher who selects the type of portfolios that matches with the learning objectives of the course (Salkind, 2013).

Learning portfolios can be collected either in a paper-based or a web-based form. Paper-based portfolios have been appreciated by educators for several decades due to a number of their constructive qualities. However, they still have limitations in terms of data storage, search, and management. Recently, electronic communication advancement brought us a web-based form of portfolios, and now web-based portfolios are finding increasing implementation in a variety of learning contexts since they are easily available, accessible, portable, and interactive (Chang, 2002; Hung, 2012; Pullman, 2002).

One of the greatest benefits of portfolio use is students’ learning engagement and learning autonomy. The students fully participate in their own learning and evaluation process. While keeping their portfolios, the students learn to set goals and directions of their own work, reflect on it and assess it, respond to feedback from peers and teachers, and, in turn, learn to give feedback to their peers’ work. Portfolio assessment involves an individual student as the person being assessed and the person assessing others. Therefore, the incorporation of portfolios in classroom learning and assessment will provide a good opportunity for the students to take responsibility for the whole course of learning and to be engaged in critical thinking through the acts of reflection and assessment (Johnson, 2003; Ramova & Andrew, 2011; Salkind, 2013).

The use of portfolios for assessment and evaluation can be both formative and summative. It is formative when continuing efforts are evaluated, and it is summative when there is an evaluation of the accomplishment or the final products (Johnson, 2003; Salkind, 2013). However, it is essential that the teachers analyze all the fundamental issues so as to attain quality portfolio assessment. A clear purpose of the assessment must be identified. The teachers need to know how the assessment results will be used, and what detailed information is required. In addition, clear targets must be set so that the teachers could tell what kind of achievement will be assessed. It is also crucial that the assessment has a good design in order to ensure that it matches with the learning objectives, and both the tasks and the scoring criteria implemented have high quality. More importantly, portfolio assessment could not be successfully implemented without an effective communication with the students. They need to understand the assessment scheme in order to set their goals and directions before working, make adjustment while working, and perform the assessment of their own work and their peers’ (Chappuis et al., 2012).

Researchers in a variety of disciplines have explored the quality of paper-based and web-based portfolios. As an alternative assessment, learning portfolios have been proved to be valid and
reliable. In a research study on healthcare education in Canada, the use of paper-based portfolios as a formative assessment of nursing students’ competency testified to high inter-rater reliability when accompanied by appropriate supportive mechanisms (Hill, 2012). Web-based portfolios used in a computer course at a senior high school in Taiwan were reported to be a reliable and valid assessment method (Chang, Liang, & Chen, 2013). Another study confirmed that web-based portfolios could allow the teacher to discriminate ESL undergraduate students with different English proficiency levels. The developed portfolio assessment model used in an English composition course had validation in predicting students’ future performance. (Song & August, 2002).

Studies on portfolio learning and assessment also demonstrated positive effects on students’ performance. In a pre-service math teacher program in Spain, the use of portfolio for the revisions of projects promoted the development of the students’ initial ideas (Caceres, Chamoso, & Azcarate, 2010). In an English academic writing class at a university in New Zealand, a group of first-year students learning English benefited from the use of portfolio when performing multi-drafting tasks since it provided a feedback loop and enhanced the understanding of writing as a recursive process (Ramova & Andrew, 2011). In another writing class at the elementary level in Cyprus, a group of 4th grade students were trained to use portfolios, either in a paper-based or a web-based form, as a part of their writing process, from setting goals, documenting their progress, reflecting on and evaluating their own work, accessing peers’ work, as well as receiving feedback and support from peers and from teachers. After an academic year of using portfolios, self-efficacy of the students increased significantly, and the increase of writing self-efficacy corresponded to an increase of their writing performance (Nicolaidou, 2012). In a computer class at a junior high school in Turkey, the use of web-based portfolio assessment was investigated, and the result from a survey revealed that portfolio assessment, compared to conventional assessment, had positive impacts on students’ goal setting, problem solving, data gathering, reflection, self-assessment, and continuous improvement, as well as work and peer interaction (Chang & Tseng, 2009).

Perception towards the use of portfolio is another topic of interests among teachers and researchers. Perceptions of groups of stakeholders, especially students, in a variety of learning contexts were explored. A group of EFL students at the university level in Turkey were asked about their perceptions towards portfolio keeping. They reported that it was beneficial to the improvement of their vocabulary and grammar knowledge, as well as their reading, writing and research skills (Aydin, 2010). A study on the views of students, teachers and parents towards the use of learning portfolio at the primary level in Turkey indicated that all the three groups believed that the use of portfolios was an important part in the assessment of the students’ progress (Ocak & Ulu, 2009). Another study compared the perceptions of primary school students who used paper-based portfolios with another group who used web-based portfolios. There was no significant difference in the students’ beliefs about their learning, teacher and educational environment, but the web-based portfolio group perceived exams more positively than the other group did after 12 weeks of portfolio use (Ustunel & Deren, 2010).

A number of research studies analyze factors influencing the effectiveness of portfolios. Two studies elucidate the macro scale of portfolio use. A survey across different types of Norwegian institutions and disciplines explored how university teachers conceptualized portfolio assessment
of writing skills. Information from course leaders in four higher education institutions revealed that ‘soft disciplines’, such as education and arts, had more varied models than ‘hard disciplines’, such as math, sciences and engineering (Dysthe, Engelsen, & Limac, 2007). In nursing programs in the UK, the diversity of portfolios use in the assessment was investigated, and what affecting the effectiveness of portfolio use were the language of assessment, the degree of guidance, and the expectations of clinical and academic staff (Endacotta et al., 2004).

There are also studies that bring to light some difficulties of portfolio use. Frustration and anxiety seem to be major obstacles when web-based portfolios were introduced. In an investigation of portfolio assessment in a group of elementary pre-service teachers in the US, despite the engagement in reflective practices and the development of effective learning strategies, frustrations and challenges arose when they created their first web-based portfolios (Lin, 2008). Similarly, in a study on washback of web-based portfolio assessment in a master’s program in TESOL, a group of pre-service teachers stated that web-based portfolios had positive influences on building community of practice, facilitating peer learning, enhancing learning of content knowledge, and promoting professional development and critical thinking. However, learning anxiety deriving from larger audience and resistance to technology were also evidenced (Hung, 2012).

In an EFL learning context, perceptions of paper-based portfolio keeping of 204 EFL students in a university in Turkey were explored. The students believed that portfolio keeping improved their use of vocabulary and grammar in contexts, as well as their reading, researching and writing skills. Also problems during the portfolio keeping process were thoroughly discussed. The students complained that portfolio keeping was boring, tiring and took too much time. They also had difficulty providing feedback, using checklists, and analyzing errors. Some complained about pre-writing activities (such as brainstorming and outlining), as well as writing second and third drafts. The participants also mentioned that it was difficult to study with peers. The researcher, therefore, made a recommendation that EFL teachers should concentrate more on motivational issues and autonomous learning (Aydin, 2010).

In a younger group of learners, the use of web-based portfolios in a junior high school in Taiwan was examined. Although there were several positive impacts such as goal setting, problem solving, self-reflection, self-assessment, and peer interaction, peer-assessment performance was still an issue of concern (Chang & Tseng, 2009).

It is noticeable that the drawbacks of portfolio use reported in the above studies vary, depending on the nature of the students, and probably the details of the learning and assessment process in each course. Therefore, the integration of portfolios into any classrooms requires a very well-planned syllabus and a good preparation of the learning tool, which is a portfolio. More importantly, an ongoing interactive communication between the students and the teachers is necessary since it can provide immediate feedback from the students, and it can guide the instruction so that any adjustment of learning activities can be performed when necessary at an appropriate time (Chappuis et al., 2012).

From the literature above, it is apparent that the effective use of portfolios not only benefits the spheres of learning and assessment, but also combines them to create a meaningful classroom
interaction. Students will be trained to be active learners when they fully participate in the whole process of learning, including goal and direction setting, data gathering, decision making, problem solving, continuous improvement, reflecting, self-assessment and peer interaction. They realize the importance of planning and learn how to be well-planned before starting to keep their portfolios. While performing their tasks, they are guided to do self-monitoring. After finishing each assignment, they can reflect on their work. From their participation in the assessment, they learn about the process and practice to assess their own work and their peers’.

Furthermore, portfolio learning enhances social skills as the students are involved in social interactions with their peers and the teachers (Chang & Tseng, 2009; Hung, 2012; Lin, 2008). In doing so, they learn to be open-minded when they receive and respond to others’ feedback. When pair work or group work is incorporated, the social interaction will be more meaningful since they can learn from each other through ‘sharing and collaborating’, another key to successful learning.

Apart from the benefits of portfolio use on learning habits, attitudes and strategies, the improvement of linguistic knowledge and skills, especially on writing performance, is evidenced by research on students at all levels (Aydin, 2010; Caceres et al., 2010; Nicolaidou, 2012; Ramova & Andrew, 2011).

In the assessment domain, test usefulness of portfolio assessment has been verified in its quality of reliability, validity and impacts (Cepni & Cil, 2009; Chang et al., 2013; Chang & Tseng, 2009; Hill, 2012; Song & August, 2002). Besides, portfolio assessment, by its nature, is authentic and interactive since the students’ performance in progress and the final pieces of work can be assessed throughout their learning process (Chappuis et al., 2012; Salkind, 2013), and this type of assessment also involves the students’ linguistic knowledge, strategic competence, topical knowledge, and affective schemata when the students try to accomplish the task. In terms of practicality, however, using portfolios requires more time for planning and assessing. The teachers’ time for preparation and monitoring is essential. The teachers need a good planning, from the analysis of course objectives in order to set appropriate learning goals and targets. Also, it is important for the teachers to specify learning tasks and assessment criteria, and more importantly, communicate them to all the students so that the students can understand their roles in the entire learning process. Nevertheless, it is obvious that all the time spent will be worth investing.

It can be apparent that the effectiveness of both paper-based and web-based portfolios confirmed the importance of having a well-thought-out plan for learning activities and assessment schemes before implementing portfolios in any study programs.

**Portfolio in translation classrooms**

Portfolios are an effective tool to enhance students’ translation competence, and to authentically assess students’ performance. Four translation teachers and researchers integrated either paper-based or web-based portfolios in different translation learning environments, and then proposed how portfolios can function effectively and efficiently in translation pedagogy (Campos, 2004; Haiyan, 2006; Johnson, 2003; Rico, 2010).
Johnson (2003) used paper-based portfolios in two translation classrooms in the US. Two types of portfolios were designed to serve the objectives of each course. In another translation course in Costa Rica, Campos (2004) investigated the use of paper-based portfolios in evaluating translation process, and implemented a variety of translation tasks, especially a correction and revision process. With an attempt to cultivate translation competence among English major students in China, Haiyan (2006) explored the use of paper-based portfolios with students who had no experience in translation practices. Rico (2010) integrated ‘digital portfolios’ in a translation course in Spain, and explained how to design instructional materials along the socio-constructivist lines to create a student-centered learning environment. Task design and assessment schemes of each course will be elaborated in this section.

Johnson’s (2003) ‘course portfolio’ in the Basic Translation Exercises course and ‘professional portfolio’ in the Advanced Translation Seminar course were developed to be implemented in a graduate program in translation. The course portfolios collect all the work, including the translation drafts and the final versions, all timed translations, other projects related to the learning in this course, materials the students used in the translation, and a self-review at midterm and at the end of the course. The students are closely guided about what to include in the portfolios. The objective of this portfolio use is to show the students’ progress through the learning process in this course. By contrast, in the advance course, the professional portfolios contain only 5-8 best translations selected by the students themselves, as well as other information that can be used as business tools for their future career. This type of portfolios focuses directly on accomplishment and professional initiative, with their prospective employers or clients as the expected audience.

In the Translation Technologies course in a degree program in translation, ‘digital portfolios’ were developed by Rico (2010). This type of portfolio includes the outputs of work in a list provided by the teacher. For example, the students can write a review of a specific translation software application or create and manage a translation memory. However, the list can be expanded according to the students’ suggestions. Before starting to work, the students communicate their decision to the teacher, and a working plan is agreed upon, using the learning guide as a reference. Completed outputs are shared using digital platforms, such as presentation repositories (Slideshare), video archives (YouTube), publishing sites (Scribd), or blog-hosting sites (Blogger).

Another translation course for English Major students in China prepared them to do business translation work after graduation (Haiyan, 2006). The tasks are related as closely as possible to the student translators' potential work environments. They are designed on the basis of the latest mistakes exposed in the students’ translation or their reports. At the post-task stage, students are required to gather business terms, compare the different versions, and do their home assignments as a part of the final evaluation of their portfolios.

Campos’ (2004) translation course in Costa Rica used portfolios to collect class activities. The tasks used vary. Activities in class, based on purposes and objectives, are translation of a text, in pairs or in groups, with the teacher evaluating drafts and providing suggestions. Students are required to write a summary of source text analysis, design specialized glossaries, and do the correction and revision of each work.
In the aforementioned translation courses, the assessment schemes employed vary, depending on the course objectives. Johnson’s (2003) course portfolios account for 40% assessment for the course, with 50% as time-translation exams and 10% as sight translation. The four criteria are the average grades on original translation, the learning achieved, the completeness, and the professional presentation. The assessment focuses on both accomplishment as the summative assessment, and progress as the formative assessment, but this type of portfolios emphasizes more on the students’ progress. In the advanced level course, however, the professional portfolio is assessed on the two criteria: to what extent the work convinces the students’ prospective employers or clients, and to what extent their business research and tools show that the students are ready the job they want apply for.

Haiyan’s (2006) study focuses more on the formative assessment aspect. The assessment of each task assesses their current achievement, and indicates what the next step in their learning process should be. In doing so, the teacher’s role is to give descriptive comments on the students' translation, so that they learn how to improve their translation and how to finish the tasks more effectively. Scores are given on the overall analysis of the students' competence and their efforts in learning how to translate. It is obvious that the process of giving feedback is significant. The comments with detailed descriptions of what should be done are valuable for the students’ learning and development.

Campos (2004) elaborates the differences between qualitative and quantitative evaluation in her research paper. The qualitative evaluation is based on the students’ development. The teachers evaluate developmental stages of the students’ work and also diagnose problems of the translation process. The quantitative evaluation, in contrast, is based on numerical rating scales. The completed products, which can be the final drafts of their translation with an analysis or the portfolio as a whole, are evaluated. However, the quantitative assessment is optional, as it depends on the purpose, but it is usually accompanied with tests, quizzes, assigned translations or projects. This type of assessment, along with others not included in the portfolio, can be added up as a percentage to obtain a final grade of the course, but when numerical rating is used, the procedure must be clearly specified.

Rico’s (2010) study on digital portfolios assessment has a focus on a ‘learner diary’. The learner diary contains the students’ reflections on how they did the work, what they think of their work, and what they think they demonstrate. In this course, the students are assessed on their capacity to acquire and understand knowledge relating to the course, apply this knowledge to solve problems, gather and interpret data in order to present the ideas, and communicate the information, ideas and, solutions effectively.

Despite the differences of the natures of the courses, the types of portfolios used, and the assessment schemes, the translation classrooms value portfolio use as an alternative learning tool.

**Discussion**
Based on the above review on the use of portfolios as classroom learning and assessment, both in translation pedagogy and other disciplines, this section will discuss how learning portfolios should be employed in translation classrooms, and their benefits on translation students and teachers.

A well-structured syllabus is the key to success because portfolio use has to meet the course objectives and the learning targets, and the assessment needs to have the quality of test usefulness. Both the tasks and the assessment schemes used can vary, based on the learning objectives of the course. For basic translation courses, which the focus is on students’ efforts and progress, the activities need to be carried out in stages. Specific instructions, guidelines, and checklists are necessary. The teachers also need to have a close monitoring system to guide and facilitate the students in the whole course of learning. By contrast, in advanced courses in which the students have more translation experiences, the students should be more independent in choosing the best samples of their work, so that their accomplishment can be evaluated. The collected pieces of work in their portfolios can also become a set of model translations for them to use in the future, as well as a showcase of their work for their prospective employers or clients (Johnson, 2003).

In terms of assessment, it is necessary that the assessment procedures of each section and activity should be clearly specified and communicated with all the students. The assessment procedure must be clearly stated, especially when numerical rating is used. Both the formative and summative assessment can be added as a percentage to obtain a final grade of the course, along with other types of assessments (Campos, 2004; Rico, 2010). When giving comments to the students’ work, it is crucial that the teachers provide descriptive comments as they are constructive and valuable for the students’ improvement (Haiyan, 2006).

Benefits of learning portfolios in translation classrooms are tremendous. Portfolios engage the students in reflection. Students’ reflection enables them to self-observe and self-monitor, which will improve their translation performance. Reflection also benefits the teachers by providing a better understanding of the students’ learning process. The teacher can ascertain whether and how learning outcomes have been met. The reflection also reports what and how the student is actually learning, so the teachers can make adjustments when necessary (Rico, 2010). Additionally, the teachers will understand difficulties the students encountered, and the ways in which they have been solved (Johnson 2003; Rico, 2010). Some groups of learners might contend with anxiety and frustration during the portfolio keeping, especially when web-based portfolios are introduced. Such negative feelings can be communicated to the teachers through the students’ reflections, and they can be handled in an appropriate time and manner.

Another advantage of learning portfolios over traditional translation teaching and assessment is revision. The students are encouraged to make revisions after receiving feedbacks. They can revise their work until the assignment has been completely satisfied (Johnson, 2003). The revision also promotes good learning habits. Since the focus of translation learning is a process, the students will learn how to revise their work by making use of their own reflections, their peers’ feedback and their teachers’ comments.
Similar to the use of learning portfolios in other disciplines, translation classrooms can enjoy the benefits from the development of students’ performance. Portfolio use has been verified to develop students’ translation competence, as well as other skills necessary for the students’ own learning, including decision making, problem solving, critical thinking, self-monitoring and self-assessing (Johnson, 2003; Campos, 2004; Haiyan, 2006; Rico, 2010).

The most substantial impact of portfolio use is a psychological one since it promotes social constructed learning. The students can make their own meaning from the learning process when they perform each task and reflect on it. Especially when sharing and collaborating with their peers are involved, the students are provided a great opportunity to expand their views (Johnson, 2003; Kiraly, 2003). With this way of meaningful learning experience, the students can also gain confidence in their own potential, and this confidence can be a force to push them to move towards sustainable learning and development.

Conclusion

Portfolio use can enrich the students’ academic experiences as it brings a sound integration of classroom activities and authentic assessment through socially constructed learning. Learning portfolios have also proved to be beneficial as a form of alternative assessment in translation classrooms for they have qualities of test usefulness. Using portfolios is now widely accepted among educators and researchers as a significant learning approach in translation pedagogy since it not only cultivates or enhances all the skills necessary for translation, but also promotes the students’ learning engagement and learning autonomy, which will empower them to continuously develop their translation competence.

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References


Translation of Islamic Texts and Ideology

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Abstract
This paper aims at studying Islamic texts written by non-Muslims and translated by Muslim students; to investigate the translators’ ideology on these texts. Three Islamic texts written by non-Muslims were translated by 49 undergraduate students at Yarmouk University, Translation Department, as home assignments. CDA method is employed as a theoretical framework for the contemporary study, as it is an influential tool in exploring the employment of ideology in translating religious texts. The paper concludes that Muslim translators are unconsciously influenced by their religious, social and cultural ideologies when they translate text into Arabic.

Keywords: Religious translation, CDA, culture, ideology and Islamic texts.
Introduction

Translation has a great importance in the world nowadays. As a result of inventing the satellites and the Internet, an urgent need emerges for translation. Translation has been forked in all fields of knowledge. As a result, there are specialized translations in every science, such medical translation, technical translation ... etc. Translation is the "replacement of textual material in one language by equivalent textual material in another language" (Catford, 1965:20). Translation is also the process of replacing one written statement in a Source Language (SL) by the same message in the Target Language (TL) (Newmark, 1988). Translation has extended to all fields of knowledge nowadays, as it has a particular effect or concern on innovations such as the technological inventions (Newmark, 1991). Religions affect and shape the language and the culture of a certain society. Islam has increased rapidly all over the world. Many people of different nationalities, languages and ethnicities have entered into Islam recently. So, translation of Islamic texts into other languages has become a must and a challenge at the same time for translators.

Arabic is the language of the Holy Quran and the Islamic teachings, therefore a great responsibility lies upon the shoulders of Arab translators to translate these religious texts into different languages. However, books about religious translation are rare in Arabic. The majority of the studies that tackle religious texts in Arabic focus on the traditional and theoretical part of translation which is comparing two translations by two different persons and checking the strategies each one utilized in translating a certain text. This study jumps over these barriers, by tackling the effect of ideology on the translator's work.

Before embarking on a discussion concerning the influence of ideology on the translated texts, I will present an overview about religious language, its definition and problems. Ugwueye & Ezenwa-Ohaeto (2011: 174) state that "Religious or sacred language is vested with a solemnity and dignity that ordinary languages lack". They also argue that religious language is a dead language, because it uses and transfers the same phraseologies, vocabulary and beliefs from one generation to another. Keane (1997:49) also denotes that, "Religious language is deeply implicated with underlying assumptions about the human subject, divine beings and the ways their capacities and agencies differ." It is also associated with basically assumptions about human matters and divine beings; it is also problematic, because it interacts with invisible being (Keane, 1997). Thus, religious language is characterized by inertia, as it has the same and unchangeable terms and concepts. Moreover, the attempt of generating new terms or concepts is risky, because of the severe criticism from the part of religious scholars. This is why a translator of religious texts has to be careful in the process of word selection.

Religious translation is one of the most problematic types of translation, because it deals with special texts that have its own holiness. These texts are highly sacred and sensitive, as they are God's words. Therefore, a great difficulty lies in translating them into a Target Language (TL). At one level, there is a possibility of losing the meaning of the Source Text (ST) or part of it. At another level, the translation of the ST can be subjected to change, because of the influence of the ideology of the translator on his/her translation. This may occur when the translator has a different religion or culture. To be modest, some translators may misunderstand the meaning of the text in the Source Language (SL), because it is not his native language. It is highly recommended for those who are interested or work in translating religious texts to be competent
in both SL and TL to avoid the criticisms of the scholars. Translation is no more viewed as a mere linguistic process; it is a multidimensional process charged with elements of culture and ideology.

This study is original and significant, because it aims to study the influence of religious, cultural and social ideologies on translated Islamic texts written by non-Muslims in English and translated by Muslims into Arabic. This study also aims to test strategies that students employed in translating such texts. In addition, it investigates the relationship between language and ideology and the applicability of Critical Discourse Analysis (CDA) in understanding all the circumstances surrounding the production of text such as, the social, cultural and historical practices. Furthermore, the present study emphasizes the notion that translation should be studied in connection with social, historical and most importantly cultural practices. It is also hypothesizes that it problematic for a religious translator to render the meanings of the ST without understanding the social, historical and the cultural practices surrounding the text.

**Ideology and Language**

There are many scholars who tackle the notion of the influence of the translator's ideologies and attitudes on his or her translated work (See, Hatim and Mason, 1990; Venuti,1995; Eagleton, 1996; Eco, 1992;Nazzal,2012 ). Oxford Dictionary defines ideology as "a system of ideas and ideals, especially one which forms the basis of economic or political theory and policy." To reiterate, ideology is a set of ideas or expectations proposed by the dominant class in the society, or it is a way of thinking and judging other things from personal point of view. Fairclough (1999:71) argues that "ideology invests language in various ways at various levels". In addition, ideology resides in texts.

Fairclough (1992:90) states that, “ideologies built into conventions may be more or less naturalized and automatized”; people may not recognize that they have been affected by their ideologies. That is to say, ideology is something inherited in the unconscious part of one's personality, so a person reacts to responses in an automated way. This is applicable on the translation of Islamic texts written by non-Muslims, when translated by Muslims who unconsciously influenced by their religious and cultural ideologies.

Fairclough (1999:71) also argues "because ideological processes appertain to discourses as whole social events- they are processes between people-not to the texts which are produced, distributed and interpreted as moments of such events"; meanings in texts are open to different interpretations. This is not always true, as it cannot be applied to all texts genres, especially religious texts. When translating religious texts, a translator should be faithful to the original text, but sometimes the translator is unconsciously affected by ideology.

Dijk (2002; 2005) defines ideology as a system of beliefs shared by members of a certain social group; this group shares the same attitudes or knowledge. These beliefs are called 'social representations' (SRs); "ideologies are the organizing, ‘basic’ beliefs of these SRs"(Dijk, 2002:17). The members of a certain society have the same common cultural ground (i.e. norms, values of the society) which is the basis for all cognition within the same group or between different groups," and thus is also presupposed by different ideologies" (Dijk, 2002:17). In a nutshell, ideologies have canonical structure which is based on the general norms and values,
such as freedom, equality, justice or objectivity. The members of that society organize these values and norms into their ideologies.

Theoretically speaking, the role of the translator is to transfer the propositional meaning of the ST without expressing feelings or opinions. However, the process of translation is a way of “decoding and recoding, or analysis and restructuring, during which the translator tries to absorb the author’s ideas before putting them into words” (Al-Mohannadi: 2006:529). Therefore, the translator’s ideology may affect the process of transfer or translation consciously or unconsciously; the translated text does not reflect the author’s personal ideology or his/her cultural ideology (Al-Muhannadi, 2006).

Xiao-jiang (2007) supports the idea that translator's ideology affects the translation process and strategies. As a way of illustration, when Muslims translators translates Islamic texts written by non-Muslim, they not only translate it, but also they tend to modify i.e. add or omit some information that they think that it must be included in the original texts. Therefore, they are affected by the social and discursive practice of the Islamic societies such as culture and even politeness strategies.

Hatim and Mason (1990:161), state that "behind the systematic linguistic choices we make, there is inevitably a prior classification of reality in ideological terms". In addition, ideology can affect language on both lexical-semantic level and at the grammatical-syntactic level. To be meaningful, the translator's ideology and attitudes affect the words selection and grammatical construction when translating Islamic texts written by non-Muslims. Lefevere1 (1992) emphasizes the fact that ideology has an impact on what can be translated and the translator's dominant culture can practice the role of censorship on the translation process. Schaffner’s (2003) and Tymoczko’s (2003) also highlight that ideology affect the translation process of producing the target text. They also discuss how ideology can influence the words selection and maximizing or mitigating the impact of a certain text. Nazzal (2012) also explains that ideology and the culture of the translator can have a pivotal effect on the translated texts.

Concisely, ideology affects and employs language to serve a certain aim; the ideology of the translator affects the words selection, and even the translation strategies employed in translating the original texts. Moreover, ideology stems from the religious and cultural norms or values of people, so Muslim translators tend to reshape, modify or omit the original text that may have words or expressions that may be hostile or severe, according to translators. Translators therefore mollify them by altering the whole word or expression to make the sentence or the text consistent with their Islamic social, cultural and religious values or norms.

Methods and Procedures

The researcher collected the data of the study during the Fall semester, 2012-2013 at Yarmouk University, Translation Department (Irbid –Jordan). The samples of the study were 48 Muslim students (39 females and 9 males) and a Christian female student. The total is 49 students. They were undergraduate students in third and fourth year. The lecturer asked students to translate

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2 Cited in Nazzal (2012)
three Islamic texts written by non-Muslims in English; the lecturer did not inform the students the real or the exact purpose of the study in order to avoid inferences in their translation, or affect their attitudes or ideologies toward translating these texts. These texts were given to students as home assignments. The first text titled "Muhammad", and the second "zakat."

Data Analysis

The translated texts were reviewed and checked by the researcher in terms of the ideological affections. CDA was employed to investigate the social, cultural and religious circumstances surrounding the process of translation the translated texts. The occurrences of the ideological influences were investigated and then interpreted and explained in the light of CDA.

Theoretical Framework

This study relies on Critical Discourse Analysis (CDA) as a theoretical framework for this study, since CDA concerns topic relates to religion, social injustice, power, domination and ideology (Dijk, 1995). Dijk (2001:352) defines CDA "as a type of discourse analytical research that primarily studies the way social power abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk in the social and political context." that According to Flowerdew (2008:195)" the aim of CDA is to uncover hidden assumptions (… in language use) and debunk their claims to authority". In other words, CDA is an influential tool in exploring the pragmatic or the connotative meanings behind the actual words used in discourse, as CDA studies the social, historical, linguistics and ideological practices around the studied texts. In addition, discourse is a form of social interaction and discourse analysis is interpretative and explanatory (Dijk, 2001). Furthermore, CDA bridges the gap between micro level of social order (i.e. language use, discourse, verbal interaction and communication), and the macro level of analysis (i.e. power, dominance and inequality between social groups). In a nutshell, CDA is an influential tool in translation studies, as it helps translator to understand the process of production, consuming and translating a certain text and the effect of ideology on these processes (Al-Harahsheh, 2013)

Discussion

After analyzing and scrutinizing the translated texts, I found that translators reflected their own cultural and religious ideologies on the translated texts. The first text titled "The Prophet Mohammad". The following examples illustrate how the reflection of cultural and religious ideology is obvious in students' translations. I found that six students translated the title as it is without any ideological, social and cultural influence. In addition, three students neglected translating the title. The religious, cultural and social ideological effects were highly recognizable in the translations of 40 students. This can be shown in the following examples:

1. Our messenger Muhammad Peace be upon him رسولنا محمد صلى الله عليه وسلم
2. Our lord Muhammad Peace be upon him سيدنا محمد صلى الله عليه وسلم
3. The messenger Muhammad peace be upon him الرسول محمد صلى الله عليه وسلم
4. The prophet Muhammad peace be upon him النبي محمد صلى الله عليه وسلم
5. Muhammad peace be upon him محمد صلى الله عليه وسلم
6. The messenger Muhammad the prayers of Allah and His Mercy be upon him الرسول محمد صلى الله عليه وسلم
The prophet Muhammad(S)

A discursive glance at the various translations of the title of the first text, we can clearly recognize the effects of religious, social and cultural ideology on these translations. The question is why do translators show their religious, cultural and social ideology on translating the title of the first text? CDA helps us in exploring and interpreting the hidden meanings behind the words or sentences in discourse. To illustrate, Muslims consider Prophet Muhammad as a spiritual symbol for Islam. To be a true faithful, you must love and respect him more than anybody else. Allah says "The prophet is closer to the believers than themselves." [Surat Al-Ahzab, 33, verse 6]. In addition, narrated Abu Huraira:"Allah's Apostle said, "By Him in Whose Hands my life is, none of you will have faith till he loves me more than his father and his children."(Sahih Al-Bukhari, Vol.1, Book 2, No. 13). As a way of illustration, respecting and loving Prophet Muhammad is a part of faith; showing this respect in spoken or written discourse reflects religious, cultural and social ideology of the speakers or writers. It is highly criticized in Muslims community not to use titles or honorific pronouns, such as "peace be upon him", when uttering the name of the Prophet Muhammad.

Again, this religious and cultural ideology consciously and unconsciously affects the Muslim translators, when translating Islamic texts written by non-Muslims. In some cases, the use of honorific pronoun is written between dashes or brackets. About 38 students used honorific pronouns between brackets. In example (1) above, we can observe how translators add "Our Prophet" in the TT. However, it is not included in ST. The same occurred in example (2), "our lord". The use of these titles is to show the translator's love, respect and politeness to the Prophet Muhammad. It also has a sociolinguistic function, as it is socially unacceptable in Muslims communities to utter the name of the Prophet, his relatives or his companions without using titles complimenting them. In example (7), we notice that the translator typed the letter [严格的][strict] which is a colloquial abbreviation for the phrase "peace be upon him". This kind of abbreviation is rarely used in writing.

The manipulations of religious, cultural and social ideology are still clear in the body of the translated text. The following is an ample example that explains how ideology is manipulated by the translators.

8. [ST] Muhammad was born around the year 570 in the city of Mecca, Arabia.

Having a glance at this example, we can notice how translator added the word "our lord" and the honorific expression "peace be upon him." In addition, the translator added the word "scared" after Mecca, because Muslims Mecca as a holy city, since it is the city where Prophet Muhammad was born in, and it has Al-Ka'bah, which is the oldest Masjid on the earth. Muslims every year go to perform pilgrimage. However, these words are not existed in the ST; all students added them in the TT as a result of ideology effects; as a way of showing politeness to the Prophet Muhammad and to Mecca city. Surprisingly, the female Christian student had the same translation, which means that she is culturally and socially affected by the norms, ideologies of the Islamic society where she lives in. Bearing in mind, the target audiences are Muslims. Therefore, the TT should be socially and culturally acceptable.
Moreover, Jordan witnesses a religious tolerance between Muslims and Christians to the extent that they have the same social and cultural norms and social values.

