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AREEJ ALLAWZI

THE VISIBLE TRANSLATOR: IDENTIFYING NORMS IN THE  
TRANSLATIONS OF EDWARD SAID'S *ORIENTALISM*

**ABSTRACT**

A sizable number of studies have examined various aspects of translation norms. Yet, these studies mainly focus on the theoretical aspect of norms, while neglecting the complementary aspect. This thesis sets out to study the complementary aspect of norms. It builds upon Toury's model of norms by providing a methodology to identify norms in Arabic translations. Norms are defined as the general values shared in a society regarding what is right or wrong, acceptable or unacceptable. They should be understood as an explanatory tool, not simply as a prescriptive tool. Examining norms as an explanatory tool requires investigating the issue of the agency of the translator. Translators' agency can direct the translation process and can also be led by norms dominating the culture in which translations are generated. This thesis examines the Arabic translations by Kamal abu Deeb and Mohammed Enani of Edward Said's *Orientalism*. The cultural scene in the Arabic world, where the translations were produced, encompasses different ideologies that can be reflected in literary works, including translations. Additionally, in some regions, religion can play a guardian-like role as a point of reference upon which authorities rely to monitor different forms of cultural borrowings. This thesis exposes the influence of the norms driven by ideology and religion on the translations of *Orientalism*. It does so by applying a textual method, as suggested by Toury, which observes regular translational behaviour. This method relies on the pragmatic notion of implicature and Grice's maxims of conversation to trace the changes in the meaning between the source and target texts.



**THE VISIBLE TRANSLATOR: IDENTIFYING NORMS  
IN THE TRANSLATIONS OF EDWARD SAID'S  
*ORIENTALISM***

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DURHAM UNIVERSITY

2014

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## NOTE ON TRANSCRIPTION OF ARABIC

For the transcription of Arabic, this thesis follows the Narrow (Scholarly) Transcription.

The symbols used to transcribe Arabic sounds are as follows:

Vowels:

Short vowels: a, i, u.

Long vowels: ā, ī, ū

Diphthongs: aw, ay

|   |    |   |    |
|---|----|---|----|
| ء | ´  | ط | t  |
| ب | b  | ظ | z  |
| ت | t  | ع | ˁ  |
| ث | th | غ | gh |
| ج | j  | ف | f  |
| ح | ħ  | ق | q  |
| خ | kh | ك | k  |
| د | d  | ل | l  |
| ذ | dh | م | m  |
| ر | r  | ن | n  |
| ز | z  | ه | h  |
| س | s  | و | w  |
| ش | sh | ي | y  |
| ص | ṣ  |   |    |
| ض | ḍ  |   |    |

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# INTRODUCTION

In a rapidly changing world where cultural, social and political events are unfolding dramatically, the role of translation becomes highly crucial in reporting such events in today's politics. In the Arab world, political conflicts and ideological clashes are rapidly escalating and people are primarily relying on translations of news and other sources to understand the current status quo. However, those translations might not necessarily be accurate representations of what is happening in reality as they are carried out by translators who interpret and report events according to their own understanding.

Thus, translation is a communicative activity that is governed by norms: general values and ideas in a certain society that determine what is acceptable and what is not<sup>1</sup>. Toury (1995) believes that norms are the means which determine the type of translational relation existing between the source text and the target text. Thus, norms might exert pressure that makes the target text produced different from the source text.

Most studies on the subject of translation norms have been narrow in scope, mostly dealing with the theoretical aspect of norms. The complementary aspect of how to identify translation norms in a translated text has rarely been researched and investigated thoroughly in the field of translation.

## 1. Rationale and Aim of the Study

The first question that might be raised about this study is why Toury's norms? The choice of Toury's norms can be justified in terms of both developments in the field of translation studies and the nature of Toury's approach itself.

A remarkable shift occurred in the field of translation studies in the 1990s. This shift was characterised by questioning old paradigms, traditional approaches and tools of analysis. This shift directed the attention from studying texts as isolated units towards a socio-cultural understanding of the way translated texts are perceived in the receptor's cultural system. The new approach that emerged with this shift was against making judgmental statements about what a translation should or should not be. Instead of

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<sup>1</sup> The concept of norms is defined fully in Chapter 1.

evaluating a translation according to traditional old measures, the focus was directed towards investigating the criterion against which translation is evaluated. Robinson argued that:

In recent decades this assumption that translation theory exists to devise normative rules for translators to follow has increasingly come under fire, and a number of theorists have attempted to talk about translation in non-perspective ways. ...Several different systems approaches to translation have been developed, attempting to trace in detail the actual process of translation, to describe how translators actually translate, rather than telling translators how they ought to translate (Robinson 1998:161).

The main motive behind this shift might be that linguistic communication, including translation, can no longer be considered as an impartial and neutral mode of communication. Rather, it is a means to establish, spread and oppose literary work.

By the end of the 1990s, translation had become an interdisciplinary field. One of its important features is motivating researchers to explore other fields and disciplines of knowledge to find answers to enquiries about translation. Therefore, Baker emphasized the importance for translators to understand that there is no field “that can provide the answers to all questions raised in the discipline nor the tools and methodology required for conducting research in all areas of translation studies” (Baker 1998:280). Baker demonstrated that an interdisciplinary approach is key for further research in the field:

Translation studies can and will hopefully continue to draw on a variety of discourses and disciplines and to encourage pluralism and heterogeneity. Fragmentation and the compartmentalization of approaches can only weaken the position of the discipline in the academy and obscure opportunities for further progress in the field (ibid).

This new approach started developing new perspectives while reconsidering traditional methods of analysis that dominated the field of translation. One of these perspectives is Toury’s social model of norms. The importance of Toury’s norms is that they form the foundation of his descriptive approach to translation. Determining translation norms in a certain culture can be a gateway for understanding translation practices in the target culture. Before the development of translation norms, there was a strong tradition that often consisted of an evaluative comparison between the source and the target texts regardless of the context in which each text was produced. Additionally, determining the norms dominating a certain context reveals the forces that shape the

translator's agency and the motives behind practising this agency. As an agent, the translator is influenced by different norms and social codes that guide the decisions made during the translation process. Venuti (1995) explained that the agency of the translator plays a central role in determining the approach to translations. Translators adopt either a domesticated translation that makes the text familiar to the target readership or a foreignized translation that keeps the foreign elements in the target text (see Chapter 2, section 2.2). Therefore, Baker, amongst others, explained that:

Toury's notion of norms provides him with a descriptive category which enables him to make precisely non-random, verifiable statements about types of behaviour. Rather than attempting to evaluate translations, the focus here is on investigating the evaluative yardstick that is used in making statements about translation in a given sociocultural context (Baker 1998:163).

The notion of norms questions this yardstick and provides an insight into the different factors and powers influencing it. Thus, Hermans (1995:217) argued that the concept of norms has successfully replaced the notion of equivalence as it gives priority to the target text rather than the source text.

In his *Descriptive Translation Studies and Beyond*, Toury maintained that "translation activities should be rather regarded as having cultural significance. Consequently, 'translatorship' amounts first and foremost to being able to *play a social role*" (Toury 1995:53). Based on his descriptive perspective of translation, Toury argues that this cultural significance applies only to the target text (ibid).

Drawing on Toury's concept of norms, this study aimed at identifying the norms that influenced the Arabic translations of Edward Said's book *Orientalism* by using the pragmatic aspect of implicature. This notion concerns meaning intended by a speaker in a communication process. It will also determine to what extent the translators are influenced by these norms and the effect of the norms on the final product of translation.

## **2. Research Questions and Value of the Study**

Although the study is concerned with the translation of a particular work of Edward Said, it does not claim to offer an exhaustive enquiry into the problems that the

translator has encountered in the process of translating the book as a literary text. Since few studies, if any, have dealt with all nuances of pragmatic meaning in relation to norms, many aspects of this area may still need further investigation. The present study is an attempt to develop a complementary perspective to the study of norms in translation. It aims at providing a model through which norms can be identified in a translated text.

In line with the focus of the study, the main question which motivates the thesis is:

What norms have both translators of Edward Said's *Orientalism* been influenced by?

This question is posited with the awareness that Toury's model of norms has already been adapted to research various aspects of both translation and interpreting (Toury 1995, 1999; Hermans 1996; Baker 1998). Yet, in translation studies, norms have been used in a prescriptive rather than explanatory sense. That is seen by Toury as a weakness in the field of translation studies (Toury 1998:14) (see Chapter 1, section 5.3).

The main question requires engaging with a number of specific issues that form the structure of the thesis:

- What is it that motivates the translator's agency<sup>2</sup>? (Chapter 2).
- What are norms driven by? (Chapter 3).
- How can norms be identified in a translated text? (Chapter 4).

The value of this study stems from three factors: firstly, the lack of a complementary approach that examines norms in Arabic translations. The issue of how to identify norms in texts and what they are rooted in has not been addressed and researched. Secondly, this study adds a new dimension to the field of translation by using the notion of implicature to identify norms in the target text. Thirdly, the lack of a model that can be applied to translated texts to identify the sort of norms influencing Arabic translation. To the author's best knowledge, no study has ever been conducted to identify norms in the Arabic translations of Said's *Orientalism* by Abu Deeb and Enani. This is the first attempt to investigate norms by applying the pragmatic notion of implicature on Arabic translations of *Orientalism*.

This study can be beneficial in examining the translations to Arabic. The cultural spectrum across the Arab world contains diverse groups holding different ideological perspectives. The increasing frequency of heavily politicised events, including conflicts,

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<sup>2</sup> It is important to discuss the translator's agency at this stage because it plays an important role in determining the norms that can influence the translation.

occurring in the Middle East and North Africa generate different, sometimes clashing, ideologies and beliefs that shape individuals' understanding of different matters. Being, first and foremost, products of this context, translators hold certain ideologies and beliefs through which they perceive, understand and make opinions about different matters, events and literary works. Moreover, in the Arab world, religion acts as a power that controls every aspect of life. Thus, any form of cultural borrowing, including translation, is monitored and measured against these religious, unwritten codes and norms. Therefore, this study attempts to create a model through which norms, influencing the translators' decision making process, can be determined.

This study can also be beneficial to the field of translation in Arab universities where studies on how to identify norms are unintentionally ignored. It is hoped that it will be a valuable tool for translations in Arabic by increasing awareness in these universities about the different powers and factors that might influence and guide translators in their work.

### **3. Method of Data Selection and Data Analysis**

This study focuses on the Arabic translations of *Orientalism*. As will be shown, norms may affect a wider variety of texts. However, they can be identified in the text chosen as it contains controversial ideas that may be perceived differently by readers (see Chapter 5). The examples chosen from the target texts are analysed in Chapter 5. In order to identify norms, Toury (1995) suggests applying a textual approach that examines the translated text for all kinds of norms. This was emphasized by Baker who maintains that "one identifies norms of translational behaviour by studying a corpus of authentic translations and identifying regular patterns of translation, including types of strategies that are typically opted for by the translators represented in that corpus" (Baker 1998:164).

Therefore, this study applies a textual approach that observes regular behavioural patterns conducted by translators. This approach uses the pragmatic notion of implicature which considers the implied meaning of the text. In order to look into the way norms can be identified, it examines the translations of the texts in the light of the change in meaning between the source text and the target texts.

Thereafter, regular patterns of behaviour, including the regular strategies adopted by translators, will be examined and discussed.

The differences in meaning between the source text and the target texts will be measured against the co-operative principle developed by Grice (1989:26) to monitor the way language is used. According to Grice, these maxims, which will be discussed in Chapter 4 (section 3.2.2), should be followed by communicators to achieve successful communication. The forementioned will be applied to the translators of Said's *Orientalism* by Kamal Abu Deeb and Mohammed Enani.

Therefore, it becomes important to start with a profile of Said's background, life, and academic endeavors. The following part reviews Said's *Orientalism* and the considerable debate it caused in the West and in the Arab world. It will also provide a profile of both translators Kamal Abu Deeb, Mohammed Enani and their translations.

## **4. Edward Said: the Intellectual, Academic and Political**

### **4.1 The Life of Edward Said**

Edward Said was born in Jerusalem in the British mandate of Palestine in 1935 to a wealthy Palestinian-American Christian father. He seemed to feel uncomfortable with his English name "Edward"; he described it as a "foolishly English name yoked forcibly to the unmistakably Arabic family name Said" (Said 1999:3). He was told by his mother that he had been named "Edward" after the Prince of Wales.

In his childhood, Said moved between two places; Cairo and Jerusalem where he attended the Anglican St. Georges School (Said 1998:4). While he was in Cairo, Said was sent to English schools to learn English, as well as British customs and culture (Said 1999:184).

In the late 1940s Said's family moved to Egypt where he attended school at Victoria College in Cairo. His classmates included King Hussein of Jordan and other Egyptian, Syrian, Jordanian and Saudi students who became prime ministers, ministers and prominent businessmen (The European Graduate School 2012). At school, students were not allowed to speak Arabic; therefore, Said started showing resistance to the British imperialism by using Arabic as an act of rebellion against, what he called the colonial power of Britain (The European Graduate School 2012). He commented that:

By the end of my first month at school, I had risen to a kind of bad eminence as a rabble-rousing trouble maker, talking in class, hobnobbing with other ringleaders of rebellion and disrespect, perpetually ready with an ironic or noncommittal answer, an attitude I regarded as a form of resistance to the British (Said 1999:187).

In 1951, Said was accompanied by his father to the USA to be enrolled in the Mount Hermon School. Before leaving him there, his father advised him to stay away from Arabs as “they’ll never do anything for you and will always pull you down” (Said 1999:229). Said’s parents also advised him strongly not to indulge in politics. He recollected their advice:

When I began to be involved in politics...both my parents disapproved. ‘It will ruin you,’ said my mother. ‘You’re a literature professor,’ said my father: ‘stick to that.’ His last words to me a few hours before his death were: “I’m worried about what the Zionists will do to you. Be careful (Said 1999:117).

Said acted against his parents’ advice and became involved in politics later in his career. Said did not adapt to his new American environment and surroundings. He retained bad memories of those years of his life as he felt alienated and misplaced. He stated:

The day in early September in 1951 when my father and mother deposited me at the gates of that school and then immediately left to the Middle East was probably the most miserable day of my life. Not only the atmosphere of the school was rigid and explicitly moralistic, but I seemed to be the only boy there who was not a native-born American, who did not speak with the required accent, and had not grown up with baseball, basketball and football (Said 1998:5).

After completing his secondary education, Said continued his studies at Princeton University where he obtained his BA and MA. Thereafter, he pursued his PhD studies at Harvard University. Shortly after his graduation, Said joined the faculty at Columbia University in New York. Soon after that, he published his first academic book *Joseph Conrad and the Fiction of Autobiography* in 1966. Before this, Said did not publish any political work nor was he involved in political activities except his published work at the University newspaper about “The War from the Arab Point of View” in the 1950s (Said 1999:279). These were the beginnings of the career of Edward Said, the public

intellectual, the critic, the theorist, the political analyst and the spokesperson for the Arab cause in the West.

## 4.2 The Political Said

In his early life Said showed little involvement in politics, this is attributed to his parents, who tried to keep the family detached from politics and events occurring in the Middle East at that time. When he started showing political interests, stemming from events occurring in The Middle East, he was advised by his family to be politically detached and focus on literature.

Said's involvement in politics came as a reaction against the painful memories and the sad images of the Palestinian refugees who were forced to leave their homeland in 1948 and came to his aunt Nabiha who was source of "help and sustenance" (Said 1999:119). Said recalled: "it was through Aunt Nabiha that I first experienced Palestine as history and cause in the anger and consternation I felt over the suffering of the refugees, those Others, whom she brought into my life. It was also she who communicated to me the desolations of being without a country or a place to return to, of being unprotected by any national authority or institutions..." (Said 1999:117).

Said was recruited to the association of the American Arab university graduates and was asked to write an article about the portrayal of Arabs in English literature. This article was the first academic work Said would write on Arabs (Hafez 2004:80). Said did not have the motivation to be involved in politics, but the trauma of the Arab defeat in the Palestinian-Israeli conflict urged him to be politically active. He stated in an article for *al-Ahram Weekly* that it was "the 1967 Arab-Israeli War that pushed me unwillingly into political engagement" (al-Ahram 2004). Nonetheless, Hafez opines that "it would, however, be simplistic to reduce Said's re-engagement with the Arab world to this, for it was a lengthy process as he indicates in *Out of Place*" (Hafez 2004:81).

From then on, Said's writings were mainly on Arab's issues; he started challenging the stereotypical misrepresentations of Arabs and Muslims that infiltrated into the Western media. Additionally, he tried to counter the prejudiced representation of the Arab-Israeli conflict in Western media. A sizeable number of Said's works were on Palestine and Palestinian rights. In 1979, and after the publication of his first book *Orientalism*, he wrote his second book the *Question of Palestine* in which he

extensively discussed the image of Palestinians in the West, the suffering of Palestinians whether the refugees or those who live under the Israeli occupation, he also tackled Zionism from the perspective of the occupied. In 1997 Said wrote *Covering Islam* in which he condemned Western media's impartial representation of Islam and Arabs.

Being a pro-Palestinian activist, Said was involved in peace talks between the Americans and Palestinians. He was supporting the two-state solution (Ruthven 2003). Therefore, Said's books contained recurring themes of the Middle East and the Western stereotypes of it, such as *After the Last Sky: Palestinian Lives* (1986), *The Politics of Dispossession* (1994), *Peace and its Discontents* (1996), *The End of Peace Process, Oslo and After* (2002). Additionally, he made the documentary film *In Search of Palestine* for the BBC in 1998.

### **4.3 The Academic Said**

Edward Said was a literary theorist and a prominent intellectual. His work was influential on different areas of study including music, literary criticism, politics and most importantly, culture studies. He has been described as an "Olympian thinker" (Rubin 2003:861). He started his academic career as a literary critic, and in his first published work *Joseph Conrad and the Fiction of Autobiography* (1966) he used Conrad as an exemplar to reflect his sense of misplacement and alienation, Said explained:

In the first book I wrote, *Joseph Conrad and the Fiction of Autobiography*, published more than thirty years ago, and then in an essay called 'Reflections on Exile' that appeared in 1984, I used Conrad as an example of someone whose life and work seemed to typify the fate of the wanderer who becomes an accomplished writer in an acquired language, but can never shake off his sense of alienation from his new (Said 1998:1).

In 1975 he wrote *Beginnings: Intention and Method*. Shortly afterwards, he wrote his seminal book *Orientalism* (1978) which will be discussed later in this chapter. He also wrote *Parallels and Paradoxes* with Daniel Barenboim (2002), *the World, the Text, and the Critic* (1983), *Musical Elaborations* (1991) in addition to other books and articles in important newspapers and journals.

Though he was originally Arab, Said's writings were all in English, as most likely he did not have the potential to write in Arabic. Mehrez states that when Said was asked to write in Arabic he would comment: "this is beyond my ability" (Mehrez 2003:30). This can be explained by the fact that Said was educated in English schools for most of his life. In addition, though his parents used to speak English to him alongside Arabic, they used to write to him in English. He asserted in his *Out of Place*, "I have never known which language I spoke first, Arabic or English, or which one was really mine beyond any doubt...I trace this primal instability to my mother, whom I remember speaking to me in both English and Arabic, although she always wrote to me in English – once a week all her life, as did I, all of hers" (Said 1999:4).

It was after his *Orientalism* that Said began to gain fame and reputation as a writer and intellectual in the Arab world. It formed a cornerstone in the field of postcolonial theory that "investigates, and develops propositions about, the cultural and political impact of European conquest upon colonised societies, and the nature of those societies' responses" (Ashcroft and Ahluwalia 2001:15).

*Orientalism* caused a turning point in Said's life as a critic, academic and intellectual. The following section offers further details.

## **5. *Orientalism***

### **5.1 Overview**

Said's *Orientalism* is a highly controversial and influential book in culture and postcolonial studies. It examined a number of different schools, institutions, scholarships and approaches that evoked Western stereotypical images of the Orient. Said's *Orientalism* was written to "inventory the traces upon me, the Oriental subject, of the culture whose domination has been so powerful a fact in the life of all Orientals" (Said 1978:25). In other words, *Orientalism* aimed at reversing "the gaze of the discourse, to analyze it from the point of view of an Oriental" (Ashcroft and Ahluwalia 2001:54).

The main argument of his book is centred on the alleged Western misrepresentation of the Orient; Said contended that Orientalism, as a field, was based on flawed assumptions and depictions of the East. Said offered a historical timeline of the topic starting from the European colonization of the East. At that time, and after

having direct contact with the Orient, Westerners developed a romanticized image of the East through which Orientals were seen as exotic civilizations. Furthermore, Said contested that Europeans approached the East in a patronizing way; they considered themselves to be superior to Orientals who belonged to the less developed and the backward Orient. This perception of the East served as a justification for the Western colonial ambitions in the East. Said submitted:

My contention is that Orientalism is fundamentally a political doctrine willed over the Orient because the Orient was weaker than the West, which elided the Orient's difference with its weakness (Said 1978:204).

The essential idea of *Orientalism* is that most, if not all, of the Western knowledge about the East was not generated by facts, but rather, by misconceptions and false stereotypes that classified all non-Western cultures in one category regardless of their differences. All of the non-Western societies were seen as a less developed and inferior entity. Therefore, Said denounced the Orientalists approach in establishing the science of Orientalism as it was based on binary oppositions such as the Orient/the Occident, the East/the West, developed/less developed and so forth.

Another important theme in *Orientalism* is the relationship between knowledge and power. Said quoted some European Orientalists, in order to reveal how their knowledge of the East was used to rule the East. He referred to Lord Balfour's words on the British expertise on Egypt and how he used this expertise as a motivation to rule it. Said (1978:32) explained that when Lord Balfour tried to "justify the necessity of the British occupation of Egypt, supremacy in his mind is associated with "our" knowledge of Egypt and not principally with military or economic power".

Said added that an eccentric image of the Orient was implanted in Europeans' minds and consequently, infiltrated into academic and scientific research that was conducted according to that fabricated image of the East. Thereafter, the East became a career and passion for amateurs and ambitious Westerners.

*Orientalism* is divided into three main chapters. The first chapter "The Scope of Orientalism" encompassed the different dimensions of the topic and examined the scope of thought and action covered by the word "Orientalism". It investigated the nature of the relationship between the East and the West. In addition, it reviewed the range and the scope of work done in the field and the sort of features attributed to the East. The

chapter also discussed how far Orientalists went in their investigation of the Orient and the shifts taking place in the study of the field.

The second, “Orientalists Structure and Re-Structure”, outlined the developments of modern Orientalism that started during the latter part of the eighteenth century and early part of the twentieth century. Said presented a chronicle of the rise of Orientalism and the developments of its institutions that were established in an academic, cultural and political background. Moreover, he provided an analysis of an ample number of texts by well-known artists, authors, poets and Scholars. Said discerned that the modern discourse of Orientalism reflects the old one. In this chapter, Said employed the works of important scholars, artists and poets to reveal the discrepancies and inaccuracies of the modern discourse of Orientalism.

The third chapter “Orientalism Now” covered the timeline of the study of Orientalism starting from where it was left off by its predecessors in the 1870s until 1970s. It covered the epoch of colonialism and the Western dominance on the East. Said concluded the book by marking the shift from European to American dominance over the East. The author finally discussed the characteristics of Orientalism in the United States.

## **5.2 Influence and Importance of *Orientalism***

Said’s *Orientalism* has been considered as his most influential and controversial work in the field of postcolonial studies. It formed a turning point in his career as an academic by gaining acknowledgment in the West and in the Arab world. Said’s reputation in the Arab world started after the first translation of *Orientalism* in 1981. Before that, he was not well known amongst Arab readers apart from intellectuals who had cultural contacts with the West (al-Khaṭīb 1996:263). *Orientalism* formed the foundation of postcolonial theory (Gandhi 1998:64). According to Spivak<sup>3</sup>, Said’s book brought the issue of the marginalized to the surface; it launched a platform where the marginal can speak for itself. She explained:

The study of colonial discourse, directly released by work such as Said’s, has...blossomed into a garden where the marginal can speak and be spoken,

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<sup>3</sup> Spivak: Indian literary theorist, philosopher and University Professor at Columbia University

even spoken for. It is an important part of the discipline now (Spivak 1993:56).

For his part, Partha Chatterjee<sup>4</sup> rated *Orientalism* as one of the sources that partly shaped his understanding of postcolonial field. He remarked:

I will long remember the day I read *Orientalism*. It must have been in November or December of 1980...For me, child of a successful anti-colonial struggle, *Orientalism* was a book which talked of things I felt I had known all long ago but had never found the language to formulate with clarity. Like many great books it seemed to say to me for the first time what one had always wanted to say (Chatterjee 1992:194).

Chatterjee's statement indicated that his feelings emanating from being a post-colonized subject were expressed in *Orientalism*. The book also helped him in shaping his understanding of the notion of postcolonialism.

By the same token, Gandhi<sup>5</sup> explained that *Orientalism* has a remarkable influence on the intellectual perceptions and acquisition of postcolonial theory and structure in the West and the non-West (Ghandi 1998:66).

For his part, Massad opined that Said's *Orientalism* evoked a Western epistemological form of production that viewed the Oriental from a new angle, outside the European perspective; it revealed the archaeology of the Western identity (Massad 2004:9).

On the other hand, Said's book caused a lot of detractors to denounce Said's theory as inaccurate. Said's discussion of the discourse of Orientalism indicated that it is perceived in the same way everywhere (Kennedy 2000:16). Said's theory of Orientalism was criticized because it "does not travel as far as Orientalism did. It remains a history of Orientalism from the West and affirms in the very way it is set out the categories of West and East it ostensibly attacks. It also does not allow the possibility that Orientals, who were orientalised by Western domination, could use Orientalism itself against that domination" (Fox 1992:145). To put it in other words, Fox contended that Said did not achieve more than representing some of the work generated by some Orientalists about the East. He also claimed that the West-East dichotomy is not disassembled, but rather maintained in Said's discussion.

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<sup>4</sup>Chatterjee : subaltern studies and postcolonial scholar

<sup>5</sup> Gandhi: a Professor of English at The University of Chicago and an academic in the field of postcolonial theory.

Said's *Orientalism* was accused of presenting a distorted historical reality, as he covered a long period in such a brief book (Rotter 2000:1207). Furthermore, the book was disapproved by some historians for the lack of a historical research supporting his book (Rotter 2000:1211). Cole, for example, claimed that Said "jumbled together in his book professional scholars of the region who possessed a mastery of its languages and culture and who had often lived there for some time with mere travellers, novelists, and diplomats who ... seldom had the sort of mastery of philology characteristic of the academics" (Cole 1995:509).

*Orientalism* was also criticized for excluding German Orientalists (Lewis 1993:108). Moreover, some of the information presented in the book is inaccurate. The material selected in *Orientalism*, with the limited scope, served a certain purpose that the author tried to achieve despite the fact that the material was distorted (Lewis 1993:111). Bernard Lewis dismissed Said's contention that the European study of the Middle East was biased. He believed that French and English Orientalists' quest for knowledge about the East was provoked by curiosity and sometimes fear (Lewis 1993:102). Lewis also submitted that Said was ahistorical and inconsistent (Lewis 1993:102-103).

However, in his essay *Orientalism Reconsidered*, in which he replied to some of the comments and criticism directed at his book, Said argued that the separation between the East and the West is not naturally-based, but rather, it is a human-made division. Therefore, this division should be studied in a social-oriented method rather than a natural one (Said 1985:90). Moreover, Said attributed the lack of an accurate and comprehensive representation of Orientalism to the fact that this part of the world is difficult to understand because of its instability (Said 1985:92).

In light of the above, one might argue that *Orientalism* is a polemical text that contains lots of controversies in the scope and the discussion provided. The book led to the polarization of the scholarly community in two different groups; those who agree with Said's discussion of Orientalism and support his criticism of the Western attitude towards the East in the eighteenth and nineteenth centuries, and those who reject Said's submission of the issue of Orientalism and describe his discussion as inconsistent and based on false information.

*Orientalism* is a key text for the study of postcolonial theory. It provides an insight into the Western intellectual and academic representation of the East, particularly, the Middle East. Nevertheless, a stereotypical image of the European

Orientalists was introduced in the book; Said described most, if not all, of the eighteenth and nineteenth century Orientalists as biased and racist. He also claimed that all Westerners studying the East underestimate Orientals and look down on them. In addition, Said did not go beyond explaining the Western perception of the Orient; he did not provide the Oriental's own apprehension of Orientalism.

In Said's work, a criticized and a denounced Western's version of Orientalism is introduced without providing an authentic and realistic image of the real Orient. Said argued that Orientals were subjugated to serve Westerners' ambitious colonial agenda. Yet, the Oriental was not presented as a subject with a distinctive identity, visions and aims. The author protested that Westerners spoke for Orientals without the latter's permission, though Said himself did not speak for them in his work; nor did he let them speak for themselves. In other words, Said did not use references from Orientals in his discussion against the Westerners approach in the East.

This was probably rooted in Said's background. Being an established academic based in the United States with Palestinian Arabic roots Said developed a complex and ambivalent character. This view is also shared by Ashcroft and Ahluwalia who explain that Said "demonstrates the often paradoxical nature of identity in an increasingly migratory and globalised world. In him, we find a person located in a tangle of cultural and theoretical contradictions: contradictions between his Westernized persona and political concerns for his Palestinian homeland" (Ashcroft and Ahluwalia 2001:5).

On the basis of what has been said about the controversy of Said and *Orientalism*, it is unlikely that readers (including translators) will take a neutral position regarding *Orientalism*: they either accept it or reject it. Thus, Said's book can be a source of ideology. Some translators might be influenced by their views of the book from the beginning of the translation. If the translator supports *Orientalism*, he might translate the book in light of his support of the book. If he rejects it, he might translate accordingly. In view of that, it can be argued that the translations of *Orientalism* might be governed by one of two different positions, thus, two different norm-sets: either with or against Said's book.

Through the book of *Orientalism*, Said became very prominent as a scholar in the field of postcolonialism and the studies of the Middle East. His theory of Orientalism has been adopted by different scholars and applied to different texts and works. Despite all of the criticism directed at the book, *Orientalism* is still considered a cornerstone in oriental studies.

### 5.3 Importance of Said's *Orientalism* in Arabic

Before Said's book, there was a lack in contemporary Arabic work investigating the discipline of Orientalism. Therefore, his book claimed great importance in the Arab world. It has been the focus of an enormous number of articles, books and other literary works. The work of many Arab writers and critics was based on Said's book. This can be attributable to the fact that Said was one of the first few American intellectuals who defended Arabs and who spoke for the Palestinians. Said was the voice of Arabs for the West. Yi (2011:106) explains that Said "has been one of few American contemporary prominent intellectuals who had critical awareness, and who also was the main academic spokesman of the Middle East and Palestine in the West".

Said was amongst the first Orientals to describe the point of view of their own nation; the point of view of the "other". His book is an explanation of how the East sees itself in the eyes of the West. Furthermore, he was one of the first to speak for the East in the language of the West. Said, in his book, was influenced by his origin as a Palestinian Arab; he saw the suffering of his own nation and he witnessed the events that preceded his book. Said's book appeared after a series of disappointments that pan-Arabism and Arab nationalist movements suffered. The era before *Orientalism* was marked by the defeat of Arabs in 1967 Arab-Israeli war that ended in Israel gaining control of the Sinai Peninsula, the Gaza Strip, the West Bank, Eastern Jerusalem, and the Golan Heights. The era prior to *Orientalism* was also marked by the independence of most Arab countries. All of these events, in addition to his roots as a Palestinian, contributed in developing a strong sense of Arab national identity that motivated him to produce this work.

Due to the abovementioned factors, *Orientalism* motivated plenty of Arab writers to write on the topic. Many of these works emerged after the publication of the first translation of the book by Abu Deeb in 1981. In other words, they depended on the Arabic translations to produce their works; hence, their accuracy relies on how accurate the translations are. Ashour, for example, explains that Said's book is occasionally misunderstood in the Arab world because of the flaws in the Arabic translation of Abu Deeb (Ashour 2003). Additionally, Hafez demonstrates that the translation of

*Orientalism* created a big, negative impact on the legacy of Edward Said and on the understanding of his book amongst Arab intellectuals (Hafez 2004:82).

Having discussed *Orientalism* and the heated polemic debate it generated amongst scholars and intellectuals, it is important to discuss the two Arabic translations of the book by Kamal Abu Deeb and Mohammed Enani, who are considered to be two of the most significant transporters of Said's work in Arabic.

## **6. *Orientalism* Between Abu Deeb and Enani**

### **6.1 Kamal Abu Deeb's Translation of *Orientalism*:**

Kamal Abu Deeb is a well-known literary critic and scholar. He was a Professor of Arabic in the School of Oriental and African Studies at the University of London (1992-2007). He was born in Syria in 1942 (Boullata et al. 1997:273). Abu Deeb received his primary and secondary education in Syria and obtained his undergraduate degree from the Department of Arabic at Damascus University in 1964 (Abu Deeb 1981:i).

Abu Deeb pursued his studies at Oxford University where he conducted his doctoral research on the work of the eleventh century Arab grammarian `Abd al-Qāhir al-Jurjānī. After obtaining his PhD, he moved to the US as a visiting professor at the University of Pennsylvania (1972-1975) and shortly afterwards at Columbia University (1991-1992) (UCL 2012).

Abu Deeb started his academic career by teaching in the Arabic department at the University of Damascus. In the following years he continued teaching classical and modern Arabic literature at Yarmouk University in Jordan (1977-1986) and San`a University in Yemen (1987-1992). Abu Deeb conducted thorough research on Arabic poetry and poetics, and the critical discourse in the Arabic tradition (UCL 2012). He wrote Arabic poetry, compiled an English/Arabic dictionary and generated different translations of different literary works including the translations of Said's *Orientalism* and *Culture and Imperialism*.

Abu Deeb is well known for his structural approach to the study of the Arabic language, literature and culture. He was an advocate of reviving Arabic critical and

literary studies by applying structuralism<sup>6</sup> (Abu Deeb 1979:7-8). Moreover, he was one of the Arab intellectuals who tried to introduce some of the Western ideas in order to challenge traditional values that hinder development in the Arab region (Sturrok 1996:27).

Abu Deeb's work produced a considerable debate and polarized the scholarly community into two groups; those who see him as an intellectual introducing unprecedented research methods and new principles for Arabic criticism and those who view Abu Deeb as a rebellious writer who challenges Arabic culture and encourages anything Western. Jābir `Aṣfūr, for example, celebrates Abu Deeb's original vision in employing a structural approach to Arabic poetry criticism (Aṣfūr 2007). Nonetheless, Ḥammūda contends that Abu Deeb is infatuated by Western culture and biased against Arabic ideas and culture (Ḥammūda 2001:45-46). Similarly, Sturrock maintains that Abu Deeb, amongst other writers, tries to undermine traditional customs and values as they impede progress in the Arab world (Sturrock 1996:27). However, in his book *Jadaliyyat al-Khafā' wa t-Tajallī* (The dialectic relationship between disappearance and manifestation), Abu Deeb argues that his structural approach does not necessarily change language and society, it rather amends the way language and society are perceived (Abu Deeb 1979:7).

The influence of structuralism is evident in his understanding of translation. In his preface to the translation, Abu Deeb argues that the act of translation has two dimensions: firstly, a comprehensive representation of the structural characters of the text. Secondly, presenting the translation in a target language that reflects the structure of the source language (Abu Deeb 1981:10). He adds that translators, who translate into Arabic, encounter different obstacles. One of which is the lack of an accurate equivalence in Arabic language for common terms like imperialism, democracy and dictatorship (Abu Deeb 1981:11). Another significant problem stems from the capacity of the Arabic language to provide an accurate presentation of the source language without using explanations or adding commentary (Abu Deeb 1981:11-12).

To face the problems encountered in the act of translation into Arabic, Abu Deeb resorts to innovation and creation. He explains in his preface to his translation:

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<sup>6</sup> Structuralism is a theoretical paradigm positing that elements of human culture must be understood in terms of their relationship to a larger, overarching system or structure.

To resolve some of the problems faced while translating I resorted to employing new Arabic terms and expressions that are not used now (Abu Deeb 2005:17, in my translation).

This might explain the long glossary that Abu Deeb compiles in order to explain the terms that might not be clear to the reader.

Abu Deeb foreignizes his target text by using devices that are not common in Arabic writing. He employs neologization<sup>7</sup> devices that are sometimes used in sciences like the term فوفبنفسجي “ultraviolet”. For example, for the term asexual he uses ليجنسي, which includes لي (short form of ليس) to stand for “a” in negated words and جنسي, which means ‘sexual’. Another example is the term “super-political” which is translated by Abu Deeb as فوفسياسي (a short form of فوق) which means “over” or “super” and سياسي which means “political”.

Another example is the term تحترضية, which is a combination of the contractions of تحت ‘under’ and أرض ‘ground’ to stand for the English term “underground”. This term has more than one established equivalent in Arabic including سري, خفي and غير معلن.

Abu Deeb does not follow the conventional use of Arabic syntax; rather, he copies the English syntax in his translation. For example, he translates the following sentence in Said’s text “my argument, however, depends neither upon an exhaustive catalogue of texts dealing with the Orient...” (Said 1978:4) as بيد أن المنظومة التي أطرحها تعتمد لا على ...منسق (Abu Deeb 1981:40).

Abu Deeb’s approach in translation made his text difficult to read. His translation is opaque and obscure in terminology and expression. This was acknowledged by Abu Deeb in his preface to the translation in which he explained that trying to keep the features of the original text resulted in adding a foreign element to the target text and weakening the structure of the Arabic translation (Abu Deeb 2005:13). However, Abu Deeb justified that by generating an Arabic translation that is faithful to the source text (Abu Deeb:13).

Abu Deeb’s approach to translation is similar to Venuti’s approach of foreignization, as they are both in favour of keeping the features and structure of the source text (see Chapter 2, section 2.2.2). Abu Deeb’s translation of *Orientalism* was received with extensive debate and was reprinted six times. It was also criticized by

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<sup>7</sup> Neologism is a term used for the newly coined words or phrases that are in the process of being used but has not been accepted yet in the language.

some Arab writers for being difficult to read and understand. As`ad Abu Khalīl, as an example, explains that Abu Deeb was not successful in his translation and that he translated based on his impulse (Abu Khalīl 2003:12). Additionally, Abu Deeb's translation is difficult to follow because he copied the language structure besides the content (Attalah 2010). By the same token, al-Aḥmarī describes Abu Deeb's translation as obscure (al-Aḥmarī 2003).

Abu Deeb's translation of *Orientalism* was seen as difficult to read and obscure by a number of Arab writers and critics. This might have contributed in Enani's decision to translate the book for a second time.

## **6.2. Mohammed Enani's Translation of *Orientalism***

Mohammed Enani, a renowned Egyptian translator, playwright and critic, is a professor of English literature at Cairo University. Enani was born in Egypt in 1939. He completed his primary and secondary school in Egypt and obtained his undergraduate degree from Cairo University in English language and literature. Shortly afterwards, Enani started working as a teaching assistant at the same University.

Enani pursued his postgraduate studies in the UK where he obtained his MPhil degree from London University in 1970 and his PhD from Reading University in 1975. After finishing his doctoral studies, Enani returned to Egypt where he has been teaching English literature at Cairo University ever since.

Enani is most well known for his translations of important works from English into Arabic. He worked extensively on English classical works. His translations include a number of Shakespeare's plays and tragedies as well as Milton's *Paradise Lost*, Lord Byron's *Don Juan* and selected poems of William Wordsworth (Cairo University 2011). Additionally, he worked on the translations of Said's *Representations of the Intellectual* (2005), *Covering Islam* (2005) and *Orientalism* (2006). Enani's oeuvre in translation also included translating Arabic works into English like *Marxism and Islam* for Mustafa Mahmud and Mohammed Adam's poetry collection *Songs of Guilt and Innocence*, and Fārūq Juwayda's *The Fall of Cordova* (ibid).

In addition to translation, Enani has contributed in other fields; his writings in Arabic and English included a novel, poetry and a number of plays. He was awarded different prizes from various institutions for his oeuvre and contribution in different

fields of enquiry such as the Egyptian State Award in Translation (1983), the Egyptian State Award for Literature (2002) (al-Balsam 2010), and the Custodian of the Two Holy Mosques Abdullah Bin Abulaziz International Award for Translation (2011) (al-Arabiya 2011) .

Enani's translation of *Orientalism* was produced in 2006 and like Abu Deeb, he wrote an extensive introduction demonstrating his approach. In his introduction, Enani emphasizes that each generation is entitled to read thoughts of the past in light of new and modern concepts. Accordingly, and through the use of a modern language, an Arab reader must be given the chance to read old and classic works in a modern language (Enani 2006:13). Enani believes that a translator is an "interpreter" who should explain ideas in a modern language. Hence, in translation, the meaning should be presented in a contemporary, comprehensible language (Enani 2006:14). Unlike Abu Deeb, Enani highlights the clarity of language in translations; he believes that a good translator must be able to transfer the meaning in a clear language (Enani 2006:11).

According to Enani, a translator is also a writer but with a harder job, as he is asked to transfer other's ideas in a different language (Enani 2006:5). This might justify Enani's approach in the translation. He uses the so-called 'exegetic' translation which involves adding parts, to the translated text, that are not mentioned in the source text. Enani also adds footnotes to provide further explanation. Let us take his translation of *Orientalism* where he adds explanatory phrases and sentences that are not part of the source text. For example, to translate the term Zend-Avesta Enani added the definition زند- أفستا أي الكتاب المقدس للمذهب الزرادشتي باللغة الفارسية القديمة (the Zoroastrian sacred book in ancient Persian) (Enani 2006:64).

As a translator of *Orientalism*, Enani aimed at achieving two goals: firstly, to transparently transfer Said's ideas. Secondly, to keep the special features of Said's distinctive style as long as it does not violate the stylistic standards of the Arabic language. Additionally, and in contrast to Abu Deeb who used an anachronistic language in his translation, Enani used a modern Arabic language that would be clear for the moderately-educated Arab reader (Enani 2006:15).

Contradictory to Abu Deeb, the approach employed by Enani in his translation is similar to Venuti's domestication (Enani 2006:16) (see Chapter 2, section 2.2.2). He made the target text appealing to the receptor by conferring familiarity to the ideas and the language of the translation (Enani 2006:17). Enani justifies his domesticated translation by explaining that foreignization can only be performed amongst European

languages as they are parts of very similar cultures, if not one culture (Enani 2006:17). Therefore, Enani's interference in the target text is more evident than Abu Deeb's. According to Enani, the ideas delivered in a translated text must be clear even if they were not as clear in the source text. The following example of two translations of *Orientalism* by Abu Deeb and Enani, respectively, illustrate the matter.

|   |   |
|---|---|
| Said p. 76:<br>Before Napoleon only two efforts (both by scholars) had been made to invade the Orient by stripping it of its veils and also by going beyond the comparative shelters of Biblical Orient. The first was by Abraham-Hyacinthe Anquetil-Dupperon (1731-1805), an eccentric theoretician of egalitarianism, a man who managed in his head to reconcile Jansenism with Orthodox Catholicism and Brahmanism, and who travelled to Asia in order to prove the actual primitive existence of a Chosen People and of the Biblical genealogies. |   |
| Abu Deeb p. 103:<br>وقبل نابليون، لم تكن قد جرت إلا محاولتان (كلاهما على يد باحث) لغزو الشرق بتعريته من حجه و بالنفاد كذلك إلى ما وراء الملجأ النسبي للشرق التوراتي. وقد قام بالمحاولة الأولى ابراهام-هيساننت أنكتيل-دوبرون (1731-1805) الذي كان منظراً شاذاً للمساواة، و إنساناً استطاع أن يوفق في ذهنه بين الجانسية والسنيّة الكاثوليكية والبراهمية، ورحل إلى آسيا من أجل أن يبرهن على الوجود البدائي الفعلي لشعب مختار و لسلاسل الأنساب التوراتية.   | Enani p. 147:<br>ولم تبذل قبل نابليون إلا محاولتان فقط (تمثلتا في جهود اثنين من العلماء) لغزو الشرق بنزع الأستار التي تخفيه وأيضاً بتجاوز الملجأ الأمن نسبياً للشرق المذكور في الكتاب المقدس. قام بالمحاولة الأولى إبراهام -هيساننت أنكتيل-ديبرون (1731-1805)، و كان غريب الأطوار، يدعو لنظرية المساواة بين البشر، ويستطيع التوفيق في ذهنه بين اليانسية وهو المذهب الذي يقول بأن الإنسان مسير، وبين الكاثوليكية الصحيحة والبراهمانية وهي الدين الهندوسي الذي يقول بوجود جوهر خالد أو روح خالدة للكون. |

In the source text, Said referred to Jansenism<sup>8</sup>. Abu Deeb translated the word without any addition or clarification. On the other hand, Enani added the phrase وهو المذهب الذي يقول بأن الإنسان مسير to explain the meaning of the word to the target readership.

Having offered an overview of Said's life, his book *Orientalism*, and both translators Abu Deeb and Enani, the next part present the plan of this study.

<sup>8</sup> Jansenism is a Christian movement of the seventeenth and eighteenth centuries, based on Jansen's writings and characterized by moral rigour and the denial of free will.

## 7. Plan of the Study

This thesis consists of six chapters.

Chapter 1 outlines the theoretical framework used in this study. The chapter starts with exploring the descriptive model that has affected translation studies and resulted in the shift towards a target-oriented approach in translation and in the emergence of the notion of norms. The chapter also discusses the notion of norms as social behaviour and how it has been derived from the field of social sciences and adopted in the field of translation studies. This chapter also discusses norms in translation and the different classifications of translation norms.

Chapter 2 examines the issue of the agency of the translator. It investigates the issue of agency in relation to the issue of in/visibility and the strategies of domestication and foreignization. The chapter also reveals the influence of norms on the agency of the translator.

Chapter 3 explores the relation between culture and norms. It covers the shift from a linguistic to a cultural approach in translation. This chapter also investigates the different norms in the target culture, according to which translations are measured. Therefore, it discusses the interference of religion in the process of translation. It also provides an explanation of the notion of ideology and how it can influence translators.

Chapter 4 covers the methodology of the analysis. It offers a detailed explanation of the methodology applied in the research in order to analyse the target texts. It also discusses Grice's co-operative principle according to which the translation examples are examined.

Chapter 5 constitutes the focus of this study. It starts by providing a background of the author of the text Edward Said. It also offers a review of *Orientalism* and presents a profile of both translators of the book. In this chapter, the theoretical framework underpinning the research is applied to the chosen text. Translation samples will be analysed, in light of the notion of implicature and the co-operative principle, to find whether both translators are influenced by norms and to identify the type of norms affecting the translation. The conclusion of this study outlines the findings of the research and suggests further areas of study for future research in the light of the results obtained.

# CHAPTER 1

## TRANSLATION NORMS

### 1. Introduction

The notion of norms is applied to every aspect of human behaviour. In social studies, norms are described as the “customary rules that govern behaviour in groups and societies” (Bicchieri and Muldoon 2011). Norms have a social function in society; they regulate human behaviour and motivate how people act (ibid). Thus, within a certain community, norms serve as measures according to which actual behaviour is assessed. Conforming to these norms is an important factor to ensure the endurance of a certain social and cultural system (Toury 1995).

Like any other social activity, translation is governed by norms controlling the translator’s behaviour while producing a translated work. The concept of norms was first introduced into the field of translation studies by Gideon Toury who shows that every phase of translation, starting from the selection of the translated text to the actual strategies adopted is governed by norms. Toury’s notion of norms is a focal concept underpinning his descriptive analysis of a translated text.

This chapter intends to explore the descriptive model of translation studies underlying Toury’s concept of norms. The chapter will also discuss norms as a social behaviour and how this concept was introduced into the field of translation. Moreover, it will discuss Toury’s classification of translation norms and the distinction between norms and conventions.

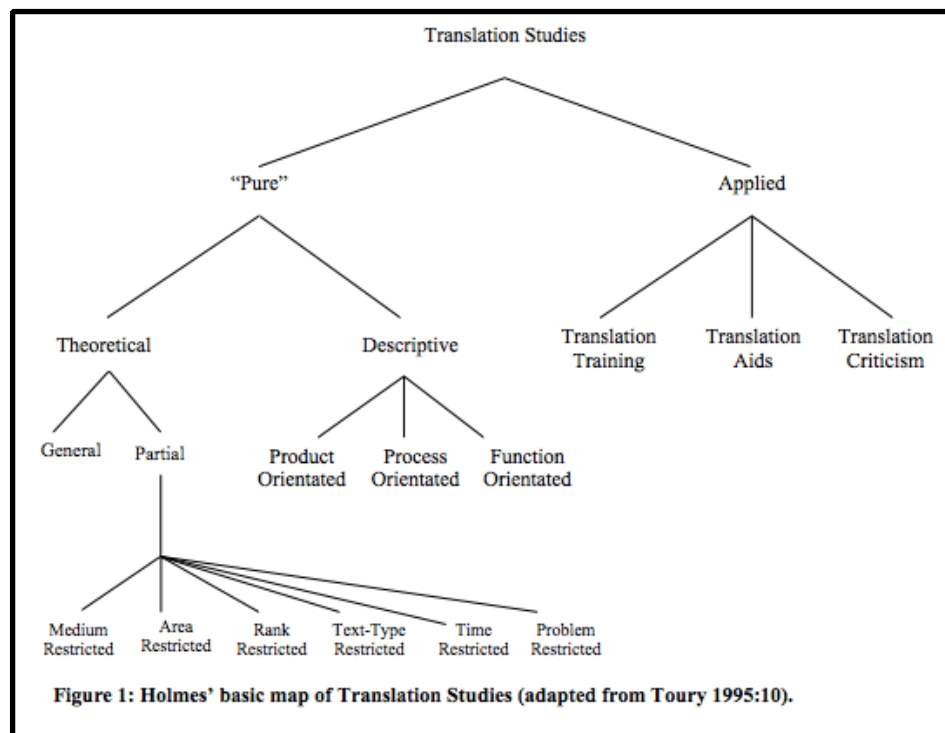
### 2. Descriptive Translation Studies

In the early years of Descriptive Translation Studies, scholars who initiated the development of this discipline, were primarily trained in literary studies, which explains the initial focus on literary topics (Tymoczko 2007:39).

It can be said that the earliest work on Descriptive Translation Studies is traced to James S. Holmes, a key figure in Descriptive Translation Studies, who articulated his ideas on translation in his paper “The Name and Nature of Translation Studies” (Holmes 1988). According to Holmes, the complexity of translation can be tackled on

an interdisciplinary basis in order to combine theory and practice to arrive at a comprehensive translation theory (Leuven-Zwart 1991:9). Holmes also devised a full-scale scientific approach, which applies to the complexity of problems clustered around the phenomena of translating and translation (Holmes 1988:71). In his paper, Holmes, as mapped out later by Toury (1995), argued that translation studies should be approached as an empirical science with real translation phenomena and not some idealized version of them (Holmes 1998:71). Toury adds:

What constitutes a subject matter of a proper discipline of Translation Studies is (observable or reconstructable) facts of real life rather than merely speculative entities resulting from preconceived hypotheses and theoretical models. It is therefore empirical by its very nature and should be worked accordingly (Toury 1995:1).



Holmes suggested that the field of translation studies should be divided into two branches: “Pure” and “Applied” translation studies. The “Pure” branch is split into “Theoretical” (with “General” and “Partial” as sub-branches) vs. “Descriptive” translation studies. The latter is also broken down into “Product”, “Function” and “Process” oriented. The starting point for product-oriented descriptive translation

studies is the description of individual translations or text-focused translation description. This branch provides the materials for surveys of larger corpora of translation. Moreover, comparative analysis of different translations is made either in a single language or different languages. For example, comparative analysis is performed for different translations of the same text in the same language or comparative analysis of the translation of one text in different languages. Different translations performed within a specific period for the same material such as seventeenth-century English literary translations into Arabic.

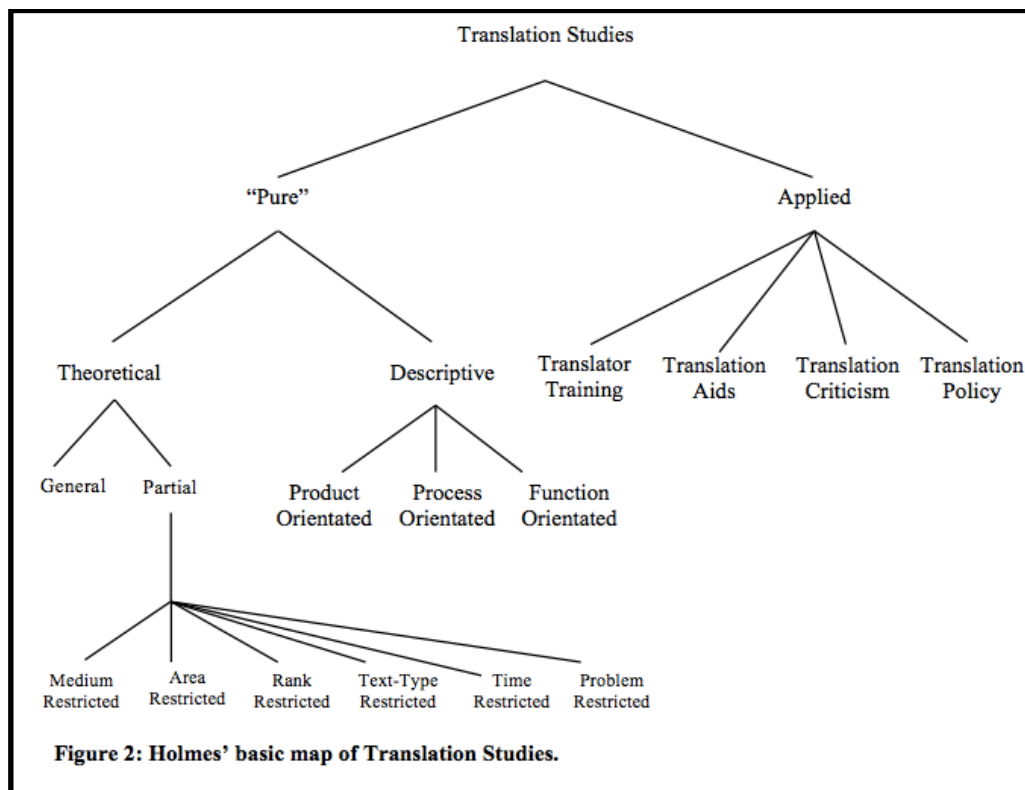
The function-oriented branch deals with the function of the translation in the target readers' socio-cultural situation; in other words, it studies the contexts of translations tackling questions like which texts were translated at a certain time in a certain place and what influences were exerted.

The process-oriented branch discusses issues like the process or act of translation itself. It concerns itself with what exactly takes place in the "little black box" of the translator's "mind" as he/she tries to create the matching text in another language.

Given that the second main branch of Descriptive Translation Studies, theoretical translation, deals with the results of Descriptive Translation Studies along with information available from other fields, it includes models, principles and theories that will provide explanations and predictions regarding what translations are and will be (Holmes 1988:177). To put it in other words, the main goal of the theoretical branch is to build up a full inclusive theory including many elements in order to help explain and predict all phenomena in the field of translation (Holmes 1988:178). Theoretical translation is divided into "general" and "partial" translation theories. General translation theories are not general theories as the name implies, in fact they deal with only one or a few of the different parts of translation theory and they have a specific scope. Moreover, the general field includes an array of hypotheses and postulations that are formulated to cover different kinds of acts related to the main process of translation (Holmes 1988:178). Partial translation theory deals with theories that are specific or partial in their scope. In other words, it deals with a few of the diverse aspects of translation theory as whole. Holmes argues that "it is in this area of partial theories that the most significant advances have been made in recent years" (Holmes 1988:178). Partial translation theory is divided into six branches. Firstly, "medium restricted translation theories" which discuss translations performed by humans, machines or by both. Secondly, "area-restricted translation theories" that talk about the languages and

sometimes the cultures involved. Thirdly, “rank-restricted translation theories” deal with discourses or texts as whole, more specifically, with lower linguistic ranks, or levels. Fourthly, “text-type restricted theories”, they cover problems related to translating specific types or genres. Fifthly, “time-restricted translation theories” deal with theories concerning translations of contemporary texts as well as theories regarding translations of texts from older periods. Finally, “problem restricted theories”, their scope is limited to one or more specific problems within the area of general translation theory.

The “applied” branch is divided into “translator training”, translation aids”, “translation policy”, and “translation criticism” (Holmes 1988:182). “Translator training” discusses issues that deal with teaching methods, curriculum planning and testing techniques. “Translation aids” have to do with the need to meet the requirements of the practicing translator as well as the need for translation aids to be used in translator training. “Translation policy” is concerned with the place and role of translations and translators in society. “Translation criticism”, though this branch discusses the activities of translation and interpretation and evaluates the different attitudes and stances of translation, according to Holmes (1988:182), it is still not acceptably investigated and not affected by the developments in the field of translation studies



**Figure 2: Holmes' basic map of Translation Studies.**

Apparently, in the map provided by Toury, the branch of “translation policy” which Holmes considers a main sub-field of applied translation studies by Holmes was not mentioned. As far as the theoretical branch is concerned, “General Theory” is an inclusive and very complex theory of translation including elements of the multifaceted nature of translation studies (Holmes 1998:71).

This topic was later well canvassed by Theo Hermans (Tymoczko 2007:39). Hermans argues that Holmes’ essay “represents one of the first attempts to survey the entire field of translation studies, to distinguish its main branches and sub-branches and to define the proper objects of the study and the methodological tools of each one” (Hermans 1991:115).

Scholars like André Lefevere, José Lambert and Theo Hermans were influenced by new ideas that aim to involve extra-linguistic factors in translation, particularly those dealing with culture, on the one hand, and empirical research, on the other hand. Involving extra-linguistic factors in translation brought about a new approach that no longer viewed translation as a linguistic act, but rather, as an act that is influenced by socio-cultural factors.

Consequently, those theorists started a new approach in the field of translation studies in Europe that considers translation as a part of comparative literature. Their ideas were supported by other scholars like Bassnett and Toury<sup>9</sup> (Snell-Hornby 1995:22).

Toury argues that the importance of a descriptive approach lies in the possibility of providing exhaustive descriptions and explanations of real behaviour, and the implications of these descriptions and examples for the discipline. Moreover, the findings of the descriptive studies should reach a kind of series of consistent “laws”. The formulation of these laws can be taken to form the vital goal of the discipline in its theoretical aspect. In order to make sure that the constituted laws are not fixed, they are formed to state the “likelihood” that a certain behaviour would occur under one set of particular conditions or another. Therefore, this type of formulation of laws requires the establishment of regularity of behaviour (Toury 1995:16). In other words, the findings of descriptive studies should be able to formulate a series of consistent laws which state the coherent relations between the variables that are relevant to translation (Toury 1995:16).

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<sup>9</sup> See Lefevere 1984, Lambert 1985, Hermans 1985, Bassnett 1980, Toury 1980.

According to Toury, no empirical study can be described as complete and relative discipline unless it has a proper descriptive branch and the aim of such a discipline is to describe, explain and predict phenomena pertaining to its subject level (Toury 1995:1). Therefore, descriptive statements and hypotheses are tackled from a descriptive approach within the field of translation studies (Toury 1995:16).

The priority Toury gives to the target-oriented approach led to advocating a descriptive methodology that explains and describes behaviour in the target text. He proposes that “a study in translation activities which have already yielded their products would start with the observables; first and foremost, the translated utterances themselves, along with their constituents” (Toury 1995:36). Toury suggests a three-phased methodology for Descriptive Translation Studies:

- To locate the text within the target culture system and to address questions related to its significance or acceptability. The text should be studied individually not only in terms of its acceptability in the target language, but also as a translation later on.
- To map out individual translations onto their sources. In other words, to compare the translations with the original texts and try to recognize the different relations, the changes on text, such as the changes on the general features of the text and layout.
- To draw implications of descriptive study. For example, decisions regarding the strategy that would be adopted in a certain translation process.

Other important early contributions to Descriptive Translation Studies were made by Anton Popovič and Jiří Levý from the Czech school (Tymoczko 2007:39). They both forged a link between descriptive studies and Russian formalism, a school of literary theory and analysis that appeared in Russia in 1917 for the study of literariness. They focused on the formal aspects of translated texts and translator choice. They also developed the notion of shifts as a substitute to prescriptive language for evaluating translations (Tymoczko 2007:39-40).

It can be argued that Descriptive Translation Studies adds a new dimension to the field of translation; a new shift towards a more choice-free approach is presented. Descriptive Translation Studies opens the doors of discussion of certain aspects that have always been overlooked. Translators, commissioners, patronage, target readership and other factors are considered in the act of translation. In other words, translation is

not an ultimate linguistic transfer from one language to another; rather, it is a process that is conducted by a translator, “a cultural and social agent”, under the influence of other non-linguistic factors.