Furthermore, the religious, cultural and social ideology emerges when the name of the Archangel Gabriel is mentioned in the ST. Consider the following illustrated example:

9. [ST] The tradition of Islam claims that in the year 610, Muhammad, while on a retreat to Mount Hira for meditation during the month of Ramadan, received his first revelation from the Archangel Gabriel.

A close look at example (9), we recognize how some students were faithful in translating the verbs "claims" into Arabic using the equivalent word أدعى. However, 31 students translated it as تؤكَّد "affirms", which is not synonymous to "claims". The translators adapted a new word, which denotes a positive and acceptable meaning, instead of the word in the ST. It is an indication of religious and cultural ideological influence on the translated text. Students may use this strategy to mitigate the sentence. As mentioned earlier, Muslims believe that Islamic teachings are taken for granted. In addition, almost all students used the honorific expression "peace be upon him". Again, in (TT2), the influence of ideology is obvious, since the translator added the word "our lord" سيدنا.

Another evidence of ideological influence can be shown in example (10) below, almost all students use the honorific expression "peace be upon him" after mentioning the father of humans "Adam", because Muslims believe that Adam is the first prophet on the earth. All students did the same when mentioning the names of other prophets. The translator employed the honorific expression "peace be upon them all" عليهم السلام جمعيا. Also, prophets are equals and they must be treated the same; showing disrespect to one of them means that a Muslim does not like Muhammad, as all prophets are the messengers of God, and God sent them to deliver the same message to people on the earth. Furthermore, the translator added the word "The Glorious" الكريم after "Qur'an."

10. [ST] The Qur'an provides insight into the missions, struggles and communities of twenty-five Prophets, the first of which is Adam. The Qur'an mentions four previously revealed Scriptures: Suhoof(Pages) of Abraham, Taurat (Torah) as revealed to Moses, Zuboor (Psalms) as revealed to David, and Injeel (Evangel) as revealed to Jesus.

The second assignment titled "zakat", the students were still affected by the religious and cultural ideology. Consider example (12) below:

11. [ST] The caliph Abu Baker, believed by Sunni Muslims to be Muhammad’s successor, was the first to institute a statutory zakat system.

أبو بكر الصديق- خليفة رسول الله صلى الله عليه وسلم- كما يؤمن به المسلمون السنة هو من أسس نظام الزكاة.
The translator of this sentence added the phrase "Allah’s prophet - peace be upon him" ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ before the noun "successor". In addition, she (the translator) added the word "faithful" ﻲﻟﺼﺪﻳﻖ as a compliment adjective to Abu Baker, as this designation was offered to him by Prophet Muhammad, when Abu Baker was the first man to believe Allah’s apostle about the event of “Isra and Mi’raj”. Furthermore, Abu Baker has a special status in Islam. He travelled with Allah’s apostle from Mecca to Al-Madienah. Narrated Ibn 'Abbas: The Prophet said, "If I were to take a Khali (a very close friend whose is like one's soul), I would have taken Abu Bakr, but he is my brother and my companion (in Islam)." [Sahih Al-Bukhari, Volume 5, Book 57, Number 8]. Therefore, it is culturally and socially conditioned to compliment the companions of Allah’s apostle in Islamic societies. This ideology has been reflected on 47 students’ translations of Islamic texts written by non-Muslims.

Conclusion

The study concludes that ideology has a significant influence on the translation of Muslim students, when translating Islamic texts written by non-Muslims, as translators tend to add honorific expressions after the name of the prophet Muhammad and the other prophets. In addition, they add words after sacred places such as "Mecca, the sacred city" ﻲﻟﻠﻠﻤﻜا ﻲﻟﻠﻠﻤﻜا. Most importantly, they omit and replace words that denote negative connotations to mitigate their impacts; to manage the translated text according to their religious, cultural and social ideology. CDA is an influential method in exploring the hidden meanings and strategies used in translation studies. It is a pivotal tool in exploring the social, cultural and ideological practices surround the processes of producing, consuming and translating texts.

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Appendix

Text No.1

The Prophet Muhammad

Muhammad was born around the year 570 in the city of Mecca, Arabia. His name means "highly praised." Muhammad's full name was Abu al-Qasim Muhammad Ibn Abd Allah Ibn Abd al-Muttalib Ibn Hashim. He was the last prophet of the religion of Islam.
Muhammad's father, Abdallah, died several weeks before his birth and his mother, Aminah, died when he was six years old. He was raised by his paternal grandfather, 'Abd al Muttalib, until the age of eight, and after his grandfather's death by Abu Talib, his paternal uncle. Under the guardianship of Abu Talib, Muhammad began to earn a living as a businessman and a trader.

The tradition of Islam claims that in the year 610, Muhammad, while on a retreat to Mount Hira for meditation during the month of Ramadan, received his first revelation from the Archangel Gabriel. Gabriel said to Muhammad: "Iqraa," meaning "read" or "recite." He replied, "I cannot read." Gabriel embraced Muhammad and after releasing him repeated: "Iqraa." Muhammad's answer was the same as before. Gabriel repeated the embrace, asking Muhammad to repeat after him and said: "Recite in the name of your Lord who created! He created man from that which clings. Recite; and thy Lord is most Bountiful, He who has taught by the pen, taught man what he knew not".

The Angel Gabriel visited the Muhammad many times over a period of twenty-three years. Gabriel taught Muhammad the verses and he instructed his scribes to record them. All the revealed verses are compiled in the Qur'an. The Prophet's sayings and actions are recorded separately in collections known as Hadith. Muslims believe that Muhammad was a messenger of Allah (Arabic for The One and Only God) and last of the prophets sent by Allah to guide man to the right path.

The Prophet's mission was to restore the worship of the One True God, the creator and sustainer of the universe, as taught by Prophet Abraham and all Prophets of God, and to demonstrate the laws of moral, ethical, legal, and social conduct. Islam means peace by submission and obedience to the Will and Commandments of God. Those who accept Islam are called Muslims, meaning those who have accepted the message of peace by submission to God.

The Qur'an provides insight into the missions, struggles and communities of twenty-five Prophets, the first of which is Adam. The Qur'an mentions four previously revealed Scriptures: Suhoof (Pages) of Abraham, Taurat ('Torah') as revealed to Moses, Zuboor (Psalms) as revealed to David, and Injeel ('Evangel') as revealed to Jesus. Islam requires belief in all the prophets and revealed scriptures as part of its Articles of Faith.

Muhammad's first few followers were his cousin, Ali, his servant, Zayd ibn Harithah, his friend, Abu Bakr and his wife and daughters. They all accepted Islam by testifying that: "There is no Deity (worthy of worship) except Allah (The One True God) and Muhammad is the Messenger of Allah." By the end of his life, Muhammad had several hundred thousand followers.

Before he died in 632, Muhammad had established the religious practices known as "the five pillars of Islam." They are declaring the oneness of Allah and his messenger Muhammad; praying five times a day; fasting during the month of Ramadan; giving to charity; and making the pilgrimage to Mecca. Some Muslims recognize a sixth pillar in the Islamic jihad that can be an armed conflict in defence of Islam (known as the lesser jihad); and improving one's spiritual being (called the greater jihad).

Muhammad is the model of Qur'anic behavior for Muslims. They mention his name by adding "peace be upon him," a phrase used with the name of all the prophets. Muslims try to follow the Qur'an and the Prophet's example in every detail.


Text No.2.

Zakat

Zakat, a practice initiated by the Islamic prophet Muhammad, has played an important role throughout Islamic history. The caliph Abū Bakr, believed by Sunni Muslims to be Muhammad's successor, was the first to institute a statutory zakat system. Abu Bakr established the principle that the zakat must be paid to the legitimate representative of the Prophet's authority. Abu Bakr, who ensured that each man, woman, and child had a minimum standard income of 10 dirhams annually, later increased to 20 dirhams.

The second and third caliphs, Umar ibn Al-Khattab and Uthman ibn Affan, continued Abu Bakr's codification of the zakat. Uthman also modified the zakat collection protocol by decreeing that only "apparent" wealth was taxable.
which had the effect of limiting zakat to mostly being paid on agricultural land and produce. During the reign of Ali ibn Abu Talib, the issue of zakat was tied to legitimacy of his government. After Ali, his supporters refused to pay the zakat to Muawiyah I, as they did not recognize his legitimacy.

Ultimately, the practice of state-administered zakat was short-lived in the early Islamic history. During the reign of Umar bin Abdul Aziz (717–720 A.D.), it is reported that no one in Medina needed the zakat. After him, zakat came to be considered more of an individual responsibility. Zakat is one of the five pillars of Islam, and is expected to be paid by all practicing Muslims who have the financial means (nisab). In addition to their zakat obligations, Muslims are encouraged to make voluntary contributions (sadaqat). The zakat is not collected from non-Muslims, although they are sometimes required to pay the jizyah tax.

**Amount**

The amount of Zakat to be paid by an individual depends on the amount of wealth and the type of assets the individual possesses. The Quran does not provide specific guidelines on which types of wealth are taxable under the zakat, nor does it specify percentages to be given. The amount of zakat to be paid on capital assets (e.g. money) is 2.5% (1/40). Zakat is additionally payable on agricultural goods, precious metals, minerals, and livestock at a rate varying between 2.5 (1/40) and 20 percent, depending on the type of goods. Zakat is separate from the practice khums, where Shi’ites are expected to pay one fifth of their income.

Retrieved from: [http://en.wikipedia.org/wiki/Zak%C4%81t](http://en.wikipedia.org/wiki/Zak%C4%81t)
A Cognitive Linguistic Analysis of the Concept TEMPERATURE in English and Arabic

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Abstract

For various historical, political as well as economic reasons, the English language is favoured as the universal language of science over other languages including French and German (Tardy, 2004). This naturally entails that students who are conversant in English have an advantage over those who are not in the acquisition of scientific knowledge. In relation to this, research on the misunderstanding of scientific terms in different languages shows that students who are speakers of non-western languages in particular face difficulties in conceptualising scientific concepts. There is evidence to suggest that these students’ pre-existing knowledge about scientific terms and the polysemous nature of such terms are factors that influence their conceptualisation of the terms. This finding is the motivation behind the present cognitive linguistic study of the term temperature and its equivalent in Arabic, the compound درجة الحرارة (darajatu al-ḥarara). Using a cognitive framework, namely Lakoff’s Idealised Cognitive Models (ICMs), the study analyses the conceptual similarities as well as differences between the terms. The study also analyses the English term heat as the second free morpheme of the compound درجة الحرارة which is the Arabic rendering of heat. The meanings and different uses of the terms are examined to analyse the ICMs that are evoked in each language. The results of the analysis reveal that the ICMs of English and Arabic terms under study overlap, and interestingly, also differ.

Keywords: Concept, idealised cognitive models, polysemy, temperature, heat
1. Introduction

Scientific concepts are denoted in lexical terms that are used in the teaching of science. Language therefore plays a crucial role as the medium of scientific knowledge. While scientific terms are usually associated with technical jargon, the fact remains that many of these terms, such as heat, force and acceleration are in fact common words which people use in their daily lives and which are found in non-scientific formal texts. These common terms can cause a problem for students when used in a scientific context because of the possibility of relating such terms to their pre-existing knowledge. Because English is the universal language of science (Tardy, 2004), for non-native speakers, this poses a much bigger challenge due to the possibility that they understand the scientific terms in relation to their cultural, social and bodily experience.

Past studies (e.g., Aikenhead, 2001; Kawasaki, 1996, 2002) found that in non-western contexts particularly, one of the main reasons for students’ misunderstanding of scientific concepts is language. The studies suggest that translating scientific terms from western languages to other languages can be problematic because many real and physical phenomena are conceptualised differently across languages. This finding is the motivation behind this study to analyse the similarities and differences that lie between the English words used as terms of science and their Arabic counterparts. To this end, the study analyses one of the major scientific concepts in science, TEMPERATURE. This concept is chosen for the analysis because it is one of the major as well as complicated concepts learned in early primary education, and the terms denoting it in both English and Arabic, i.e., temperature and درجة الحرارة (darajatu al-ḥarara), do not have the same senses in science as they do in ordinary language.

It is worth mentioning here that concepts will be written in capital letters while terms and words will be in italics in this paper to draw a distinction between them. The scientific concept TEMPERATURE is linguistically denoted by the word temperature in English and by درجة الحرارة (darajatu al-ḥarara) in Arabic. However, given that Arabic uses الحرارة (i.e., the Arabic equivalent of the English term heat) in the compound درجة الحرارة to denote TEMPERATURE, the paper will also compare the concept HEAT in both English and Arabic. The English and Arabic terms denoting the two concepts will be analysed using a cognitive linguistic approach. Cognitive linguistics normally interprets language in accordance with the concepts that underlie words and terms, taking both language universal and language-specific aspects. For this purpose, Lakoff’s (1987) Idealised Cognitive Models (ICMs) are employed to examine the concept of TEMPERATURE in English and Standard Arabic to identify the gaps that may exist between the concepts which relate to both languages. In addition, Idealised Cognitive Models provide a better explication of humans' categorisation and understanding of concepts.

2. Idealised Cognitive Models (ICMs)

Lakoff (1987) considers ICMs as a basic part of humans’ ability to conceptualise. Idealised Cognitive Models (ICMs) are “rich conceptual structures that capture relevant aspects of reality on the basis of a number of structuring principles” (Knop & Rycker, 2008, p. 126). They are highly abstract frames that can explicate some kinds of typicality effects in categorisation (Evans & Green, 2006, p. 169). The concept BACHELOR, for example, is understood with regard to a relatively schematic MARRIAGE ICM that comprises the knowledge that ‘bachelors’ are unmarried adult males. Hence, some members of the category BACHELOR (e.g., eligible young men) are better or more typical examples than others (e.g., the
Pope). The knowledge related to the MARRIAGE ICM requires that bachelors can marry, while the knowledge pertaining to CATHOLICISM requires that the Pope cannot marry. The gap between the MARRIAGE ICM and the CATHOLICISM ICM constitutes the source of such particular typicality effect to rise (Evans & Green, 2006, p. 169). Therefore, categories are related to ICMs that “are stable mental representations that represent theories about the world” (ibid., 2006, p. 270). While “they are rich in detail, they are ‘idealised’ because they abstract across a range of experiences” (ibid.). Lakoff (1987) mentions that the word bachelor is defined in terms of a model of the world in which some expectations hold (e.g., opposite-sex partnership, typical marriageable age), and the model against which the word bachelor is defined is idealised in that it denies many possible aspects of the real world (e.g., a role in a religious institution which requires a vow of chastity) (Cited in Cienki, 2007, p. 177).

3. Analysis

As stated earlier, the concept TEMPERATURE is denoted by temperature and درجة الحرارة (darajatu al-ḥarara) in English and Arabic respectively. And because the Arabic compound includes the form درجة الحرارة which is equivalent to the term heat, the concept HEAT in both English and Arabic are also analysed. To compare and contrast the terms temperature and درجة الحرارة as well as the word heat and its Arabic equivalent الحرارة (al-ḥarara), it was necessary to firstly investigate all the possible meanings of the words. For this purpose, various English and Arabic dictionaries, encyclopaedias and lexical databases were consulted. After consulting more than fifty dictionaries, encyclopaedias and lexical databases on each language of the two languages, four English dictionaries, an English lexical database, four Arabic dictionaries and an Arabic-English dictionary were selected for the examination of meanings of the terms. This is to avoid redundancy and to have a more exhaustive and diverse set of meanings. The selected dictionaries, encyclopaedias and lexical databases are The Concise Oxford Dictionary, Oxford English Reference Dictionary, Merriam-Webster’s Online Dictionary, Longman Dictionary of the English Language, WordNet, Al-Mawrid: A Modern Arabic-English Dictionary, Muajam Al-lughha Al-Arabia Almuasira, Al-Muajam Al-Ghania, Lisaan Al-Arab and An Arabic-English Lexicon. In the following sections, the analysis of the words based on the meanings derived from the sources listed above is presented.

TEMPERATURE – temperature, درجة الحرارة (darajatu al-ḥarara)

The concept TEMPERATURE is linguistically denoted by the term temperature in English. The word temperature is derived from Latin, temperatura which means ‘the state of being mixed’ (Compact Oxford English Dictionary, 2008). In Arabic, the same concept is represented by the compound درجة الحرارة (darajatu al-ḥarara). The structure of درجة الحرارة (darajatu al-ḥarara) is a compound noun or rather a grammatical combination of noun + noun (i.e., درجة الحرارة [darajatu] + حرارة [al-ḥarara]).

Clearly, there is major difference in the morpho-syntactic form of the English and Arabic terms for the concept TEMPERATURE; that is, English uses a noun (temperature) while Arabic uses a compound noun (درجة الحرارة [darajatu al-ḥarara]). The first part of the Arabic form درجة الحرارة (darajatu) means “degree” while the second part حرارة (al-ḥarara) essentially means “heat”. The whole compound therefore literally means “the degree of heat”. Arabic then uses حرارة to mean both heat and temperature when it is adjacent to درجة (i.e., degree) in order to denote the concept TEMPERATURE. Having discussed the forms of the terms temperature and درجة الحرارة
, it is necessary to examine the entries for the meanings of the two terms in the various English and Arabic sources listed earlier.

### Table 1: The English and Arabic Dictionary Entries for Temperature and الحرارة

<table>
<thead>
<tr>
<th>English Dictionaries</th>
<th>Meanings</th>
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</table>
| The Concise Oxford Dictionary/ Oxford English Reference Dictionary | • “the degree or intensity of heat of a body in relation to others, esp. as shown by a thermometer or perceived by touch, etc.”  
• “the degree of internal heat of the body (in Medicine)”  
• “a body temperature above the normal (have a temperature)”  
• “the degree of excitement in a discussion etc.” |
| Merriam-Webster’s Online Dictionary | • "degree of hotness or coldness measured on a definite scale", "the degree of heat that is natural to the body of a living being" or "abnormally high body heat"  
• "relative state of emotional warmth" or "mood" |
| Longman Dictionary of the English Language | • “temperament”  
• “degree of hotness or coldness as measured on an arbitrary scale (e.g., a mercury thermometer graduated in degrees Celsius)”  
• “the degree of heat that is natural to the body of a living being”  
• an abnormally high body heat”  
• “relative state of emotional warmth (e.g., “aware of a change in the temperature of our friendship- Christopher Isherwood” |
| WordNet | • "the degree of hotness or coldness of a body or environment (corresponding to its molecular activity)"
• "the somatic sensation of cold or heat" |
| Arabic Dictionaries | Meanings |
| Al-Mawrid: A Modern Arabic-English Dictionary | • “(degree of) temperature” |
| Muajam Al-lugha Al-Arabia Almuasira | • “(nature and physics) the intensity of thermal energy in the body or space. The temperature depends on the average kinetic energy of molecules in a certain space. It can be expressed in terms of a number of gradients, such as Fahrenheit and Celsius scales (percentile ranking)” |
| Al-Muajam Al-Ghania | • “the degree of hotness or coldness” |

The definitions of the concept TEMPERATURE provided in the above-mentioned dictionaries and lexical database reflect the following basic ideas:
English

- the degree of hotness or coldness of a body/environment
- the degree of heat of a body in relation to others
- relative state of emotional warmth or temperament
- a body temperature above the normal/fever

Arabic

- the degree of hotness or coldness

As the dictionary and lexical database entries show, while the Arabic term ﺩﺭﺟﺔُ ﻲﺍﻟﺤﺭﺍﺭﺓ can only mean “the degree of hotness or cold”, the English term temperature can also mean “mood” and “degree of excitement”. It is interesting to note that the terms temperature and ﺩﺭﺟﺔُ ﻲﺍﻟﺤﺭﺍﺭﺓ meet at the PHYSICS ICM which consists of many related concepts such as body, environment, vertical measurement and thermometer. This is because ﺩﺭﺟﺔُ ﻲﺍﻟﺤﺭﺍﺭﺓ is only used as a science term, and therefore it literally means “the degree of heat”, where heat designates both heat and cold. This postulates that some conflict may happen in the conceptualisation of the concept TEMPERATURE within the Arabic context.

HEAT- heat, الخزار (al-ḥarara)

It was established earlier that the Arabic form ﺩﺭﺟﺔُ ﻲﺍﻟﺤﺭﺍﺭﺓ (darajatu al-ḥarara) comprises two nouns. And the form ﺩﺭﺟﺔُ ﻲﺍﻟﺤﺭﺍﺭﺓ, meaning heat, constitutes the bulk meaning of the compound noun. The meanings of the words in English and Arabic derived from the various sources are listed below.

<table>
<thead>
<tr>
<th>English Dictionaries</th>
<th>Meanings</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Concise Oxford Dictionary</td>
<td>“the condition of being hot”, “the sensation or perception of this”, or “high temperature of the body”</td>
</tr>
<tr>
<td></td>
<td>(Physics) “a form of energy arising from the random motion of the molecules of bodies, which may be transferred by conduction, convection, or radiation”, “the amount of this needed to cause a specific process, or evolved in a process”</td>
</tr>
<tr>
<td></td>
<td>“hot weather”</td>
</tr>
<tr>
<td></td>
<td>“warmth of feeling”, or “anger or excitement (the heat of the argument)”</td>
</tr>
<tr>
<td></td>
<td>(followed by of) the most intense part or period of an activity (in the heat of the battle)”</td>
</tr>
<tr>
<td></td>
<td>(usu. preliminary or trial) “round in a race or contest”</td>
</tr>
<tr>
<td></td>
<td>“the receptive period of the sexual cycle, esp. in female mammals”</td>
</tr>
<tr>
<td></td>
<td>“redness of the skin with a sensation of heat (prickly heat)”</td>
</tr>
<tr>
<td></td>
<td>“pungency of flavour”</td>
</tr>
<tr>
<td></td>
<td>(slang) “intensive pursuit, e.g., by the police”</td>
</tr>
</tbody>
</table>
Merriam-Webster’s Online Dictionary

- "a condition of being hot : warmth" or "a marked or notable degree of hotness", "pathological excessive bodily temperature", "a hot place or situation", "a period of heat" or "a single complete operation of heating and also the quantity of material so heated", "added energy that causes substances to rise in temperature, fuse, evaporate, expand, or undergo any of various other related changes, that flows to a body by contact with or radiation from bodies at higher temperatures, and that can be produced in a body (as by compression)" or "the energy associated with the random motions of the molecules, atoms, or smaller structural units of which matter is composed", or "appearance, condition, or color of a body as indicating its temperature"

- "intensity of feeling or reaction : passion", "the height or stress of an action or condition <in the heat of battle>", or "sexual excitement especially in a female mammal; specifically: estrus"

- "a single continuous effort: as a: a single round of a contest (as a race) having two or more rounds for each contestant", or "one of several preliminary contests held to eliminate less competent contenders"

- "pungency of flavor"

- (a slang) "the intensification of law-enforcement activity or investigation" or "police", "pressure, coercion", or "abuse, criticism <took heat for her mistakes>"

- “smoke"

- (slang) “gun”
<table>
<thead>
<tr>
<th>Longman Dictionary of the English Language</th>
<th>Meanings</th>
</tr>
</thead>
<tbody>
<tr>
<td>“the condition of being hot; warmth”, “a marked or notable degree of hotness”, abnormally high bodily temperature”, “a single complete operation of heating (e.g., in a furnace) or the quantity of material so heated”, “the form of energy that is produced by the random motions of the molecules, atoms or smaller structural units of which matter is composed and that can be transmitted by CONDUCTION, CONVECTION, or RADIATION from a body or region of higher temperature”, ‘the appearance, condition, or colour of a body as an indication of its temperature”, or “any of a series of degrees of heating”</td>
<td>“heat energy (a form of energy that is transferred by a difference in temperature)”</td>
</tr>
<tr>
<td>“intensity of a feeling or reaction”, “the height or stress of an action or condition”, “readiness for sexual intercourse in a female mammal”</td>
<td>“hotness, heat, high temperature (the presence of heat)”</td>
</tr>
<tr>
<td>“pungency of flavor”</td>
<td>“warmth, the sensation caused by heat energy)”</td>
</tr>
<tr>
<td>“a single round of a context (e.g., race) that has two or more rounds for each contestant”, “any of several preliminary contests whose winners go to the final”</td>
<td>“warmth, passion (the trait of being intensely emotional)”</td>
</tr>
<tr>
<td>(chiefly, Am slang) “the intensification of police activity or investigation”, “the police”, or “pressure, coercion”</td>
<td>“estrus , heat, rut (applies to non-human mammals: a state or period of heightened sexual arousal and activity)”</td>
</tr>
<tr>
<td></td>
<td>“(a preliminary race in which the winner advances to a more important race)”</td>
</tr>
<tr>
<td></td>
<td>“heating system, heating plant, heating, heat (utility to warm a building) “the heating system was not working”, “they have radiant heating”</td>
</tr>
<tr>
<td>Wordnet</td>
<td>Arabic Dictionaries</td>
</tr>
<tr>
<td>“heat energy (a form of energy that is transferred by a difference in temperature)”</td>
<td>“heat, hotness, warmth, warmness”</td>
</tr>
<tr>
<td>“hotness, heat, high temperature (the presence of heat)”</td>
<td>“fever, temperature”</td>
</tr>
<tr>
<td>“warmth, the sensation caused by heat energy)”</td>
<td>“temperature, degree of temperature”</td>
</tr>
<tr>
<td>“warmth, passion (the trait of being intensely emotional)”</td>
<td>“enthusiasm and zeal”</td>
</tr>
<tr>
<td>“estrus , heat, rut (applies to non-human mammals: a state or period of heightened sexual arousal and activity)”</td>
<td>“warm feeling, intimacy and emotion”</td>
</tr>
</tbody>
</table>
It is worthy of note here that the researcher’s focus is mainly on the basic meanings and ICMs of the terms *temperature* and *ﺍﻟﺤَﺮَﺍﺭَﺓ* (darajatu al-ḥarara); therefore, the informal language or slang will be avoided in the current study.

Based on the above-mentioned dictionary and lexical database entries, the major definitions of *ﺍﻟﺤَﺮَﺍﺭَﺓ* and *heat* can be summed up as follows:

**English**

- the condition or sensation of being hot
- high temperature of the body
- a form of energy (in physics)
- hot weather
- intensity of a feeling or reaction
- the height or stress of an action or condition
- readiness for sexual intercourse in a female mammal
- pungency of flavour
- a preliminary race in which the winner advances to a more important race
- the operation of the heating or the quantity of material so heated.
- the redness of the skin with a sensation of heat

**Arabic**

- warmth (as opposite to *cold*)
- fever
- form of energy (in physics)
- enthusiasm and passion
- of affection, being deep and strong
- thirst
burning in the mouth from the taste of something, and in the heart from pain

A comparison of the above definitions demonstrates that the English term heat and the Arabic term الحرارة overlap in terms of meaning. Yet, they also differ. In a number of definitions, it is clear that the English and Arabic terms for the concept HEAT share the same denotations as well as ICMs. These include the English and Arabic denotations “the condition or sensation of being hot”, “hot weather” and “warmth (as opposite to cold)” can be defined in terms of an idealised model which consists of warmth, cold and location (i.e., body or environment) or cause (i.e., causing warmth). The denotations "high temperature of the body" and "fever" can be defined according to features like high temperature, body, disease, weakness and danger. The English and Arabic denotation “a form of energy” also overlaps and can be described in relation to a SCIENCE or PHYSICS ICM in which such elements as difference in temperature, heat transfer or motion, molecules and conduction, convection, or radiation are evoked. The English and Arabic denotations "intensity of a feeling or reaction", "the height or stress of an action or condition", "enthusiasm and passion" and "of affection, being deep and strong" also overlap as they can be described in relation to such elements as emotions, action, human contact and strength. It may be argued that the denotations “pungency of flavour” in English and “burning in the mouth from the taste of something” in Arabic also overlap as they can evoke features like mouth, food or drink and strong taste, smell or flavour.

The meanings for heat in English and Arabic, as the data in Table 2 suggest, also contrast. Firstly the Arabic term الحرارة cannot be used to denote “a round in a race”, “estrus”, or “operation of the heating” and the English term heat is not used with the meaning of “thirst” or “the burning in the heart from pain”. The meaning of heat as “a round in a race” may involve such elements as initial race, competitors, winners, losers and the final. The definition of heat as “estrus” can evoke features like non-human mammals and readiness or excitement for mating. Its meaning as “operation of the heating” has an ICM which may involve elements like a building, utility and causing heat or warmth. These three English extended meanings of heat are not found in the use of الحرارة (al-harara). In the same vein, the English term heat does not denote “thirst”. The latter evokes throat, need for drink, water and pain. Furthermore, it does not denote “the burning in the heart from pain”, which can be defined in terms of pain, sufferance, heart and feelings.

The definitions as well as ICMs of the term الحرارة (the Arabic equivalent of heat) discussed above show that cold is an opposite of heat and so cannot be part of its meaning. However, when the noun درجة (degree) is added to the noun الحرارة (heat) to form the compound درجة الحرارة (heat) is semantically extended to include cold in denoting the degree of hotness or coldness. Arab students may face difficulty in understanding درجة الحرارة if they are not aware of the semantic extension that took place. Instead, they may understand that temperature only comprises measurement of heat and not coldness. In contrast, this is represented by a different word than heat in English, i.e., temperature, and therefore such confusion may not occur in English.

Finally, درجة الحرارة (darajatu al-harara) and temperature can be seen as a space that has only a vertical dimension along which it moves, taking the notion of measurement scale into consideration. In contrast, the terms الحرارة and heat can be perceived as a spatial entity or a
causal entity (i.e., a source of hotness), which shows the similarity between English and Arabic in the Idealised Cognitive Models related to the terms under consideration.

4. Conclusion

Both linguistic denotations of the concept TEMPERATURE and HEAT involve the word الحرارة in Arabicol like in English where different terms, that is, temperature and heat, are used to designate the concepts concerned. The Arabic compound الحرارة درجة is basically used as a scientific term in which the meaning of الحرارة is semantically extended with the addition of درجة to include the meaning of cold in addition. The analysis shows that the various meanings of heat and الحرارة do not only overlap, but they also differ. The differences that have been identified are more related to the semantic, metaphorical and metonymic extensions and to the ICMs evoked when the terms are used.

The polysemous nature of the Arabic term الحرارة (heat) can pose a real challenge to Arab students’ understanding of the concepts TEMPERATURE and HEAT in the context of physics. Familiar terms such as these which are used in their daily speech can affect their understanding when they are used in the science classes. Students may categorise them according to their pre-existing knowledge, cultural and social background and experience, leading to difficulties in learning scientific concepts.

The findings from the present analysis do not suggest that only students who study physics or science in Arabic face problems in conceptualising scientific terms. Students who are native speakers of English also experience difficulty due to the polysemous nature of familiar words that are used as scientific terms. As Strömdahl (2007) points out, the terms borrowed from everyday speech and used in formal scientific language constitute an issue to learning as well as teaching. Given this, it is necessary for teachers to bear in mind the gaps that exist between the different meanings in scientific terms that are also common in everyday language. This is to ensure that students are aware of such gaps, hence avoiding the problem of misunderstanding the concepts in learning science.

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References


Abstract

The current study is aimed at investigating a number of syntactic difficulties that the Jordanian English students encountered in translating sentences from Arabic into English at Irbid National University (INU). A validated test of 20 Arabic sentences was given to a random sample of 20 students (2010-2011) to be translated into English. The difficulties were computed, analyzed, and categorized into syntactic problems (omission and addition, and grammar). The results revealed that the students committed 292 errors. The number of omission errors was 54, additions errors were 42, while the number of grammatical was 196 errors. In light of these results, a number of recommendations and suggestions had been set up.

Keywords- Syntactic Problems, Irbid National University (INU), English Translation Students, Grammatical Errors.
1. Introduction

Translation has played and is still playing an important role in serving the human civilization to bridge the gaps between societies. Nowadays, translation has witnessed a great importance that has not been seen before. It embraces human entrance to the wealth of global scientific and technological information, as well as to the ideas that form our culture.

Brislin (1976) indicates that translation is the general term referring to the transfer of thoughts and ideas from one language (source) to another (target), whether the languages are in written or oral form; whether the languages have established orthographies or do not have such as standardization or whether one or both languages are based on signs, as with sign languages of the deaf.

Linguists vary in their views regarding translation, e.g., (Nida, 1964; Catford, 1965; Nida & Taber, 1974). However, all of them consent that it is a process between the Source Language (SL) and the Target Language (TL) texts. Nida (1964) says that it is a process of establishing equivalence between the SL and the TL texts. Catford (1965) argues that it is a process of the replacement of textual material in one SL language by equivalent textual material in another TL language. Nida & Taber (1974) indicate that it is a process of constant search for the transfer of a message from the SL into the TL.

On the other side, some scholars, e.g., (Pinchuck, 1977; McGuire; 1980; House, 1981) indicate that translation is a process of conflict between two texts or translators. Pinchuck (1977) says that it is a conflict of finding a TL equivalent for a SL utterance, while McGuire (1980) reverses the conflict to the rendering of a SL text into the TL. Similarly, House (1981) ascribes to the definition of translation to the two codes of SL and TL texts, paragraph, poem, sentence or a single greeting. Toury (1980) emphasizes that translation is the replacement of one message, encoded in one natural language, by an equivalent message, encoded in another natural language. Mackenzie (1998) agrees with Toury (1980) that translation is as an act of transferring a message across linguistic and cultural barriers in such a way so as to produce the effect desired by the sender of the message on its recipient in the target culture.

It is worth mentioning that both the linguistic and cultural elements in the SL and the TL should be well-observed to carry out translation successfully (Jacobson, 2001). However, he states that the transfer of cultural elements into cultural equivalents tends to be more frightening for the translator who translates them into a second language than for the translator who translates them into his or her first language and culture. Nida (2001) asserts the existence of this dividing line between linguistic and cultural challenges facing translators: "In fact, differences between cultures cause many more severe complications than do differences in language structure" (p. 130).
Many linguists have asserted that there is no real equivalence in translation and that the act of translation is clearly an act of communication. All of us know well that there isn’t an accurate pair of synonym in any language including English which can provide an exact and precise meaning of its synonym (Schaffner, 2003 and Farghal, 2009).

Newmark (1988) maintains that a satisfactory translation is always possible, but a good translator is never satisfied with it. In addition to this, socio-cultural norms and presuppositions can limit the freedom of the translator in choosing the words he likes as such facts should be taken into account. Therefore, Hasan (1997) defines the translator as a writer who formulates ideas in words addressed to readers, while, Chabban (1984) believes that the ideas could be formulated if the translator could look into the inner depths of the writer’s mind. Hasan (1997) indicates that some terrible linguistic and other difficulties may still prevent the two texts from being fully equivalent. In consequence, translation between two languages causes different problems. In this regard, Farghal, (2009) says that linguistic problems arise from the differences of structure in the vocabulary and syntax of the SL and the TL, he continues, these problems can also be caused by lack of grammar knowledge in the SL or the TL. Harmer (2003) says that “grammar is the description of the ways in which words can change their forms and can be combined into sentences in that language.” (p.142). So grammar constitutes a significant cause in translation problems, and a translator should master grammar in order to achieve a well structured translation. Accordingly, Brown (2004) quotes:

:before the learner becomes familiar with the system of the second language, the native language is the only linguistic system upon which the learner can draw. Therefore, not having enough knowledge in this sense will lead learners to use their own system of syntax in the TL and this interference(s) makes them Erroneous. (p.298)

Translation from Arabic into English and vice versa as Shunnaq(1989) states, creates a variety of problems arising from the transfer of the message from the SL to the TL. He adds that translators may face difficulty when translating from Arabic into English because the two languages are different in their constructions. Accordingly, (Shunnaq, 1994) comments that in order to produce a reliable English text, the translator may have to change the structure of nearly all sentences, e.g., Arabic verbal sentences have the basic word order of Verb-Subject-Object-Adverbial (V-S-O-A), whereas the English sentence order is (S-V-O) (Shunnaq, 1994). For example: The English sentence " the boy caught the cat" al walad masaka al qetah (ولد القطة) , here, the word order in Arabic is incorrect, while the correct translation in Arabic is (ولد القطة) masaka al waladu al qetah . Likewise, the order here is V-S-O.

Shunnaq (1994) states that gender is even more difficult to be translated. For example, in English, we say, “she is cute” (a girl), “it is cute” (a cat). In Arabic, however, the two sentences are translated in the same way "إنها لطيفة" innahaa latiifah. Thus, the differences between the two will not be conveyed despite the fact that the first refers to a girl and the second refers to a
cat. Moreover, in Arabic there is a clear differentiation between the masculine and feminine genders. Although English differentiates between the genders, there are general terms to refer to both genders. For example, the word “student” in the English sentence "the student writes" may refer to either a male or female whereas a gender is always differentiated in Arabic. For example, "كَتَبَ الطَّالِب" kataba aTTalib refers to a male student while "كَتَبَ الطَّالِبَة" katabat aTTaalibah indicates that the student is a female. Consequently, the translator must be aware of these variations (ibid, 1989).

As a consequence of this, Shunnaq (1994) indicates that a lot of problems have been occurred while translating from Arabic into English and vice versa. The attention is paid here for a number of syntactic problems as the following:

1. Omission: The deletion of some of the letters, words, or phrases that is necessary in order to comprehend the sentence in the text.
2. Addition: The additions of single words, phrases, and even complete sentences that are not found in the original language.
3. Grammatical Problems: This type includes a number of problems. The following are taken into consideration:
   a. Word order, poses a big problem in translation as previously mentioned.
   b. Articles, the most common errors committed by students in their translation were the use of articles in their English sentences. In most sentences, they neglect the use of articles, e.g., "a", "an" and "the".
   c. Prepositions such as, at, on, from, of etc. The errors here in exchanging the use of the preposition.
   d. Verb to be is one of the most important part of verbs, e.g., is, was, are were, they are used in sentences as main verbs. They are also utilized as main and auxiliary verbs in the same sentence.
   e. Demonstratives such as this, these, that, those. This and that are singular, these and those are plural. This and these refer to things which are close to the speaker, perhaps even in his hand, while that and those refer to far away things.

Various studies were conducted dealing with the difficulties and problems that face translators and students in translation process from SL to the TL and their solutions. The study of Tahaineh (2010) sheds light on the types of errors in the use of prepositions. A random sample included 162 students who studied the English language at Jordanian University. The data shows that the subjects selected the unacceptable prepositions if equivalents are not used in their mother tongue; deleted prepositions if equivalents are not required in their mother tongue, and add prepositions if equivalents are required in their mother tongue. Finally, they use the correct English prepositions providing equivalents in their mother tongue.
Al-Nakhalah (2007) investigates the difficulties that face Palestinian students of English at Al-Quds Open University in the Gaza Strip while translating tenses from English to Arabic. He uses a random sample composed of 185 students (male & female) at Al-Quds Open University in the Gaza Strip in the first term of the academic year 2006/2007. The researcher finds that the most difficulties in translation committed are in tenses. Jabak (2000) elaborates on the most common linguistic problems which face Arab students in their translations into English. The sample of sentences in Jabak's study shows that Arab students encounter grammatical problems and lexical problems. Accordingly, they committed grammatical errors in areas such as tense, the definite and the indefinite articles, prepositions, relative pronouns and the verb to 'be' when it is used as a main verb in the sentence. The results of Asqalan's study (1997) state that lexical errors were divided into: transliteration, synonymy and antonyms, lay translation instead of technical, mistranslation of technical terms, and mistranslation of general terms. Mistranslation of technical terms scored the highest percentage (46.8%). Syntactical errors were divided into omission, addition, reversed order, grammar, spelling, and modifiers. Among these, grammatical errors were the highest (28.2%).

Kharma and Hajjaj (1997) report that the majority of learners' errors are in English syntax, in particular, in prepositions that are the most worrying aspect of syntax. They conducted a number of studies in several Arab countries such as the Arab Gulf countries and Jordan. Kharma and Hajjaj (1997) describe also prepositions' errors as a persistent problem for EFL Arab learners. They observe that prepositions were found to be the most bothersome grammatical words that occupied the first or second position among other syntactic and semantic errors. Hashim (1996) reviews most of the studies regarding syntactic errors committed by EFL students. He classified errors into seven syntactic categories: verbal, preposition, relative clauses, conjunction, adverbial clauses, sentence structure and articles. The results revealed the influence of their native language SL on students' orientation in committing errors.

In Jordan, English is limited to be studied as a foreign language (EFL). Oxford and Shearin (1994) say that English is not “one of the primary means of communication in the society, but taught simply as a school subject”. Most studies conducted in Jordan were in EFL contexts, e.g., (Thompson, 1980); Zughoul and Husain, 1985; Zughoul, 1991; AL-Khataybeh, 1992; Al-Khuwaileh and Shoumali, 2000; and Rababah, 2003), they signify the weakness in EFL students writing. The greatest number of errors committed by Jordanian English learners is in writing. These studies recommend further research for explaining the sources and causes of the weakness in Jordanian EFL students' writing.

From the above studies, it could be seen that most of these studies focus on syntactical errors. Tahaineh (2010) focuses on using Arabic prepositions and English prepositions, and identifying the types of errors in the use of prepositions that were committed. He agrees with Kharma and Hajjaj (1997) in coping with preposition errors. The studies of Asqalan (1997) and Hashim (1996) are met and dealt with syntax, but Asqalan's (1997) goes beyond that. He analyzes the
lexical errors in detail. Conversely, Al-Nakhalah (2007) investigated the difficulties facing students in tenses. This study reveals many errors in syntactic, e.g., omission, addition and grammatical errors.

1.1 The Problem of the Study

Despite the previous studies conducted in Jordan dealing with English language difficulties, research in translation difficulties has not been given sufficient attention. Most of the previous studies focused on difficulties within language skills. There is a lack of empirical studies in translation that could bridge the gap existing in the field of examining the ability of students' translation, and to investigate the committed errors. Consequently, the researcher found it is an indispensable requisite to investigate problems encountered by students, mainly from Arabic into English. In this regard, the present study may shed light on students' ability in translation, in addition to analyzing the committed errors in syntax such as omission, addition, and grammar, e.g., word order, propositions, articles, verb to 'be', and demonstratives.

1.2 Objectives of the Study

The major purpose of this study is to identify the most important difficulties that the Jordanian students in English may encounter in syntax (omission, addition and grammar) through translating Arabic sentences into English.

1.3 Questions of the Study

To be more specific, the study seeks answers to these questions:

Q1: What is the ability of English students in translation from Arabic into English at Irbid National University in Jordan?

Q2: What syntactic difficulties may Jordanian English students encounter in translating Arabic sentences into English at Irbid National University in Jordan?

Q3: What grammatical difficulties may Jordanian English students encounter in translating Arabic sentences into English at Irbid National University in Jordan?

1.4 The Significance of the Study

This study is very important for scholars, educators, and decision makers because the problem it deals with is persistent and crucial. This research is expected to give a significant background about the problems that face Jordanian students in translation, particularly private universities' students, as they are less in proficient in dealing with English language than the students in public universities. This study is the first attempt to survey and classify the problems that face students in translation at Irbid National University. It will benefit postgraduate students and
scholars in carrying out similar research and studies. It is hoped that the results of this study may provide those who are with the future vision for teaching and learning and a helpful step to prepare remedial training.

1.5 The Limitations of the Study

This study is limited in analyzing a number of difficulties particularly, a number of syntactic problems. The scope of this study is limited to English translation students, only 20 students were chosen as a sample. The test also is limited to 20 Arabic sentences to be translated into English only. Here, the researcher- as it was said above- will limit the study to analyzing omission, addition and grammatical problems.

2. Methodology

2.1 Research Framework

This research adopts Catford's (1965) approach to translation equivalence since Catford preferred a more linguistic-based approach to translation. His main contribution in the field of translation theory is the introduction of the concepts of types and shifts of translation. Catford (1965) argues that there are two main types of translation shifts, namely level shifts, where the SL item at one linguistic level (e.g. grammar) has a TL equivalent at a different level (e.g. lexis), and category shifts which are divided into four types:

a. Structure-shifts, which involve a grammatical change between the structure of the SL and that of the TL;
b. Class-shifts, when a SL item is translated with a TL item which belongs to a different grammatical class, i.e. a verb may be translated with a noun;
c. Unit-shifts, which involve changes in rank;
d. Intra-system shifts, "which occur when SL and TL possess systems which approximately correspond formally as to their constitution, but when translation involves selection of a non-corresponding term in the TL system" (p. 80). For instance, when the SL singular becomes a TL plural.

2.2 The Population and Sample of the Study

The sample was 20 Jordanian translation students who were selected randomly. They constitute 20 % of the total number (100) of the second year who enrolled in the second semester of the academic year (2011-2012) at Irbid National University in Jordan. The subjects had studied different courses in translation from English into Arabic and vice-versa. They passed a pre-request test to measure their proficiency when they joined the University. Therefore, all of them are identical in their educational background.

2.3 Data Collection

For collecting data, the researcher used a test which consists of 20 Arabic sentences. These sentences are taken from a book in General Translation (2): from Arabic into English by Dr. Muhammad AlKhuli. To achieve the validity of the test, the researcher adopted "committee
translation”. The test was given to two instructors in the Department of Translation at the same university. They were asked to translate them and to make their comments and views. Their comments were taken into consideration, followed by approving the final version (instructor's) and its suitability for testing students, as in Appendix A (p. 27).

For achieving the reliability of the test, the researcher carried out an inter-rater reliability as follows: The researcher asked two instructors or evaluators at INU to give the test (sentences) for five students outside the sample. The correlation coefficient was computed by the use of “Pearson Equation” between the scores of the two evaluators. It was 0.99, which is actually high and suitable for the inter-rater reliability that mirrors the consistency and high correlation among their assessments. The subjects were given a test of Arabic sentences to be translated into English. The evaluation was set up using the following criteria in Table 1 for translating these English constituents into Arabic.

Table 1: The Criteria of Translating or Evaluating Arabic sentences into English

<table>
<thead>
<tr>
<th>Instructor Translation</th>
<th>Student translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Excellent</td>
<td>Good</td>
</tr>
<tr>
<td></td>
<td>Fair</td>
</tr>
<tr>
<td></td>
<td>Poor</td>
</tr>
<tr>
<td>5</td>
<td>3.5</td>
</tr>
<tr>
<td></td>
<td>2.5</td>
</tr>
<tr>
<td></td>
<td>0</td>
</tr>
</tbody>
</table>

It is obvious that when the student’s translation is similar to that of the instructor’s, the sentence scores 5. If the student scores 5 for all 20 sentences (5×20=100) then his level is excellent. When the student makes small error, but the meaning is given, this level is evaluated as “good” and the sentence scores 3.5. If the translation of the sentence is only partly right, it will be graded as 2.5 and its level is “fair”. Finally, the sentence may be given a score of zero, which is completely wrong and has a “poor” level. For example, if the student scores full marks for 10 items (5), good marks (3.5) for 5 items, fair marks (2.5) for 3 items, and failed in 2 items, his mark will be 92 (10×5 +5×3.5 +3×2.5 +2×0=75). He is considered to be at the good level. Finally, the researcher has taken into his consideration the sentences that have many errors with high frequency, while other sentences with less frequency were left.

2.4 Research’s Variables
Regarding the variables, this study will deal with the following:

- Independent variables in this study are believed to cause, influence or lead to variation in the dependent variable, e.g., studying English translation courses at INU in Jordan.
- Dependent variable is the students' level in translation Arabic sentences into English.
2.5 Data Analysis

The researcher adopted the two approaches of quantitative and qualitative analysis:

a. In quantitative analysis, the researcher used a statistical analysis such as frequencies and percentages for students level in translation. For answering the second and the third questions, a statistical analysis such as frequencies and percentages was used for computing errors. The errors were set into specific types and categorized.

b. Qualitatively, the researcher investigated and analyzed their translations in detail. The investigation includes accurate corrections for their errors, the right translation for every sentence was indicated throughout the analysis. Justifications for their errors were clarified from the researcher's viewpoint.

3. Results and Discussion

3.1. Q1: What is the ability of English students in translation from Arabic into English at INU in Jordan?

The mean score, percentage, and rank are computed for each item as shown in Table 3. The mean score is 3.13 with 62.60 percent. It is a fair level, only two students have achieved a good level, 16 students have achieved a fair level that is above 50 percent. Two students have achieved a poor level that is below 50 percent. No students have achieved an excellent level as shown in Table 2.

Table 2: Responses of Students on the Test

<table>
<thead>
<tr>
<th>Number of items</th>
<th>Excellent</th>
<th>Good</th>
<th>Fair</th>
<th>Poor</th>
</tr>
</thead>
<tbody>
<tr>
<td>20</td>
<td>-</td>
<td>2</td>
<td>16</td>
<td>2</td>
</tr>
</tbody>
</table>

From Table 3, the highest scores are for the sentences "Open the window please" and "The garden is beautiful" that achieved 73.80, 70.00 percent, respectively. These sentences are so simple and are dealt with from the former stage. In contrast, the lowest scores are for the sentences "Birds have nests" , "This city was built by Omar" and "البيت بناه عمر". This result may be ascribed to the weakness of most students who had graduated from schools. This weakness may be attributed to the lack of English language conversation between the teachers and the students within school's stages, in addition to the lack of using language labs that help in encouraging talking in English inside and outside the classroom.

Table 3: Students Means and Percentages in Translation Test
<table>
<thead>
<tr>
<th>No</th>
<th>English sentence</th>
<th>Mean</th>
<th>%</th>
<th>Rank</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>The room is large and wide</td>
<td>3.20</td>
<td>64.00</td>
<td>8</td>
</tr>
<tr>
<td>2</td>
<td>He is a very rich man</td>
<td>3.35</td>
<td>67.00</td>
<td>4</td>
</tr>
<tr>
<td>3</td>
<td>The garden is beautiful</td>
<td>3.50</td>
<td>70.00</td>
<td>2</td>
</tr>
<tr>
<td>4</td>
<td>He is the tallest student in his class</td>
<td>3.31</td>
<td>66.20</td>
<td>5</td>
</tr>
<tr>
<td>5</td>
<td>This city was built by Omar</td>
<td>2.19</td>
<td>43.80</td>
<td>20</td>
</tr>
<tr>
<td>6</td>
<td>My brother is in the kitchen</td>
<td>3.06</td>
<td>61.20</td>
<td>15</td>
</tr>
<tr>
<td>7</td>
<td>The man left his room an hour ago</td>
<td>3.13</td>
<td>62.60</td>
<td>11</td>
</tr>
<tr>
<td>8</td>
<td>The man arrived at the airport at 7 o'clock</td>
<td>3.05</td>
<td>61.00</td>
<td>16</td>
</tr>
<tr>
<td>9</td>
<td>Birds have nests</td>
<td>2.44</td>
<td>48.80</td>
<td>19</td>
</tr>
<tr>
<td>10</td>
<td>Ahmad works a farmer</td>
<td>3.38</td>
<td>67.60</td>
<td>3</td>
</tr>
<tr>
<td>11</td>
<td>Ahmad arrived at the airport quickly</td>
<td>3.13</td>
<td>62.60</td>
<td>11</td>
</tr>
<tr>
<td>12</td>
<td>She has a nice smile</td>
<td>3.10</td>
<td>62.00</td>
<td>13</td>
</tr>
<tr>
<td>13</td>
<td>Her hair is tall</td>
<td>2.93</td>
<td>58.60</td>
<td>17</td>
</tr>
<tr>
<td>14</td>
<td>Open the window please</td>
<td>3.69</td>
<td>73.80</td>
<td>1</td>
</tr>
<tr>
<td>15</td>
<td>This is the best book I have ever read</td>
<td>3.10</td>
<td>62.00</td>
<td>13</td>
</tr>
<tr>
<td>16</td>
<td>The student goes to the university everyday</td>
<td>3.14</td>
<td>62.80</td>
<td>9</td>
</tr>
<tr>
<td>17</td>
<td>Amman and Al-Zarqa are two cities in Jordan</td>
<td>2.59</td>
<td>51.40</td>
<td>18</td>
</tr>
<tr>
<td>18</td>
<td>Take these files and give them to those students</td>
<td>3.28</td>
<td>65.60</td>
<td>7</td>
</tr>
<tr>
<td>19</td>
<td>There is somebody outside</td>
<td>3.15</td>
<td>63.00</td>
<td>9</td>
</tr>
<tr>
<td>20</td>
<td>I didn’t find anyone there</td>
<td>3.31</td>
<td>66.20</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>3.13</td>
<td>62.60</td>
<td></td>
</tr>
</tbody>
</table>
3.2. Q2: What syntactic difficulties may Jordanian English students encounter in translating Arabic sentences into English at Irbid National University in Jordan?

Table 4 shows 292 errors with 73 percent. It echoes the difficulty in translation. The high rate of difficulty may be ascribed to the power of SL on TL. Syntactical problems in this study consist of three categories; omissions, additions, and a number grammatical errors. For figuring the errors, frequencies and percentages were computed as shown in Table 5.

Table 4: Students' Answers for Test's Items

<table>
<thead>
<tr>
<th>Number of students</th>
<th>Number of sentences</th>
<th>Number of the tested items</th>
<th>Number of the correct answers</th>
<th>Number of the wrong answers</th>
<th>Percentage of the correct answers</th>
</tr>
</thead>
<tbody>
<tr>
<td>20</td>
<td>20</td>
<td>400</td>
<td>108</td>
<td>292</td>
<td>27 %</td>
</tr>
</tbody>
</table>

a. Omission

From Table 5, omissions scored 54 with 18.5 percent, while additions scored 42 with 14.4 percent, the total errors of the two categories is 96 with 32.9 percent.

Table 5: Frequencies, Percentages of Omission, Addition Problems

<table>
<thead>
<tr>
<th>Translation Problems</th>
<th>Frequencies</th>
<th>Percentage</th>
<th>Rank of difficulty</th>
</tr>
</thead>
<tbody>
<tr>
<td>Syntactical (S)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Omissions</td>
<td>54</td>
<td>18.5%</td>
<td>1</td>
</tr>
<tr>
<td>2. Additions</td>
<td>42</td>
<td>14.4%</td>
<td>2</td>
</tr>
<tr>
<td>Total(S)</td>
<td>96</td>
<td>32.9%</td>
<td>second</td>
</tr>
</tbody>
</table>
The following sentences are given as examples for omission and addition errors because there is no room to discuss all the sentences:

The Arabic sentence "أحمد يعمل مزارعاً" Ahmad ya’malu muzarea’n, it was translated as "Ahmad farmer" that means in Arabic أحمد فلاح, the meaning of this sentence in Arabic is incorrect. The Arabic sentence: "اخذ هذه الملفات وأعطها لأولئك الطلاب" "take these files and give them to those students" khuth hathihi almala fat wa’Tiha liolaik aTTulab was translated as "take these files and give it to those". They omitted the word "students" from the English sentence, the listener cannot recognize the rendering of those, the word them is omitted and the pronoun it is replaced.

The Arabic sentence: "هذى المدينة بناها عمر" this city built Omar. Here the sentence is in passive voice. It was translated literally into English by some of the students as: this city built Omar. They omitted the word by, so the structure of the Arabic sentence has been altered and the meaning has become incorrect. Hence, the English translation of this sentence changes the sense, so the whole meaning in Arabic is changed and has turned into "هذى المدينة بنتب عمر" "this city built Omar".Literal translation provides a weak and a boring rendition, since it does not convey the exact effect of the original text.

The Arabic sentence: "لها ابتسامة جميلة" laha ibtisamatu n jameeloton was translated by some of the students "she is a beautiful smile" that means in Arabic "هي تكون ابتسامة جميلة". They omitted the word has from the sentence, which causes a change in meaning. The previous omissions decrease the accuracy of translation in the TL.

b. Addition

From Table 5, it could be seen that additions have attained the second rank with 42 frequency. Contrary to omission, addition involves adding words that are not found in the original sentence. Many unnecessary words were added in the TL. Examples of their additions, the Arabic sentence: "هذا أفضل كتاب قرأته" hatha afdhal ketab qaratahu was translated by some of the students."This is the best book I have read". They added the unnecessary word book and the translation as "this book is the best book I have read". Here, they repeat the subject that is considered wrong in the rules of English.

The Arabic sentence: "لأجد هناك أي شخص" lum ajed hunaka ayu shakhes was translated by some students as "I didn’t find anybody outside there". They added outside that affects the meaning in the TL. Some students repeat the subject I'm. They translated it as" I did not I'm found any body there", and the sentence becomes in the present instead of the past tense. These additions in translation may lead to mistranslation. It could be attributed to their carelessness and lacks of translation background.
The Arabic sentence: "the man left his room before an hour" "ghadar arajulu ghurfathu gabla sa'ah" was translated into English as: "the man is left his room" by adding "is" to the English sentence. The translation of the sentence is incorrect as it is in the passive voice, its meaning in Arabic is "the man left his room before an hour". Another example, the Arabic sentence: "her hair is long" "sha'raha Taweelun" was translated into English as "she is has a long hair". The students added the auxiliary verb has to the English sentence. If the auxiliary verb is omitted, the meaning becomes correct.

3.3. **Q3: What Grammatical difficulties may Jordanian English students encounter in translating Arabic sentences into English at Irbid National University in Jordan?**

Table 6 shows the number of grammatical errors that were committed by students. Errors in word order occupied the highest frequency 48 with a 16.4 percent, while there are 10 errors only in demonstratives with a percent of (6.8). The total number of grammatical errors is 196 errors with 67.1 percent. This percent is considered high regarding the simplicity of sentences that were given to the students.

**Table 6: Frequencies and Percentages of Grammatical Problems**

<table>
<thead>
<tr>
<th>Translation Problems</th>
<th>Frequencies</th>
<th>Percentage</th>
<th>Rank of difficulty</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. Grammatical (G)</td>
<td></td>
<td>%</td>
<td></td>
</tr>
<tr>
<td>a. Word order</td>
<td>48</td>
<td>16.40</td>
<td>2</td>
</tr>
<tr>
<td>b. Articles</td>
<td>32</td>
<td>10.96</td>
<td>4</td>
</tr>
<tr>
<td>c. Prepositions</td>
<td>56</td>
<td>19.20</td>
<td>1</td>
</tr>
<tr>
<td>d. Verb to be</td>
<td>40</td>
<td>13.70</td>
<td>3</td>
</tr>
<tr>
<td>e. Demonstration</td>
<td>20</td>
<td>06.80</td>
<td>5</td>
</tr>
<tr>
<td>Total (G)</td>
<td>196</td>
<td>67.10</td>
<td>First</td>
</tr>
<tr>
<td>Total (S) and (G)</td>
<td>292</td>
<td>100.00</td>
<td>-</td>
</tr>
</tbody>
</table>

More notably, most of the errors related to these grammatical areas result from the students' lack of knowledge for the rules of application for the English and Arabic sentences throughout translation from a language into another. This study deals with the following categorized grammatical errors:
a. Word Order

The committed errors regarding word order are 48 with 16.4 percent of the total errors. It is the focal problem between English and Arabic languages. As previously mentioned, Arabic has two main sentence patterns: the nominative sentence and the verbal one. It should be known for any translator that the preferred word order in Arabic is the verbal sentence such as "wasal ahmad almaTtar bisura'h". We can say "أحمد وصل المطار بسرعة" but grammatically is incorrect translation. English, on the contrary, has only one sentence pattern, the nominative sentence such as "Ahmad arrived at the airport quickly" that has the same word order of the Arabic nominative sentence: subject + predicate. Some of the students have committed errors regarding word order in some of the sentences which have been translated into English. For example, the Arabic sentence: "wasal ahmad almaTtar bisura'h" was translated into English as "arrived Ahmad airport quickly". Here the sentence is translated literally as the Arabic sentence can be written or said without a noticeable subject. The actor of an action, a noun or pronoun, is not always noticeable and it does not appear in the sentence.

Similarly, the Arabic sentence: "يذهب الطالب يوميا إلى الجامعة" was translated by some of the students as: "go the student to university" which is considered incorrect translation. Here in English, the subject should be put before the verb. They also omitted the adverb "everyday" as it is important to be translated in order to give the main meaning of the Arabic sentence. Some students translated it as "everyday goes student to university". Here, in this translation there are two errors are committed, the adverb and missing of the word "the". It is completely incorrect.

The Arabic sentence: "خذ هذه الملفات وأعلها لآولئك الطلاب" was translated as: "these take files and those give students" which is completely incorrect. Here the verb should be placed at the beginning because it is an imperative sentence. English imperative sentences could be literally translated into SL. This situation might not cause any difficulty, e.g., "Close the door" and "أغلق الباب" which are both grammatically correct. The imperative tense is used to give an order, a warning, an appeal, an advice, a suggestion, an instruction and in some cases a request to another person, to a group of people or to animals. Typically the verb will be placed at the beginning of the sentence. Though the sentence in Arabic is simple and clear, some students found it difficult to be conveyed into English, perhaps because they focused on literal translation, ignoring the usage of grammar and syntax of the other language.

b. Articles
The committed errors in articles are amounted to 32 with 10.96 percent of the total errors. Students in their translation neglected the correct usage of articles "a", "an" and "the". For example, in the Arabic sentence: "He is the tallest student in his class" "هو أطول طالب في صفه" "howa aTwal Talib fi safeh" was translated into English as: "he is tall in class" "هو طويل في صف" "هو طويل في صفه" The article "the" here refers to a definite student in the class who may be Ahmad or somebody else. Without using "the", the student becomes indefinite.

The Arabic sentence: غادر الرجل غرفته قبل ساعة "ghadara arrajulu ghurfatahu gabla sa'ah" was translated into English as: "The man left his room before hour", without any indication of the article "an" which causes a mistranslation in English. Many errors were committed by most of the students for the most sentences, e.g., "يذهب الطالب يوميا إلى الجامعة" "yathhab aTalib ila aljamea'h kul yawm" was translated as "the student goes the university everyday" that means "ال أن " "to" in English indicates here a movement towards or from a specific point, similar to it, is the preposition "from" that means "arrives" for the Arabic verb "وصل الرجل مطار عمان الساعة السابعة" "وصل الرجل مطار عمان الساعة السابعة" translated as "man arrives at Amman airport at seven o'clock". In the former sentence they ignore the article the, while in the latter, they shifted from the past tense to the present by putting "arrives" for the Arabic verb " kidding " means "arrived", in addition to ignoring the. The omission of the definite article the caused difficulty in using it in English because Arabic students frequently utilize the definite األ that means "the with the noun in which they have begun in a nominal sentence. The problem here is ascribed to the learners of English, who may be unaware of following the rules concerning the most suitable articles to be used in an English sentence. As "a" and "an" are used for a non-specific, singular, count noun, e.g., a car, an apple, the article "the" is used for specific, singular or plural nouns, e.g., the tallest, the man. Students commit errors regarding the articles a and an because they do not have Arabic equivalents.

c. Prepositions

The committed errors in prepositions are 56 with 19.2 percent of the total errors. It is the most serious problem that occupied the first rank. Prepositions create a major problem while translating from Arabic into English and vice versa. It is very difficult to determine the difficulty between English-Arabic prepositions by the Arab learners. Thus, errors committed by students were different. Some of the students utilized the preposition "in" instead of "from". The majority of them used the preposition "in", "at", "for", and "to" in irrelevant places in the TL. Few of the students used some of the prepositions without any need. The Arabic sentence: يذهب الطالب إلى الجامعة كل يوم yathhab aTalib ila aljamea'h kul yawm was translated as "the student goes the university everyday" that means "يذهب الطالب إلى الجامعة كل يوم " "arrives" for the Arabic verb "yathing" that means "arrived", in addition to ignoring the. They omitted the preposition "to" that is important in SL and TL. Arabic preposition إلى "illa that means" to" in English indicates here a movement towards or from a specific point, similar to it, is the preposition "from" that means in Arabic من.

The Arabic sentence: عمان والزرقاء مدينتان في الأردن amman wazrqaa madinatan fil urdon "Amman and Zarqa are two cities in Jordan" was translated as Amman and Zarqa are two cities at Jordan, normally the preposition "in" is used for countries and cities. The utilization of "at" in this case grammatically is incorrect. Some of them translated it as Amman and Zarqa two cities
from Jordan, they shifted from "in" to "from", as Amman and Zarqa are places not humans to say "from" instead of "in". In the Arabic sentence: "وصل الرجل إلى مطار عمان_as'ah asabia'h" was translated into English as: "the man arrived for the airport 7' o'clock". In this sentence, "for" is used instead of "at", and "at" was not utilized also in the sentence. The preposition "at" must be inserted to form a relationship between the arriving and the place. Some of them also used the preposition "to" instead of "at" in the same sentence. The previous errors are ascribed to oversimplification that arise from the ambiguity in the learner's mind, particularly when they face the mission of using one preposition to express different relationships and meanings.

**d. Verb to be**

During students' translations, many errors were observed, the verb to be "is" "was", "are" and "were" were omitted from a number of English sentences. Some of the students substituted the verb to 'be', they replaced "was" by "is" or "are" and vice versa. On the other hand, some of the students added them in their translations. They added the verb to be "is" in a number of sentences. The Arabic sentence: "أخي في المطبخ" "my brother is in the kitchen" was translated by some students as: my brother in kitchen, they omit "is" from the English sentence. In the Arabic sentence: "وصل الرجل مطار عمان_"wasal arajulu maTtar amman ass'ah assabiah", "the man arrived at Amman airport at seven o'clock" it was translated by some students as: "the man is arrived at Amman airport at seven". They added the verb to 'be' "is" and the sentence becomes in passive voice, its meaning in Arabic is: _يُوصِلُ الرَّجُلُ إلى مَيْسَرِ عَمَّانِ اسْتَخْدَامًا_ "Amman and Al-Zarqa two cities in Jordan" was translated into English by some students as: Amman and Al-Zarqa two cities in Jordan. They omitted "are" from the English sentence. Some of them, and in the same sentence, used "is" instead of "are", Amman and Al-Zarqa is two cities in Jordan. Investigating the syntactical difficulties, a number of linguistic problems were observed concerning the utilization of linking word "and" that links sentences.