Descriptive Translation Studies also demonstrates the relation between actual translations and cultural perspectives that changes from time to time and place to place, thus, challenging all normative, perspective and positivist statements about translation. The descriptive approach in translation studies is based on two premises: the target-oriented approach in translation and translation norms. Thus, the descriptive approach gives more importance to the target text rather than the source text. It will be observed that the current study bases its analysis on the target translation and target culture. It provides a comprehensive view of the effect of target culture norms and target translation norms on the translation process.

Since the descriptive approach is based on target-orientation through studying the target text as a body in its own right, it prepared the ground for the notion of manipulation in translation.

### **3. Manipulation of Translation**

Translation is an act of rewriting, and any act of rewriting involves a sort of modification or manipulation. Against a strong tradition of focusing on individual texts and their translations, Descriptive Translation Studies shifted the focus to the extra-linguistic factors influencing the translation process. Since then, there has been a new approach that calls for involving the extra-linguistic factors in translation; cultural and social factors. Bassnett and Lefevere point out that:

Translation is, of course, a rewriting of an original text. All rewritings, whatever their intention, reflect a certain ideology and a poetics and as such manipulate literature to function in a given society in a given way. Rewriting is manipulation, undertaken in the service of power, and in its positive aspects can help in evolution of a literature and society. Rewriting can introduce new concepts, new genres, new devices and the history of translation is the history also of literary innovation, of the shaping power of one culture upon another (Gentzler 1993: General Editor’s Preface).

The approach of the manipulation school is based on rejecting “the normative and source-oriented approaches typical of most traditional thinking about translation”

(Hermans 1985:9). Furthermore, this approach does not make judgmental statements about translation; it rather “takes the translated text as it is and tries to determine the various factors that may account for its particular nature” (Hermans 1985:13). In other words, the descriptive approach takes into account the circumstances and factors in the target culture.

Viewing translation as an act of manipulation goes back to the polysystem theory developed in the late 1970s by Even-Zohar. This theory sees translation “as a text-type on its own right, as an integral part of the target culture and not merely as a reproduction of another text” (Snell-Hornby 1995:24).

In his theory, Even-Zohar does not view translation as an act whose nature and limits are decided in the source text. He submits that “translation is no longer a phenomenon whose nature and borders are given one and for all, but an activity dependent on the relations within a certain cultural system” (Even-Zohar 1990:51). Based on this, translation becomes an activity that claims different roles in the target system. It either adheres to the existing models, or introduces original elements in the target system. The various ways in which translation is conducted is determined by the position of the translated literature in the target culture (Even-Zohar 1990:51). He argues that translation attains a central position in the target culture, thus, it is likely to be shaped according to major events and facts evolving in that culture (Even-Zohar 1990:74). In other words, his theory suggests that the parameters according to which a translation process is performed are dictated by the target system. Even-Zohar believes that a translated literature can occupy a central position in the target system in three sets of circumstances: the first case is when a young literature is in the process of being established, implying that when a young literature has not been crystallized yet. The second instance is when the original literature is peripheral or weak. This is also shared by Shavit (1981) who links between Even-Zohar’s theory and the translation of children’s literature. Shavit argues that the translator of children’s literature is allowed to manipulate the text because of the peripheral position children’s literature occupies in the polysystem (Shavit 1981:171). Shavit adds that translators are given considerable freedom to change the text in different ways as long as the translations meet the moral norms allowed in the children’s system and the child’s level of comprehension (Shavit 1981:171-172). For example, in most translations of *Tom Sawyer*, the ironical aspect was excluded because translators think it cannot be understood by children (Shavit 1981:175).

The second case can be applied to Arabic literature in the Nahda period when there was a search for new sources, particularly European, to be translated to Arabic (Newman and Husni 2007:72). Translations, in that period, had a significant role in transferring and spreading European literature to Egypt and to the Arab countries afterwards (Newman and Husni 2007:72). Let us take the example of Rifā`a al-Tahtāwī, one of the leading translators in the Nahda period, who translated the works of the French poet Joseph Agoub to Arabic in the early nineteenth century.

The third set of circumstances happens when there are turning points, crises, or literary vacuums in literature. Khoury (2006:111) forges a link between the third set of circumstances and Arabic language; he argues that there are certain changes taking place in the Arabic language. Khoury (2006:111) explains that Arabic language consists of two subsystems: written and spoken. The written language is taking a central position and the spoken language is at the periphery. However, the spoken language is moving inwards and will one day take a central position in the language (Koury 2006:111). Khoury attributes that to the fact that the spoken colloquial is a living changing dialect. It is more flexible as it is produced spontaneously and changes according to the situation in which it is used. Whereas the Formal language is more stable and evolves slowly (Khoury 2006:112).

In a similar link, Toury maintains that translation is not carried out according to the features of the source text. It is performed according to the function it achieves in the target text. He sees translation as “a socially contexted behavioural type of activity”. (Toury 1980a:180).

This provides a new perspective to the notion of equivalence in translation. Equivalence is no longer an evaluative comparison between the source and target texts (Toury 1995:61). Toury questions the old concept of equivalence. He believes that equivalence is no longer taken as an evaluative criterion against which translations are assessed. He adds that the relation between a translation and its source text is determined by the choices the translator makes in the process and these choices are governed by norms. Therefore, “it is norms that determine the (type and extent of) equivalence manifested by actual translation” (Toury 1995:61). Hermans adds that Toury’s norms give priority to the target text rather than the source text. Thus, the concept of norms has replaced equivalence in translation studies (Hermans 1995:217).

In light of this, it can be argued that a translation process is not conducted according to the traditional concept of equivalence. The decisions are taken according to norms that are determined by the needs of the target system.

Baker explains that before the emergence of Even-Zohar's polysystem approach, translation was only viewed as a linguistic transfer from the source text to the target text without taking into consideration the source and the target contexts. Even-Zohar's work replaced this tradition of approaching translated texts as isolated elements with a new perspective that considers the social and historical understanding of the position of the translation within the target system (Baker 1998:163).

Based on Even-Zohar's work, Toury believes that translation involves a degree of manipulation of the source text (Toury 1980b:180). Other scholars of the manipulation school, such as Bassnett and Hermans, agree with Toury (Snell-Hornby 2006:48). They all share the same perspective; "they are all by self-definition target-oriented and functional, they all encountered fierce opposition, but from Today's perspective we can say that they all largely overcame the opposition and contributed substantially to the development of translation studies as an independent discipline" (Snell-Hornby 2006:63).

In a similar link, Hermans maintains that all members of the manipulation school view literature as a dynamic system. They believe that there should be an interaction between theoretical models and case studies. He adds that members of the manipulation school share the same approach; their approach to literary translation is descriptive, systematic, functional and target-oriented. Advocates of this approach are also interested in the norms directing the production and the reception of translation, in terms of the relation between translation and other types of text processing, and regarding the place and role of translations both within given literature and in the interaction between literature (Hermans 1985:10). Hermans adds that translation is one of the key literary tools through which larger social institutions, educational systems, publishing firms and even governments manipulate a certain society to establish the kind of culture desired (Hermans 1985:10). Thus, translators are considered manipulators of the source text, with the target readership being the manipulation tools of the patronage (Xianbin 2005:25).

Being an act of manipulation, translation involves adding and changing parts of the text. In other words, it involves customizing the translation according to the needs and circumstances of the target system. Thus, translation is viewed as an act of

“rewriting” of the source text. Translations are produced to serve certain powers and to function in a certain manner in the target culture (Lefevere 1992:xi). In addition, rewritings generate new ideas, concepts and devices (ibid). In view of this, it might be argued that when the act of translation or manipulation involves rewriting the source text, the target text is no longer a translation, but rather an independent text that is formed on its own right in the target system.

The importance of the manipulation school is creating a new approach, which questioned traditional and old perspectives in the field of translation. Additionally, it effected a shift away from focusing on the source text towards a target-oriented approach.

#### **4. Towards a Target-Oriented Approach**

One of the major turns in the field of translation studies is the shift from adopting a source-oriented approach towards a new paradigm in which a target-oriented approach was adopted. In contrast to a target-oriented translation, the source-oriented researches were always interested in forming all sorts of standards for translators to pursue. According to the source-oriented approach translators should imitate the authors in every aspect of translation, such as vocabulary, phrases, construction and style.

The shift towards a target-oriented translation can be traced back to Martin Luther in the early sixteenth century. Luther was supportive of an approach in which the translator follows the norms of the target text/culture (see Chapter 2, section 2). After Luther, a number of scholars started a target-oriented model in translation studies. They believe that translation should adapt or become customized to the cultural and linguistic integrity of the target readership.

However, moving towards a target-oriented approach provoked many issues regarding the reliability and credibility of translation. Many claims opposing the target-oriented approach argue that following this approach would give the translator more space to manipulate and promote his/her own ideologies via translation under the pretext of adopting a target-oriented method.

This shift of focus from the source text to the other parties involved in the translation process led to crucial changes and highlighted other important factors that affected the final product of translation. The source text is no longer the measuring yard

stick in translation. Translation is performed according to the needs of the target culture.

Toury submits that:

It is the *target or recipient culture*, or a certain section of it, which serves as the *initiator* of the decisions to translate and of the translating process. Translating, as a teleological activity *par excellence* is to a large extent conditioned by the goals it is designed to serve, and these goals are set in, and by, the prospective receptor system(s). Consequently, translators operate first and foremost in the interest of the culture into which they are translating, and not in the interest of the source text, let alone the source culture (Toury 1985:18-19).

In view of this, Toury believes, it is a normal outcome for translations to be oriented towards the target system (Toury 1991:84). Translation is not only about source and target systems; there are factors that need to be considered such as the commissioner, publisher and expectations of target readership. These factors play a significant role in shaping the translation as they affect the norms and choices adopted by translators. This can be demonstrated in Enani's translation of Said's *Orientalism*, in which he adopts a target-oriented approach by conforming to the norms of the target language and culture and making the target text familiar to the receptor (see Introduction, section 6.2). For his part, and based on the target-orientedness of Descriptive Translation Studies, Robinson (2011:17) infers that there would be an assumption among scholars that the target culture always has greater influence over the act of translation. Nonetheless, Chesterman (2014:225) describes Robinson's interpretation as incorrect. He adds that it requires empirical research as to whether the target culture or the source culture has more influence over a given translation.

Accepting the idea that translation is a norm-governed activity does not necessarily imply the denial of free choice during the act of translation (Toury 1999:20). Nida (1964:156) argues that it is hard to imagine that the translation process can be performed without a certain degree of interpretation by the translator. He also adds that differences in translations can be ascribed to three main factors: the nature of the message, the purpose intended by the author, or by the translator and the type of audience.

In the same respect, non-normative behaviour is also a possibility. It is the translator who decides how to behave whether the decision was made consciously or not. Translators have great power because they are the only people doing the original

work of translation. Moreover, translators are manipulated by the patronage but they still, at times, move beyond the constraints imposed on them by the various powers affecting the process of translation (Xianbin 2005:52). There are many factors that constrain the translator as well as the process of translation. In most cases the publisher determines the choice of those factors and the kind of translations to be conducted. Though translators are controlled by their patronage, they still can move beyond the forced norms as they are the actual conductors of the act of translation.

Translation can be used to promote and encourage certain aspects and new norms, or behaviours in a certain society. For example, the translation of women's rights in Middle Eastern societies helps in breaking established social norms that restrict women's rights and to promote new ones.

Xianbin (2005:52) argues that breaking norms can be closely related to the motivation of translation. Being social agents, translators act in a certain context and they have certain aims to achieve. Some translators have a political agenda and motivation, which guide their translations. Their aim to challenge the ideological control can face severe restrictions in many countries. However, some translators disregard the political or ethical norms of the target culture and remain faithful to the source text even if it is against the dominant or ethical values or social norms of the target culture. For example, the publication of a full translation of D. H. Lawrence's *Lady Chatterley's Lover* in Japan, in the 1950s, led to a strong reaction against the translator. An obscenity trial resulted that found the translator and publisher guilty of producing a very obscene translation that maintained the explicit physical scenes and the very notorious language used in the original novel.

Translation is governed by norms; however, since it is a creative activity it also needs the maximum use of the translator's agency. The translator's agency is evident in the comprehension, interpretation and representation of the text. It is also manifested in the selection of the source text, the motivation of the translation, the strategies adopted and the manipulation in the prefaces of the translations in the target culture (Xianbin 2005:56)

In text selection, the role of the translator changes from one time to another. Usually it is the publisher who selects source texts to be translated and the translators. However, translators can still accept or reject whether to translate particular works. Xianbin posits that the product of translation is shaped by the translator's own understanding of the source text. Competence is essential to achieve accuracy.

Nevertheless, the translator's intervention is expected whether consciously or not when it comes to ideological conceptions. Translators manipulate source texts to serve certain powers. In turn, translators themselves are manipulated by the patronage. There can be some cases when translators manipulate and control their patrons (Xianbin 2005:53-54), the following example is taken from CNN news in Arabic and English:

Source text:

وأكد ضرغام أنه "فخور" بتصرف شقيقه الصحفي، وإن كان متهوراً، إلا أنه يعبر عن "ملايين" من العراقيين. وقال إن رمي الحذاء "هو ردة فعل العراق" إزاء الحرب وسنوات من العقوبات الأمريكية ضد بلاده قبل بدء الغزو في ربيع 2003 (CNN 2008).

Target text:

Dhirgham al-Zaidi said he is "proud" of his brother, whose act, while rash, was a statement of behalf of "millions" of other Iraqis. Dhirgham said the shoe throwing was "Iraq's reaction" to the war and years of U.S. sanctions against Iraq before the conflict began. The reporter was not motivated for personal reasons, or because he has "anything against the American people," he said (CNN 2008).

There is only one meaning in English to the word الغزو in the source text, which is 'invasion', this of course is against the American ideology as it considers its presence in Iraq is to free the country from the 'tyrant'. It is clear that the translator thinks that Americans are in Iraq for good reason; therefore the word 'conflict' has been chosen in this situation rather than the negative source word 'invasion'.

Lefevere argues that "translation involves trust. The audience, which does not know the original, trusts that the translation is a fair representation of it" (Lefevere 1990:15). Trust from readers and commissioners provide translators with power. Sometimes when translators have access to information unavailable to readers, or when translators are in short supply they make use of this and control both the source text and the patrons to reach certain goals (Hermans 1999:130). For this reason, Deane-Cox argues that translators must bear an ethical responsibility that considers how to translate (Deane-Cox 2013:321).

The different angles adopted by scholars, in viewing the concepts and approaches in the field of translation studies, led to changes of attitudes towards the issue of translation ethics. Scholars in the field started questioning the ethics of the different parties involved in translation process. One of the important changes which took place as far as the issue of translation ethics was concerned, was the concept of loyalty. In her

approach, Nord argues that the concept of loyalty towards all the parties involved in the process of translation replaces the concept of faithfulness to the source text (Snell-Hornby 2006:78). On another front, this change was rejected by Toury's approach that "translations are facts of one system only: the target system" (Toury 1985:19).

Nord argues that the translator has a responsibility towards both the source text sender and the target text recipient. This responsibility, as mentioned by Nord, is called loyalty which is "a *moral* principle indispensable in a communication process" (Nord 1991:94). In the same respect, Chesterman (1997:68) adds that "a translator should act in such a way that the demands of the loyalty are appropriately met with regard to the original writer, the commissioner of the translation, the translator himself or herself, the prospective readership and any other relevant parties". However, Martin argues that translators might sometimes prioritize the expectations of the receptor in the process. They choose to meet the expectations of the target audience to gain a good reputation and to bring in more commissions (Martin 2001).

One can argue here that being loyal towards the original writer, or the author, can go against being loyal to the commissioner. In some cases, commissioners may have certain aims that motivate the translation process and these aims should not necessarily meet with the aim of the author of the original text. As a result, a translator cannot always be loyal to the author and the commissioner at the same time and in the same translation. One can also argue that the expectations of the target readership can be different from the aim of the author, or the purpose behind the original work. Therefore, it can be submitted that a translator cannot always be loyal to all parties involved in the act of the translation process and at the same level.

In some cases, all the parties involved in the act of the translation may be motivated by the same aim, especially when they hold the same beliefs; the author, the commissioner and the translator can all have the same aim which stimulates them to pursue the act of translation. In other cases, the commissioner may sometimes ask the author to write or produce a certain work to be translated later. As a result, the commissioner and author have the same purpose. For example, works and books about the culture of resistance such as the issue of Palestine. Generally speaking, all parties involved in the act of translation have the same political and ideological stand when a work about Palestine is translated. Therefore, the aim of the different parties involved will be the same.

The availability of the competing norms in a certain community involves choices. Translators prefer to confirm the mainstream norms to be patronized easily. However, in certain cases, especially when there is a cultural shift, many contradictory norms can be influential. These choices give translators the chance to follow one norm and hence, one patronage instead of another. Breaching norms does not necessarily mean the invalidity of norms; sometimes a slight breach of norms is tolerated and even encouraged (Xianbin 2005:55). Let us take banning Saudi women from driving as an example. Over the past few years there have been movements to remove this ban on women drivers in an attempt to improve women's rights in this conservative country. It can be said that breaking this social norm or habit is a step further towards giving women their rights in Saudi Arabia.

Breaking the norm is very much related to the motivation of the translation. Translators, as social agents, have certain goals to achieve within the process of translation. Some translators are politically motivated and their aim is to sabotage the dominant norms (Xianbin 2005:55).

It can be argued that there is a specific aim or purpose for most, if not all, acts of translation. Achieving this aim, sometimes, seems impossible unless some dominant or familiar norms are broken, especially, when the purpose of the translation is to introduce new concepts or norms to a certain society that do not agree with the old ones. For example, Dan Brown's Novel *The Da Vinci Code* strongly challenges the dominant religious norms in some Arab countries, like Syria and Lebanon; it also contradicts the teachings of the Bible in the region. Therefore, the novel and its translations were banned in the region and in many other countries.

According to the target-oriented approach, translation is no longer seen as a free-value activity. It is a process that is governed by certain values standards and norms. The following part will discuss its genesis.

## **5. The Notion of Norms**

The concept of norms is applied to different kinds of human behaviour and conceived within the field of social sciences. In every society, human actions and behaviour are classified according to certain evaluating norms which exist in the society, that is, each society has its own norms that can classify good and bad behaviour

according to the pervasive values of that society. Since translation is considered a type of human behaviour, the concept of norms was adopted from the field of social sciences and applied by researchers of the field of translation to account for certain aspects of this type of human behaviour with all its peculiarities and constraints.

Baker (1998:163) argues that the concept of norms was first introduced by Toury in the 1970s. After working with his colleague Even-Zohar on the polysystem theory approach, Toury focused on developing a general theory of translation. Nevertheless, according to Hermans (1991) the first to introduce notions which were later developed to form the concept of norms in the field of translation was Jiří Levý, whose “Translation as a Decision Process” (1966) represented translation in terms of game theory; a series of consecutive situations which move as in a game and force the translator to choose among a certain number of alternatives:

Series of certain number of consecutive situations-moves, as in a game-situations imposing on the translator the necessity of choosing among a certain (and very often exactly definable) number of alternatives (Levy 1966:148).

If the translator decides to adopt one of the alternatives, he/she determines his own decisions in a number of consequent moves, in other words, the translator has created the circumstance and the context for a number of subsequent decisions. He adds: “the process of translation has the form of a game of complete information” which means “a game in which every succeeding move is influenced by the knowledge of previous decisions and by the situation which resulted from them” (for example, chess game) (Levý 1966:149).

Levý views the decision-making process in translation as game. Choosing a certain decision at the beginning will lead the translator to follow certain series of decisions and strategies. If same translator chooses a different decision, he/she will end up following different series of choices and decisions.

Hermans adds that the concept itself was introduced into the field of translation studies a decade later by Gideon Toury who employed it as an operational tool in his descriptive approach (Hermans 1991:1). For Toury, translation norms control the decision making process and dictate the kind of equivalence obtained between the translation and the original (Toury 1998). In the same respect, Toury pays tribute to Jiří Levý and Holmes as the ones who indicated the association between translation and

norms. Toury adds that the concept of norms was first presented as an approach to bridge a gap between the notion of translation as it was used in the early 1970s and the principles of setting up a corpus for a descriptive-explanatory study (Toury 1999:11).

Schäffner argues that within the field of translation studies, researches have been mainly concerned with the description of actual translations, formulation of general principles and with the practical applications. She adds that both Toury and Hermans have contributed significantly to the development of the concept of norms in translation studies (Schäffner 1998:1).

It can be said that the first one to introduce translation as a decision-making process determined by specific strategies and conventions is Levý. Therefore, the concept of norms as a regulative of decision-making process was first introduced by Levý. However, as far as the theoretical part is concerned, Toury was the first to introduce the concept as a theory in the field of translation studies. According to Toury, the definition of norms is:

The translation of general values or ideas as shared by a certain community – as to what is right and wrong, adequate and inadequate – into specific performance-instructions appropriate for and applicable to specific situations, providing they are not [yet] formulated as laws (Toury 1995:51).

Bartsch argues that in order for norms to direct behaviour within the frame of the concept of correctness, they have to be interpreted as models to be copied. Furthermore, as the correctness-notion is a cultural-bound notion, these models are determined by the socio-culture system, and conformity to them is determined by the community (Bartsch 1987:70).

Presenting the idea that translation is a decision making process paved the way to adopt the notion of norms from the field of social science. The following part will discuss norms as a social code and behavior.

## **5.1 Norms as Social Behaviour**

From a social perspective, norms are simple in nature. They are able to be examined in certain situations and they can be explained to others. Therefore, identifying norms, in certain occasions, should not be difficult (Hethcher 2004:20). In a given society, norms regulate individuals' behaviour. They embody the values that

safeguard order and stability, thus, norms form the ‘cement’ of society (Bicchieri and Muldoon 2011).

The American sociologist, Talcot Parsons, views norms as “verbal description of a concrete course of action, ... , regarded as desirable, combined with an injunction to make certain future actions conform to this course” (cited in Hetcher 2004:20). Parsons’ definition of norms includes three significant points: firstly, norms are seen as verbal and that emphasizes the linguistic dimension. Secondly, norms are considered desirable, implying that a norm embodies a preferable behaviour. Thirdly, norms are given with injunction, that is, they are provided as guidance (Hetcher 2004:20). For her part, Ullmann-Margalit (1977:12) sees social norms as guidelines of behaviour which is usually adhered to by individuals in a given society.

Bartsch (1987:xii) defines norms as “the social reality of correctness notions”. This means that there is a common knowledge of what is considered as an appropriate or correct behaviour, including communicative behaviour, in each and every community. This knowledge is presented in the form of norms. In other words, norms are conventional and common guidelines of society. Hetcher (2004:22) notes that there is a common understanding of norms among scholars and sociologists. Norms are similar to rules as they are determined by individuals who think that people should abide by them, and those who do not, might be punished (Hetcher 2004:22).

Norms are developed during the process of socialization. They work as standards for behaviours and regulate expectations regarding not only behaviour itself, but also the products of this behaviour (Bartsch 1987:xii). During the socialization process, many instructions and social constraints are acquired by individual members of a community. These instructions and constraints can be referred to as norms. Norms form criteria against which an act or behaviour is judged by a group as a whole, or by its members individually (Toury 1995:51).

According to Hermans (1996:2) norms are considered as social and psychological units that form an important factor in the relations between people. Like rules and conventions, norms with their regulating function help to create the coordination acquired in the interaction and communication between people. Likewise, norms contribute to the stability in relations between persons, groups, communities and societies. Norms are attained by an individual during his\her socialization with others and always entail sanctions whether actual or potential, and negative or positive. Toury (1995:55/ 1999:17) argues that the existence of norms and the wide range of situations

they apply to are the most crucial factors that guarantee the establishment and maintenance of social order. Therefore, the centrality of norms is vital since norms are the key concept and crucial point in any attempt to account for the social relevance of activity. This notion applies to cultures and any other system constituting them which are, nevertheless, social institutions. However, behaviours that do not confirm to norms are possible as well, but “non-compliance with a norm in particular instances does not invalidate the norms” (Hermans 1996:31).

Hermans stresses the point that norms and rules are social realities which involve individuals, groups and communities, as well as power relations within these communities. He adds that norms work in a composite and dynamic social context which may be a cultural field such as literature. What is important is the fact that norms are genuinely implicated in the social and cultural life of a community and they entail diverse positions and possibilities (Hermans 1996:31). Since norms are mainly acquired by an individual in a certain group during the process of socialization, these norms as well as agreements and conventions are negotiated and discussed throughout the individual’s life in the group. Some individuals can be more influential than others in effecting changes in the norms according to their status, position and power they have acquired in the group (Toury 1999:17). These norms are discussed as standard rules that regulate social behaviour and determine the kind of behaviour to be adopted in certain situations within the life of groups and societies.

The way a certain norm is acquired in a certain context can be compared to the way in which a certain fashion becomes a trend. A new style can be received as weird or unusual, but gradually it gets approved by different individuals in the society, then it gets accepted and imitated until eventually it becomes a trend. The more some individuals adopt the style, the more social groups become influenced. This argument is supported by Toury’s suggestion (Toury 1995:55) that if certain behaviour is performed regularly in the same situation, it becomes a norm; a norm implies “regularity of behaviour in recurrent situations of the same type”.

Norms are inextricably tied up with values. Any given norm implies a concept of what a certain community considers proper or correct. Moreover, the instructive force of a norm protects and maintains these conceptions as values. There are general assumptions that consider norms to be the dynamic ingredient through which general values are conveyed as guidelines and transmitted into actions and dominant standards of behaviour (Hermans 1999:58). Let us take the example of women being prohibited

from driving in the Kingdom of Saudi Arabia. There is no law, or any kind of regulation, that prohibits women from driving; however, such restrictions are imposed by religious figures in the country that operate as figures of higher authority within the Saudi community. Consequently, the inappropriateness of women driving becomes a sort of norm in the community.

Like norms, conventions are viewed as social criteria or principles that organize and regulate actions and behaviour. Be that as it may, the thesis shall discuss about norms and conventions in the next part.

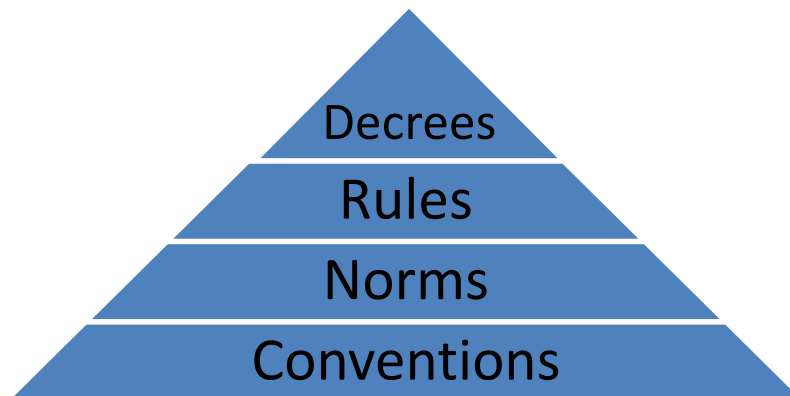
## **5.2 Norms and Conventions**

The concept of conventions has been developed along with the notion of norms. Like norms, conventions are viewed as social phenomenon with a regularity function and they imply generally accepted patterns of behaviour. Conventions are considered regularities in behaviour and they have been introduced as effective solutions to constant problems of interpersonal coordination (Hermans 1996: 20-21).

Conventions entail a set of social and mutual expectations. They are “implicit norms at best” and they depend on regularities and shared preferences. They also limit the number of available options in a certain situation and they reduce the uncertainty and ambiguity in a certain behaviour, which makes it more predictable. Likewise, conventions still operate as generally accepted constraints on social behaviour (Hermans 1996:20).

Toury argues that “agreements about actions” are always discussed and negotiated whether with or without the intervention of language. These negotiations have led to the establishment of social conventions that can act as a model according to which individuals of society will behave and act in particular situations (Toury 1999:14). There is a kind of uncertainty about whether norms and conventions are two different terms that cover the same concept or not. Hermans differentiates between the two according to a similar scale to Toury’s. He puts conventions at the one end and “decrees” at the other and places norms and rules in the middle-space. He adds that conventions rely on shared knowledge and norms are different from conventions since they involve a notion of sanction and they have a binding character. Rules are considered strong norms which are established by an identifiable authority. Decrees are

viewed as specific orders directed as commands by a certain authority and backed up by severe sanctions. Consequently, he considers norms to be closer to conventions and rules closer to decrees (Hermans 1996:7). For example, in the Kingdom of Saudi Arabia women are generally not allowed to practise acting or singing. However, this is not prohibited by law but is rather a norm that evolved from what is classified by certain figures in the society as against the society's traditions and values.



**Figure 3: Hierarchy of decrees, rules, norms and conventions**

Norms, rules and conventions can change with time. What starts as a constraint in a certain society can become a norm, if not a rule. On the other hand, what starts as a rule or norm can become a constraint with the passage of time, for example, smoking for women in Jordan used to be judged and criticized. A woman smoking 10 years ago would be viewed as breaching a strong social norm. However, with the passing of time, it became quite acceptable and usual to see women smoking in public places. Another example is wearing abbaya in some Arab countries like Oman. Wearing the abbaya for women was a strong social norm and Omani society used to be very strict regarding the issue of wearing the abbaya. If a woman did not wear it she would be judged and even considered an outcast in some conservative parts of the country. Nowadays, it can be said that wearing the abbaya in Oman has changed from a norm into a convention. Women have more freedom in deciding whether to wear abbaya or not in some parts, especially in big cities in Oman.

Nord suggests that there is a difference between norms and conventions. She views conventions as neither explicit nor binding formulations. They are based on common knowledge and on the expectation of how other people expect you to expect

them to behave in certain specific situations. “Therefore, they are only valid for the group that shares this knowledge. They are acquired, and even internalized, by the member of the group during the socialization process. New comers have to learn the convention either by ‘trial and error’ or by imitation” (Nord, 1991:96).

By the same token, norms can be regarded as long-term durable conventions. They come out of conventions that have been available long enough to earn a stronger position and hence, involve a degree of social and psychological pressure. Moreover, norms have a stronger directive character that makes people behave in a certain manner in a given situation. In this sense, norms are similar to conventions but they are stronger and more binding (Bartsch 1987:141). Bartsch adds “as regards their origin and function, norms are conventions that solve coordination problems...Like conventions, norms act as constraints on behaviour, foreclosing certain options while suggesting others” (Bartsch 1987:141).

According to Chesterman, the difference between norms and conventions, or “customs” as he calls them, is that “breaching a convention gives no cause for sanction if no norm is involved” (Chesterman 1993:6). He does not agree with Nord’s own perception of conventions saying that Nord’s conventions are “norms precisely because their violation gives rise to some critical comment – her own” (Chesterman 1993:6).