The students committed errors in this type because in the Arabic language there are no renderings of the verb to 'be'. In English, the verb to 'be' is the most common verb. It is used as an auxiliary verb, a linking verb, and a main verb. It is used to designate someone's identity, age, and cost, it is used with prepositional phrases, with to infinitive, in questions and negative clauses, in continuous tenses. In Arabic, there is no equivalent usage to cover the all above mentioned functions.

**e. Demonstratives**

Demonstratives such as this, these, that, those. This and that are singular, these and those are plural. This and these refer to things which are close to the speaker, perhaps even in his hand, while that and those refer to far away things. In most of the Arabic language, demonstratives were not translated into English by some of the students. Some of them used "this and that"
instead of "these and those" and vice-versa. Examples: The Arabic sentence: 

"take these files and give them for those students" "khuth hthihi almalafaat waitiha liolaka atulaab" was translated by some of the students in different ways. Some of them translated it as the following:

Take **that** files and give them for these students

Take **this** file and give **it** to these student

Take these file and give it to **their** students

Take **those** files and give it to **them**

In the Arabic sentence, the demonstrative **this** is translated as **that** for the remote book that is not available. Consequently, the mistranslation of these words could be attributed to the translator's lack of proficiency in the domain of using these words in their correct forms.

4. Recommendations and Suggestions

In the light of the study's results, a number of recommendations are put:

1. Teaching and learning a textbook "issues of translation" that can help in overcoming these problems by training students to trace the forerunner of each problem.
2. Concentrating on comprehensive reading, which is the first step in successful translation. Most of students' errors stem from their lack of understanding of the general idea or the details. Intensive training in reading comprehension followed by detailed questions should be an everlasting activity in translation classes.
3. Encouraging e-learning translation inside and outside universities in Jordan.

The researcher suggests the following:

1. Carrying out research on other problems, e.g., lexical word that are encountered by students in translation within SL and TL.
2. Encouraging students to carry out papers and studies in various translation topics.
3. Issuing translation tools for empirical studies in testing students.

5. Conclusion

To conclude, the study highlighted the syntactical errors that were committed by some of English translation students at INU in Jordan. The syntactic difficulties were classified into omissions, additions and grammar. The majority of errors were found in grammar, omission, and addition, respectively. However, what was previously mentioned is not sufficient or final. There are lot of problems and difficulties that are still ignored and have not been researched. It is supposed that the insights gained from the study of learners’ errors in syntacs can provide valuable information for developing appropriate materials and effective teaching techniques. It is hoped that this study can help decision makers and researchers to deal with such issues, and how to handle other difficulties.
About the Author

Dr. Mohammad Alshehab is an Assistant Prof. at the Department of Translation at Jadara University in Jordan. He holds a PhD and MA in Translation and Linguistics. His areas of interest include translation theory, legal translation, military translation, online translation, and code switching.

References


Appendix A

Sentences Test in Arabic

<table>
<thead>
<tr>
<th>English translation</th>
<th>Arabic sentence</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The room is large and spacious.</td>
<td>الكَرْأَةُ الكِبِيرةُ وُوَاضِعَةُ</td>
</tr>
<tr>
<td>2. He is a good man.</td>
<td>هَوَّ الْرَّجُلُ غَيْنِ</td>
</tr>
<tr>
<td>3. The house is beautiful.</td>
<td>الحَيْضَةُ جَمِيِلَةُ</td>
</tr>
<tr>
<td>4. He is the tallest student in the class.</td>
<td>هُوَ اَلْأَطْلَائُ أَطْلَائُ فِي شَكْرَ</td>
</tr>
<tr>
<td>5. This city has a name.</td>
<td>هَذِهُ الْمُدِينَةُ بَنَاهَا عُمَرُ</td>
</tr>
<tr>
<td>6. My brother is in the clothes.</td>
<td>أَخَيُّ فِي المُطَابِق</td>
</tr>
<tr>
<td>7. The man was present before the hour.</td>
<td>عَرَضُ الْرَّجُلُ قَبْلَ شَكْر</td>
</tr>
<tr>
<td>8. Fly the plane seven hours.</td>
<td>وَقُلِ الْرَّجُلُ مَطَافِ عَمَانُ السَّاعَةُ السَّبَعَةُ</td>
</tr>
<tr>
<td>9. The sky is beautiful.</td>
<td>للطَّيْرُ أَكْرَم</td>
</tr>
<tr>
<td>10. Ahmed goes to visit a place.</td>
<td>أَحْمَدُ يُجِبَ مَرَأَ عَأ</td>
</tr>
<tr>
<td>11. Fly Ahmed the plane at night.</td>
<td>وَقُلِ أَحْمَدُ الْمُطَافِ عَيْضَةً</td>
</tr>
<tr>
<td>12. It has a beautiful smile.</td>
<td>لِلْإِمَلَأِ جَمِيِلَةً</td>
</tr>
<tr>
<td>13. I have a long time.</td>
<td>لِلْإِمَلَأِ شَعْرٌ طَوْيِل</td>
</tr>
<tr>
<td>14. Open the door of your car.</td>
<td>افْتَقِ الْحَدِيْقَةَ مِنْ عَنْكَ</td>
</tr>
<tr>
<td>15. This is the best book he has ever read.</td>
<td>هَذَا افْتَقِ كِتَابَ فَرَأَهْ</td>
</tr>
<tr>
<td>16. He goes to the university every day.</td>
<td>يَرْجِبُ الْإِمَلَأِ إِلَى الجَامِعَةُ كَلْ يَوْمٍ</td>
</tr>
<tr>
<td>17. The university has two cities in Amman.</td>
<td>عَمَانُ وَالْبَقَاءِ مَدِينَتَانِ فِي الأَرْدَن</td>
</tr>
<tr>
<td>18. These textbooks are used by all students.</td>
<td>خَذْ هَذِهِ الْمَلَائِمُ وَأَعْلِنَهَا لأَوْلَى الْإِمَلَأِ</td>
</tr>
<tr>
<td>19. There is a foreigner here.</td>
<td>هَذَا شَخْصٌ فِي الْبَرْيَّة</td>
</tr>
</tbody>
</table>
| 20. I have never seen anyone. | لمْ أَيْدِي هَذَا شَخْصٌ
The Art of Translating Poetry between Myth and Reality

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Abstract
Translating poetry caused hot debates for centuries and is still causing lot of controversies. Many scholars point out the difficulty of translating poetry either from English to Arabic or vice versa. Some of them claim that poetry is untranslatable and it is needless for the translator to try because when poetry is translated, it may lose its aesthetic values. Others emphasize on the translatability of poetry by using some strategies which swing between foreignising, i.e., sticking strongly to the rules of the source language, and domesticating, i.e., submitting or adapting the rules of the source language to those of the target language. For the sake of knowing if poetry is translatable or not and which modifications should be done to the source text in order to transmit poetic discourse all with its linguistic, stylistic, semantic, pragmatic, and its gleam beauty from English into Arabic, this study focuses on these aspects which should be taken into consideration when poetry is translated. Moreover, it attempts to find out a solution for some cultural gaps which put professional translators in troubles. Besides, it tries to drive out the stereotype of the untranslatability of poetry through a contrastive linguistic study between English and its translated version of Robert Frost’s poetry which has been given to translation students at Constantine I University.

Keywords: Translation, poetry, translatability and untranslatability, strategies.
Introduction

Translation of literary texts, especially poetry, plays a great role in translation studies. It has peculiar rules concerning translation and the angle from which this type of texts should be tackled. Since poetry translation has a great impact in transmitting the culture of a given society from one language to another, there should be some procedures in order to reach a good translation in the target language. For that, this paper deals with the definition of poetry, the difference between poetic and prosaic languages, the approaches toward translation in general and translation of poetry in particular, the translatability and untranslatability of poetry, and some procedures used in translating poetry as suggested by Vinay and Darbelnet (1995).

Definition of Poetry

Many scholars have defined poetry, poem and a poet according to their own point of view. Each of which has seen the definition of these interrelated terms from a different angle. These are some definitions of specialists and poets and rhetoricians:

According to Bertens (1995, 21) “poetry is a means of resisting modification and superficiality because harmony is the result of contradiction and tension in a poem.” (Cited in Pishbin: 2012, 6)

Bersten intends to say that poetry is what is behind the explicit meaning, i.e., the tacit meaning or what is implied, because if we try to explain poetry it will lose its beauty and power. Moreover, poetry is what is meant, not what is written. In other words, it is the feeling that reaches the reader or that is found in the reader’s mind or heart when the poet is telling his poem or reading it.

Cudden (1976) considers a poem as a work of art, a composition, a work of verse, which may be in rhyme or may be blank verse or a combination of the two. Or it may depend on having a fixed number of syllables. The above definition is a specialized one because it deals with some poetic terms which are related to the types of writing poems. Since a poem is a work of art, it should have some features which portray its beauty, it is not just a piece of writing that is thrown to readers. Yet, it is something that transmits true feelings which the poet has lived at a given period of time. The type of writing depends upon the poet himself because he is the one who chooses if the poem should be rhymed or not and this also depends upon the type of the message that he wants to transfer to the listeners or readers.

Frost (1969, 93) says that “Poetry is memorable speech which is lost in translation. Poetry is the expression of feelings experienced by a poet.”

This definition is a double-edged sword, i.e., it carries both the meaning of poetry for him as a poet and his opinion in the translation of poetry. By saying, poetry is a memorable speech which is lost in translation, this shows the importance of poetry because it is easy to memorize more than prose and for Frost the translation of poetry is impossible because it loses its beauty and intended meaning. And by saying poetry is the experience of feelings experienced by a poet; he means that the feeling of a poet while dealing with poetry is different from a listener while listening to poems. Further,
the experience of a poet starts by feeling something inside, i.e., a real feeling which is called inspiration then it is translated to something full of images written on a piece of paper, and no one else can feel the experience that the poet experiences.

In another definition Frost (1969, 93) claims that: “poetry is the kind of things poets write”

Nair (1991) believes that poetry is the rendering of the feelings and emotions of and experiences of a poet and this is done imaginatively. This is almost the same as the second part of Frost’s definition.

(Cited in Huang, 2010, p.3)

On the contrary, T.S. Eliot claims that “poetry is not a turning loose of emotions, but an escape from emotion; it is not the expression of personality, but an escape from personality” (13). Here T.S. Eliot wants to say that poetry is neither a kind of feelings and emotions that flow all around nor a kind of experience that a person examines in his life rather it is an escape and a flee from his emotions and his personality, because when the poet writes he escapes from the world of reality to his own world, the world of imagination, and sometimes gets rid of some negative feelings through writing poems.

According to Angelou (2010) poetry is not only essential for students but for everyone because when poetry is read, it is felt and by feeling it we have the desire to read it aloud in order to feel that you are not the only one who passed through a given experience or situation. Poetry is the human heart speaking its own melody. (Cited in Krisber, 2010, p.17) It is meant here that poetry or poems are the result of the feelings found inside the human heart either it is real or imaginative.

According to Leggo (2010) poetry is a discursive practice that makes the poet do all his best to be creative about his life through understanding life experience with a critical wisdom. (Cited in Krisber, 2010, p.67) In fact, this means that poetry is a continuing act which is based upon reasons that help in inviting creative ways of writing a life which results in interrogating and inferring the meaning of lived experiences with not only a critical mind but also a critical wisdom which is not having the ability to say things learnt from this life but saying which is suitable for each situation and trying to avoid previous mistakes.

Stewart (2010) on the other hand, cited that poetry is a traditional art which has evolved from oral language and songs. (Cited in Krisber, 2010, p.87) The sentence above means that poetry is as ancient as the existence of the human being since it emerged from songs and oral speech. Moreover, it is less constrained with time in other words chronological order in poetry is not obligatory. So, poetry contains a kind of freedom and it is less confined and prescribed than other forms of writing.

In addition to that and according to what has preceded Walders (2000, p.52) proposes, poetry can turn the light on and deepen the meaning as nothing else can do because a poem’s imagery and figures of speech are able to clarify the meaning and intensify it.

Watson (2006, p.2) says: ‘poetry is an art and art is to delight.’ This short sentence implies that poetry should be written and read in order to let the soul, and heart experience it and not to read it as a mental activity because good poetry is the one
which challenges our souls not just our intellects. In other words, poetry is beauty and beauty is meant to be enjoyed. Moreover, poetry is merely about experience thus it is not a good idea to read in the words of the poet something that is probably not there.

In a nutshell, poetry is a world of images and reality which results from a world of feelings and thoughts. As a result, poetry is something essential to human emotional life since it makes sense to the world through enriching daily life for example when it is said in poetry that dead things are alive it can explain that in a pleasing way, in this case the wood that is alive may be explained as if it is praising the greatness of the Lord. For that we can say that poetry is not an instrument or an intermediate means used to reach something else; it is an end in itself.

**Approaches to Translation and Poetry Translation**

According to Aziz & Lataiwish (2000), theories of translation may have two main patterns: literary theories of translation and linguistic theories of literary criticism. For the first, translation is a kind of art, i.e., it is an activity that is important for comparing literary studies. These theories are considered as highly subjective. On the contrary, linguistic theories of translation are characterized to have more objective basis for studies of translation because they use different linguistic theories. As a result, scholars consider the theory of translation to be part of a general linguistic theory. Nowadays, approaches towards translation studies may be classified into: philosophical, linguistic, interpretative, and literary.

**Philosophical Approach**

This approach emphasizes on the relation between understanding, interpreting and philosophy with which the activity of translation is carried out. In this respect, Steiner (1998) focuses on the relation between understanding the meaning and translating it. For him, the reading of any text is a kind of translation. George Steiner introduces the notion of hermeneutic motion in his attempt to reflect the way he translates from within the translating activity itself. This motion is carried through four stages:

- Trust: the translator surrenders to the source text and trusts it to mean something.
- Aggression: the translator goes abroad, enters into the source language text with the intention to take something from it. He is said to go with blunder in mind.
- Incorporation: the translator has the intention of bringing back something. He is said to return with blunder in mind.
- Restitution: the translator must establish a balance by trying as much as he can to be as much faithful as he can. He must be willing to give as much as he has taken (Cited in Touati, 2007, p.15). So, the relation between translation and philosophy is based on hermeneutics which is the science and methodology of interpreting texts. Thus, the translator must try to understand the original text in a way which approximates the writer’s understanding and try to lift all the barriers that prevent him from translating.

**Linguistic Approach**

Traditionally speaking, translation was considered as a sub-branch of applied linguistics. This approach focuses on the first beginnings which were related to the theory of
Chomsky based upon language universals. This view was used by some translators yet it was criticized by the pioneers of the interpretative approach since it is related only to translating numbers and proper nouns.

**Interpretative Approach**

This approach emphasizes on considering the text as the main unit of translation rather than taking words in isolation. Here the meaning is the main thing which embraces the text.

**Literary Approach**

This approach focuses on the artistic value of the original text. In this case, translation becomes an artistic activity. Thus the translation of a literary text or a poem is very different from the translation of a scientific text because the creative element is an essential thing in the translation of a poem but it is not in the scientific text. Wilss (1996) proposes that the most creative translator is the one who possesses a creative mind which is part of the translator’s intelligence. Thus, translation creativity is more prominent in literary translation than any other text type especially poetry which is considered as being a treasure of figurative, rhetorical and aesthetic language which is highly and intricately sensitive, effective and rich with all kinds of implications, associations, connotations and emotions. So, the translator of literary texts is free, more creative and less direct when he tends to translate literature in general and poetry in specific. Meschonic (1973, p.354) says: “un traducteur qui n’est que traducteur n’est pas un traducteur, il est un introducteur; seul un écrivain est traducteur”. This quote means that there is no difference between a translator and a creator because being a translator means being a creator. Hence, the literary approach emphasizes on the talent of enriching a text when translating it which needs the mastering of different skills starting by the reading skill passing by the understanding of the text and ending by the linguistic talent.

**Untranslatability and Translatability of Poetry**

When dealing with poetry translation Najib (2001) states that Arabic poetry is a specific genre of literature which is distinguished by its music which stems from both its meter and rhyme. Recent poetry is the basis for feelings since it calls for emotions rather than thought. In addition, Arabic poetry is only one kind which stands for the English lyric poems. This latter is divided by Arabs according to the purpose into eulogy, satire, and enthusiasm etc. However, in English there are various types of poetry like; epic, ballad, dramatic, didactic, satirical, and lyric which is divided into elegy, pastoral and song which are very near to Arabic poetry. In translation, authors use different words or concepts which imply several meanings near or far from the concepts themselves which the translator understands from the context of the poem and sometimes he needs annotations and cash margins or critical studies in order to understand the exact meanings. (Translated from Arabic by the researcher of this paper).

**Untranslatability**

Untranslatability means the area at which intercultural equivalence does not exist. For Catford (1969) intercultural non-equivalence can cause untranslatability because there are cultural features which are relevant to the ST yet they are absent in the TT. This may
occur especially when there is a great tension between form and meaning where making full equivalents is very hard if not impossible. In relation to this point, Winter writes:

The system of form and meaning in language A may be similar to that in language B, but it is never identical with it. This statement has a very simple, yet very important corollary: There is no completely exact translation. If an interpretation of reality as formulated in language A does not exist in isolation, but as part of the system total of this language, then its correlative in language B cannot be isolated from the overall system of B, which must be different from that of A (Winter, 1969, p. 478).

The quote above focuses on the differences between languages’ systems as languages may be similar but no identical which makes exact translation impossible because there may be a kind of tension between form and meaning. Recoeur (2006) states that the resistance to the work of translation is because the translator is confronted with lot of difficulties in different stages even before he starts dealing with the text which leads to untranslatability. In fact, this implies that the translator will be surrounded by lot of obstacles that are scattered all over the text he will translate. However, it should be noticed here that the translator should avoid the duplication of the source language in the target language since this leads to a bad translation. In spite of that, we may say that the most difficult type of translation and the one which has exercised the human mind the most is literary translation and especially poetic translation; it is the one in which the translator faces difficulties the most. Thus, poetry represents the difficulty of separating sense and sonority on the one hand and of the signifier and the signified. In addition, the source language and the target language do not have neither the same cultural legacies nor the connotative meanings.

The resistance the translator may face is found at two main levels; at the text that is going to be translated and the reception of the language used in translation. This may put the translator between two main controversies; faithfulness and betrayal and in order to get rid of this dilemma it is better to consider a good translation as the one which only aims at equivalence. Whether to translate the word or the meaning, the thought or the language, the spirit or the word are the problems which make some scholars and especially Steiner who says “To understand is to translate.” (1998, p.5).

Succinctly, the unanimity now seems to be that absolute untranslatability does not exist regardless of idiosyncratic elements of each language. The debate on translatability versus untranslatability loses part of its validity, since the different strategies which translators have recourse to when faced by a cultural gap or what some may call translation loss are recognized as sound translation mechanisms. Aside from the fact of considering poetry an untranslatable art, translation practice portrays that it is possible to translate. Maybe, translation is an impossible task when the form of the source text is preserved rather than the content since translation can never be a replica of the source text in the target language.

**Translatability**

Pym and Turk claim that untranslatability is the ability to transfer meaning from one language to another without resulting with a radical change (Cited in Baker, 2001). However, the issue that rises here is which type of meaning or are all kinds of meaning
translatable. Just few theories emphasize on the translatability of all the kinds of meaning. The main problem in both the theories that stand with or against translatability is in the expressions of the source text and the meanings that exist in the source language which are a subject of translation.

Pym and Turk add that translatability works in three ways:

1. The rationalists emphasize on the universality of meaning, i.e., they believe that thinking and speaking are said to be loose. This implies that meanings and their representations are always translatable.

2. The relativists emphasize, on the other hand, on the bound relation between thinking and speaking and each language embraces the way of thinking. And translators have the choice to become closer to either the source language or the target language.

3. The third approach that stands between the first and the second emphasizes on the possibility to translate since each language has its individuality and its own way of expressing things (Cited in Baker: 2001). These three standpoints have been summarized in the perspective of Brislin (1976, p.63) when he states:

   The question of untranslatability has too often been discussed in terms of absolute rather than relative equivalence. If one is to insist that translation must involve no loss of information whatsoever, then obviously not only translating but all communication is impossible. No communication, whether intralingual, Interlingual or intersemiotic, can occur without some loss of information.

From the two claims we may infer that there are three theories concerning the possibility or the impossibility of translating anything. The possibility to translate, the impossibility to translate, and the translatability of meaning and words in any case.

Snell-Hornby relates between translatability and culture and the extent to which the text is embraced in its culture and the distance which exists between the source text and the target audience. Snell-Hornby says: “The extent to which a text is translatable varies with the degree to which it is embedded in its own specific culture, also with the distance that separates the cultural background of source text and target audience in time and place.” (1988: 44)

The concept of untranslatability is to be discussed in poetic texts which are likely to talk about signification in terms of reference or vice-versa. These two concepts may rise being against translatability.

The Difficulty of Translating Poetry

Poetry translation has incomparably stirred minds. It is said to be the most difficult, most demanding, and, fruitful in translation. It is ambiguous and exhibits a special relationship between form and meaning and signifier and signified. Translation of poetry involves both special critical abilities and special writing abilities. Khaluussi (1982) proposes that poetry is the most difficult type of literature in translation. It is advised to the translator to read the poem and taste it to feel it then to translate it using rhythmic prose. However, translating poetry to poetry needs a special talent. Sometimes the translated poem is better in terms of beauty than the original text. Some translators have used blank verse in order to translate poetry from Arabic to English. He adds that
didactic poetry is the easiest type which may be rendered from the source language to the target language. Moreover, in lyric the translation is more difficult since the ideas are less organized and the degree of using fiction is too vast. As a result, poetry cannot be translated by the use of prose and no one can translate poetry unless he is himself a poet. (Translated by the researcher of this paper). When comparing between two versions of the same poem Aziz et. al. (1972) claim that the first is an explanatory text which is faithful to the source text but it far from poetry. While the second is a good translation of the original poem and in some instances it is better than it, aesthetically speaking. (Translated from Arabic by the researcher of this paper)

If we consider translating literary works as the most difficult in translation studies, translating poetry remains the most challenging, difficult, and demanding of all the types of literature. Connolly points out that more importance in the field of literary translation has been given to poetry more than prose and drama because of its difficulty and the hot debates it caused. Poetry has been generally dealt with from the practical point of view since 2000 years (Cited in Baker, 2001). Yet, there are lots of problems that portray clearly the difficulty of the task because the number of strategies used in dealing with poetry translation are very few and it is difficult to preserve the distinctive features from one language in another especially idiomatic expressions. Moreover, no one language is rich to preserve the stylistic traits and figures of speech of another even they are simple and primitive ones. Likewise, poetry is one of the most challenging genres among literary genres to translate because of its distinguishing nature of both form and sound. Ba-Jubair (2011, p.39) states that:

Since languages are divergent in their poetic styles, the translators of poetic discourse may encounter many problems, such as: (1) preserving sound effect and tension between form and content, (2) maintaining figurative language, (3) transferring culture-bound expressions and (4) compensating for the incongruence in emotiveness between the SL and the TL expressions.

These four problems may rise in the process of translating poetry and especially between two very distant languages such as Arabic and English.

Jones (1989) claims that when dealing with poetry, there are three important stages that poetry translation passes by:

**The Understanding Stage** :
In this stage the source text is being closely analyzed without a direct focus on the target text language’s elements.

**The Interpretation Stage** :
In this stage the translator should work with due reference to the source text and by giving a great importance to the target text. He researches necessary words and phrases.

**The Creation Stage** :
In this stage the translator focuses on the target text and tries to adapt it with the target culture (Cited in Baker, 2001).
These three stages summarize what the translator should do when he translates poems from the beginning till the end. This implies that the translator should read the source text attentively and know about the writer, his culture, his country and his traditions. Moreover, he should find equivalents for the items that compose the source text item by item in the target text and this is done by knowing the different customs and traditions that are part of the culture of the target language and this can be done by travelling to the target language’s country or by reading too much about the source culture. In addition, and as an ending point in the translation of a poem, the translator should put the last touch to the target text as an inventive, sparkling reality.

The Procedures Provided by Vinay and Darbelnet and their Impact on Poetry

In fact, the seven procedures of Vinay and Darbelnet (1995, pp.30-42) have been adopted by other translation scholars.

Table 1: Vinay and Darbelnet’s seven methods of translation.

<table>
<thead>
<tr>
<th>Method</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Borrowing</td>
<td>C’est un must &gt; ‘It’s de rigueur’;</td>
</tr>
<tr>
<td></td>
<td>commune, parlement left untranslated</td>
</tr>
<tr>
<td>Calque</td>
<td>Conseil d’Etat &gt; ‘Council of State’</td>
</tr>
<tr>
<td>Literal translation</td>
<td>Quelle heure est-il? &gt; ‘What time is it?’</td>
</tr>
<tr>
<td>Transposition</td>
<td>Traverser en sautant &gt; ‘Jump across’</td>
</tr>
<tr>
<td>Modulation</td>
<td>Complet &gt; ‘No vacancies’</td>
</tr>
<tr>
<td>Equivalence</td>
<td>Quelle heure avez-vous? &gt; ‘What does your watch say?’</td>
</tr>
<tr>
<td>Adaptation</td>
<td>En un clin d’oeuil &gt; ‘Before you can say Jack Robinson’</td>
</tr>
</tbody>
</table>

Vinay and Darbelnet have focused on English French translation as exemplified in the table above. But, what interests us here is the procedures used in translation. So, we shall be concentrating on the methods themselves without mentioning the examples. In addition, the model of Vinay and Darbelnet comprises seven methods but there are others which have been provided by other scholars of translation. The three first ones are more or less literal because they focus on the lexical, structural, or even metaphorical equivalence two languages and this may happen only when these two languages are closely related to each other. However, the four others are embedded under the name of oblique translation which occurs when literal translation is impossible.
Borrowing
The process of borrowing is one of the ways through which a language revives its lexicon. When this method is used in translation, it should be explained or followed by foot notes or a glossary. Borrowing sometimes undergoes a shift in meaning since bilinguals feel that there is a semantic gap between the foreign language and their mother tongue. Loan-words do not cause a problem in translation unless they have been recently borrowed. Moreover, borrowing creates socio-cultural and political problems because the use of a cultural concept that is not suitable to another one will lead to confusion.

Calque
It is one of the procedures used in translation. It is also called semantic translation. It focuses on finding equivalents of the source language words in the target language. Likewise, a gloss will be necessary for the first occurrence.

Literal Translation
It is the translation of the source language words by finding equivalents in the target language. It is also called word-for-word translation. In fact Vinay and Darbelnet insist that translation problems started when literal translation is ruled out. In fact, strict literal translations may be used in order to have a special effect such as being humorous or having an exotic effect. In literal translation both of the text and the content are of equal importance.

Transposition
Linguistic transposition is related to the grammars of both the source and target languages. It is interested in replacing the ST word or structure with a TL word or structure from a different category, i.e., replacing a noun with another part of speech. Transposition is common in translation and it is obligatory in some instance of translating idiomatic expressions.

Modulation
Modulation is a common procedure which focuses most on the semantic level without neglecting the syntactic level. It is a shift in word class or in cognitive categories. Thus, translators should have a good intuition in order to avoid literal translation.

Equivalence
Equivalence or pragmatic translation is a common procedure of translation. It is a type of modulation that concerns the translation of idioms and the pragmatic use of language.

Adaptation
Also called cultural transposition. It is the most free or the least literal type of translation because it focuses on the things that are absent in the target culture rather than linguistic components. Vinay and Darbelnet (1995: 338) define adaptation as “The translation method of creating an equivalence of the same value applicable to a different situation than that of the source language”. Hence, adaptation and equivalence seem to shade into each other. However, deciding whether a translation requires a search for
equivalence or adaptation depends upon the linguistic or conceptual distance between the SL and TL sequences.

The Pilot Study

For the sake of checking the knowledge of translating poetry from English into Arabic of fourth year students, a test is carried out by giving Thirty students a simple poem to translate. This test aims at knowing if translation students have the ability to translate poetic texts or not. If they do not have this ability, they should be taught these strategies and others which make them willing to translate poetry effectively and thoroughly.

Translation students have been introduced to the literary discourse in general and poetry specifically since they have been taught for a whole semester this specific text-type in order to make them aware of the characteristics of English poetry. After that, they have been asked to translate a simple and short poem of the American poet Robert Frost (1874-1963). The poem is entitled “Fire and Ice”.

Table 2: The Model Translation of the Poem Given to Students

<table>
<thead>
<tr>
<th>The Poem</th>
<th>Translated Version (Arabic)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Original Version (English)</td>
<td>Verse Form (Asfou`r, 2000: 13)</td>
</tr>
<tr>
<td>Some say the world will end in fire, Some say in ice. From what I've tasted of desire I hold with those who favor fire. But if it had to perish twice, I think I know enough of hate To know that for destruction ice Is also great And would suffice.</td>
<td>يقول البعض إن الكون يغني غدا بالنار نحن لها وقود ويزم بعضهم: بل سوف يغني إذا ما عاد للكون الجليد ولكني لما عاناه قلبي من النيران أحسها تسود على أن الجليد إذا ما كان حتما فناء الكون ثانية مفيد بعض الناس أعطاني فيفينا بأن الثلج مقتله أكيد</td>
</tr>
</tbody>
</table>

Test Findings and Results

In the analysis of students’ translations we are going to focus on the translation of the first four verses because the other verses will follow the same pattern.

Verse 1:

Some say the world will end in fire,

قول البعض إن الكون يغني غدا بالنار نحن لها وقود

The first verse has been translated into different Arabic versions as shown in the table below:
### Table 3: Strategies Used in Translating the First Verse

<table>
<thead>
<tr>
<th>The Strategy</th>
<th>The Translation</th>
<th>N</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>The use of Classical Arabic verse form.</td>
<td>هناك من يقول أن النار ستودي بالعالم إلى الفناء.</td>
<td>03</td>
<td>10%</td>
</tr>
<tr>
<td></td>
<td>يزعم البعض أن النار هي سبب الفناء.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>نهاية العالم عند البعض نار.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The use of free verse.</td>
<td>يقول نفر أن نهاية العالم ستكون ناراً.</td>
<td>12</td>
<td>40%</td>
</tr>
<tr>
<td></td>
<td>البعض يقول أن الدنيا ستنتهي بالنار.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>يميل البعض لقول أن نهاية العالم ستكون متوهجة باليزابرة</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The use of prose form (simple sentences).</td>
<td>يقول البعض بأن نهاية هذا العالم ستكون إلى النار.</td>
<td>15</td>
<td>50%</td>
</tr>
<tr>
<td></td>
<td>البعض يقول أن العالم سينتهي نهاية نارية.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>30</td>
<td>100%</td>
</tr>
</tbody>
</table>

**Fig. 3:** Strategies Used in Translating the First Verse.
The majority of the translation students (15), i.e., half of the total number have translated the first verse of the poem into a prose form especially with the use of simple sentences. Moreover, the sentences are semantically wrong because there may be a better translation which transmits the meaning and the structure of a poem altogether. The students’ translation swings between the two examples shown in the table:

- يقول البعض بأن نهاية هذا العالم ستكون إلى النار.
- البعض يقول أن العالم سينتهي نهاية نارية.

The first translation transmits the meaning of the original verse, yet there are some mistakes such as the use of a preposition (إلى) instead of the other (بـ). In addition to the use of the demonstrative pronoun (هذا) which is a kind of redundancy since it is clear that we mean this world not another one. The second translation also transmits the meaning of the original verse, but there a repetition of the word (ينتهي نهاية) which is a derivation of a noun from a verb. In addition to the adjective (نارية) which is not suitable in this context.

On the other hand, less than half of the students (12) have used the strategy of a free verse form and their translations are as follows:

- يقول نفر أن نهاية العالم ستكون نارًا.
- البعض يقول أن الدنيا ستنتهي بالنار.
- يميل البعض للقول أن نهاية العالم ستكون متوهجة بالنيران.

In the first and the second translations, the message is rendered to the target language readers. However, there is the use of the word (نفر) in the first example which stands for the group of people from three to nine and it is not acceptable. And, the use of the word (الدنيا) which is related to Muslim culture. The third translation is too long sentence and full of exaggeration since it reflects the imagination of the student which appears in (متوهجة بالنيران). In addition, it shows the Arabic style in prosaic language which is circulatory rather than straight.

In spite of those who used the free verse form and the prose form, there is a few number of students who used the classical Arabic verse form by the use of rhyme and meter. This is shown in these three examples:

- هناك من يقول أن النار ستودي بالعالم إلى الفناء.
- يزعم البعض أن النار هي سبب الفناء.
- نهاية العالم عند البعض نار.

These three translations represent a good example of translating the first verse by taking the same meaning of the source language poem and putting it in a template which suits the target language readers. Here, we may say that only three students from thirty know how to translate poetry even if they have not used the strategies put by some translation theorists, yet they have succeeded in translating this verse. The others failed because some have stuck strongly to the source language and they have used the verse form which erases the beauty and the sensitive meaning of poetry.
Verse 2:
Some say in ice.

The second verse has been translated into different Arabic versions as shown in the table below:

Table 4: Strategies Used in Translating the Second Verse.

<table>
<thead>
<tr>
<th>The Strategy</th>
<th>The Translation</th>
<th>N</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>The use of Classical Arabic verse form.</td>
<td>و منهم من يقول أن الجليد يفني السماء والبطحاء.</td>
<td>03</td>
<td>10 %</td>
</tr>
<tr>
<td></td>
<td>ويرى أخرون أن الجليد هو نهاية البقاء.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The use of free verse.</td>
<td>والبعض الآخر يظنها جليدا.</td>
<td>11</td>
<td>36,66 %</td>
</tr>
<tr>
<td></td>
<td>والأخرون يقولون بالجليد.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>في حين يعتقد البعض أنها ستكون جليدا.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The use of prose form (simple sentences).</td>
<td>ويقول البعض الآخر أن نهايته ستكون جليدية.</td>
<td>16</td>
<td>53,33 %</td>
</tr>
<tr>
<td></td>
<td>في حين يذهب البعض الآخر بتفكيرهم أنها ستكون متحدة.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>ويزعم (يظن) البعض الآخر أن نهايته ستكون بالجليد.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>30</td>
<td>99,99 %≈100 %</td>
</tr>
</tbody>
</table>
The great number of translation students (16) have translated this verse into diversified versions. These versions are based upon the prosaic language which is not as beautiful and as compact as the poetic language. But, in these renditions long sentences have been used in order to make the meaning clearer to the target language audience. In this case we point out the second and third examples:

في حين يذهب البعض الآخر يفكرهم أنها ستكون مجمدة 
ويزعم (يطن) البعض الآخر أن نهائته ستكون بالجليد.

Here, the students used the word (يفكرهم) which does not exist in the source language and it is needless to use such a word in order to make the meaning clearer for the readers. Furthermore, the word (مجمدة) which is not the equivalent of the English word (ice); it is not acceptable since the word (ice) has different meanings and the students have not chosen the appropriate one.

Less than the half of the students chosen as a sample for this test, have translated this verse almost in the same way which is near to the following examples:

في حين يعتقد البعض أنها ستكون جليدا.

والبعض الآخر يظنها جليدا.

Here, these translations are near the prosaic language rather that the poetic exquisite style which is very elevated and full of prosodic features compared to that of the prose language which seems to be very simple.

Only three students have reached a good translation which represents the good style of the Arabic verse. This is shown in these two examples:

و منهم من يقول أن الجليد يفي السماء والبطحاء.
If we are to compare these two renditions with the first ones, these seem to be better than the first versions. However, if the first and second example are compared; the first version represents the good style of the Arabic language rather than the second one. So it may be said that only two or three students know how to be creative in order to transmit the message from the source language to the target language in a good cover.

Verse 3 & 4:

From what I’ve tasted of desire
I hold with those who favor fire.

The third verse has been translated into different Arabic versions as shown in the table below:

**Table 5: Strategies Used in Translating the Third Verse.**

<table>
<thead>
<tr>
<th>The Strategy</th>
<th>The Translation</th>
<th>N</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>The use of Classical Arabic verse form.</td>
<td>فمن قدح الجليد أخذت طعم اللذة العمياء.</td>
<td>03</td>
<td>10 %</td>
</tr>
<tr>
<td></td>
<td>ومن خلال ما تذوقته يرغبتي.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>و من خلال معرفتي (ما خبرته) من رغبات.</td>
<td>14</td>
<td>46.66 %</td>
</tr>
<tr>
<td>The use of free verse.</td>
<td>وما بعد كل ما تذوقته من ذات.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>وما مما تمليه علينا رغباتنا.</td>
<td>13</td>
<td>43.33 %</td>
</tr>
<tr>
<td></td>
<td>إلى أي من الكفتين سأخرج؟ وإلى أي رغبة علي أن أبرح؟</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The use of prose form (simple sentences).</td>
<td></td>
<td>30</td>
<td>99.99 %</td>
</tr>
<tr>
<td></td>
<td>%≈100 %</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>


ویرى آخرون أن الجلید هو نهاية البقاء.
As shown in table 6 above (13) students have rendered this verse into a prose form, but they have not retained the meaning of the original verse. Here, we mean the use of the interrogative form and adding unnecessary elements in order to explain more such as this translation:

إلى أي من الكفتيين سارح؟ وإلى أي رغبة علي أن أرح؟

The other Arabic version is very far from the original verse since there is kind of distortion in the meaning. The Arabic version transmits a different meaning which is present in the following sentence which distorted the real meaning:

ومما تعليه علينا رغباتنا.

The other rendition was based upon the literal meaning of the words in isolation from the context:

و بعد كل ما تذوقنا من ذات.

Here, the Arabic version is far from the intended meaning. Here, students needs to understand the whole version as a unit rather than understanding words in isolation then translating them.

Fourteen students have used the free verse form in order to translate this verse from English into Arabic. As shown in the table above:

ومن خلال ما تذوقته برغبي.

و من خلال معرفتي (ما خبرته) من رغبات.

These two translations are slightly different in meaning from the original one especially the first verse which does not transmit the meaning appropriately because it emphasizes on the cruelty of the author which is not true. However, the second rendition is quite
simple and it transmits the intended meaning which means that from the expertise of the author and what he tasted in his life either good or bad, he favours fire because it is stronger than ice.

Only three students have translated this verse into a classical Arabic verse. The strategy seems to be a good one but the meaning is somehow lost since there is a relation between two items which have not been related to each other by the author:

\[
\text{worm of ice took fire.}
\]

The first example may be acceptable because it reflect the desire of the author and what he felt through his life either happiness or sorrow. So, the first translation relates between igniting which should be related to fire. Yet, the translator here related between igniting and ice which make a good image which was the source of the poet’s desire. The second example is not a good one because it does not carry out the intended meaning.

The fourth verse has been translated into different Arabic versions as shown in the table below:

**Table 6: Strategies Used in Translating the Fourth Verse.**

<table>
<thead>
<tr>
<th>The Strategy</th>
<th>The Translation</th>
<th>N</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>The use of Classical Arabic verse form.</td>
<td>وانا أذوب مع أولئك الذين يجعلون للنار القوة والألاء. و مع هواة النار أتعاقب. ومشيت مع طريق كان للنار يختار.</td>
<td>03</td>
<td>10%</td>
</tr>
<tr>
<td>The use of free verse.</td>
<td>أتفق مع من يفضلون النار. اشاطر الذين يفضلون النار.</td>
<td>14</td>
<td>46.66%</td>
</tr>
<tr>
<td>The use of prose form (simple sentences).</td>
<td>إني إذن أؤمن بأولئك الذين لا يجدون للنار مثيلا. أنا مع أولئك الذين يقولون أن نهاية العالم نارية. أنا مع الذي يفضلون النار.</td>
<td>13</td>
<td>43.33%</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>30</td>
<td>99.99%≈100%</td>
</tr>
</tbody>
</table>
In the translation of this verse, it would have been better to relate the two English verses in one verse in the Arabic language. Here, the number of students remained the same since thirteen (13) student have translated the English verse through the use of prose in Arabic, fourteen (14) through the use of free verse and only three (03) through the use of the classical Arabic verse. The translations of those who used prose form are as follows:

إنني إذن أؤمن بأولئك الذين لا يجدون للنار مثيلا.

أنا مع أولئك الذين يقولون أن نهاية العالم نارية.

أنا مع الذي يفضلون النار.

In the first example the students used the word (أؤمن) which does not exist in the original version. In addition, there is a great number of words compared with the English version. Likewise, the second and third examples emphasize on the standpoint of the author towards those who believe that the end of this world will be with fire. Concerning the meaning, these translation have transmitted the message, but they have not focused on the form of the poetic verses.

As far as the second group of students is concerned, students have translated the fourth verse as follows:

آقف مع من يفضلون النار.

أشاطر الذين يفضلون النار.
These two renditions are of the same meaning disregarding the use of different words: (أشاطر، أتفق) but free verse form is always dominant.

The third trend of students translated this verse into the form of classical Arabic verse. The following example illustrates such rendition:

وأنا أذوب مع أولئك الذين يجعلون للنار القوة والألاء.

Here, the student wanted to say that the poet sticks strongly to the opinion of those who said that the end of this world will be in fire. The student added the word (علومات) in order to fit the meter which is used throughout the whole poem. Besides, it mentions that fire is useful in good things, and it is a kind of grace. The second example says: و مع هواء النار أتعاقد. It reflects the use of euphemism which is one of the prosodic features. It implies that the poet holds strongly to the perspective which says that the world ends in fire. this is summarized in the word (اتعاقد) which means to contract and as it is known the contract should not be repealed. The thirds example which is:

وشمنيت مع طريق كان للنار يختار. Reflects the emotive expression (كان للطريق يختار) which means I have chosen that way with my own will without being obliged to do that. The three last examples are an example of a good translation of poetic discourse through the use of classical Arabic verse form. Moreover, students have been creative to the extent of understanding the ST as it was their own and playing the same role of the poet of the original version with the target version.

9. Results

The main results we can get from this section is that translation students are not aware of the strategies used in translating poetry. Only one or two students have used cultural transplantation procedure and have taken the meaning from the English language (culture) and transplanted it in the Arabic language (culture). They have also reserved both the meaning and the content except some shades of meaning. Hence, we may evaluate the translation of these students by saying that it preserves meaning rather than loses it.

On the other hand, the rest of students have failed to preserve the form of poetic verses since they have used the prose form. As a result, they based their translations upon the meaning rather than the form. Moreover, they used a very simple language which makes the impact of the artistic work absent. So, we may generalize the results of this test by saying that translation students are not aware of the different strategies translators use in order to transmit the poetic message which may be vague for the translator and based upon probabilities and possibilities.

10. Conclusion

In conclusion, we can say that the translation of poetry is a very difficult task since it is the act of taking a poem all with its linguistic, cultural, aesthetic, and sensitive nature from one culture and trying to modify lot of things in order to suit the target language readers. This operation is analogical to surgery. If a surgeon takes an organ from one person’s body and tries to transplant it in another person’s body, some complications may occur since the body may accept it and it may refuse it. Thus, here students have failed to transmit the message since they have neglected creativity which is an important feature in translating poetic verses in addition to the characteristics of poetry which may
be summarized in prosodic features or figures of speech. For that, they need to know what are the strategies they should use to translate poetry and to be able to apply them.

**About the author:**

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The Role of Forensic Translation in Courtrooms Contexts

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Abstract
The aim of this study is to highlight an in-depth, crucial function of forensic translation and interpretation in legal contexts in general and courtrooms in particular. The study shows that forensic translator/interpreters are usually required and nominated by judges to interpret or translate in trials and proceedings as the judges do not have the right to do the translation themselves in courts of law. The main role of translators is not to act as solicitors, judges, or jury to release or punish wrongdoers. Rather they help the judges and jury in courts of law to make sure that the message is accurately conveyed and justice is done for everyone. The study targeted the legal translators and offenders in gulf countries who play significant roles in legal contexts and courtroom trials. The rationale for this study was due to nonnative speakers of Arabic language who move to this area in search of employment, tourism and other purposes. Those monolingual speakers always need advocates, as well as translators when they are involved in crimes. The study also shows that the linguistic power that interpreters use exerts a coercive force, particularly on witnesses and defendants, and that such linguistic coerciveness on the part of interpreters influences other participants in the judicial proceeding. The forensic translators participate in courtrooms trails through either mitigating or magnifying the culpability of defendants through a variety of linguistic mechanisms. They modify inaccurate lexical choice by the defendants in trials. They focus on the use of source language rather than target language words and phrases, the use of definitions and calques, the improper addition or deletion of repair mechanisms and of hesitation forms such as pauses and fillers, and the addition of polite forms of address to convey solidarity, to adhere to cultural norms, and to avoid face threatening acts. The judges and attorneys are shown to have been influenced by the lexical choices of interpreters. The data were collected from different resources and references, related to law and forensic linguistics and translation. Moreover, some articles related to the field are consulted. The researcher reflects on the term in relation to linguistics and translation in the legal context whether in proceedings in the courtrooms or any other forensic cases. Therefore, this type of translation is urgently needed to ensure the right verdict and avoid flaws that take place in courts of law. Finally, the researcher presents some recommendations.

Keywords: Forensic, Legal Context, Forensic Linguistics, Forensic Interpreter, Courtroom.
1. Introduction

Until recently, linguistics used to be defined as the scientific study of the language; however, the definition of the concept is not conspicuous. This can be attributed to the evolvement and new categorization that lead the term to embody various disciplines. Therefore, new branches arose. For instance, forensic linguistics is a growing area related to applied linguistics. In its broadest sense, "Forensic Linguistics" means the application of linguistics to issues that often connected with any contexts that are somehow concerned with legal or criminal cases. These days, the term ‘forensic’ embodies many aspects of different sciences that are relevant to psychology, medicine, law, linguistics and translation. Moreover, the term frequently collocates with linguistics and translation as the need for dealing with legal forensic contexts. However, when it is associated with the ability to single out the perpetrator from the crowd to a high degree of precision, linguists demonstrate forensic linguistics as a peculiar genuine science that supports the criminal law. Just like forensic chemistry, forensic toxicology, it plays a major role in determining reliable, even predictable results.

The term was commonly used in courts of law in the Arab world and in gulf countries due language diversity. The Ministry of Justice in these countries nominates forensic translators and interpreters for non-citizens trials and cases when involved in any position, wrongdoing or in any crimes. However, there are barriers for the communications between those monolinguals due to language, legal systems and cultural differences. Therefore, courts of law are the best place to settle disputes and achieve the justice for all, though language itself is considered the great barrier for communication in legal context. The judges and attorneys are shown to have been influenced by the lexical choices of interpreters because they need to issue the right verdict. To illustrate this field, the researcher provided a thorough background for the origin of forensic translation. The native language used in courts of law in such countries is the Arabic language. The court nominates an appropriate forensic translator or interpreter to hear testimonies of opponents or witnesses especially those who do not speak or understand Arabic. The translator is usually under oath to do translations truthfully and honesty.

2. The birth of forensic linguistics

Forensic linguistics is a new and rapidly growing area of modern applied linguistics that encompasses many branches and different areas. It has been defined as the scientific study of language as applied to forensic purposes and contexts.

The emergence of forensic linguistics dates back to the 1950’s and 1960’s. However, it was not used until 1968 when a linguist named Jan Svartvik observed it during the analysis of a statement given to police in 1953. In 1968, when Jan Svartvik analyzed the statements of Timothy John Evans who was hanged for the murder of his wife and baby and posthumously pardoned—he coined the term forensic linguistics. However, for years, little has been developed in this field. (Olson, 2004).

In the early days of Forensic Linguistics in the United Kingdom, many cases involved questioning the authenticity of police statements were considered. The first example of expert evidence being given from the witness box on this matter was at a murder trial at the Old Bailey in 1989, where Peter French demonstrated the presence of police register in an incriminating statement the prosecution claimed was entirely in the words of one of the defendants.
In the United States, forensic linguistics began slightly differently, but also concerned the rights of individuals with regard to the interrogation process. Many issues arose, as discussed by Professor Roger Shuy: (i) a confession must be voluntary, (ii) questioning should not be coercive, (iii) arrestees must be asked whether they understand their rights, etc. With regard to the first point, Shuy pointed out that an arrestee is hardly in a position to agree voluntarily to being questioned. Effectively, the very nature of questioning (as pointed out by the US Supreme Court) is coercive. Shuy (1997, p. 180) gives a good example of the issue of coercion in an interrogation process. He describes how two officers escorted a suspect, having declined to speak following the reading of his Miranda rights, in the back of a police car to the police station. Another early application of Forensic Linguistics in the United States related to the status of trademarks as words or phrases in the language.

In Australia, linguists began meeting in the 1980’s to talk about the application of linguistics and sociolinguistics to legal issues. They were concerned with the rights of individuals in the legal process, in particular difficulties faced by Aboriginal suspects when being questioned by police. They quickly realized that even such phrases as ‘the same language’ are open to question. An important instance of this is the dialect spoken by many Aboriginal people, known colloquially as ‘Aboriginal English’, wrongly thought by many white Australians to be a defective form of the English spoken by whites. It is in fact a dialect in its own right. Thus, when being questioned by police, Aboriginal people bring their own understanding and use of ‘English’ to the process, something that is not always appreciated by speakers of the dominant version of English, i.e. ‘white English’.

In the Arab world, some countries like Iraq, Saudi Arabia and the United Arab Emirates adopted the inclusion of forensic translation in their forensic courts of law. The purpose of nominating the forensic translators was to translate and interpret the communication taking place in court of law involving all parties of the trials and speech by witnesses, defendants, judges, jury and so on. In the UAE, forensic translation had become part of legal articles, especially, article 70 of the penal code procedures. The article states, “Investigations should be conducted in Arabic language however, in case the accused or the opponents or witness do not know Arabic language, they should recourse to interpreters. The interpreter is usually under oath”.

In the years since Forensic Linguistics began to establish itself as a discipline, its scope has grown considerably. Linguists have been called on to give evidence in many different types of cases, including authorship attribution in terrorist cases, product contamination cases and suspicious deaths; the interpretation of meaning in legal and other documents, the analysis of mobile (cell) phone text messages to establish a time of death. The list continues to grow. Forensic Linguistics was characterized by two critical issues:

1. The need to discover the scope and effectiveness of Forensic Linguistics as a form of expert testimony within the court system.
2. The need to improve methodologies within Forensic Linguistics and to make these transparent to non-linguists.

Some like Coulthard and Johnson consider Forensic Linguistic as a discipline that has now come of age. It has its own professional association: The International Association of Forensic Linguists, founded in 1993; its own journal: International Journal of Speech, Language and the Law, founded in 1994; and a biennial international conference.

3. Facts about Forensic Linguistics
Forensic linguistics is also defined by Olsson (2004) as the application of linguistic knowledge, methods and insights to the forensic context of law, language, crime investigation, trial, and judicial procedure. It is a branch of applied linguistics. There are principally three areas of application for linguists working in forensic contexts - understanding language of the written law, understanding language use in forensic and judicial processes and the provision of linguistic evidence. The discipline of forensic linguistics is not homogenous; it involves a range of experts and researchers in different areas of the field. Briefly, we can say forensic linguistics applies to linguistic knowledge and techniques to language implicated in legal cases or proceedings or private disputes between parties, which may at later stage results in legal action of some kind being taken. Thus, forensic linguistics like many disciplines is considered as an integral part in applied linguistics that draws on the scientific aspect of the language to solve forensic problems.

The forensic linguistics revolves around different areas of applied linguistics such as written language of law, interaction in the legal processes especially criminal cases and forensic translation. In this regards, Coulthard & Johnson, (2010, p. I) states:

“Forensic Linguistics is the study of language and the law, covering topics from legal language and courtroom discourse to plagiarism. It also concerns the applied (forensic) linguist who is involved in providing evidence, as an expert, for the defense and prosecution, in areas as diverse as blackmail, trademarks and warning labels.”

4. Application of forensic linguistics

Linguistics is a broad and multidisciplinary area that has been branched into many types. Each types deals with a particular area of language study and language function. Applied linguistics, for instance, deals with teaching and learning beside practical field of language. Forensic linguistics, on the other hand, studies the language in the field of law. The applications of forensic linguistics include voice identification, interpretation of expressed meaning in laws and legal writings, analysis of discourse in legal settings, interpretation of intended meaning in oral and written statements (e.g., confessions), and authorship identification. The language of the law (e.g., plain language), analysis of courtroom language used by trial participants (i.e., judges, lawyers, and witnesses), trademark law, and forensic interpretation and translation when more than one language must be used in a legal context (McMenamin, 2002).

5. The significance of forensic translation

Forensic translation includes court interpreting and translation within any legal context. It is also known as legal, judiciary, or forensic interpreting, refers to interpreting services provided in courts of law and in legal cases of any sort. According to Gonzalez. et al. (1991), legal interpretation refers to interpretation that takes place in a legal setting such as a courtroom or an attorney's office, wherein some proceeding or activity related to law is conducted. Legal interpretation is subdivided according to the legal setting into (1) quasi-judicial and (2) judicial interpreting or what is normally referred to as court interpreting. In the interim, forensic linguistics has grown exponentially, both in the number of people with an interest in practicing it and in the number of disciplines and sub-disciplines within its ambit. For instance, forensic
translation is a new multidisciplinary discipline that emerging in Translation Studies and plays a vital role in forensic analysis, forensic evidence and criminal investigations. This type of translation is considered significant for a number of reasons. First, it protects the legal rights of the suspect/defendant. May be an innocent suspect is jailed and guilty is set free, so a translator or interpreters can infer to help the judge issue the right verdict. They are involved in many areas that relate to crime, both solving crime and absolving people wrongly accused of committing crimes.

6. The forensic text and context

Any text or item of a spoken language is potentially a forensic text. If a text is somehow implicated in legal or criminal context, then, it is a forensic text. A parking ticket could become a forensic text, a will, a letter, a book, an essay, a contract, a health department letter, a thesis – almost anything (Olsson, p. 5). In practice, however, forensic linguists have mostly confined their attention to small number of text types, some of which are included in the forensic text.

Its context is dynamic and socially constructed through and by discourse – both in its linguistic and non-linguistic semiotic modes – and we know that the legal world is context-rich. It is peopled by a hierarchical mini-nation of judges, lawyers, police and law-enforcement officers and then the common person and woman (Coulthard and Johnson, 2010). Therefore, bilingual interaction between those people is required to enhance forensic development.

Lawyers and judges usually spend more time in linguistic analysis like interpreting legislation, and thus tend to be excellent language users. In short, our use of the word ‘forensic context’ encapsulates all stages in the judicial process, which includes legal cases and proceedings, which comprises of three stages: the investigative stage, the trial stage and the appeal stage. Each stage needs forensic translator/interpreter involvement.

Because forensic texts are typically short, they represent only small samples of human behavior. A crucial difference in legal context on the way forensic experts are dealt with is whether the legal process is broadly, what is known as ‘adversarial’ compared with being ‘magisterial’ (or ‘inquisitorial’, as it is often called). The former, more characteristic of English-speaking nations, has a distinct prosecution and defense that are played out in an open court in front of a jury, which is typically a random selection of members of the public who live locally. The crucial point about a jury, and thus a major distinction between the two systems, is that they are deliberately chosen because they do not have any special knowledge, understanding, or experience of the law. By contrast, the ‘magisterial’ system is one in which one or more professional judges (magistrates) make all the decisions. Sometimes, this is done mainly based on documents presented to them without the extensive courtroom debates that Hollywood, based in the U. S. adversarial system. Furthermore, in many jurisdictions the magistrates also oversee the actual investigation of the crime.

7. The Right of having a Forensic Translator

The right to have an interpreter is an integral part of the right to a fair trial in international law. The International Covenant on Civil and Political Rights and the European Convention on Human Rights, among others, grant those accused of a criminal charge, the right to the free
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Assistance of an interpreter where he/she does not understand or speak the language used in court.

The right to an interpreter is essentially a procedural right that derives from the right to a fair trial: everyone charged with a criminal offence has the right to certain minimum procedural guarantees, and these include the right to the free assistance of an interpreter where s/he cannot understand or speak the language of the concerned court. This right exists in many constitutions. The right to assistance of an interpreter or translator during criminal proceedings is laid down in Article 6 (3) of the ECHR (Vandenberghe, 2003; Vanden Bosch, 2003). Pursuant to this provision, every defendant has the right to free assistance of an interpreter, if s/he does not understand or speak the language. For anyone who cannot speak or understand the language used in court, the right to receive the free assistance of forensic translators, without subsequently having claimed back from him payment of the cost thereby incurred.

8. The Role of Forensic Translator

A good legal translator also knows that even within the legal field there are completely separate areas of law that require specific translation techniques: a contractual document has little in common with a will, an administrative certificate, a judicial decision, or a statute, to name a few examples. The translator knows that he or she must consult not only a monolingual legal dictionary, but also a treatise regarding the subject matter, and those bilingual dictionaries, while useful, should be used with caution. The professional legal translator must understand the intended use of the translation, which has as much bearing on his or her approach as the text of the document itself. Terminology, phraseology, syntax, registers (tone). Because text documents are not always well-written or clear, the translator must first decide, in the words of author Holly Mikkelson, whether the source text is “unintelligible to the laymen but not the expert, or simply unintelligible.” In this case, the translator would have to decide whether a faithful translation of the meaningless original should be equally meaningless in the target language, despite the pain of deliberately creating nonsensical text. Because offenders deserve fair trials, a forensic interpreter/translator plays a major role in the courtroom. This role is represented in understanding and interaction interchangeably between defendants, lawyers, judges and the jury. There are basic requirements that should be owned by forensic translator. A faithful interpreter is required so not to put words in speakers' mouth. In the American legal system, there is a forensic translator and interpreter in the trial of nonnative speakers. The linguistic role is to manipulate language to shift blame structure, affect, and change speech style into formal, politeness and appropriateness when needed. Sometime euphemism is needed. Moreover, the forensic translator attend case trial to ensure justice for those who are unaware of the language, legal systems and cultures. Forensic interpreter is always there for those kinds of people but s/he should be impartial, faithful and convey the truth.

9. Principles and skills required for Forensic Interpretation/Translation

According to Hewitt and William (1995), there are skills expected of a professional forensic interpreter/translator and the code of professional responsibility related to interpreter performance are the following:

a) Knowledge and Skills
b) Accuracy and Completeness
c) Impartiality and Avoidance of Conflict of Interest.

d) Confidentiality

e) Limitations of Practice

f) Professional Development

The interpreters/translator must produce spoken utterances, as full, accurate and unbiased transcription in the source language as well as a full, accurate and unbiased written translation, in dialogue form, in the target language.

10. Forensic Interpretation/Translation: Modes and Procedures

The nature of law and the legal language contributes to the complexity and difficulty in legal translation. This is compounded by further complications arising from crossing two languages and legal systems in translation. Specifically, the sources of legal translation difficulties include the systemic differences in law, linguistic differences and cultural differences. All of these are closely related. The absence of an exact correspondence between legal concepts and categories in different legal systems is one of the greatest difficulties encountered in comparative legal analysis. On the other hand, Sarcevic (1997, p. 11) divides legal documents into prescriptive and descriptive texts, plus hybrid texts that contain both functions (e.g. judicial decisions, appeals, petitions). Texts with a primarily expressive function are excluded from this definition.

In forensic interpretation, there are three main modes used in courtrooms; consecutive, simultaneous and sighted translation. In consecutive, the interpreter starts after the speaker has stopped speaking and interpreters can take notes to help them recall what has been said. In simultaneous, the interpreters present the oral translation at the same time someone is speaking. However, in sight translation, the interpreter is asked to read a document written in one language and then speak it aloud into another language. In the whole modes, the interpreter should reflect a good working knowledge of court procedures and court rules. The interpreters also should have the ability to work effectively with judges, court staff and jury. They should have excellent oral and written communication skills.

11. Forensic Linguists: When does a Lawyer need one?

A long time ago, speaker identification were needed in courts of law to clarify the opinion raised by witnesses. Definitely, everybody in the court has different goals. The lawyer, for instance, seeks to convince or persuade the jury that the defendant is guilty or innocent. Whereas a linguist seeks to present an opinion and to explain that opinion intended by the defendant. Both of them cooperate to serve the case and uncover the truth, though they have different views when then they are acting in the courtrooms.

12. Cultural aspects of forensic translation and interpreting

The source of difficulty in legal translation is cultural differences. Language and culture or social contexts are closely integrated and inter-dependent. Halliday (1975, p. 66) has defined ‘culture’ as ‘a semiotic system’ and ‘a system of meanings’ or information that is encoded in the behavior potential of the members.
The concept of culture as a totality of knowledge, proficiency and perception is fundamental to the integrated approach to translation as advanced by Snell-Hornby (1988, p. 42), an approach adopted in this study. In this connection, a legal culture is meant those ‘historically conditioned attitudes about the nature of law and about the proper structure and operation of a legal system that are at large in the society’ (Merryman, et al., 1994, p. 51). Law is an expression of the culture, and it is expressed through legal language. Legal language, like other language use, is a social practice and legal texts necessarily bear the imprint of such practice or organizational background (Goodrich 1987, p. 2). Each country has its own legal language representing the social reality of its specific legal order (Sarcevic 1985, p. 127). Legal translators must overcome cultural barriers between the SL and TL.

13. Forensic Translation Training

Forensic translation/interpreting is a highly complex activity requiring theoretical and practical knowledge and skills, for which specialist training is essential. Being ‘bilingual’ or highly proficient in two languages is merely a pre-requisite to be able to train as an interpreter. The interpreter plays a pivotal role in courtroom trials and proceedings. S/He has first to listen to the speaker, understand and analyze what is being said, and then resynthesize the speech in the appropriate form in a different language ...” (Jones, 1996, p. 6). Therefore, no translation is perfect and cannot go without saying or commenting about their mistakes and errors. However, these mistakes in interpreting and translating in a multilingual courtroom could potentially be the difference between life and death. With an increase in criminal and terrorist acts, intricate and minor details play a great role in a court case. Due to interpreters’ oath, one can guarantee high quality interpreting from an interpreter who does not have the necessary competency (Berk-Seligson, 2002, p. 204). For these reasons, forensic translators should be trained to develop the following qualities:

1. Language skills: (Frishberg, 1986; Gentile et al, 1996) emphasize the breadth code of ethics has the greatest impact on the interpreter's work in legal settings (which is why Gonzalez et al devote an entire 42-page chapter to the subject), ethics are major considerations for all interpreters (Frishberg, 1996; Sussman and Johnson, 1996).
2. Speaking skills: Most people associate speaking skills with appearances before large audiences at public events such as congresses, assemblies, or press conferences and public speaking is indeed a key component in the training of all types of interpreters (Weber, 1984; Frishberg, 1986; Gonzalez, et al., 1991).
3. Cultural knowledge: Court interpreters are also expected to consider culture, although they are much more restricted in their ability to educate their clients about cultural differences (Gonzalez, et al., 1991).
4. Subject knowledge: all experts on interpreting recognize the need to acquire technical terminology and content knowledge in relevant fields (Seleskovitch, 1978a; Gonzalez, et al., 1991; Frishberg, 1986; Gentile, et al., 1996; MMIA, 1995).

14. Conclusion

This paper highlighted the salience of forensic translation and interpretation in courtrooms. It identified the role of translators, judges, juries and lawyers. The paper proposed the application of forensic translation in courts of law in countries where no means of communication other than
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translation because the majority of the offenders are monolingual so that fair trials and justice are required. It described the required the forensic translator as competent interpreter with advanced linguistic skills and bicultural knowledge. S/He should display memory sensitivity, ability to build rapport and inspire confidence, objectivity, diplomacy, patience and tolerance. S/he should develop cultural, social and political awareness. S/He should also demonstrate the ability to listen, analyze, and repeat the message, excellent language worked in the awareness of specific aspect of countries, their culture and subject matter. Good hearing, a clear peaking voice, physical and mental stamina and strong nerves are required when doing forensic translation.

15. Recommendations
Based on the research findings, the following recommendations are made:

1. Training forensic translator to do the job properly.
2. Its Focus should be drawn to police investigation and courtroom cases.
3. Establish a training unit affiliated to ministry of justice.
4. The need for specialized legal interpreting university training and accreditation.
5. Conduct future research studies dealing with forensic interpreting.
6. The recognition by government and the legal system that forensic interpreting is a highly complex activity requiring university training and commensurate remuneration.
7. Training for lawyers and the judiciary on how to work with interpreters effectively and other basic principles, such as the meaning of accuracy and the role of the interpreter in legal contexts.