Hermans argues that conventions may become victims of their own success; if conventions served the purpose of a frequent coordination problem adequately the expectation that the same action will be adopted every time the same problem happens. As a result, conventions grow beyond a mere preference and acquire the binding character of norms if they have provided sufficient solutions to a recurrent problem for a longtime (Hermans 1996:5).

One can argue that conventions are similar to norms since they both have regulative function and they regulate and standardize social behaviour in certain situations. The only difference is that norms have a stronger directive character; they are more binding and can imply sanctions in certain situations. However, breaking norms does not necessarily lead to sanctions. For example if a person jumps a queue he/she will not be punished. Thus, convictions can be seen as norms with a weaker binding force, in other words, they can be seen as weak norms.

As far as translation is concerned, Nord distinguishes between two types of conventions: regulative translational conventions, which concern features beyond the actual text, such as culturally-bound realities and proper names, and the established

method of dealing with them, and the constitutive conventions, which deal with what is actually regarded as translation within a certain cultural community (Nord 1991:100).

According to Schäffner, in each language there is a difference between what is possible according to rules and what is appropriate according to the norms or conventions adopted in a certain context (Schäffner 1998:2). She adds that when conventions acquire normative power they are considered norms. Norms are binding and when they are breached they provoke a kind of disapproval in the society. Furthermore, norms have gained their power from the relationships between “norm authorities”, “norm subjects”, “norm enforcers” and “norm codifiers” (Schäffner 1998:2).

In light of the aforementioned, it can be submitted that in the act of translation, conventions can be regarded as descriptive norms, implying that they play a role in translation by explaining and regulating the translation process. However, conventions lack the binding force that translation norms have; therefore, they can be viewed as arbitrary or non-compulsory norms.

The concept of norms was derived from the field of social sciences and injected into the field of translation studies, in which norms were employed as guardians on the decision making process. Having said so, the thesis shall delve into a detailed analysis of the aforementioned in the following part.

### **5.3 Norms and Translation**

In its socio-cultural dimension, translation is inevitably subjected to constraints of different types and degrees. These constraints often extend beyond the texts, the languages involved in the act of translation and even the possibilities of the cognitive apparatus of the translator as a mediator. Cognition itself is modified by socio-cultural factors (Toury 1995:54). In other words, the constraints that can have an effect on translation can be related to religious, cultural and ideological factors. Given that translators perform under different conditions (such as translating texts of different genres or for different audiences) and adopt different strategies, they come up with different products. Due to this fact, a deep investigation and analysis of socio-cultural factors and their impact on translational behaviour should be considered while conducting a research into this area of study. In terms of their binding force, socio-

cultural constraints have been described as fluctuating between two extremes: objective and absolute rules and laws, on the one hand, and subjected idiosyncrasies, on the other hand (Toury 2004:51; 1995:54). The vast middle ground that lies between these two extremes is occupied by those socio-cultural constraints which are generally designated as norms (Toury 1995:54). Toury views norms as “criteria according to which actual instances of behavior like translation, are evaluated in situations which allow for different kinds of behaviour, on the additional condition that selection among them be non-random” (Toury 1995:55).

According to the aforementioned, Toury does not think of norms as a way to help translators opt for certain decisions or offer some guidance to adopt certain strategies, but rather, he views them as they force restrictions on human behavior and limit the options that translators can choose during the process of translation. Similarly, Martin (2001) notes that translators see norms as “unwritten rules” by which they should abide. Sela-Sheff submits that norms made a significant contribution in the study of translation; they introduced the basic parameters behind organized activities (Sela-Sheffy 2005:19-20). Therefore, Schäffner thinks that the concept of norms is one of the concepts that has been used differently within the field of translation studies “and its value has been both asserted strongly and called into question” (Schäffner 1998:1).

Toury argues that most of the scholars who worked on the notion of norms were mainly involved in the study of literary translation. However, literature is not the only domain in which the act of translation is expected to be norm-governed. The concept of norms has hardly been applied as an explanatory tool in any other field beside literature and this is, as described by Toury, “a weakness of Translation Studies in the present phase of its evolution and of its proponents as individuals, rather than of the notion of the norm itself, which has much wider, maybe even universal applicability” (Toury 1999:14). To put it in other words, Toury argues that the lack of applicability of the notion of norms in other fields in translation studies, besides literature, is not due to the weakness of the notion of norms itself, but can in fact be ascribed to the incapability of the translation studies to realize the progress of its components and sub-categories.

Norms are very relevant to the whole process of transfer and they play a crucial role in these transactions. They facilitate and direct the process of decision-making. They also govern the manner in which cultural products are imported or exported. In other words, norms play a significant role in the decision made by the translator in the

receptor system of whether or not to import a foreign-language text, how to translate it and how to approach the task (Hermans 1996:3).

Hermans (1999:58) disagrees with Toury's method of producing value-free norms of translation. He argues that the dominant values and norms of a certain community tend to reflect the hierarchy of powers in that community. Therefore, if norms are very much relevant to acts of translation, then translation can never be value-free (Hermans 1999:58). In the same respect, Venuti argues that the scope of translation studies must be widened to take into consideration the value-driven nature of sociocultural framework. Hence, he also disagrees with Toury's descriptive method with its aim of producing value-free norms of translation:

Toury's method ...must still turn to cultural theory in order to assess the significance of the data, to analyze the norms. Norms maybe in the first instance linguistic or literary, but they will also include a diverse range of domestic values, beliefs, and social representations which carry ideological force in serving the interests of specific groups. And they are always housed in the social institutions where translations are produced and enlisted in cultural and political agendas (Venuti 1995:29).

Medeiros (1999:144) argues that Toury's own description and explanation of norms account for their cultural charge in a given system despite his claim to have a neutral attitude towards the current norms operating in a given system. Toury's views regarding norms reveal his awareness of the fact that a certain set of norms can be specific to a certain culture; a norm that is accepted in a certain culture should not necessarily be accepted in another culture. In reality, norms are highly cultural specific and, therefore, not easily transferable by definition. Moreover, one of the reasons that make norms hard to analyze is their socio-cultural specificity. Toury also reveals his awareness that norms are subject to changes just like any cultural phenomena when he refers to the contemporaneous occurrence of conventional norms, remnants of old ones and rudiments of new ones (Medeiros 1999:144). Medeiros adds that Toury himself acknowledges the need to look at norms within the cultural context in which they manifest: "the only viable way out seems to be to contextualize every phenomenon, every item, every text, and every act on the way to allotting the different norms themselves, their appropriate position and valence" (Toury 1995:63). In other words, every single act should be investigated according to the context in which it occurs when deciding what is appropriate to adopt as a norm in a certain situation.

While Toury argues that norms are culturally bound (1995), Robinson claims that “Toury would also certainly insist that there are translational norms that would cover the proper literary transfer of such features from one language to another” (Robinson 2011:88). For his part, Chesterman (2014:225) describes Robinson’s comments on Toury’s understanding of norms as “unjustified”. Chesterman argues that “Toury would certainly *not* insist that there are translational norms that would cover “the proper literary transfer” of formal features from one language to another” (Chesterman 2014:225). Chesterman adds that Robinson’s statement implies that norms of literary translation can be universal, that is, they can be widespread across place and time and that view stands against Toury’s argument that norms are culturally bound (Chesterman 2014:225). One can argue here that since no two cultures are identical and share same values and ideas, norms are culturally and socially bound. One can also argue that even within the same culture, norms vary according to the different social groups within that culture. For example, in Jordan, people share the same culture; however, in marriage, they have different habits according to the region they live in.

Since the process of translation is conducted by social agents (translators), many factors and various powers can affect the norms and strategies adopted during the act of translation. This emphasizes that translation can never be value-free as claimed by Toury. Furthermore, it would by no means be possible to adopt value-free norms in translation because these norms are part of the culture that involves values, beliefs and ideologies which affect the choices made by translators when they opt to adopt certain norms in the process of translation.

Translators operate under pressures that may come from hierarchical authorities in the literary system such as, writers, publishers and reviewers. In addition; translators are constrained by other factors like, the type of the text that is to be translated, its readership and receiving culture. For example, TV channels or other forms of media who take a neutral stand may refer to the State of Israel simply as إسرائيل, but other parties opposed to Israel and its political ideology may refer to the state as الكيان الصهيوني (Zionist entity).

Toury believes that one should start his research by concentrating on isolated individual norms or norm-units, or to use Toury’s terminology, “normemes” (Toury 1987:94). Though translation is a complex and multi-dimensional phenomenon, “its manifold dimensions and levels are interwoven and reinforce each other, and therefore its full description can only be achieved by weighing the findings concerning its various

levels” (Toury 1987:97, see also Karamitroglou 2000:25). The representation of the notion of levels in translation appears to play a significant role in the study of the normative behaviour in the field of translation. Toury adds that:

Coherence or integration of normemes active in different situations (dimensions, levels) is by no means self-evident or indispensable, and thus cannot serve as an assumption underlying research (...). In any event, an important task facing the student is to establish the relations obtaining between the normemes, and the thicker the network of relations he finds and describes, the more justified one is in speaking in terms of normative *system* or *structure* (Toury 1987:94).

A norm-based approach to translation comes from the supposition that during the act of translation the translator will be involved in a decision-making process. Hence, the norm-based approach will investigate questions regarding the choices that the translator makes in the act of translation, and what motivates the translator towards one preferred strategy rather than another (Hermans 1999:52).

It is important to mention that the process of decision-making and the operation of norms within this process takes place in the translator’s head and stays hidden. There is no direct access to this process, however, some indications of the norms and choices opted may be visible both through the procedures adopted by translators and comparison of the source text with the target text (Hermans 1999:52). Hermans argues that, like any other use of language, translation is a communicative act which comprises interactive social behaviour. The success of the translation process depends not only on solving certain ‘coordination problems’, as described by Hermans, which are presented by the immediate situation, but it also depends on the related positions, participants, values and interests at stake. These involve issues of different powers that affect the process of translation, therefore, whether a translation product is considered successful or not may be judged according to the interests of a certain party. If this social aspect of the production and reception of translation is considered, the role of norms as directives in the process of translation is realized (Hermans 1996:4).

Toury argues that norms which govern behaviour may remain implicit without being formulated. In other words, norms are not written or documented. An individual in a certain society does not gain norms by reading them from a certain reference or source. Norms are gained by socializing and integration with people of a certain society. Actual categorization in accordance with norms indicates the awareness of the existence

of norms and their significance. It also reflects other interests, especially the desire to control behaviour by dictating norms (Toury 1995:66). In other words, the actual conforming to certain norms and referring to certain behaviour and actions as norms indicates that individuals are aware of the fact that norms do exist in societies. Hermans argues that norms and rules can be strong and weak as well, implying that they may be backed up by sanctions or supported by strong attitudes and belief systems. Norms may also be positive or negative which means tending to imply either obligations or prohibitions and they may as well cover a narrow or a wide domain (Hermans 1996:32). The tribal social custom of honour killing known among some Middle Eastern societies as جرائم الشرف can be an example of a strong norm. This custom is condemned in modern Arab societies; yet, it is still practised and even considered obligatory among some tribes, which make it a strong norm. In addition, prohibiting women from driving in Saudi can be an example of a negative norm. Toury views translation as an activity governed by norms and these norms “determine the (type and extent) of equivalents manifested in actual translations” (Toury 1995:61) and this, according to Munday (2001:113), can possibly make the term ‘norm’ ambiguous. Munday adds that norms might exercise pressure and act as prescriptive function. From Baker’s point of view, norms are “options that translators in a given socio-historical context select on a regular basis” (Baker 1998:164). Toury (1995: 65) postulates that there are two sources from which norms that have prevailed in the translation of certain texts can be reconstructed: textual and extratextual:

Firstly, the textual approach: the examination of translated texts themselves for all kinds of norms and the analytical inventory of the translation itself. Translated texts are main products of norm-regulated behavior and therefore, they can be regarded as immediate representations of norms (Toury 1995:65).

The following example taken from two different translations, by Philip Stewart (1995) and Peter Theroux (1996) of Naguib Mahfouz’ *Awlād Ḥāratinā* (*Children of the Alley*) (2006:18) illustrates the textual approach:

Source text: “وسجل كل مليم في الدفتر”

Stewart (1995:10): “and wrote down every piaster in the ledger”

Theroux (1996:15): “even the tiniest of payments were recorded in the ledger”

In this example the translators have chosen different strategies. While the first translator chose a word that is not familiar to the target readership (source text-oriented) by using 'piaster', the smallest coin in the Egyptian currency, the second translator opted to use a familiar word (target text-oriented) by rendering the meaning without attending to the local flavour of the source text.

By analyzing and comparing several translations of the same text that were targeted at different cultures and target readerships, one can identify the norms adopted by the translator in the process of translation.

Secondly, the extratextual approach: "semi-theoretical" or "critical formulations" which refers to the clear statements made by translators about the norms adopted and other participants involved in the translation act.

There is an essential difference between the two types of sources mentioned; the textual sources are considered as products of norm-governed behaviour, thus, they can be regarded as mere representations. The extratextual sources are merely statements that might be incomplete, partial and biased in favour of the role played by the informants in the socio-cultural system and there may be explicit contradictions between actual statements and demands on one hand, and behaviour and its results, on the other hand (Toury 1995:65).

### **5.3.1 Toury's Classification of Translation Norms**

Translation norms can be classified under different categories according to the perspective adopted towards them. Toury (1998:53-57; 1995:56-59) distinguishes three types of norms working at different stages during the act of translation: *initial*, *preliminary* and *operational norms*. The initial norms refer to the basic choice made by the translators between adhering to the norms adopted in the source text, or to the norms adopted in the target text. In a similar link, Venuti (1995) uses the terms domestication and foreignization to refer to the basic choice made by the translator between adhering either to the norms of the source text, or the norms of target text (see Chapter 2, section 2.2.2). Adhering to the norms operating in the source text makes the translation adequate and adhering to the norms realized in the target text makes the translation acceptable. There is no translation that can be considered as completely adequate or completely accepted, thus, the poles of adequacy and acceptability do vary (Toury 1995:56). Similarly, al-Azzam and al-Quran (2012:344) explain that no translation can

be adequated because of interference from the source language and culture and the shift between the two texts.

Hermans argues that Toury borrowed the notion of adequacy from Even-Zohar, who considered a translation 'adequate' when it "realizes in the target language the textual relationships of a source text with no breach of its own [basic] linguistic system" (Hermans 1999:76). Given that the only adequate translation is the original text itself, Hermans argues that both 'adequacy' and 'acceptability' are problematic; they are 'confusing' and there is no adequate translation. Moreover, both terms are used in their standard sense and writers following Toury have been led astray and used both terms the same way Toury used them. Hermans suggested alternatives for the terms; he replaced the pair 'adequate' and 'acceptable' with 'target-oriented' and 'source-oriented'. Another solution suggested by Hermans is to think of initial norms not only as forcing between those two binary terms, but as including various factors and decisions depending on the way in which the source text is viewed (Hermans 1999:77).

Preliminary norms have to do with two main sets of considerations, "those regarding the existence and actual nature of a definite translation policy, and those related to the directness of translation" (Toury 1995:58). Considerations regarding "translation policy" involve the factors that determine the selection of text types to be translated, authors, schools or source languages. Consideration regarding "directness of translation" involves the degree of tolerance towards a translation based on a text from an intermediate language rather than on the source language text. An example can be translating from Spanish to French via English (Toury 1995:58). Let us also consider, for example, the translation of Lewis Carroll's *Alice's Adventures in Wonderland*, in Finland. Three different translations of the same story in the Finnish language were produced and all of these translations were created in different situations, had different purposes and were aimed to different target groups. An example of the aspect of tolerance can be Jābir `Aṣḫūr who refuses the direct translation from Hebrew literature to Arabic as he considers it a kind of normalization with Israel, in other words, it would imply recognition of the state of Israel (Aṣḫūr 2009). As the matter of fact, most Arab translators would refuse to translate from Hebrew since it would imply consorting with the enemy by translating for the enemy. Translations in the Cold War can provide another example. During the Cold War between the United States and the Soviet Union there were many translations from Russian literature into English. Translation was a

kind of support for the local opposition and it was considered a weapon in the fight against the Soviet Union.

Operational norms describe the decisions made during the actual act of translation. They affect the outline of the text such as verbal formulations and govern the gained relationships between the target and source texts, for example; what is more likely to remain without change under transformation and what will change (Toury 1995:58). There are two types of operational norms: Firstly, on a micro-structural level, “matricial norms” have to do with the distribution of the textual material, the fullness of translation and the changes in textual segmentations (Toury 1995:59). Moreover, the extent to which omissions, additions, and changes of location and manipulations of segmentations may also be determined by matricial norms. It is quite obvious that there are no exact borders between the various metrical phenomena. For example, large-scale omissions often entail changes of segmentations, particularly, if the omitted parts do not include any key sentences, paragraphs or chapters. Secondly, on a macro-structural level, “textual-linguistic norms” govern the selection of the text type and mode of translation to be formulated in the target language (Toury 1995:59).

From the classification above, it becomes obvious that preliminary norms have both a logical and chronological precedence over operational norms (Toury 1995:59). Nevertheless, this does not mean that there are no relationships between the two groups including mutual influence or sometimes two-way conditioning (Toury 1995:60). Translations will differ depending on the type of the text. For example, omissions performed in the translation of literary texts will be different than those performed in the translation of scientific texts.

In her analysis of normative behaviour, Nord distinguishes between “regulative” and “constitutive” translational conventions. Regulative translational norms (conventions) have to do with translational aspects and behaviour at the text level and the constitutive norms (conventions) refer to what can be considered as constituting “translation” as opposed to “version” or “adaptation” (Nord 1991:100).

### **5.3.2 Chesterman’s Classification of Norms**

Based on Toury’s work, Chesterman distinguishes between “expectancy” and “professional” norms. Expectancy norms governing professional norms are established by the expectations of a certain target audience about what a translation should be like

(Chesterman1997:64). Chesterman makes two important points about expectancy norms: firstly, expectancy norms allow evaluative decisions regarding translation. Readers have a notion of what is an acceptable translation and they judge translators according to their adherence to the receptor's expectations. Secondly, expectancy norms can sometimes be "validated by a norm-authority of some kind"; however, sometimes there may be a clash between the norm "authorities" and society in general. Professional norms "regulate the translation process itself" by governing the accepted method and strategies of the translation process (Chesterman 1997:65-67). Chesterman divides professional norms into three groups - all of which put emphasis on four vital elements: the translator, the writer of the source text, the commissioner and the target readership: the "accountability norms" deal with professional standards of integrity and thoroughness. The "communication norms" emphasize the role of the translator as a communication expert. They also ensure the maximum communication established between the translator and the other above mentioned parties. The "relation norms" are linguistic and focus on the relationship established between the source text and the target text according to the translator's own understanding of the intentions of the other three key elements (Chesterman 1997:70).

Hermans argues that Chesterman's classification of norms covers a wider range than Toury's norms (Hermans 1999:79). Toury's first two process norms can be applied to any form of communication; however, the third one is only related to the question of what is considered as a translation. Chesterman argues that a translation is considered a translation when there is a level of "relevant similarity" between the source text and the target text. This similarity is determined by what is accepted as a translation in the target culture and by the norms in that culture (Chesterman 1997:162). These requirements can be considered a part of the expectancy norms which includes the expectations of the readers regarding what the translation should be like. Hermans adds that Toury who has systematized the role of norms in translation did not investigate the theoretical part of the concept of norms further. He approaches the issue from the point of view of the translator (Hermans 1999:79).

One can maintain that Toury's classification of norms organizes the process of translation itself. It only categorizes norms from the translator's perspective. Furthermore, Toury's classification does not consider other factors that affect the translator's decisions while translating; it overlooks the actual constraints and dominant norms that translators occasionally have to adhere to. On the other hand, Chesterman's

classification takes into account extra-linguistic factors that influence the translation process such as the expectations of the target readership.

In addition to Toury's view, Komissarvo provides another classification of norms. He distinguishes between two types of norms: "those established as a function of the type text to be translated" and "those established as a function of the type of translation to be made" (Komissarvo 1993:61).

Bartsch applied the concept of norms to linguistics. He distinguishes between "product norms" and "production norms" (Schäffner 1998:1). Product norms have to do with the correctness and the wholesomeness of the linguistic expression. They also govern what a translation must look like in order to be considered as correct and appropriate. Production norms govern the strategies and methods applied through which a correct and appropriate translation is achieved. Production norms are similar to Toury's operational norms (Schäffner 1998:1).

## **6. Summary**

In the 1990s, an important shift has emerged in the field of translation studies. According to this shift, translation is mainly seen as an interdisciplinary field in which many scholars adopt models, methods and notions from other fields and disciplines. This new approach to translation started bringing about new dimensions for methods and analysis in the field. One of these important dimensions is the descriptive aspect of translation studies. The field of translation studies is no longer seen as a prescriptive approach that tells translators how to translate; it rather describes how translators operate. The importance of this descriptive approach is the involvement of the extra-linguistic factors that contribute to generating the translation. An important backdrop of the descriptive approach is Toury's model of norms.

Like any other form of communication, translation is a norm-governed activity. This activity depends significantly on the norms dominating the context in which the translation is performed.

The importance of translation norms is that they provide a new paradigm to translation. This new paradigm explains the types of translational behaviour and studies the standard against which translations are assessed. Thus, norms operate as guidelines that direct the process of translation. Norms do not visibly emerge in a translated text;

thus, the task of identifying the norms dominating a particular act of translation is not an easy one. Nonetheless, norms can be identified through recurrent situations and regular behaviour conducted by translators. The regular behaviour and the persistent decisions by translators reveal whether a translator adheres to particular norms or not. Therefore, by analyzing the target text and observing recurrent situations and detecting regular behaviour in such situations, one can identify whether translators abide by certain set of norms.

By monitoring the translators' patterns of behaviour, apparent through the decisions they make in the target text, similarities and differences between the source and the target text will be observed and that will shed light on the strategies employed by translators and consequently on the norms adhered to.

The suggestion that the translator and the translation both comprise a source of norms opens doors to a number of questions: what is it that motivates the translator's agency? What are the external factors that influence translators and their decisions in the process of translation? What are norms driven by? How can norms restrict the translational behaviour in the process of translation? Based on this, and before embarking on the application of the theory of norms to the selected data, the following chapters will present a detailed discussion of the agency of the translation and some of the extra-linguistic factors that affect the process of translation

## **CHAPTER 2**

# **THE AGENCY OF THE TRANSLATOR**

### **1. Introduction**

Translation is a norm-governed activity. This activity is best explained by Toury (1995) whose classification showed that every phase of the translation process including the selection of the text, the adoption of specific and overall strategies is governed by norms.

The debate concerning the role of the translator in the translation process is as old as the history of translation itself. The early debates on the issue of the agency of the translator and regarding both the source and target languages/cultures were centred on a number of binarisms including adequacy vs. acceptability, fidelity vs. infidelity and literal vs. free translation.

As an agent, the translator is surrounded by certain social, cultural, political and religious customs and norms that should be considered while generating a translation. Furthermore, as an individual, the translator holds beliefs, opinions and norms that are brought in the actual translation.

The issue of the translator's agency has been a dominant topic in translation studies since World War II<sup>10</sup>. The importance of the issue of translator's agency can be attributed to the important role played by translators in propaganda operations during the war. It is stated that the influence of translation in propaganda operations during the war reveals the importance of the choices and decision strategies made by translators, as it determines the meaning in the target language (Tymozcko 2007:189). This chapter starts with providing a discussion on the agency of the translator. It also considers the agency of translators in light of norms and discusses Venuti's perception of invisibility and the strategies of domestication and foreignization in translation.

### **2. Changing the Voice of Edward Said**

The debate regarding 'word-for-word' and 'sense-for-sense' translation, also referred to as 'literal' and 'free' respectively, goes way back to Cicero (1<sup>st</sup> century BCE)

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<sup>10</sup> See Sager 1994, Lefevere 1992, Venuti 1992, 1995, Paloposki in Milton and Banida 2009.

who preferred the ‘sense for sense’ approach in translation (Cicero 46 BCE/1960 CE: 364, cited in Munday 2001: 19).

The way in which Cicero and also Horace (20 BCE) have belittled the word-for-word strategy had a profound influence on the following generations of translators and consequently, on translation for centuries (Munday 2001:9).

Thus, it can be presumed that these terms, ‘word-for-word’ and ‘sense-for-sense’, are now widely accepted as ‘literal’ and ‘free’ translation respectively and this is where the origins of the ‘literal’ vs. ‘free’, or ‘form’ vs. ‘content’ debate lies. Whether the translation is literal or free, the translator’s intervention, undoubtedly, has an effect on the final outcome.

The preference of ‘free translation’ is evidenced in the work of the German monk and theologian Martin Luther in the early sixteenth century. Luther was in favour of a translation that is accessible to readers in its form and meaning. He saw ‘non-literal’ translation as a weapon against the dominance of the church (Bassnett 1991:49).

In light of the aforementioned, one can argue that the notion of agency of translation started with the shift from literal to free translation. The shift to free translation empowers the translator. However, adopting a literal translation does not necessarily dismiss the chance for the translator’s intervention. Let us take the following example from Abu Deeb’s translation of *Orientalism* in which he follows a literal approach. Nonetheless, he has intervened in the translation:

Source text:

And its greatest saint hero was not Mohammed or Averroës but al-Hallaj, a Muslim saint who was crucified by the orthodox Muslims for having dared to personalize Islam (Said 1978:104).

Target text:

وكان بطل الإسلام الأعظم لا محمد أو ابن رشد بل الحلاج، القديس المسلم الذي صلبه المسلمون  
السنينيون لجرأته على شخصنة الإسلام (Abu Deeb 1981:127).

The translator uses the word السنينيون, which means Sunnis, to stand for ‘orthodox’ and thus changes the meaning of the translation. Abu Deeb’s translation indicates that al-Hallaj was crucified by Sunnis, while Said’s text stated that he was crucified by orthodox Muslims. Accordingly, one can argue that Abu Deeb changes the meaning of the text. His agency replaces the author in the target text (see Chapter 5, section 2.1). Another example can be taken from Abu Deeb’s translation of Said’s *Culture and*

*Imperialism*. He attaches a footnote describing Said's statement as unclear and acknowledges adjusting the statement in order to give it a clearer meaning (Abu Deeb 1997:89).

Paloposki (2009:191) states that the individual agency of the translator is surrounded by constraints and certain demands imposed on him. This agency is largely constituted by norms involving the translator's individual experience as well as other collective forces in the environment in which he operates.

The agent of translation is the one who is "in an intermediary position between a translator and an end user of the translation" (Milton and Bandia 2009:1). Milton and Bandia add that these agents can be text producers, editors, translators, publishers and commissioners. Furthermore, Even-Zohar submits that agents are "option makers" who can influence decisions taken by translators (Demircioğlu 2009:131).

On the basis of the aforementioned, one can argue that agents of translation involve different powers and parts extending from the text producer to the final production of the translation. Yet, translators are the final producers of the translated text.

Having discussed the beginning of different approaches of translation and the preferences made by ancient scholars regarding those approaches, it now becomes pertinent to discuss the role of the agency of the translator.

## **2.1 The Agency of the Translator**

The focus during the seventeenth and eighteenth centuries was on the translator's ability to replicate the source text with an aesthetic target text. The beginning of the nineteenth century, however, witnessed the rise of the Romantic Movement. In 1813 the German translator and protestant theologian Friedrich Schleiermacher wrote a paper *On the Different Methods of Translating*, which provided unprecedented insight into the new Romantic approach to translation. It was based on the translator's inference and interpretation rather than the perceived meaning or abstract truth. Schleiermacher also made a clear differentiation between the translator who deals with non-literary texts and the one that deals with literary texts. He considered the latter to be more creative and innovative. Based on his understanding of the meaning of the source text and the way it is embedded in a culture-bound language, he shifted the debate on literal, faithful, and

free translation to another level in which he brought the relation between the author and the target reader into the discussion. According to Schleiermacher, there were only two approaches to translation:

Either the translator leaves the writer alone as much as possible and moves the reader towards the writer, or he leaves the reader alone as much as possible and moves the writer towards the reader (Schleiermacher 1813/1992: 41, cited in Venuti 1995: 84).

Venuti argues that Schleiermacher preferred foreignization a literal approach as a more ethical strategy whereby indicating that the translator would be source text oriented, and that the target text would not be fluent; neither would it read as an original (Venuti 1995:20). It also implies, as expressed by Venuti (1995), that the target reader will clearly experience the presence of the foreignness, or in other words, the presence of the other.

It can be argued that choosing any of Schleiermacher's approaches are determined by the translator and his agency. This agency is influenced by other agents and parts involved in the process of translation. Milton and Bandia note that not only can translators be agents, but also they can be patrons of literature, politicians or part of other groups that help in changing established cultural and linguistic policies (Milton and Bandia 2009:1).

As regards to the agency of the translator, Lefevere explains that translators function under certain constraints and norms, yet, it does not necessarily mean that they operate in an environment in which they have no say. Conversely, translators do have the freedom either to conform to the norms and parameters in the context where they are functioning, or to challenge these norms and move beyond them (Lefevere 1992:9). For example, in his translation of *Orientalism*, Kamal Abu Deeb does observe dominant norms in the target culture by rendering defaming elements of Prophet Mohammed in his translation (see Chapter 5, section 2.1).

Accordingly, one can argue that agents of translation do operate in a certain culture where certain norms and cultural codes are functional and valid. Moreover, these agents hold certain beliefs and views that, with the norms and conventions, contribute in shaping that agency which in turn frames the final product of translation.

Schleiermacher's two approaches of translation could be interpreted from a Venutian point of view as foreignizing translation, by bringing the reader closer to the

writer, in which case the translator would be visible; or domesticating translation, by bringing the writer closer to the reader, in which case the translator would be invisible.

## **2.2 Lawrence Venuti and the Translator's In/visibility**

Invisibility is a term used by Venuti to describe “the translator’s situation and activity in contemporary British and American cultures” (Venuti 1995:1). Venuti criticised the way translation is being evaluated by stating that:

A translated text, whether prose or poetry, fiction or non-fiction, is judged acceptable by most publishers, reviewers and readers when it reads fluently, when the absence of any linguistic or stylistic peculiarities makes it seem transparent, giving the appearance that it reflects the foreign writer’s personality or intention or the essential meaning of the foreign text – the appearance, in other words, that the translation is not in fact a translation, but the original (Venuti 1995:1).

Venuti argues that transparency is an illusion caused while trying to produce a fluent translation that reads as an original. However, trying to produce such a translation does not by any means show the conditions under which a certain translation is being produced, most significantly, the translator’s interference; “The more fluent the translation, the more invisible the translator and, presumably, the more visible the writer or the meaning of the foreign text” (Venuti 1995:1).