References


Intercultural Studies in the Arab World from a Contrastive Rhetoric Perspective

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Abstract
Writing in a second/foreign language involves more than the use of appropriate vocabulary and accurate grammar. It requires some knowledge about the rhetorical styles bound up with the target culture and its audience’s expectations. Different cultures often have very different modes of organization and other conventions of written discourse. Likewise, speakers of different languages have diverse patterns of thought and unique perceptions of the world. For this reason, when relying on their first language writing knowledge, non-native English learners may use rhetorical conventions and textual features that make sense in their native language but they are alien to the English writing tradition. The objectives of this article are to show that contrastive rhetoric can help to provide answers to some of the writing problems faced by students in their second or foreign language. It aims to shed light on the role of contrastive rhetoric in overcoming cultural barriers for Arab ESL/EFL students and the necessity of raising students’ target language cultural awareness as well as integrating intercultural differences when teaching second or foreign language writing.

Keywords: contrastive rhetoric, intercultural differences, cultural awareness
Introduction

The impact of a target language culture on the learners of this language has long been treated in terms of values, behaviors, attitudes and the sociolinguistic conventions for language use (Paige et al., 1999). In other words, target language culture teaching/learning was concerned with the little “c” culture (i.e., the daily life aspects, including the beliefs and values, of a particular group of people) and the big “C” culture (i.e., anything related to literature, fine arts, history, politics, etc.) in addition to the sociocultural context of language production. Nevertheless, there is another dimension of culture that has been neglected until recently, manifested in the cross-cultural variation in the use of rhetorical features and stylistic patterns. There are two reasons why the specifics of culture influence on writing were disregarded; first, the long dominance of the Audiolingual Method where language was considered primary in its spoken form and secondary in the written one. Second, the devotion of transfer studies (contrastive analysis, error analysis and interlanguage analysis) to the study of language components in isolation which made them incapable of uncovering the native culture influence on students’ target language writing. With the shift of contrastive studies from “linguistic competence to communicative competence and from…the study of sentences to the study of text and discourse” (Mukattash, 2001, p. 117), and with the development of contrastive rhetoric, culture-discourse transfer started to gain some momentum in the realm of applied language studies.

Contrastive Rhetoric

Contrastive rhetoric is an area of research that studies discourse differences between different languages and cultures as reflected in the writing of second/foreign language students (Xing et. al., 2008). The emergence of this field of study is attributed to the work of one man, the American applied linguist Robert Kaplan. Since Kaplan’s (1966) seminal study, the field of contrastive rhetoric has come a long way from the analysis of international students’ paragraphs in the late 1960s to the intercultural discipline it is today.

Kaplan based his work on the assumption that logic and rhetoric are both interdependent and culture specific. Accordingly, different cultures impose different perspectives of the world, and different languages have different rhetorical patterns. In relation to this, Kaplan (1966) illustrates:

Logic (in the popular, rather than the logician's sense of the word), which is the basis of rhetoric, is evolved out of a culture; it is not universal. Rhetoric, then, is not universal either, but varies from culture to culture and even from time to time within a given culture. It is affected by canons of taste within a given culture a given time. (p. 2)

Connor (1996) maintains that each language has its unique rhetorical conventions and that some of those conventions interfere in foreign language writing. Even if they use the correct grammar and the relevant vocabulary, non-native students’ target language writing exhibits foreign-sounding structures that belong to the first language and many of their “sentences make more sense in the students’ native language than in English...” (Bennui, 2008, p. 73). This weirdness in students’ foreign language composition could be related to their unawareness of audience’s perceptions and expectations, organizational modes and the sociocultural context of
their target language writing since “conventions of written discourse are shaped by culture, and thus differ cross-culturally…every culture defines its ‘genres’ by specifying their form, content, language, audience in a way that is not necessarily shared by other cultures” (Merrouche, 2006, p. 193).

Kaplan’s (1966) article “Cultural Thought Patterns in Intercultural Education” was the first in an ESL setting that was devoted to the study of rhetoric in writing, thus, extending the analysis beyond the sentence level. Kaplan’s (1966) pioneering study analyzed the organization of paragraphs in ESL student essays and indicated that L1 rhetorical structures were evident in the L2 writing of his sample students. Starting from a holistic analysis of 500 international students’ English essays and on the basis of Aristotelian rhetoric and logic, Kaplan (1966) identified five types of paragraph development, each reflecting different rhetorical tendencies, and came to the conclusion that: “each language and each culture has a paragraph order unique to itself, and that part of the learning of the particular language is the mastering of its logical system” (p. 14). The five original paragraph development types are described by Connor (2002) as follows:

Anglo-European expository essays are developed linearly whereas essays in Semitic languages use parallel coordinate clauses; those in Oriental languages prefer an indirect approach, coming to the point in the end; and those in Romance languages and in Russian include material that, from a linear point of view, is irrelevant. (p. 494)

Orientation, Aim and Field

Contrastive rhetoric emerged in the first place as a result to the growing number of international students enrolling in American universities which made American writing teachers and researchers interested in the distinct rhetorical styles exhibited in the writing of non-native students. Therefore, in orientation, contrastive rhetoric is fundamentally pedagogical and has “a significant impact on the teaching of writing in both ESL and English as a Foreign Language (EFL) classes” (Connor et al., 2008, p. 1).

Contrastive rhetoric, asserts Connor (1996), was originally developed to identify and explain problems faced by non-native learners. It attempts to provide teachers and students with knowledge of the language-culture relationship and to demonstrate how language learners’ written products reflect their textual discourse features and patterns of organization. However; according to Wang (2006), when reviewing his original study Kaplan found that contrastive rhetoric can offer more than the analysis of rhetorical differences between languages. It can provide a cultural understanding as well as the right mechanisms that help students overcome their difficulties and produce effective L2 texts. Moreover, Kaplan acknowledged that its aim goes beyond pedagogy “to describe ways in which written texts operate in larger cultural contexts” (Grabe and Kaplan, 1996; cited in Wang, 2006, p. 22).

After being limited in its early years of development to the study of students’ essays, today - after the increase in the types of written texts within second/foreign language education around the world - contrastive rhetoric’s field of study has expanded to include writing in many EAP/ESP situations. It continues to contribute to our understanding of cultural differences in general as well as in the teaching of ESL/EFL writing. Other important genres relevant to
contrastive rhetoric studies include academic research articles, research reports and writing for professional purposes, such as business, for example.

**From Contrastive Rhetoric to Intercultural Rhetoric**

In 2004 and after reviewing the goals, methods and achievements of research in contrastive rhetoric; Connor (2004) suggested a new umbrella term to stand for the contemporary scope of cultural influences in second/foreign language writing. The term “intercultural rhetoric” was proposed by Connor after she came to realize the dynamic nature of writing and culture, and how writing in a given culture is closely attached to the intellectual history and the social structures of that specific culture. Connor (2004) points out:

> Changing definitions of written discourse analysis – from text-based to context sensitive – and of culture – from static to dynamic – contribute to the changing focus of intercultural rhetoric research, a new term that better reflects the dynamic nature of the area of study. (p. 302)

The concept “intercultural rhetoric” was introduced to include cross-cultural studies as well as the interactive situations in which writers with diverse linguistic and cultural backgrounds negotiate L2 writing for varied purposes (Connor, 2008). It was hoped that its use would avoid any suggestion that one language is inferior to another (U. Connor, personal communication, May, 2005). The word intercultural emphasizes that international communication (speaking or writing) requires both parties to be involved, where the accommodation to each other’s styles is necessary and goes both ways (ibid.). Intercultural rhetoric is a better term because it shifts attention from pure contrast and possible stereotyping and encourages the examination of communication in action by studying how texts are both created and consumed. It focuses “on the social contexts of discourse” as well as the “processes that lead to the products” (Connor, 2004, p. 292).

**The Influence of Arab Culture**

Arabic-English studies can be traced to the late 1950s where the fundamental aim was to anticipate learning difficulties through contrasting languages on different levels: phonetic, phonological, morphological, syntactic and lexical, relying basically on structural linguistics (Mukattash, 2001). By the end of the 1980s, with the shift of contrastive studies towards an examination of communicative competence, texts and communication strategies, discussion broadened to include cultural influences on Arabic written discourse. More recently, there has been increased interest in the influence of Islam, ancient Arab civilization and Standard Arabic on Arabs’ thought patterns, their rhetorical choices and the process of learning an additional language, English.

Al-Khatib (2001; cited in Abu Rass, 2011) for instance investigated the way Arabs write personal letters in English. He found that their writing reflects a culture-specific tendency to include questions about the addressee’s health, family and personal life which is something unusual for a native English speaker to do. Abu Rass (2011) refers to the great influence of Islam on Arab culture. She stresses that “Moslems usually accept principles covered in the Qura’n as Divine truth and reject others that differ from the Qura'nic principles and teachings, which embrace all aspects of life” (Abu Rass, 2011, p. 207). As a result, Arab students never question...
the ultimate truth and have no room for doubt expecting their audience to be in complete agreement.

In a related matter, Feghali (1997) argues that “social life in the Arab region is characterized by ‘situation-centeredness’, in which loyalty to one’s extended family and larger ‘in-group’,” takes precedence as opposed to “U.S. Americans’ self-reliant and ‘individual-centered’ approach to life” (p. 352). This sort of collectiveness is demonstrated in learners’ writings in the use of pronouns such as “we” and “us”.

Similarly, Smith (2005) examined the influence of audience and context on Arab and Chinese students’ rhetorical choices by assigning them to write two letters: one for a home country professor, the other for an American professor. Smith (2005) found that Arab students’ writing demonstrates ‘solidarity’ - which Feghali (1997) refers to as collectiveness - using “we” and “their” to show their group orientation and unity with their classmates. Furthermore, there was evidence of religious influence in terms of constant reference to God. In fact, one of the study participants commented: “In Arabic, you can relate everything back to God—In English you shouldn’t do that, but in Arabic, you can do anything” (Smith, 2005, p. 90). According to Abu Rass (2011) religious expressions appear mainly on the top of letters using expressions like "in the name of God, the beneficent, and the merciful", in addition to others, such as "God willing", to express the desire for something good to happen in the future.

This Arab culture/language influence on Arab learners’ English writing persists even at an advanced level. Al-Qahtani (2006) examined differences between research article introductions written by Arab scholars and those by American native English speakers using the CARS model (Create A Research Space). Through his analysis of Arab authors’ introductions, he found some cultural/religious sentences which do not reflect any of the CARS model moves and which are irrelevant to the topic discussed in the article. These sentences are classified in Al-Qahtani’s (2006) words into three categories:

The first is the Islamic opening statements that are required in many contexts particularly formal speeches, letters, acknowledgements, etc. The second is the use of the Holy Qur’an and the prophet (peace be upon him) sayings within the text. And the third is the inclusion of acknowledgements and prayers for the helpers at the end of the introduction. (pp. 78-79)

Another typical feature of Arabic discourse which has been discussed frequently is repetition as a persuasive tool. In this matter, Feghali (1997) argues that repetition is the most effective argumentation strategy: “repeated words, phrases and rhythms move others to belief, rather than the “quasilogical” style of Western logic, where interlocutors use ideas to persuade” (p. 361). Koch (1983) sees that frequent use of repetition or what she calls ‘presentation’ is a “corollary to the cultural centrality of the lughah (the Arabic language) in Arab-Islamic society” (p. 47). Lahlali (2012), for his part, highlights that repetition is an ideological tool to reinforce one’s thoughts, and a strategy that can have a persuasive and emotional impact on the audience.

**Culture Awareness and Contrastive Rhetoric**

Kaplan (1966) attributes students’ failure in the use of the appropriate target language rhetorical styles to their unawareness of the organizational modes of the written language.
According to Kaplan (1987; cited in Davies, 2004), native speakers recognize which modes to use and the consequences of their choices; non-native speakers, on the other hand, do not possess “as complete an inventory of possible alternatives” and do not recognize “the sociolinguistic constraints on those alternatives” (p. 85).

Awareness raising has most likely been the most essential contrastive rhetoric tool for helping non-native students overcome their difficulties in target language composition. In relation to this, Kubota & Lehner (2004) argue that contrastive rhetoric has “laudable pedagogical intentions to raise teachers’ and students’ cultural and rhetorical awareness in second language writing…” (p. 7). Thus, it is necessary first for second and foreign language instructors, especially those involved in the teaching of writing, to develop some familiarity with cross-cultural variation in the use of textual features and organizational patterns. Then, it is their duty to transmit this knowledge to students through classroom implementation. Davies (2004) on his part holds that:

“Raising students’ consciousness” is commonly viewed as one of the most important goals of L2 composition instruction, because it is thought that by enhancing students’ conscious awareness of the rhetorical traditions of both their native language and the target language, they will be able to identify cross-cultural differences, thereby making an easier transition to the rhetorical patterns of the target language. (p. 83)

In her empirical study at the University of Arizona, Smith (2005) found that students can develop some awareness of the rhetorical differences between their first and target languages and that they can switch in their use depending on the audience and the context of their writing. Although her sample was limited (four non-native students: two Chinese speakers and two Arabic speakers) and therefore cannot be generalized, her findings were in favor of awareness raising to overcome cross-cultural differences. Smith (2005) believes that students’ awareness “of how rhetorical conventions vary across languages” (p. 79) came about as a result of “a strong focus on analysis and writing for a particular audience” (ibid., pp. 82-83) in the University of Arizona’s first-year composition courses. In other words, raising students’ awareness of the rhetorical differences between their first and target languages required explicit teaching which included student-led discussions contrasting “different stylistic conventions” across both languages (ibid., p.98).

Conclusion

Writers’ cultural background influences their organization of written discourse. Since language and writing are cultural phenomena, each language has its unique rhetorical conventions (Connor, 1966). When relying on their first language writing strategies to write in the target language, learners may produce awkward pieces of texts. Contrastive rhetoric or intercultural rhetoric - even if the latter makes a better label for the field, it is still not widely conceived - is a research area in second/foreign language learning which aims to diminish non-native learners’ problems in composition by identifying them and comparing them to the rhetorical strategies of their first language (ibid.).

Arabic is one of the five languages originally investigated by Kaplan (1966) in his pioneering work on contrastive rhetoric. Kaplan (1966) found that in addition to the overuse of
coordination, Arabic paragraph development relies on a complex series of parallel construction. Years later, many other studies treated the Arabic-English differences from a contrastive rhetoric perspective for the sake of identifying the most common linguistic/cultural differences. However, the majority of them are descriptive in orientation, without a problem-solving intention. Awareness of differences between the first and target languages as well as target language awareness raising has been proved to be an effective measure for overcoming cultural barriers (cf. Smith 2005; Xing et al., 2008). Therefore, ESL/EFL specialists and teachers should focus on cultural differences in composition courses, first by teaching students to appreciate their native language rhetorical traditions, second by elucidating the cross-cultural differences and finally, by assisting them to make the transition to the target language organizational conventions.

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References


The Intricacies of Linguistic Interference in Arabic-English Translation

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Abstract

The present paper is designed to shed light on the intricacies of Arabic-English translation caused by linguistic interference (LI) when the translators recourse to their mother tongue in the translation from Arabic into English. The data comprises three works, namely Qiṭṭah bi-Sab‘īt ar-Rwāḥ (1982) ‘A Cat with Seven Lives’, Arkhaṣ Layla (1954) ‘The Cheapest Night’ and Muthakrāt Saim (1986) ‘Ramadan Dairy’. The paper reveals that the translations have traces of interference that are due ignorance by the translators and little linguistic affinity between Arabic and English, which may jeopardise communication, thought to be the ultimate goal of translation. The study shows that LI is minimised when the functional equivalence is opted for whereas it is maximised when formal equivalence is employed. The study yet argues that LI may be a good means for intercultural interaction in view of Venuti’s (1998) notions of domestication and foreignization.

Keywords: linguistic interference; equivalence; strategies; domestication; foreignization; negative transfer, positive transfer.
Introduction

Roughly defined as transferring meanings across languages, translation is fraught with manifold difficulties (e.g., syntactic, semantic, stylistic, cultural, pragmatic, etc.). Such transference entails two languages: the language from which translation takes place, the Source Language (SL) and the language into which translation occurs, the Target Language (TL). It goes without saying that when the SL and TL differ, there will be problems in translating and that, the greater the differences are, the greater the difficulties become. Arabic and English stand as a perfect example. The former belongs to a Semitic language family whilst the latter is an Indo-European language. One of the problems which translators should assume a heavy responsibility in the course of translation is Linguistic Interference (LI) which can be imputed to the lack of a flair or native-like intuition of the translators on the one hand, and linguistic divergence of the SL and TL on the other. Generally speaking, LI can be defined as the translator’s tendency to use features of his/her native language in his/her attempt to translate from one language to another.

To set our claim clear from the beginning, it would be advantageous to look at interference from a historical perspective. Actually, talking about interference takes us a long route that is deeply rooted in language learning. Interference was first introduced within the ambit of contrastive linguistic analysis. Since then, interference has been subsumed under a rubric that is extensively used in language learning, that is to say, negative transfer as opposed to positive transfer. The former is “the use of a native language pattern or rule which leads to an error or inappropriate form in the [TL]” (Longman Dictionary of Applied Linguistics 1985: 160); it is often thought that negative transfer is caused by the differences existing between the native and the foreign language. The latter, however, is “a transfer which makes learning easier and may occur when both the native language, and the [TL] have the same form” (ibid). Positive transfer is caused by the similarities between the two languages.

Literature Review

It may be safe to claim that a large body of literature addresses itself to interference in language learning in which large-scale attempts were made to predict areas of learning problems and difficulties in order to remedy them. Language learning literature on interference is satisfying. In contrast, interference insofar as translation is concerned has received little attention by translation theorists and practitioners and no attention at all, to the best of the researcher’s knowledge, by Arabic-English translation theorists. Therefore, in the absence of clear-cut theoretical framework in translation on interference, a dire need emerges and, consequently may be satisfied with reference to language learning literature on interference. The rationale behind this view is based on the argument that translation and learning converge (Harris 1978; Newmark 1988 and Abu Ssaydeh 1991). Newmark (1988) believes that interference poses a real baffling problem insofar as the translators are concerned: “interference is the translator’s worst problem, as it is the language learner’s. Failure to recognise interference makes him look most foolish” (Newmark 1981: 162). Newmark (1991: 81) further adds that “it is the spectre of the most professional translators, it is the fear that haunts the translation students; the ever-present trap.”

Translation literature on interference is scant in Arab translation studies (Khalil 1981; Al-Qasem 1983; Khalil 1985; Khalil 1989; Kharma & Hajjaj ). Al-Qasem’s study (1983) reveals that syntactic and lexical errors committed by Arab learners are mainly ascribed to mother language interference. He makes it clear that because the learners opted for literal translation,
cases of syntactic and lexical interference prevail. By way of example, the Arabic phrasal verb مصنع من (lit. ‘made from’) has two equivalents in English, either ‘made from’ or ‘made of’ as the following two examples show: مصنع من الحلوى translates ‘Bread is made from wheat’ whereby مصنع من has a one-to-one corresponding equivalent in English, i.e., ‘made from’. However, الخاتم مصنع من الزهب translates ‘The ring is made of gold’ in which مصنع من is rendered into ‘made of’ rather than ‘made from’. Had the latter been used, syntactic interference from Arabic into English is thought to prevail.

Khalil (1989) investigates the difficulties pertaining to prepositions and prepositional phrases in the course of translation from Arabic into English and vice versa. The findings of Khalil’s study show that the dominance of mother tongue (Arabic) has its traces on the translation into English, thus had noticeable deleterious effect on the translation. By the same token, Khalil (2010: 192; emphasis in original) examines interference caused by differences between Arabic and English prepositions, e.g., “the English adjective afraid is followed by of whereas the Arabic adjective خائف xxä‘if is followed by من min (from).”

In the ensuing of the aforementioned synoptic remarks on interference historically, it is a good idea to relate these to translation. Newmark (1991) distinguishes between interference and translationese. The former is used to mean more or less negative transfer—“When apparently inappropriately, any feature of the source or a third language- notably a syntactic structure, a lexical item, an idiom, a metaphor or a word order- is carried over or literally translated as the case may be into the TL text” (Newmark 1991: 78). The latter, however, is an “area of interference where a literal translation of a stretch of the [SL] text (a) plainly falsifies (or ambiguates) its meaning, or (b) violates usages for no apparent reason” (Newmark 1991: 78).

**Typology of Interference**

Interference can be linguistic, cultural, or communicative (Longman Dictionary of Applied Linguistics 1985). LI refers to the application of unacceptable linguistic norms already found in the SL to the TL. It is believed that these norms and patterns exercise a negative influence on translation. Interference is “regarded as classic howlers, something to be systematically avoided because it worked against a fluent and transparent reading” (Javier 2009: 75). Cultural interference is caused by wrong application of extralinguistic features of the SL to the non-corresponding TL extralinguistic features (Weinreich 1953). Finally, communicative interference takes place when learners of a foreign/second language use “rules of speaking (e.g., greetings, ways of opening or closing conversation, etc.) from one language when speaking another” (Longman Dictionary of Applied Linguistics 1985: 49). Based on the most scholarly works of Weinreich 1953; Kettemann 1982; Al-Qasem 1983 and Newmark 1991, LI can be categorised as (1) lexical interference which can be defined as “[t]he translation of a word or a lexical item from the mother tongue into its counterparts in the foreign language which results in a deviant or unintended meaning” (Al-Qasem 1983: 5). Lexical interference errors are thus expected if a given lexical item in the SL, when translated, has more than one corresponding lexical item in the TL. To rid the reader of confusion, lexical interference may be subcategorised into:
interference at the level of collocation. For example, ‘private school’: “a school which is not supported financially by the government and which parents have to pay for their children to go to” (Collins Cobuild 2003) may also be translated into ‘special school’ which is “a school for children who have some kind of serious physical or mental problem” (Collins Cobuild 2003);

– interference at the level of lexis and idioms, e.g., “a bird in the hand is worth two in the bush” may be translated as ‘a bird in the hand is worth ten in the bush’ and;

– interference at the level of proper names, e.g., جزر القمر (Comoro Islands) may be rendered erroneously into “Moon Islands”;

(2) syntactical interference in which TL may have its own peculiar properties that are impervious to the SL. This being the case, the translator sees that his mother tongue (SL) will be of great help. These SI-caused errors are thus due to occur. Kettemann (1982: 158) puts it differently saying that “[SI] errors are made as structural elements in the learners[/translators] language are unacceptable in the [TL] and can be related to the [TL] input by SL syntactic structures, rules and features.”

The Problem of Equivalence

The concept of equivalence is of paramount importance in translation studies. Due to peculiarities of languages in terms syntax, semantics, pragmatics, stylistics and culture. Since time immemorial, translation theorists argue that exact equivalence is rather a mirage. Tytler (1790: 20) aptly remarks that translation is no more than an “evaporation of the beauties of the original.” With regard to Arabic and English, it is oft-truism lack of formal equivalence should be taken at face value. Three major kinds of equivalence worth mentioning for the sake of the present study. We are taking our cue from Farghal and Shunnaq’s classification (1999: 5). First, formal equivalence “seeks to capture the form of the SL expression. Form relates to the image employed in the SL expression”. Second, functional equivalence “seeks to capture the function of the SL expression independently of the image utilised by translating it into a TL expression that performs the same function”. Finally, ideational equivalence “aims to convey the communicative sense of the SL expression independently of the function and form”.

We argue that opting for functional and ideational equivalence may be conducive to optimal translation whereas formal translation may give to LI. In any translation task, the translator should be meticulous enough to equivalence selection.

Methodology

Data of the Study

To pinpoint and bring the problem under discussion into focus, a data was selected from Qiṭṭah bi-Sabʿiti ar-Rwāḥ (1982) by El-Dawiri translated into English by El-Dawiri and Weinstein (1982) into ‘A Cat with Seven Lives’, Arkhaş Layla (1954) by Idris translated into

**Significance the Study**

Interference in language learning is as old as antiquity; however, in translation it is an embryonic issue in the Arab World. It is almost absent from the Arab translation studies. A search in Translation Studies Bibliography online¹ (a prestigious translation studies database) returns 46 publications with the word ‘interference’ in the title, with only one study addressing interference with regard to Arabic, namely by Kayyal (2008). Hopefully, this paper will increase the Arab researchers’ awareness of interference in translation as a phenomenon in translation which attracts widespread interest in many countries, and offer an insight into possible ways to overcome the problems which may arise from translating potentially interference-loaded utterances.

**Data Analysis**

The current study is basically limited to problems attributable to mother-tongue interference. Erroneous translations that can be attribute to interference from Arabic were identified, classified and explained in light of the type of error made. The Erroneous translations fall mainly within the following areas: lexical interference-caused errors (e.g., lexis; collocations; idioms and proper names) and syntactic interference-caused errors (e.g., word order; definite article; singular/plural)

**Lexical Interference Analysis**

Under this category, four types of errors are identified namely, lexis; collocations; idioms and proper names). In the following section, discussion of each subcategory will be made.

**Collocation**

Collocation “is concerned with how words go together, i.e., which words may occur in constructions with which other words. Some words occur together often, other words may occur together occasionally, and some combinations of words are not likely to occur.” (Larson 1984: 141). Generally speaking the crux of confusion in respect of collocation lies in the fact that each language has its own unique combinations of words whose equivalent in a certain language does not fit in another (Larson 1984, Kharma & Hajjaj 1989 and Khalil 2010). The problem of interference may intensify whenever the translator thinks of his/her mother tongue as a haven for collocational-problem solving. Consider the following example:

**Example 1**

SL

(ʻاﻟﻘﺮﺁﻥ ﻭﺑﻴﻦ ﺛﻳﻦ ﺛﻳﻦ ﻫﻲ ﻫﺬﻩ.)(Bahgat 1986: 116)

TL

So the only link between me and the Holy Koran. (Hassan 1988: 99)
As a point of departure, the violation of collocational restriction in the above example can be ascribed to interference from Arabic. The SL collocation \( \text{والبين} \) (‘between me and between X’) is a far cry from TL combinations ‘between X and between me’ which happens to occur in a fixed order. If the TL order is kept the way it occurs in the SL, Larson (1984), argues that it will sound strange enough to the TL readership.

**Idioms**

The problem of lexical interference can be at the level of idioms which fall within the realm of lexicon; they can be roughly defined as expressions whose meaning cannot be predicted through individual constituents (Cruse 1986). Interference occurs when SL idioms are carried over into TL inappropriately (Newmark 1991).

Strange as it may sound at first sight, the researcher stakes a claim that formal equivalence may play a role in producing commendable interference utterances though, as mentioned earlier, formal-based translations are usually catalyst to interference and help to bring about fabricated as well as delusive renditions. This claim can be particulary affirmed when it comes to (non)culture-related idioms. Take the following example:

**Example 2**

<table>
<thead>
<tr>
<th>SL</th>
<th>TL</th>
</tr>
</thead>
<tbody>
<tr>
<td>أبو الحكاري: (مهيلاً) أبو الخير عمره ما مات.</td>
<td>ABU EL HAKAWI: (joyfully) ABU EL KHEIR FATHER OF FERTILITY NEVER DIES.</td>
</tr>
<tr>
<td>كبير الملمحنين: (كالمجنون) قطة بسبع ترواح ... خلصو عليه.</td>
<td>SHARR EL TARIK: (madly) oh, cat of seven lives... Finish him off!</td>
</tr>
</tbody>
</table>

(El-Dawiri 1982: 53)

(Weinstein and El-Dawiri 1988: 49; emphasis in original)

English people say ‘a cat has nine lives’, but never ‘a cat has seven lives’, and will certainly ply the translator with several questions in case the latter is used. The idiom in the TL is a case of interference, but in Newmark’s point of view, it is a ‘virtue’ that may pave the way for SL-TL cultural interaction. In this spirit, Newmark (1991: 79) points out that “the positive aspect of interference comes into play when the translator decides to introduce into the TL some specific universal, cultural, personal linguistic values in the source text.” This implies two main translation strategies as Venuti (1998: 20) suggests: ‘domestication’ and ‘foreignization’. The former involves “an ethnocentric reduction of the foreign text to target-language cultural values, bringing the author back home.” Such a strategy “masks both the translator’s work and the asymmetrical relations -cultural, economic, political- between English-language nations and their others worldwide” (Venuti 1998: 38). The latter, however, “seeks to restrain the ethnocentric violence of translation, it is highly desirable today, a strategic cultural intervention in the current state of world affairs, pitched against the hegemonic English-language nations and the unequal
cultural exchanges in which they engage their global others” (Venuti 1998: 20). Whilst the former may considers interference as abominable, the latter deems it commendable.

**Lexis and Proper Names**

Before dwelling on interference-related problems at the level of lexis, one has to remember that translating lexis literally changes the meaning and sometime results in nonsensical translation. This type of interference is due to occur as Arabic-speaking translators build their translation on Arabic lexemes, thus bogged down in multifarious difficulties. Consider Example 3 below

**Example 3**

**SL**

ﺍﻟﺪﺧﺎﻥ ﺍﺷﺠﺎﺭ ﻋﻠﻰ ﻟﻠﻴﺴﺐ ﺟﺐُ ﻣﻜﻦ

(Bahgat 1986: 25)

**TL**

It was a great love, greater even than that felt by Qais for Laila. It was wandering around columns of smoke. (Hassan 1988: 37)

The rendering in Example 3 above bears evidence of lexical and proper nouns interference—Qais and Laila are not mere proper names when occurring together. They have emotive overtones and connotations by virtue of their deep association with Arabic culture. These two names depicted a very romantic love story in the Arabic literature. To put the story in a nutshell, Qais fell in love with Laila up to the hilt and had had his share of heart-breaks when her family took his beloved a way and departed for an unknown place. Since then, Qais devoted himself to searching for his love wandering over deserts and secluded himself from the world composing poems with a view to mitigating his incessant suffering.

**Syntactic Interference Analysis**

Like many others, Arab translators are apt consciously or unconsciously to impose staggering peculiar properties of Arabic structures on English. It should be stated that the SL and TL are characteristic of a tug-of-war, so fastidiousness by translators is badly needed not only with lexical items, but also with syntax. Explicitly enough, Larson (1984: 189) states that “translation is much more than finding word equivalencies. The source text must be abandoned for the natural receptor language structures without significant loss or change of meaning.” The problem of SI is represented by the presence of certain structures in the SL linguistic systems and the absence of these in the TL. Transferring such structures from and into a language should be carried out with great prudence to ensure minimum interference and a maximum flow of communication.

**Word order**

Arabic and English are not cognate languages. It is expected, therefore, that the two languages will be a witness to different word orders. Arabic may be said to be a flexible language in its word order whereas English is relatively fixed, i.e., it undergoes some changes if
the position of certain words is changed. In English, for instance, words indicating oneself (e.g., I, me, mine and myself), for the most part, go after those indicating another or others (e.g., you, they, etc.) (Crowell 1964). To appreciate this problem, observe Example 1 again, now to discuss totally a different point. The enquiry over the translation in Example 1 is whether the structure is or should be regarded as natural in the actual usage of the English language. It is typical of English that for the sake of politeness, second person or third person usually goes before the first person. Here the individual lexical items are basically correct, but the syntax is clearly un-English due to word order interference from Arabic. However, in Example 4, the translator was careful enough not impose Arabic word order. Thus the translation sound natural as far as the TL readership is concerned.

Example 4

**SL**

(.wp)

**TL**

Wash your hands before and after meals (Hassan 1988: 99)

**Definite Article**

This is an area which is truly very problematic to Arabic-speaking translators and, therefore, is worth detailed examination. Translations into English seem to prefer inserting definite article where unnecessary. By way of illustration, take Example 5

Example 5

**SL**

(ع)

**TL**

And her skin, boys! It was smooth and soft as silk. I said: ‘Please, I cannot stand it any longer’. She said: ‘all right, come along’. And she took me to the bed.

If we look more deeply into the above rendition, we will find that it falls short of relaying the intended message of the Arabic utterance, a message that is well-shown in a woman’s desire to make love to a man. The addition of the prefixal definite article to the English noun ‘bed’-notably caused by mother tongue interference-makes the message rather feeble, i.e., the woman took the man to a piece of furniture, i.e. , ‘bed’ to do anything rather than making love to someone.
Singular/Plural

In Example 6, singular/plural interference is observed as is the case with the rendition of وَلَدُ يَأ (vocative + noun+PLUR.) into ‘boys’ (noun+PLURA) to express pleasure state. English employs ‘boy’ or ‘oh boy’ (noun+SING.) as an exclamation “in order to express feelings of excitement or admiration” (Collins Cobuild 2003). Due to Arabic interference, the translator opted for ‘boys’ (noun+PLURA). As can be noted, the translator restructured the TL constituents in a way similar to that of the SL by means of inserting the definite article ahead of the noun ‘bed’ and using the plural form in ‘boys’. It seems that the translation us a formal one rather than functional. In other words, the translation is source-oriented rather than target-oriented. One can stake a claim that reliance on the mother tongue plays a very active role in determining which type of equivalence a translator is to opt for or out.

Conclusion

This study examines the main traces of mother tongue interference in Arabic-English translation as it appears in translators’ work. Analysis of the translated sentences yields the following conclusions: Unlike formal equivalence-based strategies, functional equivalence may reduce the extent of interference errors to a minimum for a maximum flow of communication; nevertheless, formal equivalence reflects positive aspect of interference in which version translator can introduce new cultural elements and features into TL. Consequently, interference may be conducive to bringing about acceptable translation. What has been said permits the conclusion that mother-tongue interference has a pernicious influence on the performance of Arabic-English translators in terms of what type of equivalence they are opting for and, consequently employing such a type of equivalence will affect the quality of translation. Very much to the point is Venuti’s (1998) notion of ‘foreignization’ which is the periphery of LI— it promotes source-oriented translation project.

Endnotes

1 Available at: http://benjamins.com/online/tsb/ [visited on March 1, 2013]

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References


**Appendix**

(Bahgat 1986: 116) 1. هذه هي الصلة بيني وبين القرآن.

(El-Dawiri 1982: 53) 2. أبو الحكاوي: (مهم) أبو الخير عمره ما مات. كبير المتنين: (كالمجنون) قطة بسبع ترواح ... خلصو عليه.


(Bahgat 1986: 115) 4. أغسل يديك قبل الأكل وبعد.

(Idris 1954: 90) 5. كان جسمها ناعم نعومة يا ولد. أنعم من بذر الخروع. قلت لها أنا في عرضك. أنا خلاص. قالت طيب تعل. وخدتني على السرير.
Translation in the Discourse of Modern Experience: The Modernists’ Reckoning with Polyphony as an Aesthetic Device

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Abstract:

The present paper discusses the modernist authors’ process in blurring the lines between literature and translation as part of their various aesthetic experiments. In contention with their contemporary English linguistic and cultural agendas, the modernist writers have internalized translational strategies to challenge the national identity and culture. Since many of them straddled two cultures, the resort to translation was inevitable introducing not only literature to the intercultural communication but translation as well to working mechanisms of culture. Taking as a point of departure the nature and function of translation as a paradigm for modernist thought, I tend to survey Jacob Korg’s idea of ‘the verbal revolution’, Venuti’s views and the emergence of various translation types among which is the intertextual translation or transmitting a foreign word into a text. Such a meeting of two different languages in literature has indeed been the focus of many scholars in translation studies echoing Bakhtin’s ‘polyphony’. Second, considered as a key to cross-cultural communication, the paper offers insights about translation as an aesthetic experiment of the modernists in their attempts to forge the discourse of modern experience based on the interaction of many languages.

Keywords: translation, modernism, culture, extraterritoriality, intertextual translation, polyphony.
1. Introduction

It is widely agreed that both literature and translation are influenced by culture in a number of ways. The common variable that has consolidated such a striking relationship is language being the primary tool in human communication. Using words is, indeed, the constant worry of writers to best express themselves, and, through their craft they do not only reveal their feelings and experiences, but also record the specificities of knowledge and culture prevailing in their epoch. The problem, however, is that when modernism emerged as a rebellious thought against tradition, the modernist writers felt deeply unsatisfied with the offerings of their immediate environment. Modern life, however, facilitated too much the individual’s mobility so that translation and translators have imperatively intervened to ease understanding and conversion as well. It is henceforth undeniable that the practice of translation has always existed along with that of literature, yet the boom occurred when the literary translation has become the focus of Translation Studies when the exposure of the indigenous to the foreign has been overwhelming.

The complexity of the cultural activity in the modernist literature is clearly revealed in the field of translation. Indeed, the contact between two languages, or the mechanical sounding act of linguistic ‘substitution’ as Catford (1965) put it, has no more become the translator’s priority. What is at stake is rather a knotty negotiation between two cultures thereby emphasizing the polemical issue of cultural identity. At this level of study, and with the fact that many modernists like E. Pound, G. Stein, T.S. Eliot, J. Joyce, V. Woolf, J. Conrad, and many others, went through the experience of exile and foreignness, one would contest the idea that the claim for cultural diversity and interculturality are particularly postmodern phenomena. Drawing from the conviction that the modernists’ discontent with their native linguistic and cultural agendas must be seen as an essential condition to their resort to foreignizing poetics, it would be valid that translation is one of the paradigmatic features of modernist thought, or rather as an aesthetic device undertaken by those authors and poets who have been straddling two cultures.

2. Translation and modernism

The growth of linguistic experiments has been one of the major issues that acknowledged the very spirit of modernism. And as the relation of language to logic and reality has become a premise, some modernist writers engaged with translation as a mode of literary composition opening, therefore, a site for overlapping cultural parameters and exilic experiences. When these new developments took place, it began to be noticed that the experience of extraterritoriality has implied a new outlook for translation along with the rise of the notion that language is culturally embedded.

The correlation between language and culture has pervaded an extensive body of literature in the field of humanities and language study demonstrating that language could only be interpreted within a culture (Sapir, 1929). The most vigorous claim was Sapir’s suggestion that “no two languages are ever sufficiently similar to be considered as representing the same
The echoes of this idea have found a fertile ground in Kramsch’s *Language and Culture* (1998) who believes that:

Language is a system of signs that is seen as having itself a cultural value. Speakers identify themselves and others through their use of language: they view their language as a symbol of their social identity. …. Thus we can say that language symbolizes cultural reality. (p. 3)

Meanwhile, the Translation Studies have reached their strong version with the rise of ‘Cultural Translation’ when scholars like Venuti, Toury, and Munday have put forward the idea of translation as culturally embedded too. In this context they demonstrated that knowing and mastering the language alone does not guarantee a successful process of translation, they deal with the cruxes of culture, i.e. the resisting of particular items in the source language which draw particularly from each culture’s specificity. Such a translational capacity of culture has, indeed, been central to the modernists’ engagement with migration, exile, and displacement.

The relationship between modernism and translation tends to provoke one of the most sounding questioning that pertains to the nature and function of translation in the modernist thought. Though I shall not dwell here on a discussion of modernism as a concept per se, I wish just to stress that, be it viewed from whatever angle, it refers to the institutionalization of doubt over all earlier presumptions so that, in the present case at least, translation has turned to be a device for an exhaustive exploration of the renewing of literary language.

The most common difficulty for writers and poets at the dawn of the 20th century was the incapacity of language to translate the complexity of the modern world where a multitude of cultural experiences came into practice seeking therefore new modes of mediation. Based on the view of ‘revolution’, Jacob Korg (1979), in his book *Language in Modern Literature*, states “there is no doubt that a revolution occurred, and that it was primarily a verbal revolution, manifesting itself in new uses of language” (p. 1). In this context, the reality referred to is no more simple and definite but complex and multiple. Duality or even the multiplicity of the writers’ and poets’ lives, through their social and individual identities, urged them to probe new linguistic territories, yet foreign for them, obviously informing about the limitations existing in their native agendas –both linguistic and cultural.

One of the most earlier and influential formulation of this idea had been stated by T.S. Eliot (1957) as a contest to the reviewers who did not grasp his intention, “there is always the communication of some new experiences, or some fresh understanding of the familiar, or the expression of something we have experienced but have no words for, which enlarges or refines our sensibility” (p. 7). Modern experience had been shockingly new that the language of tradition could not hold it. Within such a growing tendency to rethink the role of conventional English and
its full capacity in the visibility of the modern experience, the appeal for a ‘foreignizing’ poetics had become imperatively urgent.

Much attraction to translation, both as a source of inspiration and as a means by which the western culture was altering, widened the range of modernist thought supplying the discipline of literature with new avenues. Venuti’s (1995) idea about the role of translation in this part should well be considered. He views translation as “an appropriation of foreign culture for domestic agendas, cultural, economic and political” (p.18). Besides that translation is also defined as a “cultural act, an act of communication across cultures” (House, 2009, p.11) contributed strikingly into the development of modernism. In his work Translation and the Language of Modernism, Yao (2002) explains that modernist translation, much as a process of transmission, has proved a full capacity to enrich the national literature by generating new meanings as it embraced foreign linguistic and cultural contexts:

It embodied a comprehensive textual strategy for negotiating between the demands of transmission and transformation, between the authority of tradition and the demands of innovation, between the endowments of the past and the imperatives of the present. In their drive to develop and renew different formal and social possibilities, the Modernists writing in (and into) English turned to translation and, in turn, reinvented it as a uniquely important mode of literary composition. (p.22)

A number of modernist writers and poets have internalized the entire process of translation without being concerned with transfer from one language to another but have adopted the language of translation as their own. Undoubtedly, translation has emerged heroically as a literary practice crucial to the very development of Anglo-American modernism. Authors such as J. Joyce, W.B. Yeats, Hilda Doolittle (known by her initials H.D.), M. Moore, T.S. Eliot, V. Woolf and D.H. Lawrence, and probably many others, have borrowed so much from the other cultures and have been influenced by writers in other languages. Yet, the most impressive of all and who recommended translation into the literary practice, was E. Pound who celebrated, at his utmost, the way foreign literary traditions traverse national and cultural borders. By a grafting of the foreign onto the domestic, Pound stands as a pre-eminent example of the translation-based literary experimentation. For him, modernist poetry would only be conceivable with translation. His approach, regarded as most scandalous within the realm of the national literature, sums up his audacities as a translator extending therefore the bounds of the English verse by establishing a new form very akin to that of the original. In this respect, a glance at some theoretical views like the poststructuralist and the semiotic is worth studying for a better understanding of the translation warranty within the modernist literature.
3. **Translation Strategies in the Light of Poststructuralism and Semiotics**

The poststructuralist definition of translation as “an action in which the movement along the surface of language is made visible” (Gentzler, 1993: 162) reflects very well Pound’s approach. For the sake of supporting this view one will just examine Venuti’s (1995) idea about translation as: “A process by which the chain of signifiers in the target language text that constitutes the source language is replaced by a chain of signifiers in the target language text which the translator provides on the strength of an interpretation” (p.17). The present definition includes a two folded perspective; the poststructuralist’s perspective one “which entertains the belief in which culture plays a significant role in the translation of a particular text and it has much more precedence over the linguistic element due to its great influence on the translation process” (Nazzal, 2012, p.84). The semiotic point of view draws from the works of R. Jakobson and U. Eco who have introduced inter-linguistic, intra-linguistic and inter-semiotic translations as crucially revealing perspectives of the mechanisms of culture.

Several poststructuralist scholarly works have sustained the legitimacy of translation as a paradigm of thought for the modernists. Departing from the work of W. Benjamin, both J. Derrida and P.de Mann have developed their views about translation diametrically with the traditional notions. Indeed, the notion of “the stability of the original” lost its hold as P. de Man (1986, p.82) stated that translation “shows in the original a mobility, an instability, which at first one did not notice.” Derrida, likewise, rejected the traditional function of translation pertaining to reproducing; he rather emphasized the capacity of the language of translation in modifying the source text.

So, the hitherto latest contribution to the ideas above, and the one that sums up both, is Venuti’s “refraction” rather than a mirror of the original text. Liberating translation from its long abiding fidelity to the original text to proceeding with estrangement and disruption, has given much impetus to the rise of Translation Studies as an interdisciplinary field.

This feature about the turning function of translation is also echoed by W. Benjamin (1992) who argued “the task of the translator is to release in his own language that pure language which is under the spell of another, to liberate the language imprisoned in a work in his recreation of that work” (pp. 80-81). He discusses the mobility of the original which implies a mode of displacement which, in its turn, informs a lot about the relationship between translation and modernism. Therein lies the attractiveness of Pound’s dubbing of the “labour of translation” in his essay devoted to Henry James as a displaced cosmopolitan who informed about cultures using translation. What must be noted at this level is that the aspects of mobility and displacement characterizing the modernist view of translation lead to the recreation of an original meaning within a completely foreign context. This is precisely what Schaeffner and Adab claim through the view of the ‘hybrid text’:
A hybrid text is a text that results from a translation process. It shows features that somehow seem ‘out of place’/ ‘strange’/ ‘unusual’ for the receiving culture, i.e. the target culture. These features, however, are not the result of a lack of translational competence or examples of ‘translationese’, but they are evidence of conscious and deliberate decisions by the translator. Although the text is not yet fully established in the target culture (because it does not conform to established norms and conventions), a hybrid text is accepted in its target culture because it fulfills its intended purpose in the communicative situation (at least for a certain time).” (quoted in Stockinger, 2003, p. 17)

The viability of a translation, therefore, is established by its self-reflexive characteristic of unfidelity to the previous text, leaving corridors open for dialogue and recreation. Through such an epistemological tendency, which sets translation as a trans-disciplinary paradigm, the modernist writers and poets hankered for it and practiced it as one of their miscellaneous aesthetic experiments through which they challenged established concepts of the self and the other on the one hand, and generating new agendas for their native language and culture on the other.

In their quest for the exotic and the unfamiliar, seen as a source of inspiration to fill in the discrepancies of the original, many modernist resorted to what has been considered “foreignizing” poetics in reference to their extraterritorial experiences being a main condition of the modern self in the modern world. By the turn of the twentieth century, the understanding of the cultural value of a to-be-translated text has been at stake so that the importance of translation for the identity of the receiving culture has become a condition. Much concern about it has grown deeper in what Venuti (1998) has called the identity forming power of translations enabling a culture to identify itself both via coherence and homogeneity as well as resistance or innovation.

Few years earlier than Venuti, Homi K. Bhabha (1994), the culture studies critic, had previously made an apt comment on this when he argued that “cultural translation is not simply an appropriation or adaptation; it is a process through which cultures are required to revise their own systems and values, by departing from their habitual or ‘inbred’ roles of transformation” (p. 27). What was seen as outrageous, when the avant-garde modernists turned to foreign languages and cultures to find more telling words to their experiences, is by the time being fully institutionalized.

Moving beyond the legitimate condition of translation in the modernist literature, one would ask a further question which way we shall go to understand its connectedness to the working mechanisms of culture. The answer was provided by R. Jakobson when he
demonstrated that the borderline between translation studies and cultural semiotics has become fuzzy. Dealing with translation in the light of semiotics will not provoke much thought about its influence on translation theory, but I will nevertheless argue, through T. S. Eliot’s use of foreign words into his texts, the semiotic aspect of intertextual translation displayed through dialogism.

Among the striking strategies that characterize the modernists’ works is their inclusion of different fragments appropriated from texts in foreign languages attributing therefore to modernism a multilingual dimension. Languages other than English were the inspiration sources to defamiliarize their native language so that Pound’s translations of Chinese poetry were the basic catalyst for the making aspects of the Anglo-American imagism. Besides that, T.S. Eliot’s work written in French, ‘Mélange adulte de tout’ (1916), provides a sense of dialogic thought for the wanderer from one space to another supporting therefore Pound’s central thesis of the juxtaposition of two or even three distinct parts. Semiotically speaking, such a freedom of interaction between languages could be read in terms of Leon Robel’s (1995) “emphasis that Bakhtin attributes to the language of literature (and, at the same time, also the text) the capacity to operate as a metalanguage in translating from one sign system into another” (as quoted in Torop, 2002: 598).

Yet, what seems pertinent to Bakhtin’s view is that the modernists’ texts, through such a new medium of expression, operate as “a dia-logic place, for at least two different logics meet in it: those of two different languages” (De Michiel 1999: 695). Indeed, the meeting of two languages within a single space is not only a mere adjacency of two different cultures but a way to exercise freedom beyond the monolingual constraints. The works of Bakhtin are considered the most noticeable in acknowledging freedom as an important dimension in the literary works where different centres of consciousness are displayed. It is referred to as polyphony which literally means “multi-voicedness”. In Eliot’s poetic composition “En Amérique, professeur; En Angleterre, journaliste; /A Londres un peu banquier; /En Allemagne, philosophe” (Eliot 1963: 39), the free wandering of the speaker provokes a set of play between different ideological positions determined by the specificities of the place obviously affecting identity in the process of translation and/or alteration. Meaning, according to Bakhtin is wholly derived from the interplay of several consiousnesses, which is recently defined in the studies of identity through the idea of location and cartography.

Another exemplary exponent of polyphony in the English literature is J. Joyce whose position, according to Sheldon Brivic, is very unique and that no one “before Joyce had expressed such a plural consciousness or taken such a multiphonic point of view.” (p.58 quoted in Bakhtin 1984). His experience with linguistic alienation is first described in the autobiographical work *The Portrait of the Artist as a Young Man* as a witness to his foreignness most of his life being constantly obliged to translate himself and speaking the other’s language. Once he stated “I’d like a language which is above all languages” (Ellmann 1959: 410) mocking
the limits of a single language. Stephen Dedalus in *The Portrait* (1968) talks about the linguistic problem as follows:

The language in which we are speaking now is his before it is mine…His language, so familiar and so foreign, will always be for me an acquired speech. I have not made or accepted its words. My voice holds them at bay. My souls frets in the shadow of his language. (p. 189)

The maturation of his linguistic quest did not reach a wanted fulfillment since his life-long experience of self-exile led him to the fabric of English out of interwoven aspects from sixty different languages.

As discussed earlier, the interconnectedness between translation and modernism has, indeed, paved the way to many fields of research to widen their scopes such as the linguistic, the sociological, and the anthropological also. As far as identity is concerned, the cultural turn in translation has really expanded massively along with the rise of diasporic literatures. Last but not least, the following part will be a concise study about some modernists’ voyage between worlds and languages undermining the traditions and the national stream of literature.

4. **Translating the hybrid self.**

Michael North (1994), in his work *The Dialect of Modernism*, describes the influence of the variations in language on the identity formation dealing with the idea of ‘betweeness’ in the modernists’ works. He cites T.S. Eliot’s *The Waste Land* as a site for various cross-cultural artefacts to occur involving examples of otherness urging, then implicitly, the West to turn to other regions of the world to ensure its progress. This aspect of the translated self, put forward by the inclusion of lines in various languages, accounts for the study of the work as a diasporic one since it does not apply to the norms of the national literature. Recalling S. Rushdi’s idea(1991) “we are translated men” (p. 16), Eliot had fundamentally rejected the original and replaced it by “the creative borrowing of another style and syntax which releases a plethora of ‘voices’”(Ackroyd Peter,1984, p. 117). Coming to maturity, Eliot’s idea that his voice might be sound only by reproducing the others’ voices, demonstrates his sense of living on the borderlines to be in continuous contact with languages and cultures.

Quando fiam uti chelidon---O swallow swallow

Le Prince d’Aquitanie à la tour abolie

These fragments I have shored against my ruins

Why then Ile fit you. Hieronymo’s mad againe.


Shantih shantih shantih
In this example contesting cultural and social homogeneity tends to provide a completely new language that exemplifies the cross-cultural encounters. The eagerness of exploring and exploiting foreign alternatives started with the process of translation since many writers were themselves translators. The geographical and cultural space is therefore another important parameter that accounts for translation as a discourse of the modern experience. The literary expatriate writers and poets were indeed the forerunners of break, whose joint conviction that only the foreign is a means to stretch their native language and culture, emphasized the force and significance of another language though incongruous with the original.

The new concern of writers in the modernist world conditions has become whether the words are capable enough to carry and transmit the reality about the complexity and strangeness of such a new experience. In a similar vein, Eugene O’Neill’s contributions to both American and world theatre are acknowledged through his deep worries about how best a language would describe and create the intricate psychologies that define his troubled characters. Indeed, it is the language of the characters and of O’Neill himself that may indicate how successful the playwright was at creating a consistent universe in which all characters exist as cogs in the uncaring, mechanical vastness in which they all must eventually perish. In their efforts to somehow overcome the restrictive power to their lives, the characters rely heavily on a rhetoric that defines them as much as it conveys plot information to the audience. “How we poor monkeys hide from ourselves behind the sounds called words,” declares Nina Leeds in Strange Interlude, aware of her own downfall developing behind those very sounds.

O’Neill never showed any complacency with already established theories, and his reluctance had even extended to trust words to convey his ideas. During his experimental period, his difficulty with language had often been expressed as an act of exile and alienation. In fact, that act of exile was at once an act of criticism and that of quest also. In the pursuit of whether the most sordid, and to a certain extent, blind alleys of life could be illuminated, a concern with language, semantics and articulation found a fertile ground in O’Neill’s drama. However, the unceasing experiments with the word, that he often found too protean to present completely his meaning, transcended the limits of the text seeking the actual process of presentation through the physical theatre. Throughout his canon, O’Neill critiques language itself, even as he relies on it to develop a sense of the difference between the intrinsic self and its expression (Bigsby, 1992). He indicates his own awareness of the ultimate inadequacy of language and its subsequent subversion of an objective truth.

Such a distrust of language can be seen throughout his body of work, populated as it is by preponderance of schemers, liars, dreamers, hucksters and actors, men and women who use language not to define reality but in an attempt to simultaneously conceal and transcend it. They are indeed a theatrical lot. However, as his body of work indicates, O’Neill feels a sense of camaraderie with people in all walks and stations of life, for if there is a certainty unmasked
behind the facade of language in O’Neill’s work, it is to demonstrate that we are all doomed. Yet, O’Neill’s drama is tragically circumscribed so that no language; the original or the fabricated; was possible to assuage the characters’ grievous situations. We can relate his search for language to his creation of the tragic character whose retreat from articulateness to silence is generally evident in the character’s escapes from reality, whether through insanity or drink or drugs being simply the overt symptoms of what the dramatist called the “Sickness of today”.

The capacity of language for meaning and communicating was also the problem that Virginia Woolf encountered in many of her works. Her various strategies in writing like the use of disjointed and subversive sentences, fragmented thoughts and images, reflect an assignment for the modernist writers to forge a language proper to the experience of modernity. However, hers is a double exercise viewed from the literary and the social constraints being in struggle with the male dominant culture. This idea is best exemplified in her work ‘A Room of One’s Own’ where she discusses the role of the woman novelist in making a language for her status.

The very development of the language of translation occurred with the coming into existence of Joseph Conrad’s novel, Heart of Darkness (1902), regarded as one of the prominent exercise of a translated self in the history of British literature. As a Polish émigré, J. Conrad’s successful engagement with translation practices has been most crowning for the notion of modernist identity. His process differs from Eliot’s, or Pound’s, or Joyce’s, since his is one-way from the outside to the inside whereas theirs are multiple dwellings between native and foreign. His novel provided a fertile ground for discussing the relationship between modernism and translation which became most complex through the multi-voiced characterization. The characters’ interactions are represented linguistically by their different spoken languages all raising the issue of the role of space and place in forging a language. The writer’s consciousness here plays a vital role while recording a variety of languages in the English language; French, German and Russian including also some native African tongues. Vainly, the experience of foreignness was so harsh and ‘dark’ that Marlow was unable to find a language by which he could tell his experience. The cacophony of voices in Heart of Darkness can also be inscribed into Bakhtin’s notion of ‘heteroglossia’ but much extended by the inclusion of international voices rather than the diversity of local social speech types. The profile of Marlow resembles in many ways that of a translator whose inabilities at communicating the message of the original experience are forcefully accompanied with an anxiety. A successful engagement with the ‘foreignness’ necessitates a new matrix framed out of a deep knowledge of individuals, languages and cultures.

5. Conclusion
Translation has emerged as a literary practice crucial to the very development of Anglo-American modernism. History has proved that the existence of literature has always been accompanied by that of translation. Goethe believed that national literature rapidly stagnate when the outside influences are absent. In the same vein, E. Pound turned to the Chinese poetry to
write his body of fourteen poems entitled *Cathay* (1915), such a contact enabled him to write *The Chinese Written Character as a Medium for Poetry* (1919) where he included his famous argument the West must turn, finally, to the East or else continue its decline into artistic oblivion. The celebration of translation as a paradigm of the modernist thought is done on the ground that migration, exile, dislocation and cross-cultural communication are the most informing facts of modernity. Across the twentieth century, when globalization further sustains a grip to individuality, the translator’s role has become so important to serve effectively into the process of intercultural communication. Still, the way for cultural translation is not fully paved yet since the culturally continuous process of rising diasporas and the need to pull down the barriers dividing human beings on the globe seem much more accentuated than ever.

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**References**


Vermeer’s Skopos’s Theory: As a paradigm Change

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Abstract
Globalization seems to have imposed a new paradigm on us whether we approve of it or not we ought to adapt and adjust to the matrix we live in and this involves complying with what appears to be practical and feasible. This appears to be consistent with what Thomas Kuhn (1996) conceives of the conditions and circumstances which induce ‘paradigm change’ in the theories and mechanisms we use in some of the social sciences or humanities which we subscribe to in order to account for a particular transaction be that translation or a communication encounter between two individuals. To be precisely candid, what takes place in the process of translation along with the heightened debate among translation scholars concerning the question of ‘equivalence’ has ushered in such a state of affairs which calls for a real solution or a paradigm change in our overall approach to translation equivalence. This particular approach has taken into account the applicability of the mechanisms with which one can account as intelligibly as possible for both the fragility of the notion of translation ‘equivalence’, and the possibility of considering the act of translation as an act of inter-cultural communication encounter. Therefore, this paper is designed to underlie the existence of a paradigm shift in the process of translation equivalence and underscore the countless merits of adopting the proposition which subscribes for ‘skopos theory’ or a functionalist approach as a viable solution to so many problems confronting every translator as well as communicators. My rationale for such a claim comes from various but highly salient reasons one of which is that the existing translation approaches on ‘translation equivalence’ do not seem to provide inclusive remedies to what confront the translator in translating technology terms, nor do some of these approaches acknowledge the significance of the elevation of the role of the translator to an author status; and the merit of prioritizing the target text over the source text on a more practical and rational basis.

Keywords: Translation, functional equivalence, technology terms, paradigm change
1. Introduction

A quick and calculating look at the state of affairs that has been taking place in translation equivalence is likely to induce one to see that there is some sort of a genuine shift of focus from ‘translation equivalence’, (see, Nida 1964; Catford 1965; Newmark 1981; House 1981) to ‘translation resemblance’ (see Gust 1996) and then to ‘skopos’ theory or functional equivalence (Schaffner 2003; Honig 1998; Vermeer 2000). This shift represents or can be construed as the culmination of the heated debated which has been taking place concerning the approaches on translation equivalence and thus it has given way to the evolution of other theories which might be considered more adequate and practical for such a task. Such a state of affairs has resulted in the evolution of what is called ‘skopos’ theory. (See, Schaffner, 1998, 2003; Honig 1998; Vermeer 2000).

This shift has resulted in the adoption of the functional (skopos) approach due to the limitations of previous translation theories such as the 'linguistic equivalence' approaches and the tenability and practicality of ‘skopos theory’/functional approach in comparison with the previous approaches for which I shall provide my rationale in this paper. This shift of focus is tantamount to a paradigm change by all means since such a shift of focus involves the existence of some real changes in some of the primary concepts involved in the process of translation such as the elevation of the role of the translator to higher status and the priority of the translated text, TT, over the source text, ST. Such a priority should not be interpreted as if the TT is more important than the ST but rather the imparting of information along with the target audience, would be seen as the most affected party in such transaction.

This shift of perspective or approach on translation equivalence in my opinion, can be parallel to the one which Chomsky (1986) talks about in his book, Knowledge of Language –the shift of focus from E-language to the I-language. This shift in and of itself constitutes 'a paradigm change' in the way language has been treated and looked upon. This modest paper is intended to account for the fact that this shift of translation approach from a linguistic and semantic approach to a functionalist approach or skopos theory can potentially be considered a ‘paradigm change’ a concept which is originally coined and founded by the prominent linguist, Thomas Kuhn (1996); and that such paradigm change is justified and warranted on ideological, conceptual, and other pertinent constraints embedded in the process of translation.

2. Discussion and comments

In his book tilted, The Structure of Scientific Revolution, Thomas Kuhn talks about ‘paradigm change’ and the circumstances under which the call for such a change becomes justified. According to Kuhn, “a Paradigm theory is meant to define the problem and provide a stable solution to it.” (1996, P.98). To explicate the applicability of his theory further, Kuhn claims that the discovery of X-rays has “necessitates paradigm change- and therefore change in both procedures and expectations-for a special segment of the scientific community”. (1996, P.61). What Kuhn really implies is that the discovery or invention of X-rays has compelled medical scientists to adopt new set of mechanisms and abandon or forsake other tools which are deemed impractical.

I am inclined to draw on his theory as a parallel analogy between what Kuhn claims and what the dictates of globalization impose on us in terms of adopting a different approach concerning the question of translation equivalence which is more consistent and harmonious with ‘skopos theory’ and functionalism which seems to treat translation as a communicative act with an intended message or a function to be imparted carefully to a target audience and thus complying with such culture requires that we subscribe to a more optimal approach in translation.
which places an awesome responsibility on the role of the translator in terms of being able to adequately extract the information from one linguistic code to another taking into account the target audience, the most affected party in this transaction. Take for instance how the translator would be inclined to opt for the transliterated term over its Arabic equivalence when translating the English term ‘domain’ on basis that the arabicized term “Domain” has gained more circulation than the translated term “ نطاق”.

Byrne (2007) claims that Skopos theory is affords translator to choose from a variety of translation strategies the proper one to meet the requirements of the task at work. It affords translators the opportunity to act as the skopos requires as long as translators maintain consistence and harmony between the source and target text. Even though Skopos theory includes various strategies at the disposal of the translator, it certainly underscores the importance of maintaining both the coherence and fidelity rules (See, Reiss, 1984; Vermeer, 2013).

Let me cite another illustration from technological translation to point out how a functional approach to equivalence is the proper approach particularly when translators are dealing with inexperienced target audience members and are confronting with technological terms which require translators to convey their functional use rather than their conceptual translation. The infinite number of technology terms which people have been exposed to due to computer technology proves why a functional approach to the act of translation is destined to be an optimal approach to account for its proper equivalence.

Take for instance the English term ‘server’ while it has an adequate equivalence in Arabic, a competent translator would opt for the arabicized term "سيرفر" instead of the English term “server” on account that the transliterated term has gained more popularity and circulation than the Arabic equivalence "خادم". This situation applies to an infinite number of technological terms where translators need to make certain adjustment and modification to attend to their target audience members particularly when they lack the necessary competence and literacy in technology.

There is a great deal of wisdom to cite some analogical examples to illustrate the point which I intend to advance at this juncture on account of its utility and usefulness. As a humanistic discipline, translation is not really different from any other social science discipline since its history coincides with that of language and consequently drawing on the evolution of linguistics may prove fruitful and one can avail oneself of lots of merits by virtue of doing that. Before the arrival or advent of what is known as ‘the transformational generative grammar theory’, linguistics, as a social science discipline has evolved and undergone a lot of changes from the traditional approach to the structuralism and then to the post-structuralism due to the type of irregularities and anomalies which this discipline has encountered over the past several decades and by virtue of that both adopted approaches of linguistics have rendered themselves obsolete and impractical and were totally discarded on account that that these approaches were not able to deal with the type of anomalies which have confronted linguists since the mechanisms which existed before the arrival of the theory of generative transformational approach could not provide any remedies to deal or account for linguistic irregularities (see Celce-Murcia and Larsen-Freeman: 1983:3).

This prompted some linguists such as Murcia and Freeman to claim that the proponents of ‘the transformational model tried to incorporate the insights of both models but provided its own model to account for other anomalies which have not been counted for by the first two models (see Celce-Murcia and Larsen-Freeman: 1983:3). Consequently, this situation has
motivated the proponents of the generative transformational approach to provide their own mechanism as an optimal approach for a set of questions primarily the question which deals with one’s conscious and subconscious knowledge of one’s first language, or the shift from what Chomsky calls ‘E-language to I-language’, and its inevitability.

This shift of focus has also been motivated by the fact that linguistic-based approaches are too descriptive and their primary focus was on textual aspects with less attention to matters pertain to culture and ideology. According to Venuti, (1998a:1) linguistics-oriented approaches tend to focus on linguistic matters so that ‘they remain reluctant to take into account the social values [and ideologies] that enter into translating as well as the study of it. Time and again, the findings in translation studies have underscored the claim that the process of translation is and has always been ideology-driven (see, Schaffner (2003) and Fawcett (1998).

Fawcett claims that, ‘throughout the centuries individuals and institutions applied their particular beliefs to the production of certain effect in translation’ (p.107).

There is no denying that the call for the elevation of the role of the translator has resulted from the belief that some translation scholars expressed concerning the futility of accounting for the intention of the author. Such a stance is explicitly exemplified in the following comments by Eco.

In some of my recent writings I have suggested that between the intention of the author (very difficult to find out and frequently irrelevant for the interpretation of a text) and the intention of the interpreter who (to quote Richard Rorty) simply ‘beats the text into a shape which will serve for his purpose’, there is a third possibility. There is an intention of the text (1992: 25)

One can easily conceive of the above quote to mean several important things. For instance that the intention of the original author of the text is not always important since the interpreter (or translator in this particular context) may or may not be able to pin down for a variety of reasons which have to do with the interpreter’s competence or worldview; or when the interpreter is being undermined to pin down the real intention of the author, he/she can and should appeal to the text in which meaning resides. One might argue that translators reflect the views and perspectives which they hold upon accomplishing the act of translation.