Seemingly, the opposite is also true; the less fluent the translation the more visible the translator, and consequently, the meaning of the source text becomes less clear.

Venuti (1995:1) argues that this invisibility is achieved by the translators’ manipulation of source texts and the way they tend to translate fluently. Invisibility is also achieved by the way the translated text is read and evaluated in the target culture.

Venuti (1995:5) explains that fluent translation is clear, recognizable, and domesticated. However, he argues that by attempting to create that illusion of transparency, the translated text conceals the translator’s domesticating work, and as a result, the translator becomes invisible.

According to Venuti (1995), fluency is a dominant feature in the English language in the twentieth century. It is enforced by its economic value that identifies reasonable limits for deviation. He formed his opinion according to his observations on the development of the English language as a global language of communication by saying:

The post WW II innovations in advanced communication technologies to expand the advertising and entertainment industries and support the economic cycle of commodity production has affected every medium, both print and electronic, by valorising a purely instrumental use of language (Venuti 1995:5).

Venuti (1995:6) argues that the concept of authorship, particularly in the Anglo-American culture, is another reason for the translator's invisibility. While the author is free to express his ideas in his work which is seen original, the translator's work is seen as second-order representation lacking originality. Nevertheless, the translator is required to produce a transparent translation by remaining invisible (Venuti 1995: 6-7).

Furthermore, adopting this approach leads to the reviewers and critics failing to mention that the book is a translation, and the translator is, in most cases, marginalised and, sometimes, not even mentioned on the book cover.

One can submit that fluency in translation –that leads to invisibility- is more a prevailing approach because it is the dominant norm in the English language. Moreover, a fluent translation means that source text features and cultural references will shift and will be assimilated to the target language and culture. In accordance, the translator's agency will be enhanced and he will have more powers to make choices and decisions.

Having discussed the issue of the transparency of the translator and fluency of translation and how it can determine the translator's in/visibility, the following section shall try to build a nexus between transparency and the ethnocentric violence of translation from a Venutian point of view.

### **2.2.1 Venuti and the Ethnocentric Violence of Translation**

Translation, as seen by Venuti (1995: 15), is as an act of violence that can cause damage and abuse of the source language. Venuti explains that the violence is caused by reconstructing the source text according to the values and beliefs of the target language, which are always shaped in a hierarchical cultural system. This violence can be visible in the way in which certain cultural patterns from the source text are deconstructed and replaced with other patterns existing in a new system, which is embedded in a different culture. Despite his view, Venuti acknowledges that:

The violence wreaked by translation is partly inevitable, inherent in the translation process, partly potential, emerging at any point in the production and reception of the translated text, varying with specific cultural and social formations at different historical moments (Venuti 1995:15).

According to Venuti, the degree of violence exerted in a certain translation should be predicted and determined by the translator. In other words, the translator has to decide to what extent the translated text should assimilate into the target culture, and how much it should maintain from the source culture.

In his approach regarding translator's in/visibility, Venuti narrowed down the methods adopted in the process of translation into two methods: domestication and foreignization. The following section will discuss Venuti's approach regarding the two methods as mentioned above.

### **2.2.2 Localization vs. Globalization**

Localization and Globalization – also referred to as ‘domestication’ and ‘foreignization’, respectively – as translation methods, are at the heart of Venuti's theorisation of the translator's agency, or in/visibility, to use his terms. However, their origins could be traced back to Schleiermacher (1813 cited in Venuti1995: 41). These two methods concern not only the translation strategy, but also the choice of text to be translated.

Toury links translation norms with the strategies of domestication and foreignization; he argues that initial norms represent the choice made by the translator of whether to adopt the norms of the source text, or the norms of the target text (see Chapter 1, section 3.3.1). Accordingly, it can be submitted that adopting norms of the source text entails keeping the foreign features of the text and that should necessarily lead to adopting the source culture. Conversely, maintaining the norms of the target text involves assimilating to the features of that language and inevitably, the norms and features of the target culture. To put it in other words, Toury's initial norms can be viewed as basic choice of adopting either domestication or foreignization in translation.

Venuti, like Schleiermacher, preferred a source-oriented approach that is more faithful to the source text; however, there are some differences in the concept of foreignization between Schleiermacher and Venuti.

For both Schleiermacher and Venuti, foreignization simply means to keep the foreign elements of the source text. However, they differ in the motive behind their preference for foreignizing the translation; while Schleiermacher preferred foreignization for a more faithful translation, Venuti preferred it to reduce the ethnocentricity of the translation. This is raised by Venuti (1998:242) who argues that Schleiermacher's foreignization was a question of ethics of translation concerned with making the translated text a place where a culture of others is manifested. Furthermore, Baker (1998) argues that Schleiermacher "... was effectively recommending a translation practice that would undermine any language-based concept of national culture or domestic agenda" (Baker 1998:242).

For Venuti, foreignization was a strategic cultural intervention, an issue of resistance to cultural dominance, racism, imperialism and also an attempt to restrain the ethnocentric violence of translation.

Venuti (1995) argues that foreignizing translation marks the difference of the source text, even if it is done by disrupting the recognized cultural codes and literary norms of the target language, while reducing the ethnocentric violence of the translation process at the same time. He submits:

I want to suggest that insofar as foreignizing translation 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. Foreignizing translation in English can be a form of resistance against ethnocentrism and racism, cultural narcissism and imperialism, in the interest of democratic geopolitical relations (Venuti 1995:20).

Venuti, nevertheless, concedes that the foreignizing strategy has inherent contradiction: "textual features indicate that a translation can be foreignizing only by putting to work cultural materials and agendas that are domestic" (Venuti 1995:29).

By the same token, Venuti (1995:23) criticizes Nida's concept of 'dynamic equivalence' since it aims at "complete naturalness of expression, and tries to relate the receptor to modes of behaviour relevant within the context of his own culture; it does not insist that he understands the cultural patterns of the source-language context in order to comprehend the message" (Nida 1964:159). According to Nida (1964:159), there are two types of equivalence: the first one is 'formal equivalence' and the second

type is 'dynamic equivalence'. Formal equivalence focuses on the form and the content of the message itself. It also emphasizes that the target text should be as close as possible to the different elements in the source text. This approach can also be called a 'gloss translation' in which the translator tries to keep the form and the content of the source text as much as possible. Nida argues that gloss translation is intended to make the reader familiar with the source language content and to understand the customs, means of expression and manners of thought in the source language. Dynamic equivalence is attempted when the translator wants to produce a translation in which the message should be oriented to the receptor's linguistic needs and cultural expectations.

In his approach, Nida calls for a natural and fluent translation, which Venuti perceives clearly as domestication. Venuti argues that the idea of trying to produce a fluent and completely natural target text is in fact a process of imposing the English language conception of transparency on the source culture. Moreover, it masks the basic separation between the source and target texts (Venuti 1995:29).

Venuti explicitly links Nida's 'dynamic equivalence' to missionary work. He states that from the outset Nida's work on linguistics and translation was stimulated by the need for a Bible translation. Therefore, Venuti argues, Nida's idea about humanity and the commonality between humanity and translation, only serves to endorse the values of his Christian evangelism and cultural elitism. Moreover, Venuti says that Nida's concept of dynamic equivalence in Bible translation:

...goes hand in hand with an evangelical zeal that seeks to impose on English language readers a specific dialect of English, current standard usage, as well as, a distinctly Christian understanding of the Bible (Venuti 1995:18).

Venuti's aim of advocating 'foreignizing translation' in opposition to British and American traditions of 'domestication' is:

...not to do away with cultural political agendas...rather, to develop a theory and practice of translation that resists dominant values in the receiving culture so as to signify the linguistic and cultural differences of the foreign text (Venuti 1995:18).

Venuti (1995:21) argues that foreignizing translation does not mean impeding reading, it means introducing a new way of reading. This gives the translator the

opportunity to experiment with different aspects of the target language such as, lexicon, syntax, register, style and discourse.

From Venuti's point of view the terms 'domesticating' and 'foreignizing' are indicators of the 'ethical' attitudes towards the source text and culture in terms of the process of choosing a text to be translated, and the strategy adopted for the translation. Moreover, Venuti also noted a trend towards choosing texts from other cultures that appeal to the Anglo-American culture. He adds that the fluency of the translation is the effect of the translator's invisibility and fluent and natural translation involve ethnocentric shift from the values of the source culture to those of the target culture (Venuti 1995:20).

Venuti argues that the 'hegemonic' power of Anglo-American culture will be imposed upon other minor cultures by domestication, whereas adopting by a foreignizing translation, the ethnocentric violence of the translation could be avoided (Venuti 1995:265).

In contrast to Venuti, Most critics and publishers think that a good translation is one that does not read like a translation. Thus, translating in a fluent, transparent and invisible style is a preferable option. In other words, the translator should be invisible and his/her work is to be seen as being limited to conveying the original meaning of the text in a natural style.

The role that Venuti played in changing our understanding of the translator's agency is important in contemporary translation theory. In his book *The Translator's Invisibility* (1995) Venuti highlighted the role played by the translator, as an agent, in generating a translated work. Venuti also examined many English translations in the Anglo-American culture and concluded that most publishers support domestication because it makes the translation reader-friendly.

Pym argues that Venuti's work has opened the doors of discussion regarding the role of the translator, and enabled theorists in the field of translation to look at translators as agents who are situated in real political situations:

The best thing about Venuti's guided tour of English-language translators and theorists is that most of them are tagged with notes on their political connections, religious beliefs and occasional dalliances. All the bad ones are associated with liberal humanism, imperialism, sexism and/or individualism. The few good ones generally oppose such nasties, in the same way as they oppose fluent translations (Pym 1996:172).

According to Pym and Venuti, translators and theorists can be loaded with dogmas and norms that can direct them to apply either a liberal and imperialism-reinforcing style in translation, or an opposite approach in which a fluent and domesticated translation is rejected. However, a number of scholars disagreed with Venuti's views and theory regarding the issues pertaining to in/visibility. In his theory, Venuti argues that trying to produce a fluent translation means an automatic shift from rendering the foreign values to current domestic values. Nevertheless, Steven Rendall, a professional translator, disagrees with Venuti in his essay *Changing Translation*. He says:

...as a translator, I am wounded by Venuti's challenge to my own practice of translation. While I don't attempt a systematic reduction of everything foreign to current domestic values, and certainly don't bowdlerize, I do try to produce generally fluent, readable, "accurate" translation (Rendall 1996:363).

Producing a fluent translation, as emphasised by Rendall, does not mean imposing a cultural hegemony by reducing the ethnocentric values of the source text.

Venuti presumes by asking the translator to adopt foreignization that it is only the translator who decides which strategy to choose. Venuti does not take into consideration all the other factors that can affect the final product of the translation, such as the social and political contexts in which the translation takes place, the place and time in which the translation is produced, pressing demands from commissioners or publishers and expectations of target readership. To put it in other words, Venuti does not consider the norms and constraints surrounding the translation: whether they are imposed by social, cultural or political systems, or by the parties involved in the act of translation.

Pym (1996:176) claims that Venuti introduced the idea of in/visibility of the translator so that Venuti himself would become more 'visible'. He criticizes Venuti's assumption that translators are judged successful when their translation is fluent and does not read like a translation in the Anglo-American culture. Pym argues that fluency, in other words domestication is preferable in almost all languages not just the Anglo-American culture. For example, the translator of Shakespeare's *Hamlet* Tanyous Abduh changed the ending of the play in order to appeal to the target audience and culture. In early twentieth-century Egypt, the target readers were accustomed to happy endings, demanding in particular that all melancholic dramas had such endings. Therefore, the

translator had to domesticate his translation by changing the melancholic element of the concluding aspect of his play to that which had a positive outcome, in order to suit the target culture and audience (Hanna 2009:266, 2005a:173).

Another point that Pym has raised is Venuti's views concerning the issue of 'trade imbalance'. In his argument, Venuti says that the difference between translations from English and translations to English is big enough to cause a trade imbalance with cultural ramifications. This imbalance has created a world situation in which Anglo-American cultural values were imposed by American and British publishers upon a vast foreign readership as well as producing antagonistic monolingual cultures in the United States and the United Kingdom (Pym 1996:166-167). According to Venuti the result is "a complacency in Anglo-American relations with cultural others, a complacency that can be described, without too much exaggeration, as imperialistic abroad and xenophobic at home" (Venuti 1995:17).

Pym agrees that a degree of exploitation exists; nevertheless, he does not agree with Venuti's argument about how a trade imbalance can lead to imperialism. He explains his point further by arguing that common sense suggests that a language with a large number of books being written in it would have more books translated from it than a language with smaller number of books in it. He says that there are a higher number of translations from English because there are more books published in English and that does not, by any means, suggest any global conspiracy on the part of publishing companies (Pym 1996:166-167).

In his paper in (1999), Pym expanded his criticism of Venuti by saying that Venuti's argument is based on binary oppositions that view translation as either being 'good' or 'bad' in terms of being hegemonic vs. minority culture, standard vs. non-standard culture, and so on. This implies that Venuti's strongest arguments are just ideas about what cultures should be and how languages should be used; they do not actually concern translation.

Bennett (1999:132) levelles another criticism at Venuti's theory of the in/visibility of translator. He finds it difficult to see the challenge imposed by a foreignizing translation against the reader's cultural values and conventions. He believes that this foreignized translation makes the reader more familiar with the author's own values and cultural aspects. Venuti submits that despite the fact that a foreignized translation "brings home to the reader, more clearly, the various aspects of the author's world-view,

it is hard to see how this in itself challenges the reader's cultural assumptions" (Bennett 1999:132)

Moreover, Bennett argues that as much as foreignization is seen by Venuti as a remedy to racial, political and cultural discrimination, it can also be used to denounce other cultures and rationalise racism (Bennett 1999:131). Venuti's strong advocacy of a foreignizing strategy to keep the linguistic and cultural values of the foreign text suggests, whether consciously or unconsciously, that the domestic cultural and linguistic values are undesirable and should be challenged (Paloposki and Oittinen 1998:374).

Tarek Shamma, for his part, has other concerns regarding Venuti's theory. He argues that the translation effect can be a result of many circumstances including the context, the relation between the translated text and other texts in its cultural environment and the intervention of the translator. He adds that Venuti's reduction of the effect of the translation to the translator's strategy disregards the target reader's pre-conception, knowledge and background (Shamma 2005:65-66).

While Venuti claims that domestication increases the ethnocentric violence of dominant cultures, it can be argued that adopting a domesticated translation can reduce this ethnocentricity of other central cultures and values for the benefit of dominated and less powerful cultures and languages. Let us take the countries with former French domination, in particular, the Maghreb area in North Africa as an example. After independence, the literary production in Arabic has increased as a way of resistance against colonialism and imperialist monolingualism (Mehrez 1992:123). Adopting a foreignized translation in Arabic reduces this resistance by increasing the ethnocentricity of the dominating languages and cultures. This is also substantiated by Mehrez who maintains that such Arabic texts have constructed a new language that challenges the notion of a foreign text (Mehrez 1992:121). She submits that:

We can no longer merely concern ourselves with conventional notions of linguistic equivalence, or ideas of loss and gain which have long been a consideration in translation theory. For these texts written by postcolonial bilingual subjects create a language "in between" and therefore come to occupy a space "in between" (Mehrez 1992:121).

Mehrez adds that these texts try to decolonize themselves from Western ex-colonizer by enhancing national values and cultures (Mehrez 1992:121). In his

polysystem theory, Even-Zohar (1990:74) demonstrates that in the target culture, a translation acquires a central position that is different from the position held by the source text in the source culture. Thus, a translation is more likely to be shaped by the major events in the target culture (see Chapter 1, section 3). This can be demonstrated in Anton Shammas's translations in which he tried to challenge the Zionist-discourse in the Arab-Israeli conflict. Shammas tried to show the Palestinian suffering by presenting their narrative (the narrative of the dominated minority) and resisting the Zionist narrative (the narrative of the dominant majority). He also challenged the Zionist consensus regarding the Jewish identity of the State of Israel in his translations (Kayyal 2011:94). In light of this, one can maintain that translations into the languages of ex-colonized nations are more likely to challenge the colonizers' values and to enhance the national identity by adopting a domesticated approach that adheres to the norms and values of those cultures.

Another example can be taken from Finnish literature (Paloposki and Oittinen 1998:378-379). At the beginning of the twentieth century, Finland was part of the Russian empire until it gained its independence in 1917 and the altered status of the Finnish province after being a part of the Russian empire gave rise to more awareness and acknowledgment about Finland's identity. This demand for recognition and search for identity was automatically gained by establishing a Finnish language and culture, as they can be considered important pillars of the future nation. Therefore, there was an urgent need to enrich Finland's literary language and culture by seeking new themes and genres from other languages and nations. This was the main reason behind domesticating all of the literary translations into Finnish in that era. For example, in the translation of Shakespeare's *Macbeth*, many changes were made to the setting and the names of characters, people and places. These changes were important as they claim a historical and heroic past. Therefore, it can be argued that domestication into the Finnish language helped establish and improve its language and culture after it was dominated by other ethnocentric dominant cultures.

Furthermore, when Venuti talked about deviation from the dominant domestic values, one can ask here, how much deviation should be performed to make a challenge to the domestic cultural dominance? In his argument, Venuti did not specify the level of change that has to be performed by the translator, so it can be considered an act of resistance towards the dominant ethnocentric cultures.

Venuti's idea of rebellion, stemmed from his own explanation of the dominant domesticating strategy in the Anglo-American culture. He argues that a domesticated translation is an ethnocentric violence masked with semantic equivalence, while in reality, it adds to the foreign text interpretations that are biased towards the English language and culture. Here, one can argue that Venuti's theory of in/visibility and advocating of foreignization as a strategy can be only applicable and exclusive to translations into English.

It can be also argued that Venuti, in his argument, relies on binary oppositions. He reproduces the binary way of thinking that distinguishes most assessments about translation; faithful vs. unfaithful and literal vs. free. However, regarding Venuti's binary opposition about adopting either domestication or foreignization in translation, it can be argued, that it is flawed since boundaries between the two strategies are unclear and indefinite. Furthermore, there can be a middle ground, in which both strategies can be enacted in one translation.

In his theory, Venuti does not take into consideration the pressures put on the translators by publishers, political powers and other social institutions. These dominant powers play a significant role in the process of translation and they can, sometimes, interfere in the translation process and make translators opt for a particular strategy to meet their demands and interests. To support his argument, Venuti uses examples that deal with translation of poetry, while most translators deal with different genres and act for different publishers under different constraints set by those publishers to achieve different objectives. Venuti did not take into consideration the different kinds of norms under which each translator has to act. In the wide process of translation, the decisions made by a translator are subjected to political, social, cultural and ideological norms that can directly affect the translator's options regarding which strategies to adopt in his/her translation. Moreover, some of these norms are too strong to be breached or ignored in the translation process. This is also shared by Peled (1979:133) who highlights as an example the translations of foreign texts into Arabic. Peled explains that in the process of translating foreign literature to Arab readers, translators had to adapt the work to the prevailing norms in target culture because of the gap in the social and moral values between both systems. Peled adds that "the most common device for gradually closing this kind of gap has always been that of altering the texts to an extent deemed necessary in order to ensure good reception of the translated work" (Peled 1979:133).

Lawrence Venuti's distinction between domestication and foreignization, as two strategies that cannot be performed in one translation at the same time can be described as inconclusive. The two strategies of domestication and foreignization can be performed and interacted in the same translated text. Translators can also change their adopted strategy in the same translation. Therefore, instead of adopting one strategy at a time, either domestication or foreignization, it is feasible to have a translation strategy which occupies the middle ground between domestication and foreignization. In other words, there can be an adapted or customized translation to a certain text in the receptor's language and culture that balances the linguistic integrity of both languages without distorting the meaning.

### 2.2.3 Normalizing vs Globalizing in Said's *Orientalism*

In the Arabic translation of *Orientalism*, Abu Deeb and Enani follow two different approaches. In the first translation by Kamal Abu Deeb, foreignization/globalization was adopted in translation. For example, the phrase "the Levant countries" was translated as بلاد اللفانت whereas the same word was translated in the second translation by Mohammed Enani as بلاد الشام. In his introduction, Enani explains that he has domesticated his translation of *Orientalism* by making the target text more familiar to the receptor. He states:

مذهبي في الترجمة إذاً أقرب إلى "التقريب" منه إلى "التغريب"...و أما ما أعنيه تحديداً "بالتقريب" فهو أقرب ما يكون إلى ما يعنيه المترجم و الباحث المعاصر لورنس فينوتي بمصطلح (domestication) أي إضفاء طابع الألفة على الأفكار و الصور حتى يتقبلها قارئ الترجمة.

My approach in the translation is closer to "resemblance" than it is to "foreignization"...what I exactly mean with "resemblance" is closer to what the translator and the contemporary researcher Laurence Venuti means by 'domestication': adding familiarity to the ideas and images in order to be accepted by the reader of the translation (Enani 2006:17, in my translation) (see Introduction, section 6.2).

Enani adds that he rejects Venuti's call for foreignization:

و السبب الذي يجعلني أرفض دعوة فينوتي إلى التغريب هو أنه منهج قد يصلح للترجمة فيما بين اللغات الأوروبية التي تنتمي بصفة عامة إلى ثقافة متجانسة إن لم تكن واحدة.

The reason that makes me reject Venuti's call for foreignization is that it is an approach that might be applicable between European languages that generally belong to similar, if not the same, culture (Enani 2006:17).

On the other hand, Abu Deeb foreignizes his translation. He states:

لعملية الترجمة، في تصوري، بعدان اثنان: تمثل النص المترجم تمثلاً مدركاً لخصائصه البنوية الكلية؛ وتمثيلاً في لغة قادرة على تجسيد هذه الخصائص إلى أقصى درجات التجسيد المتاحة.

The process of translation, in my opinion, has two dimensions: to represent the translated text in a way that maintains its structural features and to represent it in a language that is able to fully manifest these features (Abu Deeb 1981:10, in my translation).

For Abu Deeb, a translation should keep the features of the original text. He adds that while it would have been possible to produce a more fluent translation of the book, it would have been less faithful:

و إذا كان في ما فعلته بعض من إجحاف، اجحاف أحياناً بحق الكتاب - إذ أن ترجمة أكثر سلاسة له، وأقل إخلاصاً في الوقت نفسه لبنية لغته و فكره، ما تزال ممكنة- فان الهدف الأبعد من الترجمة و الإخلاص للثقافة بأكملها دافعان أمل أن يسوغا تعاملي مع الكتاب...

I could have produced a more fluent translation but this would have been less faithful to the linguistic structure and the thought of the book. My translation was motivated by the aim of the translation and the loyalty to the source text. Therefore, I am not adopting a fluent approach (Abu Deeb 1981:18, in my translation) (see Introduction, section 6.1).

Thus, having spoken of domestication and foreignization and their contribution in shaping the agency of the translator, the next part shall discuss the issue of the translator as an agent and the different parties and powers which aid the shaping of this agency.

### **3. Translator as an Agent**

During the process of textual transaction between cultures, the translator has a distinctive job to interpret, improve and create a new product for a new receptor; consequently, each translation will be different from the original (Pym 1992:54).

The distinctive nature of the position that translators occupy implies that their reading and interpretation of the source text depend on the communicative requirements of the translation commissioner, the receptor of the target text or both. In spite of their attempts to approach the source text in an impartial manner, translators bring their beliefs, knowledge, ideologies and life experiences into the translation whether consciously or unconsciously. This is what forms the agency of the translator.

Newmark mentions a number of factors that have an effect on text production such as the writer, culture, norms and readership. Each one of these factors has an influence on the translation product in some individual way. But the translator can be regarded as the centre of the translation process, as the translator's orientation towards different parameters constricts translation and affects its reception (Newmark 1991:14-31).

Being a highly creative task, translation sometimes requires translators to move beyond norms. Thus, the relationship between norms and translator's agency can be contradictory and complicated:

Norms always imply sanctions, actual or potential, whether negative (to those who violate them) or positive (to those who abide by them). Within the group, norms also serve as a yardstick according to which instances of behaviour and/or their results are evaluated (Toury 1995:55).

Human agents are the ones who mainly decide which source texts are to be translated and how the final translation product will look. The final translational product cannot be examined without studying the different parts that have played a role in the translation process with their individual views and ideas that have affected their behaviour during the act of translation (Karamitroglou 2000:35). The term 'translator' can be used to refer to the different agents who are involved in the act of translation including the actual translator, the editor, the publisher and the different parts that contributed to the production of the final translation (ibid). Similarly, Risku and Windhager (2013:42) argue that translation norms are "collective constructions" that involve the participation of different agents. There are different mediators participating in the translation process, making the process longer and more complex. They add that many people contribute in the different stages of the work, thus, a translated work can be produced by a group of actors (ibid). Hermans (1996:2) explains that translation involves a number of social agents and each one of them holds certain perceptions and interests. Thus, the process of translation is a matter of transactions between these agents who are interested in the transactions taking place.

Using the word 'translator' to refer to the different parties in the process of translation makes a strong statement that translation can never be a mere transfer of ideas from one language into another. It goes through lots of stages conducted by many

agents and powers, labelled under the name of translator, until it is received by the target readership.

Hermans (1999:80) explains that “translators do not just mechanically respond to nods and winks, they also act with intent”. Translators are not mechanical devices that transfer linguistic codes from one language to another with no choice whatsoever other than to follow the original. On the contrary, they are social agents and each translator has his own view, ideology and cultural background that influence the choices and decisions made during the act of translation. This is substantiated by Moghaddam who notes that translators are agents who are, occasionally, willing to exercise their own agency (Moghaddam 2011:208) For example, in Abu Deeb’s translation of *Orientalism* the translator challenges dominant Arabic norms and traditions by maintaining elements that might be unacceptable to the receptor (see Chapter 5, section 2.1). Enani, on the other hand, conforms to the cultural norms by complying with the values of the target culture; he changes his translation to meet the expectation of the target readership (see Chapter 5, section 2.1).

According to Toury (2000:119), “cognition itself is influenced, probably even modified by socio-cultural factors”. Just like an author (source text creator), a translator (target text producer) is not simply a ‘person’ but a socially and historically constitute subject. Toury (1999:18) admits the difficulties of determining the effect of socio-cultural factors on the translator’s behaviour:

One thing I would not venture to do [...] is tackle the intriguing question of how, and to what extent, the environment affects the workings of the brain, or how the cognitive is influenced by the socio-cultural, even though this would surely make an invaluable contribution to our understanding of translation.

Measuring the various factors and different agents influencing the translator’s behaviour is difficult. Additionally, it is arguably difficult to distinguish whether the norms influencing the translation are rooted in the translator per se, or in socio-cultural factors or parts involved in the translation process, such as commissioner, publisher and target readership.

Having discussed the agency of the translator and the different parties’ contribution in shaping this agency, it becomes relevant to talk about the translator acting as a cultural mediator and operating in a certain culture.

#### 4. Translator as Mediator

By the very nature of their work, translators act as mediators between the author and the target reader. On the one hand, they are the receivers of the source text; on the other hand, they are the producers of the target text. However, they are different from a normal receiver since they produce the translation at the request, and for the use, of other parties.

Newmark does not support the idea that translators can be neutral and transparent in their translations. In his book *About Translation*, he argues that “translators are no longer, as I have said, invisible glass, pale reflections and echoes, neutral, faceless, etc. – they never were, except in some people’s ideal of a translator” (Newmark 1991:196). For Newmark, translators can never be impartial or detached when they translate. It can be argued that translators are involved in the translation itself and this involvement, in one way or another, might affect the translation product. Let’s take Abu Deeb’s translation of Said’s *Culture and Imperialism* as an example. In the introduction to his translation, Abu Deeb overtly contests some of Said’s views regarding culture and identity. He describes Said’s views as serious and controversial (Abu Deeb 1997:39).

Pym (1992:177) agrees with Newmark by submitting that as communicators, translators are intercultural subjects who try to improve the translated text rather than the original text. Furthermore, Pym adds that cultural equality is a mere illusion resulting from the inequality between the positions of both the author and the translator (Pym 1992:173). In the same respect, in his work (1995) Venuti examined the position of the translator in relation to the source and target cultures. He also examined that relationship from the perspective of power structure, ideology and ethics. In other words, Venuti was concerned with the agency of the translator, the relation between translation and dominance, and cultural resistance.

Toury (1995) demonstrates that translators do not just transfer phrases and segments across a linguistic boundary; they rather play a social role. Translators carry out a certain function that is dictated by the receptor.

It can be argued that it is not possible for the translator to apply the same level of responsibility towards every aspect of the process of translation. The translator should take into account the culture and the expectations of the target readership; still, he/she should be ethically conscious of the issues of loyalty and equivalence. In other words,

the translator should act in a middle ground between the source text and culture, and the target text and culture. He/she should produce a translation as accurate as possible to the original, and from the other hand accepted and tolerated by the target reader.

One of the significant issues that translators should be fully aware of is that of cultural differences. What is identified as a norm in one culture might be unfamiliar in another culture. The translator should take into consideration that the target readership might be unfamiliar with some, if not all, of the features and norms existing in the source text. This unfamiliarity can make the translation incomprehensible and, in some cases, odd (Yifeng 2003:25-26).

For that reason, translators, in certain cases, can be asked to provide critical criticism in line with target culture's censorship; they are allowed to alter or change some parts that are likely to be offensive to the target readership (Newmark 1991:170). For example, when translating to a conservative Middle Eastern culture some taboos and swear words can be modified, if not completely deleted, from the target text.

Sela-Sheffy (2005:20) explains that the norms adopted by the translator depend on whether he wants to be culturally sensitive (conservative) or incorporate outside cultural influences (innovative). Bassnett thinks that the translator should be culturally sensitive. She states that "the translator must tackle the SL text in such a way that TL version will correspond to the SL version. The nature of that correspondence may vary considerably...to attempt to impose the value system of the SL culture onto the TL culture is a dangerous ground" (Bassnett 1980:23). Bassnett's statement implies that while translating, the translator should take into account the lexical as well as the cultural impact by considering how cultural facets might be perceived and in view of that, adopt his/her norms and decisions.

As agents, translators are influenced whether consciously or subconsciously by dominant norms and values in the target culture. This is shared by Robinson (2011:189) who argues that not only do norms affect translators, but also translation scholars, readers and editors. Translators occasionally adhere to these norms by setting them as a model in translation. This might affect the translation itself in terms of the decisions and norms adopted by the translator. When these norms clash with different norms in the target culture, translators might chose the dominant norms in the target culture and set them as models.

For example, if an Arab translator operating in a conservative culture faces the following sentence:

“My girl friend and I spent the night in a posh hotel.”