I feel inclined to see the merits of drawing on Thomas Kuhn’s famous theory by pointing out the reasons for a ‘paradigm change’ on the ground that the evolution of communication technology has introduced a new culture where the linguistic code is not as relevant as it used to be or it is not at issue any more in translation due its variability. Therefore, what really matters in this process is the information that is being conveyed through such linguistic code rather than the vehicle itself. In today’s global world, what really matters most to the participants involved and to the prospective target audience is the message rather than its linguistic style or form. Skopos theory treats translation as a communicative act with an intended message to be imparted carefully to the target audience and thus complying with such culture requires that we subscribe to more optimal approaches in translation.

It is worth reporting that other social science disciplines are undergoing Paradigm shift too. According to Holliday (2011) intercultural communication studies is such a discipline which happens to have several competing perspectives on the question of culture. The ‘neo-essentialist paradigm’ which is the most dominant paradigm whose ideas seem to entertain the belief that western culture is the most dominant one in comparison with other cultures and by virtue of that it represents the Center and ignores the presence of an emerging world culture
which Holliday calls the discourse of the periphery. The other competing paradigm is 'the critical cosmopolitan perspective' which acknowledges the divide between two distinct cultures, i.e. the western culture which represents the Centre and the Other which represents the periphery.

The 'critical cosmopolitan paradigm ' represents the views which claim that culture has blurred boundaries and recognizes the Other as the emerging world which deserves recognition and acknowledgement. What this implies is that the neo-essentialist paradigm is not any more adequate enough to account for the emerging new reality in today's world culture. To explicate his stance further, Holliday (2011: 196) has made the following comments on this matter in the following quote:

"the periphery would no longer be the Periphery, nor the Centre the Centre."

Therefore, I feel convinced of the merits of entertaining the proposition of this research paper which subscribes for ‘skopos theory’ or a functional approach as a viable solution to so many pragmatic and semantic problems confronting every translator as well as communicators. My rationale for such a claim comes from the existing translation approaches on ‘equivalence’ which do not seem to provide inclusive remedies to the state of affairs which translators confront particularly when it comes to technology and religious materials.

One can always justify the stance which the poststructuralist and functionalist has taken concerning the shift of focus from the author of the text to the translator as a radical shift which probably has resulted from the strong belief that since uncovering the intention of the author is very much like chasing a mirage if it is not an improbably thing, then it would be better to focus instead on the translated text since the primary purpose of translation according Schaffner (1996) and others is the imparted information in the target text (TT). Consequently, there is a real shift from old approaches such as ‘linguistic equivalence’ to a functionalist approach in which translation is treated as a communicative act with a specific function and that once this function is being captured and conveyed properly to the target audience the act of translation is seemingly accomplished. Such changes can qualify as some sort of paradigm change.

3. Equivalence in Translation

Before appealing to ‘functional equivalence’ as an optimal approach to translation and as a manifestation of paradigm shift, let me first provide an overview of the status of equivalence in translation and then I will provide my own rationale for appealing to functional equivalence since it takes into account the type of problems encountered by translators dealing with technology and religious texts to non-experienced target audience members. Some translation scholars (Jakobson, 1959; Catford, 1988; Baker, 1992; House, 1977; Nida & Taber, 1982; ) have provided several approaches on translation equivalence whose primary purpose is to arrive at a more optimal translation approach by relying on a particular perspective with which the task of translation renders itself a manageable act - a task which seems to be inconceivably hard to accomplish without doing any sacrifices whether at the expense of the author’s text (See, Eco 1992) or at the cost of accusing the translator of either censoring, suppressing, or tampering with the concerned text (see Bakir, 2004).

In the same vein, translation scholars concede to the claim that while it might be helpful and instrumental to have several approaches on equivalence, the most adequate approach on ‘equivalence’ if found, has to account for matters which account for the type of problems encountered by translators primarily related to both semantic and pragmatic aspects since the majority of the problems encountered by both students of translation and professional translators are pragmatic and culture-related ones (see, Nida & Taber, 1982; House, 1977).
Equivalence in translation, however, seems to be a far-reaching goal and it is exceedingly difficult to accomplish for several reasons one of which is the overwhelming number of striking differences among languages which makes the task of capturing the distinction between the conceptual and associative meaning of some linguistic lexemes difficult; and therefore there is utterly no complete equivalence in linguistic forms or translation and the term has been used for convenience by many translation theorists. Such proposition or claim has been reiterated and underscored by several translation scholars who consider equivalence in translation sheer convenience (see Farghal 2009; Baker 1992). In fact, Farghal (2009:7) denies the possibility of having ‘equivalence’ in translation due to both linguistic and pragmatic constraints which undermine the translator from finding linguistic equivalence. The likelihood is that people’s perception of linguistic utterances of other languages is destined to be conceived and perceived differently.

The question of equivalence has prompted other translation scholars to negate the existence of complete and precise synonym in languages. Such a claim inclines one to pose the following question: How could there be equivalence when all of us know well that there isn’t a precise synonym in any natural language? For instance, Nida who (1969: 73) defines synonym in a language as "words which share several (but not all) essential components and thus can be used to substitute one another in some (but not all) contexts without any appreciable difference of meaning in these contexts, e.g. love and like. Other translation scholars like Peter New mark (1981:101) who takes a position similar to that of Nida has made the following comments:, " I do not approve of the proposition that translation is a form of synonym".

Bassnett-McGuire claims that even apparent synonym does not yield equivalence. She (1980: 29) claims further that "equivalence in translation should not be approached as a search for sameness. Since sameness cannot even exist between two (TL) versions of the same text, let alone between the (SL) and the (TL) versions. Other translation scholars such as Wierzbicka (1985) who has gone even further in negating the existence of complete equivalence in translation based on her belief that utterances are different in various languages in both ‘ deep and surface structures’.

To illustrate this further, take for example the synonym of the word ‘mature’, which happens to be ‘ripe’, yet one still cannot use them interchangeably in all linguistic contexts even though they are synonymous. Another example which really stands out in English is the synonym of the word ‘cool’ which happens to be ‘open-minded’. While these two English adjectives are synonymous in certain sense, they are utterly distinct when it comes to their linguistic context and use. They have two distinct conceptual (or semantic) and associative (or pragmatic) meaning and therefore they are not always interchangeable. Should the translator be concerned with the linguistic code which really functions as a vehicle or the key information which is being conveyed or transmitted through it? For the functionalists and the proponents of ‘Skopos’ theory, the second question is a vital one due to cultural and ideological concerns which are usually embedded in the process of translation.

The difficulty of finding real equivalence between languages stems also from both the cultural and linguistic constraints which are likely to manifest themselves whether in the translator’s perception of the conceptual meaning i.e. the semantic meaning of any linguistic concept or its associative connotation which people usually conjure up upon hearing such linguistic lexemes. Such difficulty has been reiterated by other prominent cultural linguists such as Volovshinov (1986) who provided insightful ideas concerning the problem of people’s perception of linguistic utterances. In his analysis of the linguistic system of any language,
Volovshinov defines the linguistic system of any language as ‘an arena of struggle’ on the ground that people’s perception of any linguistic term conjures up some variation in meaning and therefore one can claim that it is extremely difficult to say that there is equivalence in translation.

For cultural linguists such as Voloshinov the notion of language as Saussure defines it as a system of socially neutral sign is unsound and untenable. In describing the role of language and its overall impact on social reality, Voloshinov (ibid: 21) underlies the ideological nature of the sign by stating that, “the forms of sign are conditioned above all by the social organization of the participants involved and also by the immediate conditions of their interaction.” He added further that, “the sign becomes an arena of the class struggle” (p.23). That is to say, the meaning or interpretation of a linguistic sign is not fixed and it is subject to various evaluations in the social world.

In spite of their commendable efforts to find a remedy to the type of problems which have confronted their perspectives on the question of equivalence, some of their equivalent approaches seem to fall short of providing a complete remedy without sacrificing some aspects at the expense of other ones. An optimal approach, is an approach which is likely to appeal to a functional equivalence. In fact Nord (2005) proposes “instrumental translation” as a species of functional translation to preserve the function of the translation process. The adoption of a functional equivalence in translation seems to draw more support from the stance of other translation scholars like Farghal and Shunnaq (1999:20) who claim that “the major problem facing translators at present is terminology standardization and dissemination in science and technology”.

To explicate this further if one examines the word “traffic” when used in computer technology, one can note that appealing to its literal or conceptual meaning would not serve its real function in computer domain and consequently the translator is hard pressed to opt for whatever translation strategy to provide its real function as it is used in computer. This situation applies to an infinite number of technological terms where translators need to make certain adjustment and modification to attend to their target audience members particularly when they lack the necessary competence and literacy in technology. The conceptual meaning of the word ‘traffic’ would not constitute a proper equivalence for its meaning in computer technology but only its functional meaning which would constitute its real meaning and needed equivalence for the task it serves.

In today’s global world we can’t afford to pay a great deal of attention to the linguistic code being used as much as to the information being conveyed through it particularly when we know that people’s perception of such linguistic code varies from one individual to another even in an intra-lingual communication situation.

4. Skopos theory and its rationale

The utility of Skopos theory stems not only from its main pillars: coherence and fidelity, but also from the fact that the changeable nature of the text which has been noted by Hatim and Mason (1990) makes the task of translation difficult since the original text may or serve different functions. A second important reason for opting for Skopos theory is the fact that Arabic language suffers from semantic void when it comes to supplying equivalences for technology terms which puts more of a burden on translators when dealing with inexperienced people in technology.

Skopos theory represents in my opinion the evolution of perspectives or approaches which can adequately account for functional equivalence which has taken place as a result of the
shift from structuralism to post-structuralism which in turns has resulted in several changes starting from the elevation of the role of the translator to the precedence of the imparted information in the target text and culminating in adopting an audience-based approach. A case in point is the translation of technological materials and terms where translators find themselves hard pressed to attend to the function of a specific term rather than to its literal or conceptual meaning. The example which I cited previously about word “traffic” is an excellent illustration for such a fact.

Reiss & Vermeer (1984/2013) state that the process of translation is determined by the function of the product and the receiver’s needs. Having said that then it appears that Skopos theory is a functional theory since it strives to maintain two major pillars to preserve the target text: fidelity and coherence. Such changes are justified since these changes represent the state of affairs which has been manifesting itself in the findings of translation studies. Therefore, opting for ‘skopos theory’ is highly an adequate way in dealing with the act of translation as an act of intercultural communication encounter (see Farghal, 2009, Nazzal, 2011) since the adoption of this approach could be seen as an evitable outcome of various circumstances conspired together to bring about such an urgent change in the perspective and approach to meet some of today’s challenges which confront any competent translator or communicator.

There are so many reasons which induce one to accept the proposition which I am advancing in this paper that the shift of perspective from translation equivalence to a functionalist approach/skopos theory amounts to a real ‘paradigm change’. This shift of focus has resulted in paying a great deal of attention to what constitutes the most important matter in the translation process which happens to be the imparted information in the target text (TT) on account that the aim of translation is presumably and supposedly has to do with the conveying of meaning from one text to another and consequently the information in the target text ought to gain more precedence over any other element involved in this process.

The rationale which the functionalists along with the proponents of ‘skopos’ theory entertain stems from the fact that the findings of translation studies seem to lend a great deal of support to the successful impartation of the intended message in the target culture; and therefore what really matters is not only the conveying of the text’s intention but also adopting an audience-focused approach, i.e., knowing the mentality and culture of the target audience to whom the translated material is geared for is a key element in this transaction (see, Schaffner, 1996). What is the value of translating something into another linguistic code, but failing to be able to relay the intended meaning as harmoniously as possible to the target audience with some cultural consistency?

This matter has been underscored by Honig (1998:14) and others who claim that the act of translation is supposed to be audience-focused. One should never underestimate the importance of knowing one’s target audience since there is no use of transferring the meaning from one linguistic code to another without becoming acquainted with the culture of the target audience. Adopting an audience-focused approach in translation is also tied up with the question of meaning which lends great deal of support to the proposed proposition, which underscores the importance of context in the interpretation of any utterance.

Carbonell (1996:98) claims that “the nature of the context of signification in both the source and target culture is heterogeneous, meaning changes unavoidably in the process of translation and there will be always a possibility of contradiction between the author’s intentions and the translator’s (p. 98)”. This lends the proponents of ‘skopos’ theory and functionalists great deal of support based on the finding that meaning is context-bound and that unless the
translator caters to his target audiences' needs and be too sensitive, s/he is destined to fail to impart the translated message as intelligibly as s/he could. To those scholars, translation has a function and what is at stake in this transaction is imparting of information from one linguistic code to another for a specific target audience and unless the translator is both linguistically and culturally competent in the target language s/he is likely to be misconstrued and fail to attend to his target audience needs.

According to Honig (1998: 14), this shift of focus is not only justified but it has obligated the translator to bear the consequences of his action. As Toury (2000) claims, “it is always the translator herself/himself, as an autonomous individual, who decides how to behave, be that decision fully conscious, or not. Whatever the degree of awareness, it is s/he who will also have to bear the consequences’ (p.19). Such a shift in the role of the translator is being justified and has gowned out of the fact that translators are not always successful in uncovering the intention of the author-an issue which has been articulated abundantly by many translation theorists (see Eco, 1992). Consequently, translators are being confronted with the state of affairs which compels them to assume more responsibility in terms of finding out the real intention and catering to their target audience.

In fact one may see ‘skopos’ as an evitable evolution dictated upon us due to the demands of postructuralism, convenience, and practicality. There is no denying that the dictates of our time require that translators be free from the old restrictions, be practical, direct, and explicit in relaying the function or purpose of the message rather than worrying about stylistic and linguistic elements particularly when they are dealing with legal, business, or political genre. Furthermore, this newly adopted approach is being justified by functionalists who have realized the merits of treating translation as a human communication situation with a specific purpose to be conveyed and not as a matter of finding linguistic equivalences between two languages; and by virtue of that those translation theorists have distant themselves from the views of old and inadequate approaches due to their limitations and the type of restrictions which such approaches impose on translators.

A second reason which has contributed to such transformation is the fact that linguistic-based approaches are descriptive and their primary focus was on textual aspects with less attention to matters pertain to ideology according to Venuti (1998a). There is no denying that the act of translation is ideology-driven (see, Bassnett, 1996; Fawcett, 1998; Venuti, 1998a; Schaffner, 2003). Venuti claims the current heightened debate that has been taking place among translation scholars concerning the question of ‘equivalence’, its applicability and soundness seems to usher in an eminent state of crisis and calls for a real change in the adopted translation approach on account that there is no real equivalence in translation; therefore, the translator/communicator is destined to search for other mechanisms with which the task of conveying meaning from one linguistic system to another can be accomplished as intelligibly as possible. Skopos theory appears to be such a mechanism with the least problems which possibly the translator confronts in carrying out his tasks particularly when it comes to the translation of technological and religious materials.

Time and again, the findings of translation studies lend great deal of support to the assumption that relying on old approaches might not prove as optimal as one might hope for. According to Venuti, (1998a:1) linguistics-oriented approaches tend to focus on linguistic matters so that ‘they remain reluctant to take into account the social values [and ideologies] that enter into translating as well as the study of it’. The findings in translation studies have also underscored the claim that the process of translation is and has always been ideology-driven (see,
Schaffner 2003: p.23). Such a proposition has been underscored by Fawcett who claims, that ‘throughout the centuries individuals and institutions applied their particular beliefs to the production of certain effect in translation’ (ibid, p.107).

The existence of semantic gap that Arabic language is suffering from is due to the lack of specialized bilingual dictionaries which in turns puts great deal of burden on the translator to cope with the infinite influx of technical leaps. Ali Huassanawi (2009) describes the current status of translation as being predominantly transliteration and borrowing. The following examples stand to prove the validity of such a claim and the type of adjustment and modification that the translator needs to make in order to accommodate the target audience’s need. The transliterated term “كمبيوتر” “ﻛﻤﺒﻴﻮﺗﺮ” has entered the language and is widely circulated even though the translated equivalent “حاسب” “ﺣﺎﺳﻮﺐ” can also be easily recognized by the Arab audience because it is widely marketed. The second example which incline the translator to opt for the transliterated term over its Arabic equivalence is the English term ‘domain’ where the arabicized term “دومين” “ﺩﻮﻤﻴﻦ” has gained more circulation than the translated term “نطاق” “نティング”.

In today’s global world we can’t afford to pay a great deal of attention to the linguistic code particularly when we know that the relationship between 'the signifier and its signified' object is never fixed and by virtue of people’s perception of such linguistic codes vary from one individual to another even in an intra-lingual communication situation. In this vein, the rationale behind the functionalist approach seems to be justified on the ground that what matters in this approach is having the ability to convey the primary point to the target audience as long as the translator maintains the element of adequacy and appropriateness in carrying out his/her task.

**Conclusion**

This research paper has attempted to underscore the importance of adopting the functionalist approach or skopos theory when dealing with the act of translation or translation equivalence due to various reasons one of which is that there is no genuine translation equivalence in the real sense of the word on account that the meaning of linguistic lexemes is not a stable one and that the perception of the translators vary from one to another based on their background knowledge and competence. It underlies the assumption that relying or adopting ‘skopos theory’ as a viable translation approach can potentially have many merits in terms of accounting for cross-cultural communication impediments. Skopos theory is audience-centered approach and by virtue of that it mitigates the impact of cultural and ideological constraints which undermine translators and communicators from reaching a real understanding. And finally, the adoption of a functionalist approach ( or Skopos theory) to account for the act of translation resulted from the fact that relying on old translation approaches such as “the linguistic equivalence to account for problems encountered by translators and communicators prove counterproductive to the whole process. (see, House, 1977; Baker, 1992; Nida & Taber, 1982).

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The Cultural Problems in Translating a Novel from Arabic to English Language
A Case Study: the Algerian Novel

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Abstract
A lot of translations of many novels are resulting in books different from the original. We see a plot begins to go in a different direction, and the main character is developing into a whole different person. When we say translating, some people thought it is a word for word, others say it is a creative work done without following the original text; and this work gives the target text a life of its own. But to describe the same thought in a different language seems to give it a whole different life that is richer and more creative. How can we translate novels correctly? Word for word or meaning to meaning? How far can the translator go before we can call this translation an original? And can we? In this paper, we are going to investigate the translating of an Algerian Novel from Arabic language into English language. The focus of the study is twofold: What are the cultural problems the translator can face in his/her translation? How can he/she domesticate the target text? And is the foreignisation a solution in translation?

Keywords: Language, culture, cultural problems, translation, Algerian novel.
Introduction
In the beginning of the third millennium where the echoes of globalization resounds through the world, the needs to the translated matter have increased intensely. For example, in the Arab world especially in Algeria, the translation of literary or non literary works from Arabic language to the French and English languages has not ceased to augment more intense. This phenomenon can be explained by two facts: firstly, that the French and English languages appeared as official languages in the world. Secondly, the production of the pragmatic, scientific, and literary texts in English and French languages augmented significantly. In Algeria and in the Arab world in general, millions of literary works need to be translated from Arabic to the French and English languages.

In this context, we are questioning the cultural problems in translation and how can the translators solve these problems especially when we have two languages extremely different such as Arabic and English.

Language, Culture, and Translation:

Language is a culture and culture is a language

This statement implies that language and culture have a complex homologous relationship. Language is so complexly intertwined with culture, i.e., language and culture have evolved together and influencing one another in the process and ultimately shaping what it means to be human. In this meaning, A. L. Krober (1923), said "culture, then, began when speech was present, and from then on, the enrichment of either means the further development of the other."

If the culture is a product of human interaction, so the cultural manifestations are acts of communication that assume particular speech communities. According to Rossi Landi (1973)" the totality of the messages we exchange with one another while speaking a given language constitutes a speech community, that is, the whole society understood from the point of view of speaking". He also said that all the children learn their language from their societies, and during the process of learning a language also learn their culture and develop their cognitive abilities.

Language communicates through culture and culture communicates through language. The linguist Michael Silverstein (1985) proposed that the communication force of culture works not only in representing aspects of reality, but also in connecting one context with another. That is communication is not only the use of symbols that "stand for" beliefs, feelings, identities, events, it is also a way of pointing to or presupposing or bringing into the present context beliefs, feelings, identities. According to the linguistic relativity principle, the way in which we think about the world is directly influenced by the language we use to talk about it.

As Edward Sapir (1929) put it "….the real world is to a large extent unconsciously built up on the language habits of the group. No two languages are ever sufficiently similar to be considered as representing the same social reality. The worlds in which different societies live are distinct worlds, not merely the same with different label attached". (p69)
Therefore, to speak is to assume a culture, and to know a culture is like knowing a language. Language and culture are homologous mental realities. Cultural products are representations and interpretations of the world that must be communicated in order to be lived.

**Translation and cultural problems:**

The problem is what happens when cross-culture contacts and interaction take place, i.e., when the message producer and the message receiver are from different cultures. The contact among culture increased and makes the intercultural communication imperative for people to make a concerted effort to get along with and understand those whose believes and backgrounds may be vastly different from their own.

Language can mark the cultural identity, it is also used to refer to other phenomena and refer beyond itself especially when a particular speaker used it for his intentions. A particular language points to the culture of a particular social group. We can conclude that language is a culture consequently translating a language is translating a culture. Therefore, to translate you should know the both language and culture.

Culture is a fuzzy set of attitudes, beliefs, behavioral conventions, and basic assumptions and values that are shared by a group of people and that influence each member's behavior and each member's interpretations of the meanings of other people's behavior. Language is the medium for expressing and embodying other phenomena. It expresses the values, beliefs and meanings which members of a given society share by virtue of their socialization into it. Language also refers to object peculiar to a given culture and that is so evident in proper names which embodied those objects. The linguist Byran(1989) said that "a loaf of bread" evokes a specific culture objects in British usage unless a conscious effort is made to empty it of that reference and introduce a new one. Therefore we can draw on that language is a part of culture and through it we can express the cultural beliefs and values, that the specific collocations of a given word are peculiar to a language and its relationship with culture.

In fact, translation means to produce an equivalent message in the target language. In this context, Nida notes that the production of equivalent message is a process of matching different parts of speech, but also reproducing the total dynamic character of the communication. In other words, the text and the context have to be considered. Language and context are based on the culture and its sign systems in which the language is created.

Language, as a sign system, is a cultural vehicle that reflects the society and its values in which communications take place. Non-linguistic signs which form part of the context determine the cultural framework in which linguistic signs function. The task of the translator is to find a translation theory to deal with cultural aspects in the transference of sign meaning into a target language.

Nida (1975) suggests five important phases of communication that have to be considered when translating. They are:

1. The subject matter, i.e., the referents that are talked about.
2. The participants who take part in the communication.
3. The process of writing.
4. The code used that is language, including all its symbols and arrangements.
5. The message that is the particular way in which the subject matter is encoded into specific symbols and arrangements.

According to Nida (1975) the translator may have problems in decoding the message in the case of translating texts between different cultures which are not closely related. The translator in this case will find rare form of words, unusual syntax, strange combinations of words and unfamiliar themes. As a result, he will face problems in decoding the original message. He added that certain aspects of culture are universal and are not culturally bound. He said that human experience is so much alike throughout the world. Everyone eats, sleeps, works, is related to families’ experiences, love, hates, is/has jealousy, is capable of altruism, loyalty, and friendship, and employs many facial gestures which are almost universal. In fact, what people of various cultures have in common is far greater than what separates them from one another.

Language is embedded in a cultural context and has to be transferred to the target language to solve the cultural challenges and problems in translation (Nida, 1975).

Nida (1975) proposed cultural dynamic equivalence. The dynamic equivalent translation is the closest natural equivalent to the source language message. This definition contains three essential terms: equivalent, which refers to the source language message, natural which refers to the receptor language, and closest which binds the two orientations together on the basis of the highest degree of approximation. The translation should bear no obvious trace of a foreign origin; it should fit the whole receptor language and culture. However, when source and receptor languages represent very different cultures there should be many basic themes and accounts which cannot be naturalized by the process of translating.

In this case, Nida (1975) said that no translation that attempts to bridge a wide cultural gap can hope to eliminate all traces of the foreign setting. Thus, the translator could not always domesticate the Target text but sometimes he will foreignise certain terms or words. Domestication means changing the SL values and making them readable for the TL audience. However Foreignisation is keeping the values of the SL and exposing audience to them.

A Case Study: the Algerian novel

**Literary translation:**

We mean by literary texts all the different written literature genres like novels, novellas, poetry and theater. We can distinguish the literary language from the scientific or the technologic language which has a universal character, by the subjective expression of emotions of the author as Wellek and Warren (1971) mention, the scientific language tends to be logic, and easy to understand it; unlike the literary language which is highly connotative and not referential because it has an expressive side which expresses the tone and the attitude of the writer, they said (1971). Therefore, the literary works are so different than the scientific works they said” fortement connotatif, est loin d’être uniquement referential. Il a une cote expressive ; il exprime le ton et l’attitude de celui qui parle ou écrit. Et ce langage ne se contente pas d’énoncer et d’exprimer ce qu’il dit ; il prétend aussi influer sur l’attitude du lecteur, le persuader, et en définitive le modifier […]. Des œuvres littéraires diverses s’écartent a des degrés différents du langage scientifique (Wellek et Warren 1971 : 32).
Flamand (1983: 119) has also spoken about the same idea and brings out the freedom of the writer: “Unlike scientific language or pragmatic language, the expressivity and the subjectivity of the literary language related to the freedom of the artistic expression which the writer plays.”

Moreover, Jauss insists on the relation between literature and society and when we say society we mean cultures, values, traditions and religions. He said that in French language:

“Allée littérature n’est pas un simple produit, mais aussi un facteur de production de la société. Elle véhicule des valeurs esthétiques, éthiques, sociales, qui peuvent contribuer aussi bien à transformer la société qu’à la perpétuer telle qu’elle est” (Jauss 1978: 78).

Thus, translating a literary text means translating the culture and the imagination. And in order to do that the translator should be free and faithful at the same time in his translating, in order to be faithful to the original text, the translator should respect the ‘vouloir dire’ of the author.

According to this St-Pierre said in French language: “Si pour certains, traduire fidèlement signifie rendre l’expression même du texte original, pour d’autres, une traduction fidèle est celle qui se libéré de l’expression pour serrer de plus près l’intention de l’auteur, le message du texte” (St-Pierre 1990: 124).

Therefore, the translation in English language is: To be faithful to the meaning of the original message, the translator should know the linguistic and extra-linguistics signs, and culture of the target receivers. In this context Hurtado Albir said:

“In order to be faithful to the original meaning, the translator should be faithful to what the original author wants to say such as: preverbal origin, all the processes of thinking, expressing ideas, and meaning genesis). And then, in his rewritings he should be faithful to the proper means which help the target language to express these thoughts –what the author wants to say–and help the receivers to understand the target text the same as the original text’s receivers understand it. These three principles of faithful are necessary and inseparable if we want to be faithful to the original meaning” (Hurtado Albir1990: 79).

A Case Study: Dhâkirat al-Jassad » “Mémoires de la chair” “the memories of the flesh” Ahlam Mosteghanemi.

This story occurred in Algeria exactly in Constantine during the French colonial rule. This town is located in the east of Algeria. It has three names: Ksantina, Cirta, and Town of Bridges.

This story narrates the life of an old martyr (moujahid) his name is Khaled, who had exiled to France where he fell in love with a girl her name is Hayat. Hayat was the daughter of his head in the Maquis.

In this novel the author used the Algerian dialect and the Algerian culture, so it is very difficult for a translator who has never seen or lived in Algeria to translate it.

In this work, we are going to list some cultural problems that can face the translator during his translating process and how can he solve these problems.

Therefore, the first problem which can face the translator is the proper names Khaled and Hayat.
The translation:
1. “What are you doing?”
2. “I'll take my hat off to you!, well done!, bravo!”.
3. “What’s the matter with you...shame on you or it would be a crying shame…
4. “Do not care what people say please”.
5. “You know”
6. “Oh my brother …what’s happen to you?..The country had troubles and one of you are busy with his prayer and the other with his bear...what am I going to do with you?
7. The town has troubles.
8. ” He answered me nervously and haughtily”
9. ”What’s happen?...I hope everything all right.”
10. “Mr. Cherif...”
11. ”I count on you”
12. ” What’s a surprise to meet you here!”
13. ‘Are you still collecting pictures?’
14. ’ Take care of yourself, khaled.’
15. ‘Please clear the way’

In the first sentence, if the translator does not know the Algerian culture, s/he cannot translate because the word ”ﺭﺍﻙ وﺍﺵ” does not exist in the dictionary. This word has two meanings in the Algerian dialect: “How are you” and “What?”. The translator here should have an idea about the Algerian culture in order to translate this sentence.

In the second sentence the translator can face a problem in translating the word “نستعرض بيه” from the word “استعرض” which means to remember for example he remembers his childhood friend”, but the meaning in this sentence is completely different in the Algerian dialect it means “I'll take my hat off to you!, well done!, bravo!”.
In the third sentence, in this case we should know the context of the sentence how the Algerian people think; we should live a time in the Algerian society to know more about their culture. Therefore, we can translate this sentence “What’s the matter with you...shame on you or it would be a crying shame...”
The repetition of the word “ﺍﻟﻨﺎﺱ” in sentence four has a meaning; it means that the author is angry and nervous. The first translation will be “People..People..They said what they like.. let us guy... may God forgive your parents.” However, the corrected translation is “Do not care what people say please”.
The sentence “أنا” should be translated “You know” not “In your mind.”
The words “لاتهم” in the sixth sentence do not exist in the dictionary, so the translator will face a cultural problem here “Oh my brother ...what’s happen to you?..The country had troubles and one of you are busy with his prayer and the other with his bear...what am I going to do with you?
The words “ﻭﻗﺎﻋﺪﺓ ﻓﺎﺋﻤﺔ” do not have the meaning of “Standing up and sitting down” because the town is not a person, so the translator should understand the meaning here which means that the town has troubles. The word “يشناف” does not exist in the dictionary, it means “Come on strong”, so the translation is:” He answered me nervously and haughtily”.
The word “علاقش” in sentence eleven does not exist in the dictionary; it is an Algerian’s word. Therefore, the translation will be:”What’s happen?...I hope everything all right.”
The letter “سﻲ” means Mr. in the Algerian dialect but it has no meaning in Arabic language. The translator in this case should know the meaning of this word and he should say “Mr. Cherif...” in sentence twelve.
In sentence thirteen the meaning of رائي is « I » and the corrected translation is: “I count on you”.
In sentence fourteen the letter ‘‘إ’’ has a meaning in the Algerian dialect which means surprise.
Therefore, the translation should be « What’s a surprise to meet you here! ». The word الطابلوهات is a French word from the word « tableau » which means picture. Therefore, we can say ‘Are you still collecting pictures?’.
In sentence sixteen the translation should be:’ Take care of yourself, khaled.’
In the last sentence, the two words ‘street..Street’ means a sign the translator should know and understand it .This sign was given to a woman by her husband to clear the way to a foreign man or a guest to enter the home, because in Algeria exactly in Constantine it is a shame if the foreign man sees his wife. Therefore the translation is ‘please clear the way’.

Conclusion:
Since translation is simultaneously a theory and a practice, the translators must think about the artistic features of the novel, its exquisiteness and approach, as well as its marks (lexical, or grammatical). They should not forget that the stylistic marks of one language can be immensely different from another. As far as the whole text is concerned, it is simply impossible to transfer all the message of the original text into the target text, especially when source and receptor languages represent very different cultures. There should be many basic themes and accounts which cannot be naturalized by the process of translating. In this case, Nida(1975) said that no translation that attempts to bridge a wide cultural gap can hope to eliminate all traces of the
foreign setting. Thus, the translator could not always domesticate the Target text but sometimes he will foreignise certain terms or words. Domestication means changing the SL values and making them readable for the TL audience. However Foreignisation is keeping the values of the SL and exposing audience to them.

Thus, translation is not only translating the words, the meaning, the rules grammar and the arrangement of words, but it is also translating the behavior of the society and cultural customs. Language is a product of the thought and behavior of a society. According to that the translator should understand the original culture and interpret it through the receiver language. No culture no language and no meaning.

We can conclude that to translate a novel you should respect the “vouloir dire” of the author, reading more about him, his subject, his style in writing and the time when he wrote his novel. To translate a novel you should think and feel as the author did, and this can be achieved only by contacting the author if he is still alive and visiting the place where he wrote his novel (Algeria). therefore, to translate an Algerian Novel should the translator be a novelist or Algerian translator?

Since we cannot transfer all the message of the original text into the target text, and we find the original proper names in the translated novel (Khaled and Hayat). Is the novel original or translated one?

Some theorists said the translation should bear no obvious trace of a foreign origin; it should fit the whole receptor language and culture. Can translators do that in translating a novel where many cultural problems will face them?

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