He/she would translate that as:

فضينا زوجتي و أنا الليلة في فندق راق

The back translation of that into English is:

“My wife and I spent the night in a posh hotel.”

It would be culturally intolerable to explain the meaning of ‘girlfriend’ to conservative Arab readers, since it works against the cultural values in some Arab countries. Therefore, in this case the translator would most probably adjust the translation according to a dominant norm in the target culture.

Hermans discusses the influence of norms on the choice of the translator. He submits:

Translators will decide in favour of one option rather than another because they are aware of, and respond to, certain demands which they derive from their readings of the source text, and certain preferences and expectations which they know exist in the audience they are addressing. Because such decisions are made regularly across a range of texts, patterns will establish themselves which in turn will affect the expectations readers bring to the translated texts. In this way norms become fixed. Norms, that is, are part of the answer to the question why translators tend to make certain decisions rather than others (Hermans 1999:74).

This is evident in the Arabic translation of *Orientalism* by Enani in which he makes his translation closer to the target culture. In his target text, Enani behaves as a mediator; he changes the translation to meet the dominant norms in the target culture. Enani deletes and adds references and elements to make his target text acceptable to the target readership. In other words, Enani produces a customized translation that meets the expectations of the target reader (see Chapter 5, section 2.1).

Pym (1992:104) argues that translators are intercultural subjects; they transform distance rather than the source text while trying to improve the translated text. He also adds that the position of the translator in his own culture is not equal to that of the original author in his culture; therefore, the idea of cultural equality in translation does not actually exist (Pym 1992:173). Moreover, Pym states that the values and ideas existing in a certain text do change when they are transferred into a different context in a

different time and place. The meaning intended by the original author does not essentially resemble the meaning in reception.

Translators can never be “invisible glass”, to use Newmark’s expression (1991:196). Yet, in some cases, their involvement in the translated text itself is not necessarily ideological or with agenda, but rather, it is culturally considerate. If translators do not take the differences in the norms and habits between cultures into consideration, the translation might be rejected, if not banned.

## **5. Summary**

Before delving into the issue of culture and norms driven by it, the above discussion was intended first to establish a background for the agency of the translator and its interference in translation.

As an agent, the translator started gaining power with the turn from literal to free translation as the latter empowers his agency. However, his power is governed by external powers influencing decisions made while translating. Such powers can be exerted by publishers, commissioners, editors as well as norms operating in the culture where the translation is generated.

A shift towards a target-oriented approach emerged in the field of translation. According to that approach, translation should adapt to the norms and linguistic integrity of the target language and culture. Nevertheless, many controversies were provoked regarding the credibility of the translation since implementing a target-oriented approach would increase the probabilities of manipulation by the translator.

Therefore, Venuti calls for a foreignizing approach to restrain the ethnocentric violence of translation and to limit the agency of the translator. However, Venuti’s argument was based on binary positions that see translators as loyal vs. unloyal, ethical vs. unethical. Venuti, in his argument, does not consider the norms of the target culture to which translators should adhere. One can argue that a customized translation occupying the middle ground between domestication and foreignization can be implemented. In that customized translation, the translator can adopt both strategies simultaneously in a way that balances the linguistic integrities of both languages without distorting the meaning.

The aforementioned discussion also showed that translators, regardless of strategies adopted, are the ones who decide whether to consider norms and constraints dominating the target culture. After all, they are the ones who can choose to move beyond the norms as they are the actual conductors of the translation.

Norms can be seen as guidelines directing the process of translation with the different agents and powers involved. These norms affect decisions from the first step where the translator makes a choice to either, foreignize and adhere to norms of the source culture, domesticate and confirm to norms of target culture, or adopt both in a translation in which new norms are introduced to the receptor. Redlines and powerful norms in the target culture are met and respected.

Having assessed the different agencies, which culminate into one single agency ultimately affecting the process of translation and the aim of the agents to gauge and determine the product of translation, the following chapter will examine the cultural aspect of the translation and the determinants by which norms might be driven.

## **CHAPTER 3**

### **Norms in Culture**

#### **1. Introduction**

Language and culture are interdependent, no language can exist without culture; and no culture can exist without language (Lotman and Uspensky 1978:212). Accordingly, culture and translation are interrelated topics; translation is a social act that builds channels of communication among different cultures. A translated text, as a product, is occasionally generated according to dominant norms and social standards like customs, social values, ethics, within the culture where it is produced. Thus, it becomes important to investigate the issue of culture in relation to translation and norms.

This chapter will examine the notion of culture in translation. It will also discuss the different facets influencing the process of translation.

#### **2. What is Culture?**

The notion of culture is a broad one that involves all aspects of humans' experience and it can refer to the social, ideological and intellectual manifestations of a certain group's existence. The anthropologist Edward Burnett Taylor defines culture as a "complex whole which includes knowledge, belief, art, morals, laws customs, and any other capabilities and habits acquired by man as a member of a society" (Taylor 1871:1). Another definition of culture is: "the total accumulation of beliefs, customs, values, behaviours, institutions and communication patterns that are shared, learned and passed down through the generations in an identifiable group of people" (Hall 1976:5).

By the same token, Yang (2010:169) argues that "culture consists of all the shared products of human society, which includes not only such material things as cities, organizations and schools, but also non-material things such as ideas, customs, family patterns, languages" (Yang 2010:169).

According to Toury, culture implies the "entire social context involved in the translation, along with norms, conventions, ideology and values of that society or "receptor system"" (Snell-Hornby 2006:49). For his part, Vermeer sees language as part

of culture. He views culture as “the totality of norms, conventions and opinions which determine the behaviour of the members of a society and all results of this behaviour (Snell-Hornby 2006:55). Newmark defines culture as “the way of life and its manifestations that are peculiar to community that uses a particular language and its means of expression” (1988:94). Newmark adds that he does not see language as a part of culture, unlike Vermeer who declares that it is. According to Lotman and Uspensky (1978:212), “no language (in the full sense of the word) can exist unless it is steeped in the context of culture; and no culture can exist which does not have at its centre, the structure of natural language”.

It can be argued that there is a consensus among scholars that language and culture are inseparable and interdependent on each other. Culture is not only a collection of ideas and beliefs adopted by a certain society, but also laws, achievements, language and system that forms standards according to which a certain society behaves and exists. Had it not been for culture, there would be no necessity to use language. From the other side, language is the way through which members of a certain culture or society communicate.

According to Nida, the issue of culture shares the same level of importance to that of linguistic as far as translation is concerned. He also states that “differences between cultures may cause more severe complications for the translator than do differences in language structure” (Nida 1964:130). Nida offers a link between translation and culture. He mentions that most languages form one of the most essential aspects of a culture, viewed as the sum of beliefs, traditions and practices of a certain community (Nida 1964:139). Nida also adds that, despite the fact that it might be seen as a small constituent of culture, language is crucial to maintain the functioning and the upholding of a culture. In view of that, translators should always be aware that when it comes to translation, the meaning words have depends on the corresponding culture. Moreover, Nida assumes that it takes a lifetime to understand a certain culture and to become part of it; however, a language can be acquired within 10 years if not less (Nida 1964:139).

On a different level, Yifeng argues that each culture has its own individual identity that distinguishes it from other cultures. In this context ‘identity’ means difference from others and ‘sameness with oneself’. Thus, translators should make their own way through loaded cultural references to depict the specific identities of different cultures while translating. Since translation means moving from the code system of one culture to another, it involves domestic and foreign identities with the otherness

entrenched in the foreign culture and the sameness of the receptor's own culture (Yifeng 2003:25). It may be argued that translation is translating from one culture into another via linguistic segments. To make this transfer successful, translators should have the ability to operate as cultural agents; by understanding the different cultures in which they operate in order to make their translations comprehensible by receptors.

As an act of communication, not only is translation a linguistic process through which words are transferred from one linguistic system to another, but also a cultural one in which linguistic segments are articulated according to the rules and norms operating in the receptor's culture. The following part will focus on the relation between translation and culture.

### **3. Situating Translation Between Linguistic and Cultural Studies**

Being a product of a certain context in a certain culture, translation can by no means be a pure linguistic act. The source text is shaped by the culture, ideology and social context of the author; conversely, the target text is directed at a certain target readership loaded with different dogmas in a different social and cultural context. Thus, translation basically forms a channel that links two different cultures and social systems.

It is well established that translation is not simply a process of linguistic reproduction of the source text; rather, translation is a practice between different systems of cross-cultural signification. Therefore, translation can be viewed as cross-cultural communication rather than being a cross-linguistic one. However, the aforementioned elicits the question of whether this difference might be misinterpreted and, consequently, distorted (Yifeng 2003:25).

Lefevere (1992:14) explains that "translators function in a given culture at a given time. The way they understand themselves and their culture is one of the factors that may influence the way in which they translate". On this basis, one can argue that inadequate understanding of the foreign culture in translation will lead to misinterpreting the text produced in that culture. The translation generated may not be accurate, but rather, distorted and sometimes misleading.

Translation is a reflection of the social, cultural, political and ideological aspects of a certain society in a certain time and place. Thus, it can be said that translation, as a product, is the mirror of each society, culture, nation and civilization.

Berman argues that translation might simply be seen as “manipulation of signifiers” (Berman 2000:285). This way of viewing translation does not consider the cultural implications, connotations and denotations of the original writers of the texts (Berman 2000:285). Berman adds that this exchange of signifiers in which the cultural and ideological connotations are ignored is prone to failure except in the case of non-literary texts where cultural connotations are not essential (Berman 2000:285).

As far as cultural references in translation are concerned, Bassnett (1980:13-14), accords equal significance on the differences of both linguistic and cultural aspects between the source text and the target text. She emphasizes the importance of taking into account this dual aspect when translating. During the act of translation, the linguistic feature is only one side of the process, “a whole set of extra-linguistic criteria” must also be measured and valued (Bassnett 1980:13-14).

Vermeer considers translation as a cross-cultural process through which various cultures are transferred among different societies. He adds that a translator should be bicultural; he should transfer texts from one language to another in a way that complies with the linguistic and the cultural norms of the receptor (cited in Newman and Husni 2007:68). Moreover, Vermeer views translation as a form of action which can be described as a “cross-cultural” event. He views translation as:

An offer of information in a language of the culture T, which imitates an offer of information in a language of the culture S according to its specified function. In other words, a translation is not the transcoding of words or sentences from one language into another, but a complex form of action in which someone gives information about a text (source language material) under new functional, cultural and linguistic conditions and in a new situation, while preserving formal aspects as far as possible (Snell-Hornby 2006:53).

Vermeer views translation as a transfer of information that takes place in a certain cultural context. There is no way that this transfer – translation – is not affected by this cultural context in which it is operated. Moreover, this cultural transfer of information has to meet certain conditions, rules and norms that might not exist in the source culture, albeit, exists in the new cultural context.

For their part, Newman and Husni (2007:67) opine that language is an integral part of culture, thus, a translator should understand the source culture and read the original text in light of the cultural context where it is produced. However, Newmark

(1988:95) disagrees with this opinion and argues that language is neither a component nor a feature of culture. Otherwise, translation would be impossible since culture cannot be translated.

Newman and Husni explain that in translation, cultural symbols and references can be challenging to translators since it can be difficult to find equivalents for such references in the target culture. The more dissimilar two cultures are, the harder it becomes to produce translations. Furthermore, translators should avoid imposing foreign cultural customs on the target culture as they have an ethical responsibility towards the target readership (Newman and Husni 2007:67).

Yifeng (2003:28) argues that it is impossible to transfer the exact meaning of the source text and this impossibility is historically and culturally conditioned. He justifies his argument by stating that all texts are produced due to certain cultural circumstances, consequently the circumstances under which the original was formed are different from those in which the translation was processed. Therefore, the task of translators is not only linguistic, but also cultural and historical. Still, since the borders amongst cultures are not definite, there is a certain limit of cultural universalism in translation. This universalism suggests that integration between cultures does not mean disclaiming the original cultural features; rather, it means that the cultural identity with its original attributes are still recognized and identified. During translation, it becomes essential to develop an approach aware of cultural consciousness that integrates both foreign and original cultural traditions (Yifeng 2003:28).

Thus, not only should a translator be a linguistic agent, but also a cultural one operating between different cultures. The cultural and historical contexts in which texts are produced are diverse; consequently, translations of the same text will differ according to the norms of the culture and the historical era in which they are generated. For example, the translations of plays were approached differently in the early twentieth century in Egypt where people expected a play to be performed musically. Therefore, all works performed were musical in Egypt at that time (Hanna 2009:266).

The linguistic approach to translation explains the difference between the source and the target languages in terms of the difference between the natures of the linguistic system of each language. Starting from the second half of the twentieth century, a new paradigm appeared in the field that views translation as a cultural approach. The next part will deal with the cultural turn in Translation.

## **4. The Cultural Turn in Translation**

One of the most important developments in the post-WWII Descriptive Translation Studies was the introduction of the elements of culture, politics, power, and ideology. As a result of the introduction of these elements, a new approach appeared in the field of translation studies which was complementary to the linguistic approach.

This approach viewed translation not only as a linguistic discipline in which any difference between a source language and a target language was ascribed to the differences in the nature of both linguistic systems, but also a cultural approach in which the differences between both source and target texts can be ascribed to the differences in both cultures. In this approach, scholars in the field of translation studies argued for the inclusion of culture in translation.

Historically, it could be said that there were two major shifts in the field of translation studies that had a profound influence on the way translation is perceived (Tymoczko 2007). The next part will discuss the genesis of the two shifts.

### **4.1 Empowering the Orient**

Two significant shifts have marked the field of translation studies. The first one took place in the 1960s, which was the political coming of age for translation studies. More questions relating to ideology and politics were being asked due to global events such as the Cold War, the Vietnam War and the Civil rights Movement in the United States, which were shaping the new world order.

Tymoczko (2007) places great significance on the issue of translation as far as power and politics are concerned. She argues that translation is exploited to either promote or attack certain powers and parties. Tymoczko explains that the abovementioned events and particularly the cold war “deepened the understanding of power as a motivating factor in cultural domains such as translation” (Tymoczko 2007:42). Tymoczko also explains that the end of WW II coupled with the defeat of imperialism around the world have brought about geopolitical changes resulting in the reassessment and rethinking of ideologies. Moreover, the defeat of the U.S army in the hands of the Viet-Cong and the public resentment against American intervention in Vietnam posed a challenge to the expanding ideologies. These events, coinciding with a

widespread dissatisfaction with the dominant ideologies at the time, helped to bring about a pervasive rethinking of the relationships between the different societies, cultures, and ideologies and culminated into what was going to be known as the cultural turn (Tymoczko 2007:42-43).

The second shift, which occurred in the 1980s, witnessed what has been previously mentioned as ‘the cultural turn’ in Descriptive Translation Studies. A new concept characterised the cultural turn in translation studies in which authentic knowledge was based not only on actual sense experience, and objective and observable data, but also on human communities, the arbitrariness in human communications and convention (Tymoczko 2007). In other words, translation studies took a new direction that considers conceptual and non-scientific ideas like culture, society and humanity as a complementary approach to linguistics in the field of translation studies (see Chapter 1, section 2).

The cultural turn in translation studies was also characterised with the interest in the relationship between the agency of the translator, as well as the nexus between translation and power, and the relationship between translation and cultural resistance. All the work done in this area moved beyond text and context, into the ideological functions of the translation process and product (Tymoczko 2007).

With regard to the cultural turn, two approaches are adopted in translation; the first approach focuses on the source culture while the second one emphasizes the target culture. Newmark argues that the priority should be to consider the source language and culture (Newmark 1988:96). On the other hand, Nida is in favour of applying dynamic equivalence in which the influence of the target text on the target reader is similar to the influence of the source text on the source reader (Nida 1964:129) (see Chapter 2, section 2.2.2).

An example of focusing on the target culture could be seen in Enani’s translation of *Orientalism* in which he tries to empower the Orient by resisting the Western representation of the East. For example, Said’s statement “in any event, the core of Orientalist dogma persist”, is translated by Enani as وعلى أية حال فإن جوهر العقيدة الاستشراقية الجامدة لا يزال قائماً. The word الجامدة which means ‘rigid and inflexible’ is added by Enani, consequently, the meaning of his translation indicates that the dogma of Orientalism is rigid. Enani’s translation disapproves the way the West views the East (see Chapter 5, section 2.1).

On the other hand, Abu Deeb's translation disempowers the Orient. He produces a foreignized target text that should, according to Venuti, challenge the ethnocentricity of the dominant culture. Yet, by copying the English structure and style of the source text, Abu Deeb's translation is unfamiliar and incomprehensible to the reader. Consequently, the reader becomes "a disempowered spectator" (Scott 2000:71).

This view is also shared by Ibrāhīm (2004:1023), who argues that Abu Deeb's translation contributed to marginalizing Arabic because the Arabic used in the translation is unclear to Arabic speakers (see Introduction, section 6.1).

A translation might be produced to meet the demands of a certain culture as well as the demands of the different groups of that culture. Different cultures may impose different demands on translation products, which may be related to the status of the texts to be translated. For example, when translating a 'central text' that represents essential beliefs of a certain culture such as the Quran, target culture demands that the translation will be as literal as possible (Bassnett and Lefevere 1990:7). Moreover, a culture can assign different functions to translations of different texts. The function of a certain translation depends on the position of the text in the target culture (the significance of the text), and on the audience for whom it is intended (Bassnett and Lefever 1990:8). For example, in most of the translations of Swift's *Gulliver's Travels* for children, the hero puts out the fire that breaks out in the palace by filling his hat with water and emptying it over the palace. While in the original text the hero actually urinates on the palace (Bassnett and Lefevere 1990:8).

Toury argues that the function and position of a translated text are determined mainly by certain considerations instigating in the culture that hosts them. In other words, the position and function of a translated text is gained from the target culture (Touty 1995:26) (see Chapter 1, section 3). Let us take Muṭrān's translation of Shakespeare's *Othello* in 1912 in Egypt where the translator adopted a domesticated strategy by removing any traces of foreignness in order to give Shakespeare's text a distinctive Arabic character (Hanna 2005b:112-113). Muṭrān, in his translation, excludes references to religions and ethnic-ties. He deletes references to heathen gods and Christian oaths (Hanna 2005b:117). At that time in Egypt, there were a large number of families coming from Turkish origins. These families were still associated with their origins, thus, Muṭrān used the translation to promote an inclusive national identity and to empower Pan-Arab nationalism in Egypt (Hanna 2005b:117-118).

Translation is an activity that is performed within a specific culture and context; it is shaped according to the norms and standards of that culture. Thus, the following section will discuss translation and how it is assessed depending on the norms and social criteria of the culture where it is conducted.

## **4.2 Translation, Culture and Norms**

Each culture has its own patterned traditions and customs that are different from any other culture. Those established customs form standards or criteria against which individual behaviours within that culture are measured and judged. They operate as the norms of a certain culture.

Cultures can definitely exert some pressure and form constraints on translations. Each culture has its own criteria and standard whether social, religious or ethical and translations, usually, conform to those cultural standards. For example, the translation of Hadith<sup>11</sup> is mostly literal to avoid any manipulation of the original text and to deliver the meaning without any sort of distortion.

In her work, Nord addresses the issue of cultural specificity in translation; she argues that the translation performed in a certain culture should be conducted in accordance with the established ethical and moral principle of the translation practice in that culture. A certain culture might expect that a certain set of norms or conventions is to be adopted in translation, thus, the translator becomes responsible for applying the expected cultural and social norms and conventions in his/her translation, or informing and explaining in case of deviation from those norms and conventions (Pym 1993:60).

Culture is strongly present in Toury's work. In his theory of norms, Toury links between norms and culture; he views translation as an activity that involves two languages as well as two cultural traditions, and as a result two "sets of norm-systems" (Toury 1995:56). It can be argued that Toury sees translation as an act that is moulded not only according to the translation norms, but also to the cultural norms from which these translation norms gain validity and acceptance; certain consistency can be identified in the process of translation. For example, Toury's initial norms are essentially a choice made by the translator regarding whether to adopt the norms of the

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<sup>11</sup> The Hadith is the collection of traditions containing sayings of the prophet Mohammad which, with accounts of his daily practice (the Sunna), constitute the major source of guidance for Muslims apart from the Quran.

source text, accordingly, the source culture or those of the target text and culture (Snell-Hornby 2006:73; see Chapter 1, section 5.3.1).

As mentioned by Toury, one of the features of translational norms is their socio-cultural specificity which means they do not apply to all cultures and societies (Toury 1995:61). One can maintain that each culture consists of certain norms and conventions that can be exclusive to this certain culture. Thus, members of different cultures can have different standards of behaviour. A behaviour that is accepted in a certain culture may not be accepted in another one. For example taboos or swear words can be acceptably translated in western cultures and societies, conversely, in some Middle Eastern cultures they are usually omitted.

One can argue that the culture is one of the basic pillars around which the theory of norms revolves. In the translation process, the translator should not only consider initial norms on the basis of culture, but also preliminary norms. Let us take the example of the type of the source text, some texts are accepted in one culture but not accepted in another. Caricatures about religion can be accepted in one culture, nevertheless, in some cultures they are condemned and they might lead to political tensions between countries. For example, the Islamic countries where the published satirical Danish caricature of Prophet Mohammad in 2006 caused uprisings and protests as it was seen inconsiderate and degrading. Moreover, operational norms have to do with the actual decisions made during the act of translation, such as the choice of certain segmentations, how much of the text to be translated and omissions. Such decisions are strongly affected by cultural norms and standards. Some translators might have to delete some words or concepts if they are considered taboos in a conservative culture. For example, the expletive “fuck” can be explicitly rendered in a translation which is operated in a Western culture. However, in a conservative culture like the Arabic one, most likely this word is either deleted or translated using a word that is culturally more accepted and tolerated, like the word تبا “damn” in Arabic.

Translations can, to some extent, be shaped inter alia by the demand of the target readership (Toury 1993:10). The latter is often affected by the surrounding culture through which they read the translated works. Moreover, the target readership is guided by the prevailing norms and constraints of the culture in which they exist (Hermans 1985:13).

Translation can be a bridge between two different cultures, yet, it can form a challenge to the target culture when there are different values and customs to the source

culture. Thus, when huge differences are located between two cultures, there can be a conflict imposed within the act of translation between norms of the source language and culture and those of the target language and culture.

To make a balanced compromise, translators should find a middle ground in which they might adopt certain linguistic tools that go with the dominant cultural, social and political parameters. Thereafter, the translation can be kept in tune with the nature of the text, the class of readership who shall ultimately read their translated work, and the cultural context in which the text and the target readership exist. Thus, it can be said that translations can sometimes be shaped and read through the kaleidoscope of the target culture.

Each culture has its own social norms and systematic codes which make it distinct from other cultures. Those cultural norms and codes build and formulate a distinguishable identity for each culture. Since no two cultures can have exactly the same norms, there can be no two cultures with the same identity. The next part shall discuss how do norms formulate a unique identity for each culture. It shall also discuss how translation can take a part in shaping the identity of cultures.

### **4.3 Translation, Culture and Identity**

It is stated that foreign cultures while permeating themselves into the realm of host cultures do face barriers; this is in the form of cultural hegemony which curbs the profusion of diversity, for example in the countries of China and France, American culture was ostracized so that it could under no circumstances blend with the cultures of these respective countries (Yifeng 2003:26).

Identity is a requirement for each culture so that it can be identified as a distinctive culture. In order for this distinctiveness to be achieved, each culture should recognize the borrowed cultural references and the mechanism in which these references are assimilated into that culture. Excessive borrowing of cultural references can sometimes cause vagueness in one's cultural identity as it becomes hard to distinguish the original cultural identity from the borrowed references over long periods of time. On the other hand, borrowed references help in cultural development (Pfeiffer 1996:196-197).

It can be argued that translation is one of the most essential ways through which cultures can be enriched. Through the act of translation, not only cultural and social references can be transferred, but also different beliefs, dogmas and norms can be transferred and assimilated to the target culture, as a result, they become part of the that culture. Thus, it can be said that translation helps in changing, if not shaping, cultures through the different channels and bridges it builds.

Iser argues that “translating maintained the awareness of difference by simultaneously interrelating what was historically divided, be it the split between one’s own cultural past and present, or between one’s own culture and the alien ones...” (Iser 2000:162). Translation can make each single culture aware of its own distinctive identity. It draws borders and edges between one’s own culture and other foreign cultures.

Translation reinforces the identity of a certain culture by emphasizing the features of that culture in comparison with features of foreign cultures. Nevertheless, and in order to increase cultural exchange and understanding, translators should introduce foreign expressions and new concepts to the target culture. The perpetual borrowing of such expressions amongst cultures can change even constitute cultures. Translation can in reality constitute cultures. For example, in the nineteenth century the Czech culture copied the German model (Bassnett and Lefevere 1990:8).

In light of the aforementioned, it can be submitted that the rising of a certain culture is determined by its ability to gain recognition and appreciation from other cultures through the act of translation. As a result, various forms of cultural interaction, including translation, adopt and blend new practices gained from another culture into their own culture.

Bachmann-Medick (2006:37) argues that “cultures constitute themselves in translation and as translation”; they can be seen as a result of the translation process. Bachmann-Medick statement signifies how important translation can be in shaping and changing cultures. By the same token, Nomi Bhabha remarks that culture is “both transnational and translational” (Bhabha1992:438).

Bhabha’s statement indicates that a certain culture with the operating norms and traditions can be transferred across the borders of that culture. It also implies that each culture is becoming more exposed to different nations. Bhabha’s statement also suggests that cultures are also translatable in the sense that, one culture with its norms and social codes is presented to other cultures via translation.

The act of translation can, in reality, change if not construct cultures. Through translation, specific cultural concepts, norms and beliefs that are specific to one culture can be transferred and passed on to another culture. These new cultural concepts will be accepted and gradually become part of the other culture. For example, Middle Eastern hip hop is a kind of hip hop music that has become quite popular in some Middle Eastern societies. This kind of music was not common, or part of the Middle Eastern culture until a few years ago when it was borrowed from the American culture and became part of the Middle Eastern music culture.

Bachmann-Medick argues that the concept of translation between cultures is not the issue anymore; rather, culture is now being seen as a process of translation. Thus, translation can be viewed as a “dynamic term of cultural encounter, as a negotiation of differences as well as a difficult form of transformation” (Bachmann-Medick 2006:33).

Translation builds channels of communication between different cultures, albeit, some clashes emerge when translation mediates between different cultures. These clashes can lead to complexity, which might threaten the perception about each culture’s identity if they are not discussed properly. Moreover, the clashes might increase the division and alienation of some cultures. On the other hand, the tradition of each culture will survive and live by translation (Yifeng 2003:27).

When certain aspects in a certain culture are dominant and constant in a given time, they add to the value of the significance of that culture. Thus, these dominant values might mislead translators. For that reason, translators should pay attention to the cultural codes in the source text and expect to make adjustment in their cultural expectations. Translation transfers values that are acceptable in one culture, but at the same time intolerable in a different culture with different values and social codes (Yifeng 2003:27). For example, eating snakes or dogs is quite common in some parts of Asia, but unacceptable in other countries (Yifeng 2003:27).

Having discussed translation and culture, and how they can contribute in shaping the identity of a certain culture, it becomes pertinent to discuss translation and culture in relation to their connection to power.

## **5. Mapping out the Powers Influencing Translation: The Case of *Orientalism***

A new paradigm has emerged in the 1970s. Regarding the issue of power and ideology translation is much more often negotiated between cultures that differ in terms of status, power and beliefs adopted in those cultures. Two different approaches concerning translation and culture arouse: one of which views translation as an act that sets the foundation for intercultural communication. This approach describes the human communication and highlights the similar human experiences and behaviours in the dissimilar languages and cultures. On the other hand, the second approach views translation as a treacherous act towards the source language and culture, thus, it emphasizes the dissimilarities and accentuates the “otherness” and the foreignness of the text. According to the aforementioned, the ideological aspects are clearly visible in both approaches (Rubel and Rosman 2003:6).

It can be submitted that the two approaches locate translation, in relation with culture, between two poles, one that focuses on the similarities and universality between cultures and the other emphasizes the different ideologies and otherness among cultures. Nevertheless, it can also be argued that there can be a third approach that compromises between the two poles; this third approach can highlight the shared and common cultural notions, at the same time, depicts the distinctiveness and individuality of each culture. In other words, there can be a culture-wise translation between commonality and individuality of ideological and cultural aspects between different cultures.

Shamma argues that what makes translation a unique activity is that it can be a reflection of the other, who holds different values and ideologies. These values and ideologies can contradict the values and beliefs of the target culture, hence, translation in this sense can form a challenge (Shamma 2009:3). On a different front, Hatim (1997:35) argues that texts are “carriers” of ideological meaning and that might help in changing socio-cultural norms in the long term.

According to Venuti, translation is a “cultural political practice” (1995:19). To put it in other words, translation is more than being an echo of a different culture; it is a process in which literary, ideological and social parameters of the target culture are engaged (Shamma 2009:3). In accordance:

The violent effects of translation are felt at home as well as abroad. On the one hand, translation wields enormous power in the construction of national identities for foreign cultures, and hence it potentially figures in ethnic discrimination, geopolitical confrontations, colonialism, terrorism, war. On the other hand, translation enlists the foreign text in the maintenance or revision of literary canons in the target-language culture, inscribing poetry and fiction, for example, with the various poetic and narrative discourses that compete for cultural dominance in the target language (Venuti 1995:19).

Let us take the Kurdish people in Iraq as an example. As an ethnic group, Iraqi Kurds maintained their identity and asked for their language to be recognized as an official language. This resulted in a lot of conflict between Kurds and the former Iraqi regime that implemented an anti-Kurdish policy, which led to mass killing of Kurdish people in Iraq. Some ethnic groups and minorities are integrated and assimilated in countries where they live though they still keep their original language and customs. For example, the Circassians who migrated from the northern Caucasus to Jordan have assimilated to the culture and adopted the Arabic language. Some of the Jordanian social norms have replaced their original norms and customs in many aspects such as costume and food. Yet, they still use their language among themselves and maintain some aspects of their own culture. For example, their habits in marriage have not changed.

Faiq argues that the emergence of intercultural communication as a facet of translation can create a clash between cultures and the supremacy of different powers. It can be ascribed to the fact that translation involves the transfer of languages with their cultures embedded in, to be read and comprehended by a specific receptor. However, this receptor already has an established culture with certain norms and conventions rooted in that culture (Faiq 2008:28). Thus, one can maintain that when two different cultures, with two different systems of norms, conventions and social codes are represented, the receptor might face a conflict of whether to keep the norms and conventions in his/her culture, or to adopt the norms and conventions presented in the source language and culture.

According to Lefevere translation is intertwined with authority, legitimacy and inevitably, power, therefore, it continues to stimulate controversial debates. He adds that translation is not just “a window opened on another world” or a consumed profession, but rather, it is like a bridge wherefrom external influences can pervade the native culture and modify it (Lefevere 1992:2).

Bassnett and Lefevere (1990:ix) argue that translation is a ‘rewriting’ of an original text. They add that what motivates any act of rewriting are certain beliefs and views that manipulate the translated literature and assign a certain function for the text to operate in a given society. They see rewriting as manipulation, assumed by a certain power that might lead to evolution of literature and society. Bassnett and Lefevere also add: “rewritings can produce new concepts, new genres, new devices and the history of translation is the history also of literary innovation, of shaping power of one culture upon another” (Bassnett and Lefevere 1990:ix).

Thus, translation is a cultural transfer that is generated according to norms dominating the culture where they are produced. In some cultures, prevailing norms can be entrenched in religion and beliefs of faith.

## **5.1 The Challenges of Religion to Translation**

Translation is a cross-cultural act of communication that is performed by a translator -a cultural mediator- between the source and the target cultures. As an individual, the translator is the outcome of his social and cultural environment and, thus, holds certain ideological, cultural and religious beliefs that may be reflected in his translations. On the other hand, translations are directed at a certain readership that belongs to a certain culture in which prevailing religious beliefs are dominant. The religious aspect in certain cultures and regions can affect translators’ approaches influencing their decision whether to conform to those aspects or to violate them. Therefore, this part will discuss the potential impact of religious beliefs on translations. While generating a work, translators read the original text through their own religious beliefs and they translate accordingly. This is indicated by Weber (1985:21) who submits that any behaviour stimulated by a sort of religious belief is mostly rational and well thought off. He adds that such behaviours are usually manifested in the outcomes and the products. Similarly, Katan (1999:54) argues that “depending on one’s values and beliefs, certain strategies will be selected resulting in a particular behaviour in response to the environment”. For example, in his translation of Said’s *Representation of the intellectual*, Enani adds the phrase عليه السلام, which means “peace be upon him”, after the Prophets’ names (Enani 2006:35). This phrase is religiously marked and used by Muslims after referring to any of the prophets.

In the process of translation, translators occasionally make decisions compatible with their own religious beliefs. On the other hand, religion and beliefs of faith are strong and dominant in some countries and regions. Thus, behaviours and written works, including translations, might be measured and assessed against religious canons. Katan (1999:66) states that prevailing religious ideology can cause tension to translators; he submits that “it is when political or religious ideology is not the subject of discussion, but part of the general background environment, that it can create tension for the translator and interpreter” (Katan 1999:66). To put it in other words, operating in a culture in which religion is dominant can be challenging for translators as they should consider the consequences of provocative translations. For example, Islam is the dominant religion in Arab countries where some regions are conservative and strict in applying Islamic rules. In such parts, conforming to these Islamic rules is necessary in almost every aspect of life including intellectual work and literary texts. Consequently, religion may form a challenge to translators since translations would be perceived according to governing religious beliefs. This is emphasized by Amen-Zaki who submits that:

In the Arab world, Islamic culture predominates. While there have been significant numbers of Christian and Jewish Arabs, Islamic culture in the use of language, for instance, has exerted a tremendous influence even on non-Muslims in the Arab world. Accordingly, translators usually eschew those references which might give offence to a Muslim audience (Amen-Zaki 1995:233).

Furthermore, in many countries, religion can be a reason for forcing censorship on texts containing provocative religious references. This power is exercised by religious authorities who would force rules to stop the publication or dissemination of such material. As a result, writers and translators usually avoid works presenting provocative ideas and issues that contradict with the prevailing beliefs and views. This view is also shared by Peled who points out that in the Arab world, the “distinction between normative and other literatures has always been religiously observed by the literary elite” (Peled 1979:136). Moreover, works that promote or discuss religious issues differently are also rejected. If such provocative texts are translated and published, translations might be rejected by readers. Translating works that challenge strong religious beliefs might stimulate extreme reactions like punishing the translator himself. Many writers “across the Arab world have been imprisoned or even executed for their

religious views” (Meisami and Starkey 1998:170). For example, Sayyid Qutb was executed in Egypt because of his religious views.

In light of the aforementioned, one can argue that uncustomized translations containing provocative religious references and aimed at a conservative receptor might provoke reactions. In a religiously conservative society, if a translator produces a text that might challenge dominant religious beliefs, his/her text would probably face restrictions imposed by norms and constraints rooted in religion.

According to Geertz, religion claims a power according to which some analytical and rational ideas are formed; it also holds a similar power that can provoke moods, passions, feelings, attitudes and ways of expressing them (Geertz 1985:71). Let us take Muslim countries for example, where the film *Innocence of the Muslims* caused uprisings in many countries as it was considered to defame and malign the Prophet Mohammed.

In some parts of the Muslim world, religion has the upper hand on translating Western material for the reason that presenting certain topics of this material might occasionally be seen as rebellion against Islamic laws and rules, particularly, works promoting liberalism and freedom. Therefore, Hamid opines that Westerners “would be well-advised to tread carefully when addressing religious concerns in the Muslim world” (Hamid 2006:88).

Nida (1959:12) argues that in a situation where the translator finds differences in behaviours, semantic patterns or idiomatic description between the source and the target cultures, the translator must alter the verbal form of the translation according to the necessities of the communicative process. In other words, Nida suggests that the translator should make the necessary changes for the text to meet the expectations of the intended receptor. By the same token, Toury (1985:19) argues that translation should be performed according to the needs and expectations of the target culture.

Not only do texts, that contain provocative religious references, cause furious and outrageous reactions, but also, if norm-breaching texts are translated, all parties involved including producers, translators and publishers might be pursued and attacked (Meisami and Starkey 1998:171). For example, Salman Rushdie’s *Satanic Verses* caused tremendous controversy in the Muslim world as it was considered to contain blasphemous references. Consequently, the religious authorities in Iran encouraged Muslims to kill Salman Rushdie. In addition, the Japanese translator of the text was

stabbed to death and the Italian translator and the publisher in Norway were attacked (Anthony 2009).

One can submit that in a culture dominated by religion, translators, regardless of their faith, have no choice but to adhere to dominating norms that function like the guardians of religious beliefs. When generating a translation, prevailing religious beliefs should be considered by translators starting from the material chosen as some texts would be totally rejected by receptors. For example, Milton's *Paradise Lost* was not translated into Arabic until recently because it contains religious references that are not acceptable to Muslims. One could also argue that the content and style of *Paradise Lost* would not attract contemporary audiences. There are many classical English works of the same period that have not been translated into Arabic without containing sensitive content.

After conforming to the prevailing norms, the translator functions according to religious views and ideologies in which he believes. Let us take the translation of *Orientalism* by Enani for example, in which the translator modified some parts of the texts according to dominant religious beliefs (see Chapter 5, section 2.1).

Translators are cultural agents who perform their task according to their religious beliefs. As members of society, they have opinions about circumstances and events occurring in their environment. These opinions are usually brought into their own work. In other words, translators are not detached from the setting in which they operate. In addition to religion, they, occasionally, read texts and generate translations according to their ideologies.

## **5.2 Translation and Ideology**

Ideology is one of the most controversial issues that are addressed in the field of translation studies. Occasionally, translation takes place between cultures holding different ideologies and beliefs. Thus, it becomes pertinent to explore the notion of ideology, the relation between ideology and translation, and it also becomes relevant to examine the influence of ideology on the final product of translation.

### 5.2.1 What is Ideology?

The term 'ideology' is problematic as it is used often without being clearly defined (Freedden 2007:4). It is hardly possible for the term ideology to have a clear and precise meaning; ideology refers to beliefs and ideas shared by social groups and members of society. The beliefs and ideas, composing a certain ideology, might frequently be incomprehensible and perplexing. Accordingly, ideologies based on such ideas and beliefs are, inevitably, not clear.

The term 'ideology' was first suggested by Destutt de Tracy in 1796 as a substitute for "science of ideas" (Kennedy 1979:354). For Van Dijk (1998:48) ideology is, "the set of factual and evaluative beliefs – that is the knowledge and the opinions – of a group" (Van Dijk 1998:48). He adds: "ideologies are the foundation of the social beliefs shared by a social group. In other words, a bit like the axioms of a formal system, ideologies consist of those general and abstract social beliefs and opinions (attitudes) of a group" (Van Dijk 1998:49).

Ideology is "any constellation of beliefs or ideas, bearing on an aspect of social reality, which are experienced as fundamental or commonsensical and which can be observed to play a normative role" (Pérez 2003:5). Hatim and Mason suggest that ideology is "the tacit assumptions, beliefs and value systems which are shared collectively by social groups" (Hatim and Mason 1997:144).

Hamilton defined ideology as "a system of collectively held normative and reputedly factual ideas and beliefs and attitudes advocating a particular pattern of social relations and arrangements" (Griffin 2007:78). Griffin adds to this definition by saying that ideology "is aimed at justifying a particular pattern of conduct, which its proponents seek to promote, realize, pursue or maintain" (Griffin 2007:79).

It can be suggested that ideology refers to a manner of thinking or a set of ideas held by a certain group, social class or a member of society. One can add that an ideology can form a lens through which things and events are seen and accordingly, perceptions and attitudes are formed.

Ideologies are applicable not only to events, but also to situations, groups, relations and other facts. An ideology forms the reflection of groups' and members' opinion about a certain issue or field (Van Dijk 1998:65). These ideologies operate like "sociocognitive foundations" of social groups. They are slowly acquired and may occasionally change in one's life (Van Dijk 2007:111).

Van Dijk (2007:112) opines that an ideology may occasionally be prevalent on a large scale and it may form a general attitude or approach taken by an entire society regarding certain issues. Let us take the Jordanians attitude about Israeli settlements in the West Bank. The vast majority, if not all, of Jordanians are against building Israeli settlements in the West bank as it is considered to be a trespass on Palestinians' land in the West Bank. Accordingly, one can submit that, ideologically, Jordanian society is against the Israeli settlements in the West Bank.

It can be argued that ideologies echo views of groups and individuals regarding issues or events. In addition, events, situations, individuals and groups are often directed by certain ideologies. In other words, most events and behaviours are often generated by the ideologies of people embracing them. An ideology functions like a base that gathers individuals supporting it. These individuals form a group that advocates this ideology and acts in light of it.

One can also suggest that ideology has two dimensions; an abstract one that is formed by the fundamental opinions, ideas and beliefs about certain matters and situations, and a social dimension in which advocates of the same causes and beliefs form organized groups through which they address different issues, support same causes and try to achieve certain aims.

### **5.2.2 How Does Ideology Work?**

Ideologies are beliefs and opinions that can be shared by people cross-culturally. Yet, Van Dijk (2007:111) opines that ideologies are not any kind of socially shared beliefs, but rather, they regulate and determine other socially shared beliefs. In other words, on a large scale, an ideology forms a broad guideline from which beliefs and opinions that are narrower in scope are formed. For example, individuals who are strict in Saudi form attitudes and opinions regarding women's employment, or about women's driving; implying that those who hold strict and conservative opinions about women's issues would be against women's driving.

For his part, Freedon (2007:2) argues that ideologies formulate the social and political aspects of the world. Interpretations of facts are given by diverse ideologies without which the life of an individual would be aimless. He adds that understanding ideologies means grasping the environment and the culture in which individuals live (Freedon 2007:2). Similarly, Griffin submits that the main socio-psychological function

of ideology is to provide humans with aims, reality and sense of identity. He adds that ideology endows people with justifications for their actions and behaviours, though outside viewers might see those justifications as biased and driven by material interests (Griffin 2007:79).

It can be submitted that different ideologies help in understanding events occurring in the world. Events, actions and behaviours performed by an individual are often driven by certain ideologies. Thus, understating one's ideology helps in understating the reasons behind certain behaviours and actions taking place. Yet, this does not imply that ideologies are advocated openly by their holders (Griffin 2007:78). Anthropologically, ideology is perceived as a hidden facet of peoples' cultural actions and the tangible results of such actions (Griffin 2007:78).

The term 'ideology' was first used to refer to the science of idea of individuals, or groups. Yet, different aspects were later conferred to the term and it started to be used in different fields.

### **5.2.3 Marx's Concept of Ideology**

It was Karl Marx who gave a new dimension to the concept of ideology. He used it as a tool to bring about a stratification of classes. Drucker while describing Karl Marx's ideology opines that:

One of the needs of every class is a theory which will orient it to its world and prescribes it to its future tasks. Since the needs of the class change quite radically, it will have to change its theory too. Throughout its life the theorists of this class will search assiduously for whatever factual or scientific basis for their preconceptions they can find. When no such basis can honestly be found something which looks like one will be patched up and put forward. Honest or not, a class will exalt as 'true' that theory which seems to provide good reason for actions it wants to take in any case (Drucker 1972:154).

Marx's partiality towards the working class and his attempt to guide them to a different social and economic pattern are central points in his discussion of ideology (Drucker 1972:158).

Put in other words, it is a theory which provides the impetus for social dynamism. Each class's demands change radically, accordingly, that social change attributes to a theoretical change. Therefore, social thinkers belonging to this stratum have to strive to

obtain scientific data to endorse their preconceived notions. If nothing is available then what will be put forth is a collection of disjointed data presented as a single idea. Though the idea introduced might be illogical, as long as this theory supports and justifies its deeds and actions, the theory shall not be negated.

One might argue that ideology by itself denotes ideas or beliefs that – whether political or personal – can be the motivation for a group, party or a class of people. The ideology used can be a tool to justify the means used to achieve the aim. Marx’s usage of the term ‘communism’ also extends to the social and economic motivation of an individual/group, mainly pertaining to the working class. Thus, the term ‘ideology’ extends to both the social and economic affinity of an individual or a group.

Marxists had to adopt certain translation strategies in order to reach as many people as possible (Fawcett 1998:109-11). Lenin, one of the advocates of Marxism, used to translate works that reflect Marxists ideology. He used to translate in a method that “achieved full accessibility of content for the widest circle of readers” (Fawcett 1998:110). This method had to reproduce Marxist ideology (Fawcett 1998:110). As a result, this ideological pressure to spread Marxism via translation led to Marxist-oriented translation (Fawcett 1998:109).

One might argue that Marx’s ideology provided impetus for translation. It had opened new doors for more ideological involvement in translation. In order to spread the Marxist thought, proponents of Marx used to translate in a manner that promoted their ideology. Thus, Marxists-oriented approach, in which translators reflect their ideology, appeared in translation.

As an individual, a translator is loaded with ideologies and opinions regarding different issues and occurring events. This means that translation is a means to reflect on status quo.

#### **5.2.4 Ideology in Translation**

During the second stage of Descriptive Translation Studies there has been more awareness regarding the issue of ideology in translation. This awareness came from the importance of the translator’s choices and the powers he is entitled to have.

Ideology is mainly expressed by talk or by produced texts (Van Dijk 2007:110). It is invested in discourse in a way that either maintains or undermines power relations (Harvey 2003:44).

Claramonte (2003:72) describes language as a very strong weapon that can be used by translators to bring their own arguments; she submits that “language is the translator’s tool, a dangerous tool, a weapon that he can cause damage with” (Claramonte 2003:2).

Accordingly, one can maintain that ideology can occasionally be invested in translations. Translations are text produced by translators – social subjects – who function in a certain social, political and cultural system. Hence, a translated text might be an arena for translators to express their ideologies and opinions. This has been emphasized by Said (2003:10) who submits that:

No one has ever devised a method for detaching the scholar from the circumstances of life, from the fact of his involvement (conscious or unconscious) with a class, a set of beliefs, a social position, or from the mere activity of being a member of society. These continue to bear on what he does professionally, even though naturally enough his research and its fruits do attempt to reach a level of relative freedom from the inhibitions and the restrictions of brute, everyday reality.

Therefore, translation is seen as a mirror that not only does reflect, but also produces light (Harvey 2003:46). Harvey adds that not only a translation is the result of a purposeful and motivated act caused by certain parties in the receiving culture, but also a practice that brings forward probabilities for ideological novelty (Harvey 2003:46).

In the same respect, Bassnett and Lefevere state that “translation is, of course, a rewriting of an original text. All rewritings, whatever their intention, reflect a certain ideology and as such manipulate literature to function in a given society in a given way” (Bassnett and Lefevere 1990:ii). This entails that acts of rewriting are stimulated by ideology and conducted to achieve specific aims.

In light of the aforementioned, it can be argued that as an individual, a translator is a product of his culture and society. Being part of that culture, each translator has certain attitudes and opinions concerning status quo. Occasionally, these attitudes and views are brought, whether consciously or not, in translations. To put it in other words, a translator, like any other social subject, holds certain ideologies that might be reflected in his translations.

Schäffner (2003:23) argues that the whole process of translation, starting from the choice of the source text until the final product of translation, is determined by the

interests of the social agents of translation. Thus, translation can be seen as an ideological act. She adds that translators operate in certain “socio-political” settings in which they produce target texts as requested by their clients. This socio-political context can be observed in the structure of the target text. In other words “the target text will reveal the impact of social, ideological, discursive, and linguistic conventions, norms and constraints” (Schäffner 2003:25).

In a similar link, Pérez points out that “all language use is ideological” (Pérez 2003:2). Fawcett (1998:107) explains that translations have always reflected beliefs and views of those producing it, he adds that “throughout the centuries, individuals and institutions have applied their particular beliefs to the production of certain effects in translation” (Fawcett 1998:107).

For their part, Hatim and Mason (1997:146) argue that translators are parts of social contexts in which they operate and produce their translations. Therefore, the act of translation has an ideological aspect. Similarly, Pérez submits that translators operate according to the ideological setting in which they perform their work (Pérez 2003:6).

Both Robinson and Claramonte argue that a translator is a medium or moderator who moves beyond cultural and linguistic borders to carry a message to a new audience who cannot understand the original message without this mediation (Robinson 2009, Claramonte 2003:72). Yet, this does not necessarily mean that translators do not bring their ideologies, knowledge and beliefs into the translation process. Translators are the producers of texts that are rarely neutral or innocent (Claramonte 2003:72). Let us take Abu Deeb’s translation of *Orientalism* as an example where the target text has been modified according to the translator’s ideological views (see Chapter 5, section 2.1).

A translator’s behaviour is normally judged by his knowledge and understanding of things and this knowledge is often ideological (Robinson 2009). Robinson adds that part of becoming a translator is acknowledging the fact that translators are influenced by their own ideologies and by norms driven by them.

Nevertheless, in certain cultures, translators might have to conform to ideologies and norms dominating those cultures. Bassnett and Lefevere (1990:26) claim that translators are restricted by their own cultures and the ideologies spread in those cultures. Occasionally, translators have to produce texts that do not clash with dominant ideologies in the target culture. Lefevere adds that “if the source text clashes with the ideology of the target culture, translators may have to adapt the text so that the offending passages are either severely modified or left out altogether” (Lefevere

1992:87). Breaking the dominant norms in the target culture might cause tension and the translation might be boycotted. This is emphasized by Sela-Sheffy who explains that challenging dominant norms can lead to punishment like rejection, ostracization and imprisonment (Sela-Sheffy 2005:4). The Arabic culture, for example, is mainly a conservative one. In some parts of the Arab world literary works, including translation, are censored. Thus, when translating any work that ideologically clashes with the criteria of the acceptable work to be presented, translators usually change and modify the content to make it more eligible and acceptable by the receptor.

On the basis of the abovementioned, one can argue that translations might be generated to achieve certain aims that can be ideologically driven. Occasionally, the purpose behind translations is to pass certain opinions and messages that might not necessarily be addressed in the original text. Translations can be good opportunities to promote certain ideologies, particularly, if the original text is important and well known. Furthermore, it can be maintained that translators are social agents who are loaded with beliefs and ideologies. These ideologies can be seen as filters through which translators read the original text. Translators produce a modified text that adheres to their own ideologies, but most importantly, to those dominating the target culture.

It might also be submitted that translation is an act governed by ideology throughout the entire process. Ideology is reflected in every step of the process starting from the choice of the text, the approach implemented and eventually, the intended receptor.

Translation can be an “ideology tool” used by certain powers to attain certain intentions and aims. Via translation, social and political groups with loaded ideologies and beliefs try to manipulate and influence the reader’s mind and thinking. Moreover, translation has often been operated in the service or under the constraints of some ideology through the selection of strategies adopted in the act of translation. For example, Hamas<sup>12</sup> can be translated into more than one translation depending on the belief and ideology of each translator and which certain powers he serves; for those who are supporting Hamas they would choose “Islamic resistance movement”. For those who designate it as a terrorist organization such as Israel, the U.S and some of the EU countries, they would choose ‘Hamas the Islamic extremist movement’. In some cases translators would choose only ‘Hamas’. Translating the word حماس as ‘Islamic

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<sup>12</sup> Hamas: the main Islamist movement in the Palestinian territories. It was born after the second intifada erupted in 1987 (Westcott 2000).

resistance movement' would give legitimacy to the organisation by the translator and that might affect the reader's mind, in that they might end up supporting the organization and the cause. On the other hand, translating it as " Hamas the Islamic extremist movement" would classify the organization as one of the extremist, if not terrorist organizations. After reading this translation the reader will be influenced ideologically and will probably believe that Hamas is an extremist group.

## **6. Summary**

The above discussion was intended to establish a background of culture and its interference in translation.

Translation is a cultural practice that involves different cultures. Each culture has its own values, symbols and morals that might not exist in other cultures. Since translation is a product of a certain culture, it will inevitably go beyond the linguistic aspect; a translation will ultimately reflect the culture in which it is generated. Thus, a translator is a cross-cultural mediator whose work involves two sets of different norms and values operating in two different cultural systems.

Each culture has its own identity that distinguishes it from other cultures. With this identity comes a certain set of norms that are not cross-cultural. Thus, a translation can be an arena through which norms and customs are carried out across the different cultures.

Nonetheless, there are different powers that guard cultures. These powers include norms that form criteria against which culture borrowing is judged. Dominant norms and customs enact guidelines according to which translators operate. Amongst these norms might be religion and ideology.

As an outcome of his own culture, a translator holds certain religious beliefs and views that direct the decisions made in the process of translation. Yet, translations are aimed at a certain target readership that carries certain religious beliefs. In some countries, these religious beliefs might claim power and with this power, comes certain demands and expectations. Based on these beliefs, social behaviours and written works, including translations, will be gauged. As a result, dominant norms rooted in religious beliefs are considered by translators. Challenging such norms might cause strong

reactions by the receptor. Thus, a translation containing provocative religious references might face rejection and restriction.

Similarly, ideology can be one of the powers that guide translation acts. Translators are social individuals holding ideologies and views that might be brought into their translation products. In other words, a translated text can be used as a tool to reflect the ideology of the translator producing that text.

Translators are occasionally directed by certain parties; hence translated texts might be produced according to the interest of these parties. To sum it up, translation is a process that is driven by ideologies and beliefs throughout the entire process.

Having discussed the norms influencing the translations of *Orientalism*, the next chapter will discuss the methodology applied in this study in order to identify norms. Chapter 4 provides the methodology that forms the foundation of the analysis conducted in the present study.

## **CHAPTER 4**

### **FRAMEWORK FOR ANALYSIS**

#### **1. Introduction**

The theoretical framework of this research is based on Toury's theory of norms. According to Toury (1995), norms are socio-cultural factors that determine the translator's behaviour and guide the decision-making process while generating a translated work. Toury argues that the concept of norms has been studied as a theoretical tool and has never been approached as an explanatory tool. It is considered as one of the weaknesses of the field of translation studies (see Chapter 1, section 5.3).

Therefore, this chapter will provide a comprehensive illustration of the methodology applied to identify the norms influencing the translations of *Orientalism*. This methodology is based on the Gricean notions of implicature and maxims of conversation.

#### **2. Structure of Analysis**

The major concern of this study is to identify norms in the Arabic translations of *Orientalism*. In order to identify norms, Toury (1995) suggests applying a textual approach that examines the translated text for all kinds of norms. Therefore, this study adopts a textual approach based on the pragmatic notion of implicature and Grice's maxims of conversation. To put it differently, in order to build a model through which norms can be identified, the research observes the change of the implied meaning that results from flouting the maxims of conversation. This pragmatic approach is discussed thoroughly in this chapter.

After noticing the difference in the implied meaning between the source text and the target text, translation samples will be organized in categories that present the type of norm influencing the translation. These norms are classified in this study into two categories: religion and ideology.

This categorization is chosen on the basis that ideology and religion are some of the components of culture. It has been earlier discussed that culture refers to beliefs, ideas, morals, ideologies and the sum of human experience, among other elements, of a

social society (see Chapter 3, section 2). Accordingly, culture is an overarching notion that includes ideas, religion and ideology. This entails that individuals belonging to the same culture hold different values and beliefs, whether religious or ideological. In the Arab world people share the same Arabic identity, language and culture. However, they differ in their religious views and ideologies. Let us take Egypt as an example where people share the same national and cultural identity, yet they hold different religious beliefs and they disagree in their views and opinions regarding status quo. In a similar link, both translators of *Orientalism*, Abu Deeb and Enani, belong to the same Arabic culture, yet, they differed in the way the translations were carried out. Thus, dividing the norms that influence both translators into categories based on religion or ideology would be the most suitable approach to adopt.

Some might consider religion to be one of the aspects that contributes in forming one's ideology. However, it can be argued that ideology is a vague concept and people holding the same ideological ideas do not necessarily share the same religious ideas, and vice versa. For example, in 2013 in Egypt, deadly clashes erupted over the disposition of the Islamist President Mohammed Morsi, between those who supported Morsi and those who were against him. Though both parties were mainly Muslim, there was an ideological disagreement which developed into violent unrest that spread across the country. Christians and Muslims were amongst the people who opposed Morsi. This indicates that people can disagree religiously but agree ideologically, and vice versa.

Another reason for this categorization is related to the nature of the text. *Orientalism* mainly discussed misconceptions and false representations of the Orient in the West; that is, Western ideology concerning the East. The book hardly tackled actual social conceptions or practices. Thus, translators of the book are most likely going to be directed by norms related to either religion or ideology. On the basis of the above, translation samples will be listed in the following categories:

## **2.1 Norms Driven by Religion**

As individuals belonging to social groups, translators hold certain religious beliefs that might be brought into their translated texts. These religious beliefs influence the views and behaviour of individuals. It also motivates ways of expressing these beliefs. Thus, translators are inevitably influenced by their own religious beliefs in their translations (see Chapter 3, section 5.1). Translators can bring their religious views

explicitly by using direct religious references that are not mentioned in the source text, or by deleting religious references that might be seen as disrespectful or that are running counter their own religion (see Chapter 3, section 5.1). Thus, the analysis will detect the norms driven by religion according to the following:

- The use of religious connotations that are not evoked in the source text.
- The use of explicit religious references that are not part of the source text.
- The addition of parts that contain religious references.
- The deletion of parts that contain religious references.

## **2.2 Norms Driven by Ideology**

It has already been argued that translators are influenced by their ideology while operating. The choices made during the act of translation are guided by their ideologies and views whether consciously or unconsciously (see Chapter 3, section 5.2.4). Therefore, the research will observe the parts in which the translator is affected by his ideology during the translation process. Ideology involves ideas and beliefs that can play a “normative role” (Pérez 2003:5) (see Chapter 3, section 5.2.1). Thus, ideology has a normative role as it motivates regular patterns of behaviour. For example, the translation of the word “Hezbollah” is determined by the ideology of the translator. Those who support Hezbollah will translate the word as “Hezbollah the resistance movement” whenever the word is mentioned in a text. On the other hand, those who are against Hezbollah will use “Hezbollah the extremist movement” or “Hezbollah the terrorist movement”.

The analysis will observe norms driven by ideology according to the following: it will follow the occasions in which there is a difference in the meaning generated by flouting any of the maxims of conversation. If this violation is related to ideas and views about the West-East dichotomy, or about opinions that reflect an ideological perspective, it will be listed as a norm related to ideology. As mentioned earlier, the norms directing the translation process will be observed by using the notions of implicature and the maxims of conversation and that shall be explained in the following part.

### 3. Methodology

#### 3.1 Outline

This study finds an approach on how to identify norms and what they are rooted in. It will attempt to tackle the aforementioned dimensions of translation norms by adopting the Gricean pragmatic aspect of implicature and intended meaning. Whereas pragmatics has several aspects<sup>13</sup>, the one on which this thesis relies as an interpretive tool is implicature. It has been selected because it is the only aspect that directly deals with the notion of the implied and intended meaning.

Furthermore, the pragmatic approach tries to notice changes in implied meaning driven by norms. It identifies norms through observing the change in implicature and the implied meaning; in other words, this approach will trace changes in implicature based on the compliance to norms.

The pragmatic approach observes the changes according to Grice's co-operative principle. It highlights additions, omissions, and substitutions of terms and phrases in the translated texts. It also detects references and connotations evoked by translators in the target text to deduce the sort of power provoking that change.

Based on the approach adopted, there will be an attempt to observe how the modifications on the translation affect the meaning in the target language, for example, is the meaning toned down by using euphemism<sup>14</sup>, changed or strengthened. From the constant emergence of certain behaviour, certain patterns and modes of translation can be observed; accordingly, the norms stimulating this behaviour can be deducted. This is highlighted by Toury who explains that:

Whereas in actual practice, it is subjugation to norms that breeds norm governed behaviour which then results in regularities of surface realisations, the search for norms within any scholarly programme must proceed the other way around. Thus, it is regularities in the observable results of a particular kind of behaviour, assumed to have been governed by norms, which are first noted. Only then does one go on to extract the norms themselves, on the (not all that straightforward) assumption that observed

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<sup>13</sup> Some of the main aspects of pragmatics are deixis (a linguistic phenomenon wherein understanding the meaning of certain utterances requires contextual information), presupposition (an inference whose truth is taken for granted in a discourse) and speech act theory (a theory that deals with language as a mode of action) see Huang (2007).

<sup>14</sup> Euphemism is a generally mild word or expression substituted for one that may be found offensive or suggest something unpleasant

regularities testify to recurrent underlying motives, and in a direct manner, at that (Toury 1999: 16-17).

To sum it up, the analysis used in this research is conducted under the umbrella of Grice's notion of implicature. The aforementioned will be employed in the analysis to find the decisions and norms influencing the translations as well as the reasons for adopting certain norms.

Having spoken about the pragmatic approach adopted in the analysis, it becomes pertinent to enter into the realm of the notion of implicature under the umbrella of pragmatics.

### **3.2 Pragmatics**

Researchers started to be concerned with pragmatics during the 1970s and 1980s (Leech 1983:1). According to Leech, pragmatics used to be dealt with as a "rag-bag into which recalcitrant data could be conveniently studded, and where it could be equally conveniently forgotten". The field of pragmatics started to gain more interest since scholars realised that understanding any level of linguistic communication would be almost impossible without understanding the pragmatic aspect of that communication (Leech 1983:1).

It can be argued that pragmatics, as a discipline, has grown significantly in a relatively short time. Before the last century, not many scholars were interested in discovering the realm of pragmatics. However, due to its importance in understanding any act of linguistic communication, whether written or spoken, pragmatics started to flourish remarkably as field of study starting from the 1970s.

Being an act of communication, translation is one of the fields that need to be read and studied through the kaleidoscope of pragmatics. Translators sometimes convey the meaning implicitly due to certain norms or constraints that impede them from delivering it overtly. What is explicitly said in the source language cannot be explicitly rendered in the target language and vice versa. Accordingly, translations, sometimes, need to be performed and read within a pragmatic perspective in order to understand and deliver the meaning intended by the author of the text.

Several definitions of pragmatics exist. Baker (1992:217) views pragmatics as "the study of language in use. It is the study of meaning, not as generated by the

linguistic system but as conveyed and manipulated by participants in a communicative situation". According to Huang (2007:2), pragmatics is "the systematic study of meaning by virtue of, or dependent on, the use of language. The central topics of pragmatics include implicature, presupposition, speech acts, and deixis". Similarly, Levinson (1983:9) defines pragmatics as "the study of those relations between language and context that are **grammaticalized**, or encoded in the structure of a language" (emphasis in the original).

By the same token, Hatim and Mason (1990:59) define pragmatics as the study of relations between language and its context of utterance. Stalnaker (1972:380) offers the following definition: "Pragmatics is the study of the purpose for which sentences are used, the real world conditions under which a sentence may be appropriately used as an utterance".

Sperber and Wilson argue that the field of pragmatics is mainly concerned with the dilemma that the speaker's intended meaning is not necessarily discerned by the listener through the linguistic meaning of the utterance (Sperber and Wilson 2002:4). Levinson (1983:9) argues that in the field of pragmatics, scholars are mainly concerned with the inter-relation of the language structure and principles of the language in use. By the same token, Cutting argues that the core of pragmatics is centred on two points: the meaning in actual communication and the means by which communicators deliver information beyond the words said. To put it in other words, the speaker's meaning is comprehended according to assumptions of shared knowledge between the speaker and the hearer; the speaker sends a linguistic message through which he/she tries to imply a certain meaning, and the hearer receives the message and interprets it (Cutting 2002:2).

Furthermore, Levinson (1983:7) argues that the scope of pragmatics should be exclusively concerned with the "principles of language in use" and it should not be, by any means, related to the description of linguistic structure. To round it off, the scope of pragmatics should be solely restricted to the performance principle of the language.

Pragmatics can be defined as the study of the function of the meaning as it is used in context. It does not study the meaning as linguistically oriented, but rather, it investigates the meaning as suggested by participants in a communication process. In this field, new dimensions of linguistic utterances are explored and investigated. These new dimensions can dramatically change the way in which meaning is interpreted, thus, it can add a different interpretation to the communication process.

Having discussed the notion of pragmatics and the different frame it offers through which the act of translation can be perceived, it becomes pertinent to enter into the realm of implicature as it is the aspect of pragmatics in which the notion of implied meaning and the way it is rendered in translation is investigated.

### 3.2.1 Implicature and Theory of Meaning

Comparing it to other aspects of pragmatics, the notion of implicature is considered to be one of the most important issues that appeared in text studies in recent years. The concept of implicature (conversational and conventional) was first introduced by the scholar Grice in the *William James Lectures* in Harvard in 1967<sup>15</sup>(Levinson 1983:100).

Grice uses the term ‘implicature’ to refer to what the speaker suggests or means by an utterance without expressing it directly (Grice 1989:24-25). The following explains the meaning of implicature:

Let us suppose that both A and B are talking about a common friend C who passed his driving test recently and bought a new car; A asks B how is C getting on with his driving, and B replies, *Oh not too bad, I think he did not kill anyone so far*. At this point A might ask B what he was implying, what he was suggesting, or even what he meant by saying that he did not kill anyone so far. The answer might possibly be that C is still not a qualified skilled driver and needs to practise more, that C is the sort of motorist likely to drive recklessly fast, or it might be that C is the kind of driver likely to break the driving rules and regulations, and so forth. It might be unnecessary for A to ask such a question because the answer to it is quite clear in the context. It is obvious that whatever B implied in this example is different from what he actually said, which was simply that A had not killed anyone yet.

According to the aforementioned example it can be argued that what is suggested or implied by an utterance might, sometimes, be different from what is actually said by the speaker, implying that, a speaker might say something with the intention of delivering a different message. It can also be argued that the notion of implicature reflects the actual meaning intended by the speaker rather than the linguistic meaning of

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<sup>15</sup> The lectures were later published in Grice’s *Logic and Conversation* in 1975.

the utterances. Thus, implicature can refer to the act of suggesting or implying something by saying another thing.

Levinson argues that the notion of implicature provides important contributions to the field of pragmatics, one of which is providing some substantial explanations for some linguistic facts. It offers reasonable explanations of how it can be possible to mean more than what is actually said. Moreover, it presents paradigms in which the linguistic phenomenon is explained by the nature and power of pragmatics. In other words, it presents some functional explanations of linguistic facts (Levinson 1983:97).

Implicature, as mentioned by Grice (1989:25-26) can be either conventional or conversational. Conventional implicatures can be implied by using linguistic segments that usually indicate certain relationships between prepositions (Grice 1989:25), for example conjunctions such as ‘therefore’, ‘in spite of’ and ‘because’; for instance, *he was sick, therefore, he did not come to the meeting*. Grammatical structure can also form another example of textual segments that are used to indicate an implicature conventionally (Baker 1992:224). For example, in ‘it is that job he is after’ the grammatical structure of the sentence suggests the implied meaning conventionally, which is in this case ‘he wants a job’.

With respect to the conventional implicature, Grice states that “the nature of conventional implicature needs to be examined before any free use of it, for explanatory purposes, can be indulged in” (Grice 1984:46). Huang builds on Grice’s statement by arguing that the notion of conventional implicature is not coherent. He adds that there have been several attempts to categorize it as semantic entailment, conversational implicature and a presupposition (Huang 2007:57).

Grice developed the notion of implicature (Grice 1957, 1969, 1989) by presenting a theory that measures linguistic communication according to the distinction between what is said and what is intended by a speaker.

In a communication process, the gap between the linguistic meaning and the speaker’s meaning might be very wide and consequently, the range of the possible interpretations discerned by the listener to interpret the speaker’s meaning will also be (Sperber and Wilson 2002:13). However, in a successful communication process, the speaker has an expectation that his intended message should be realised by the listener (Blakemore 1987:63) and only a listener with a background knowledge would be able to discern the intended meaning by the speaker (Sperber and Wilson 2002:13). The speaker’s intended meaning can be implied by using implicature. In other words, the

notion of implicature shows how to make it possible for the receiver to acquire the intended interpretation by the speaker and not just any interpretation (Blakemore 1987:63). For example, if A and B agreed on going out to watch a movie at 8. It would be logical for A to expect B to interpret his utterance in (a) as implying one of a kind of propositions as the one in (b) or (c):

- (a) It is quarter to eight
- (b) We are late.
- (c) The movie starts at 8

As regards to conversational implicature, Levinson argues that it is one of the most important concepts in the field of pragmatics. Its importance comes from the fact that it offers a comprehensive account of how to make it possible to mean more than what is actually expressed by the linguistic utterance (Levinson 1983:97). He adds that “what is *coded* by the linguistic system is the sum of what is *said* (roughly the truth-conditional content) and what is *conventionally* implicated. In contrast, what is *con conversationally* implicated is not coded but rather inferred on the basis of some basic assumptions about the rational nature of conversational activity” (Levinson 2000:14). In other words, in a conventional implicature, what is uttered by the linguistic units is what it is intentionally meant by the speaker. While in the case of a conversational implicature, the meaning intended by the speaker is not what is linguistically uttered, rather, it is what is indirectly implicated depending on shared knowledge by the participants in the act of conversational communication.

However, Thomas argues that both conventional and conversational implicatures have the feature of delivering an additional level of meaning different from the linguistic meaning (Thomas 1995:57). Similarly, Blakemore argues that “Grice used the term conversational implicature to refer to any proposition derived by the hearer from an utterance as a consequence to his assumption that it conforms to the maxim of conversation” (Blakemore 1987:69). She adds that the most significant aspect of the notion of implicature is the way it reflects the essence of (say less, mean more); it reveals how the intention of the speaker can be discerned despite them saying very little (Blakemore 1987:69). Furthermore, she discusses the way in which utterances have “implicit import” as well as “explicit content”. Blakemore provides two distinct categories of implicit import: the implicated conclusions which are “the assumptions that the hearer recovers as conclusion of the deduction”, and “the contextual assumptions that the hearer supplies as premises in order to derive these conclusions”

(Blakemore 1987:69). While the implicated conclusions can be described as the unstated conclusions which the hearer reaches from the received utterances, the contextual assumptions are the presuppositions from which the listener discerns the implied meaning in a conversation process. Let us take the following example:

1- A: did she go to Italy?

B: the flight was cancelled.

2- She did not go to Italy

By producing the utterance in 1B, B anticipated the hearer reaching the conclusion in 2. Both implicit and explicit import must be discerned by the listener in order to reach a relevant conclusion. In view of that, Sperber and Wilson argue that both suppositions, implicated conclusion and contextual assumption, should be viewed as implicatures of the utterance (Sperber and Wilson 1986:133-137).

Given the fact that certain implicatures are prompted according to how relevant they are, it becomes pertinent to put forward the Relevance theory into discussion. An utterance is considered to be relevant when it stimulates background information from which the listener can infer conclusions (Sperber and Wilson 1995:251). In the same respect, Gutt argues that translation is, to a certain extent, restrained by the principle of relevance. He adds that:

if we ask in what respects the intended interpretation of the translation should resemble the original, the answer is: in respects that make it adequately relevant to the audience – that is, that offer adequate contextual effects; if we ask how the translation should be expressed in such a manner that yields the intended interpretation without putting the audience to unnecessary processing effort (Gutt 1991:101-102).

Relevance theory stands opposed to the classical code model whereby a communicator's message is encoded into signals, transmitted and decoded by an audience using a similar copy of the code (Sperber and Wilson 1995:250-252). Relevance theory is based on Grice's hypothesis that utterances give rise to expectations through which listeners are guided towards the speaker's meaning (Sperber and Wilson 1995:252). Its basic assumption is that "the expectations of relevance raised by an utterance are precise enough, and predictable enough, to guide the hearer towards the speaker's meaning" (Sperber and Wilson 1995:252).

Sperber and Wilson (1986:49) argue that in a communication process, all humans whether consciously or non-consciously aim to achieve the most efficient information

processing possible. To put it in other words, “an individual’s particular cognitive goal at a given moment is always an instance of a more general goal: maximising the relevance of the information process” (Sperber and Wilson 1986:49).

Furthermore, both scholars add that what gives rise to a certain input rather than the others is its relevance to the receiver. One important condition for achieving relevance is having contextual effects (contextual implications, contradictions, and strengthening) and the better contextual effects, the better the relevance (Sperber and Wilson 1986:119). However, not only do contextual effects make an input relevance, but also the effort required. In other words, the bigger effort of perception, inference and memory an input requires, the lower the relevance of the input to the communicator at that time (Sperber and Wilson 1995:253).

According to Relevance theory, the reason for utterances to prompt certain expectations of relevance is not that speakers are expected to conform to the maxims of the cooperative principle, but rather, because it is part of the human cognition to search for relevance (Sperber and Wilson 1995:251). Moreover, an utterance becomes more worthy of picking when it is, not just being relevant, but rather, it is more relevant than other possible alternatives at that time (Sperber and Wilson 1995:251).

With respect to conversational implicatures, Baker (1992:228) argues that they are indeterminate. Consequently, an utterance that has conversational implicature might have several possible interpretations. As a result, the task will be harder on the translator, who might unintentionally delete intended interpretation and convey unintended interpretation by the original author. Baker adds that both of the above mentioned situations can occur because of a certain pressure exerted on the translator whether by target language, target audience, or target culture.

In the light of the above mentioned argument, one can submit that conveying the meaning implicitly via implicatures might lead the translator to give rise to certain interpretations which are not proposed by the original author. The translator sometimes has to shape the translation according to the target language and culture as well as the norms and conventions operating in that culture. Moreover, some translators read the texts through the lens of their own social and cultural norms. Therefore, translators might, whether inadvertently or not, eliminate a possible interpretation of an implicature and give rise to unintended ones.

Having discussed the notion of implicature and its particularity, it becomes necessary to discuss Grice's theory of meaning in order to clarify the subsequent discussion on the conversational implicature.

### 3.2.2 Grice's Theory of Meaning

In his theory of meaning, Grice describes the difference between the speaker's meaning and the linguistic meaning of an utterance. He also distinguishes between natural meaning and the non-natural linguistic meaning of an utterance. According to Grice, in the case of natural meaning, X means X, and X means that P entails P (Grice 1957:37-378):

Those spots mean (meant) "measles".

It cannot be said: "Those spots mean measles, but he hadn't got measles". In the case of non-natural meaning or meaning, in the following example given by Grice, X means that "p does not entail p".

Those three rings on the bell (of the bus) mean that "the bus is full".

Grice argues that the abovementioned example can also mean: "Those three rings on the bell (of the bus) mean that the bus is full but it isn't in fact full-the conductor made a mistake".

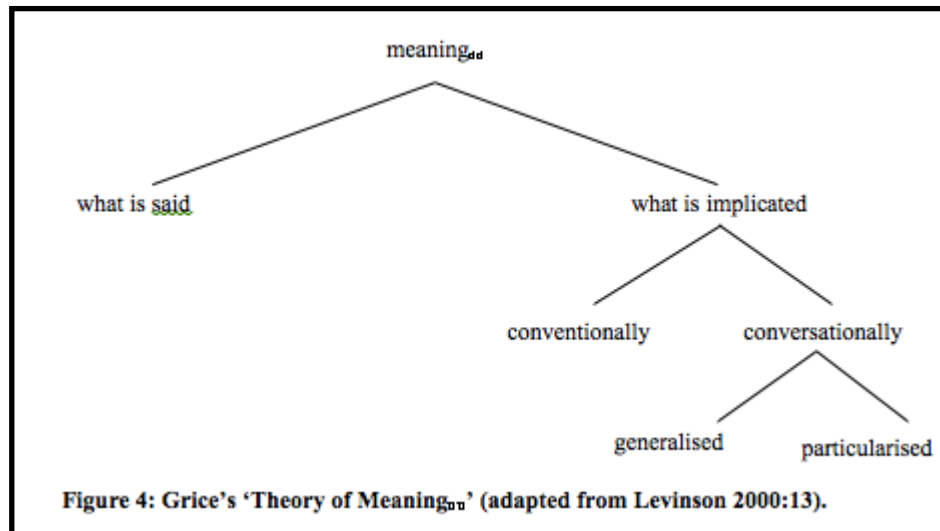
In his theory of meaning (non-natural meaning) Grice offered an analysis which is measured according to the speaker's intention (Grice 1969, 1989 cited in Levinson 2000:13):

S means<sub>mn</sub> P by "uttering" U to A if S intends:

- (a) A to think P
- (b) A to recognize that S intends (a)
- (c) A's recognition of S's intending (a) to be the prime reason for A thinking P. S stands for the speaker, A for the audience, U for the utterance and P for proposition.

According to the aforementioned, the notion of the meaning basically means a "communication which is intended to be recognized as having been intended" (Huang 2007:24).

The theory of meaning or the total signification of an utterance from a Gricean perspective might be introduced as follows (Levinson 1983:31, 2000:13; Huang 2007:57):



Levinson argues that “if, as we indicated, Grice’s theory of meaning is construed as a theory of communication, it has the interesting consequence that it gives an account of how communication might be achieved in the absence of any conventional means for expressing the intended message” (Levinson 1983:101).

Grice establishes a connection between his theory of meaning and implicature; the theory of meaning provides a paradigm of how to achieve communication without using any conventional means to express the intended message. Similarly, the importance of the notion of implicature, as indicated by Levinson (1983:97) comes from its capability of presenting an account of how to make it possible, in a communication process, to mean more than what is actually expressed.

Building on this, it can be submitted that both of Grice’s theory of meaning and the notion of conversational implicature operate in the same way; they both give an account of how to make it possible to communicate something without using a conventional way to express the message intended.

Grice suggested that a meaning can be implied implicitly by violating certain rules and maxims to which speakers should adhere in a conversation process. These maxims of conversation, as called by Grice, will be discussed in the following part.

### 3.2.3 The Co-operative Principle

In his theory of implicature, Grice (1989) developed a principle that monitors the way language is used to reach a successful communication. According to this principle,

Grice argues that there are typical “cooperative efforts” to which participants adhere while communicating. These cooperative efforts observe the conversation process and keep it in accepted direction for the participants involved. However, in certain levels of communication, some possible conversational remarks might be categorised as conversationally unsuitable.

Thereafter, Grice explains that language, which governs rational and efficacious communication, is governed by a dictum. He terms this all-pervasive dictum of the “co-operative principle”. Within the co-operative principle Grice distinguishes nine “maxims of conversation” classified into four categories: quality, quantity, relevance and manner. Grice adopts the name of the categories from the German philosopher Immanuel Kant (Grice 1989:26, see also Huang 2007:24).

Grice’s co-operative principle, with the underlying maxims, safeguards conversation process by keeping it as adequate, relevant, and perspicuous as possible. Grice’s principles and maxims of conversation are expressed as follows (Grice 1975, 1989; Levinson 1983; Thomas 1995; Huang 2007):

a. The co-operative principle

Make your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the exchange in which you are engaged.

b. The maxims of conversation:

Quality: try to make your contribution one that is true.

- (i) Do not say what you believe to be false.
- (ii) Do not say that for which you lack adequate evidence.

Quantity:

- (i) Make your contribution as informative as is required for the current purpose of the exchange.
- (ii) Do not make your contribution more informative than is required.

Relevance: make your contribution relevant.

Manner: be perspicuous:

- (i) Avoid obscurity.
- (ii) Avoid ambiguity.
- (iii) Be brief (avoid unnecessary prolixity).
- (iv) Be orderly.

Hunag (2007:26) argues that in a conversation process, a speaker can adhere to the maxims or violate them deliberately. For example, the speaker might violate the maxim of relevance by saying something irrelevant. Furthermore, a speaker can opt out of a maxim by using hedges in a conversation. The following example demonstrates how speakers can opt out of maxims in a conversation (Huang 2007:26):

- a. Quality
  - I am not sure if this is true, but...
  - I may be wrong, but...
- b. Quantity:
  - As you probably already know,...
  - I can't say any more,
- c. Relation:
  - Oh, by the way,
  - I am not sure if this is relevant, but...
- d. Manner:
  - I am not sure if this is clear, but...
  - This may be a bit tedious, but...

It can be argued that the same can be applied in Arabic; speakers might adhere to the maxims, violate them or opt out of them by using hedges in Arabic:

- a. Quality:
  - لا أعرف تماما مدى صحة ما سأقوله، ولكن...
- b. Quantity:
  - كما تعلمون...
- c. Relation:
  - بالمناسبة...
- d. Manner:
  - قد يبدو هذا غير واضح بعض الشيء، ولكن...

The abovementioned argument can be supported by Thomas; she submits that different pragmatic rules can be applied to different cultures (Thomas 1983:106). She adds that “regional, ethnical, political, and class differences are undoubtedly reflected as much by a diversity pragmatic norms as they are by linguistic variation” (Thomas 1983:92). For example, when Americans use the expression *we really must get together*,

it is simply a polite and meaningless phrase, while this expression is often interpreted as genuine invitation by non-Americans (Thomas 1983:108).

Thomas (Thomas 1995:65) submits that Grice was mainly interested in situations in which the speaker intentionally flouts the maxim, not to mislead the listener, but rather, to give rise to an additional meaning beyond the semantic meaning of the utterances. By the same token, Baker (1992:226) argues that a speaker can imply an unconventional meaning by flouting Grice's maxims of conversation. She adds that flouting one or more of Grice's maxims can be seen as a way of employing the breach of the maxim to imply an intended meaning in an unconventional way (Baker 1992:226). Similarly, Levinson argues that conversational implicatures are constructed through a deliberate violation of the maxims. Levinson also adds that flouting the maxims might result in giving rise to more than one intended meaning (Levinson 1983:109). Consequently, Grice's maxims can provide an account of how to make it possible to build an unconventional communication through flouting the maxims.

It can be argued that Grice's conversational implicature is formed not by conforming to conversational maxims, but rather, by flouting and exploiting the maxims. Let us take the following example from Naguib Mahfouz's novel *Zuqāq al-Midaq* (Mahfouz 19472:105):

لا يجوز أن يشعر بي أحد!  
فقال ضاحكة و كأنها وثقت من امتلاكه للأبد:  
أحطك في عيني و أكل عليك!

No one should see me!

While laughing she said as if she was certain of possessing him forever: "I'll put you in my heart" (Almanna 2014:53).

The phrase *أحطك في عيني و أكل عليك!* gives rise to an implicature by flouting the maxim of quality. The implied meaning of the utterance is that the speaker will keep the addressee safe.

Grice distinguishes between two types of conversational implicature; generalised and particularised. The former are those implicatures that emerge without any required context for them to arise. While the latter, are implicatures that arise with a specific context being required (Levinson 1983:126).

Another Gricean dichotomy is presented between strong and weak implicatures. Sperber and Wilson argue that the strength of an implicature is measured on a scale that fluctuates between strong and weak implicatures.

Similarly, Blakemore (1992:129) states that the determinacy of an implicature varies along a scale. She adds that implicatures may be more or less determined; the more determined the implicature, the stronger it is. She adds that strong implicatures are those that instigate certain implicated conclusions that the listener has to reach in order to capture the maximum relevant interpretation of the speaker's utterance. Moreover, the weaker the constraint imposed by the speaker on the listener's choice of implicated conclusion, the weaker the implicatures.

By the same token, Huang argues that strong implicatures are those implicatures that should be discerned by the listener in order to understand the speaker's intended meaning. On the other hand, weak implicatures are those that might be one of a wide variety of possible interpretations generated by the utterance. Therefore, reaching such implicatures is not necessary to understand the speaker's intended meaning. Let us take the following as an example,

(1) A: did John fix the car?

B: no, he forgot to go to the garage.

(2) A. John was unable to fix the car because he did not go to the garage.

B. John might fix the car when he next goes to the garage.

C. ...

B's answer in 1B gives rise to the array of implicatures in 2. It can be argued that the implicature in 2A is a strong one, however, B's answer might give rise to the implicature in 2B as well, nevertheless, the latter implicature is considered weak as it is indeterminate and its construction is not essential.

Hatim argues that it is important in the act of translation to understand the implicatures arising from flouting the maxims of conversation (Hatim 2006:181). Through understanding implicature, the implied meaning will be understood, and consequently, the intended meaning.

It can be submitted that it is important to understand implicatures in the translation process. Authors occasionally choose to convey a meaning implicitly because of certain norms and constraints that impede them from delivering the meaning explicitly. Due to certain social, ideological cues in some cultures, translators sometimes tend to implicate the meaning rather than explicitly rendering it. Thomas

argues that “pragmatics, ‘language in use’, is the place where a speaker’s knowledge of grammar comes into contact with his/her knowledge of the world. But both systems of knowledge are filtered through systems of beliefs – beliefs about language and beliefs about the world” (Thomas 1983:99).

Based on this, one can argue that certain cultural norms can give rise to the use of the pragmatic implicatures in translation. Accordingly, the continuous use of implicatures in translation can be a means to infer the sort of norms rooted in the culture in which the translation is operated. Thus, the relation between cultural norms and implicature is that of a mutual influence; on the one hand certain norms lead the translator to use implicature rather than delivering the meaning patently. On the other, the use of implicature can occasionally be guidance towards norms operating in culture. Therefore, it becomes important for translators to discern the implied meaning intended by the author. At the same time, translators might have to indirectly convey a meaning which is explicitly said in the target language through the use of pragmatic implicature.

In this study, the notion of implicature will be employed to investigate how to identify norms in the translated text. It will also try to find the intended meaning as influenced by norms. Norms are constructed in the translator’s background whether consciously or subconsciously. While translating, these norms, occasionally, come to the surface and influence the way in which the meaning intended by the author is delivered. The following is an example from Naguib Mahfouz’s novel *Awlād Ḥāratinā* (Mahfouz 2006:473) with two different translations by Philip Stewart and Peter Theroux, respectively:

Source: قمحة منه على فنجال شاي قبل، لامواخذة” بساعتين، وبعدها فإما ترضى عن محسوبك عرفة، وإما تطرده من الحارة مشفوعا باللعنات.

Stewart (1995:301): A grain of that in a cup of tea two hours before making love, and afterwards either you’ll be pleased with Arafa or you can chase him away with your curse.

Theroux (1996:368): A grain of that in a cup of tea two hours before, well, you know, no offence, and after that, either you will be happy with your servant Arafa or you can kick him out of the alley with every curse you know.

In this example, the source text is dealing with a taboo issue in the source culture. The original text lacks sexual frankness due to the strong social and cultural norms that restrain the author from expressing the meaning explicitly. Therefore, the author decides to deliver the meaning implicitly by flouting the maxim of manner. The phrase *لامؤاخذة* has a level of ambiguity that gives rise to an implicature. In the first translation Stewart has opted to use the explicit expression by adopting a domesticated translation. In the second translation Theroux has decided to keep the meaning implied by adopting a foreignized translation.

According to the aforementioned example, one can submit that the source culture with the social norms operating in that culture has influenced the way in which the meaning was expressed by the author. The author, due to these norms rooted in his culture, did not deliver the meaning explicitly, but rather, opted to imply the meaning implicitly by using implicature. The use of implicature, in the aforementioned example, can reveal the social norm according to which the meaning was implied.

This research will use the notion of implicature as a tool to observe the change in implied meaning and the norms instigating this change. It will also attempt to observe the different ways in which norms are articulated such as using a lower tone, addition, omissions, and substitutions of terms and phrases in the translated texts. From the regular emerging paradigms and modes, the research will try to construct different models of translation as influenced by norms. On a larger scale, the continuous use of implicatures driven by certain norms in the translated text can help reveal what these norms are rooted in and the dominant ways of thinking within a certain society. Let us take the use of lower tone in Jordanian political discourse as an example (al-Quran and al-Azzam 2009:3-4):

Source text:

و بعد أن تقدمت إلينا باستقالتك و فريقك الوزاري فإنني أقبل استقالتكم

Target text:

When you and your ministerial team tendered your resignation, I have accepted it.

This statement was directed at the former Jordanian Prime Minister Ma`rūf al-Bakhit asking him to resign. The source text implies that the Prime Minister himself has asked

to resign, whereas in reality Prime Ministers are usually asked to submit resignation by the King. A lower tone has been used in the source text to deliver the message in a mild inoffensive way. Lowering the tone has given rise to an implicature, which implies that the king has asked the Prime Minister to resign (al-Quran and al-Azzam 2009:3-4).

In light of the above example, it can be argued that the use of a lower tone in Jordanian political discourse is driven by the dominant norm in Jordan according to which a relatively polite political discourse is to be used in such statements.

This discussion was concerned with employing the Gricean pragmatic notion of implicature to identify norms adopted in translation and what they are rooted in. In the light of arguments discussed thus far, one can submit that the notion of implicature can be applied on translated text to observe the change in the intended meanings. Building on these changes, there will be an attempt to identify the norms influencing the translations.

#### **4. Summary**

This chapter has discussed the theoretical framework that forms the foundation of the data analysis. It presents the method used in order to identify norms influencing the translations of Said's *Orientalism*.

The methodology adopted aims at identifying norms, by using a textual approach based on the pragmatic notion of implicature. It will notice the change in the implied meaning between the source text and the target text. Thereafter, it observes the translators' compliance to Grice's maxims of conversation in their target texts, that is, it will see whether the translators keep the implied meaning of the source or change the implied meaning by violating any of Grice's maxims. According to the constant emergence of certain changes and patterns, norms will be recognized.

In order to identify the sort of norm influencing the translator, the analysis will detect the references and elements added or deleted from the source text such as religious references. Based on the references evoked by the translators, and due to the nature of the source text, translation samples will be listed in two categories: norms related to religion, or norms related to ideology.

In light of the abovementioned framework, the following steps show how the analysis of translation is conducted:

- The translated sentences containing a change in the meaning are underlined along with their equivalent in the source text.
- The difference in the meaning between the source text and the target text will be demonstrated by observing the changes in the implied meaning of the translation based on Grice's maxims of conversation.
- Observing the references evoked by the translators: religion, ideology, to discern the type of norms influencing the translation.

After applying the steps above, a statistical analysis will be conducted to show by what extent does each type of norm influence the translation.

The next chapter will examine the Arabic translations of Edward Said's *Orientalism* and attempt to identify the norms driving the translations.

# CHAPTER 5

## TRANSLATION ANALYSIS

### 1. Introduction

Having laid down the theoretical framework underpinning this research (see Chapter 4), this chapter will apply it to the material chosen. The material analysis consists of two Arabic translations of Said's *Orientalism* by Abu Deeb and Enani. The aim of this chapter is to find whether the Arabic translators of *Orientalism*, Abu Deeb and Enani, are influenced by norms in their translations. It also aims to identify the norms affecting both translators in their Arabic target texts. This will be conducted by using the Gricean aspect of implicature and maxims of conversation.

### 2. Translation Analysis:

#### 2.1 Overview

The analysis will try to test Toury's theory of translation norms on the two translations of Said's *Orientalism*. Toury (1995:55) notes that any behaviour which is repeated consistently becomes a norm (see Chapter 1, section 5.1). Thus, the task of the analysis focuses on finding any consistent behaviour carried out by the translators, which amounts to it being a norm.

The translation samples have revealed that there has been consistent behaviour demonstrated by both translators. This behaviour has been detected in the change of the implied meaning of the text by contravening Grice's maxims of conversation. As mentioned earlier (see Chapter 4, section 3.2.3), translators might change the implied meaning to evoke an intended meaning implicitly. It has been observed that both Abu Deeb and Enani contravene Grice's maxims of conversation by adding, altering and deleting certain elements of the text. That has resulted in delivering a meaning that has not been intended in the source text. In other words, it appears that both translators have interfered by bringing their own beliefs into their translations.

Both translators have made constant changes to their translations and this change seems to be motivated by norms; their behaviour seems to be regulated by norms. It has been earlier discussed that Said's text discussed the Western ideological perspective of

the East. It also contained religious references and figures. *Orientalism* did not discuss social or cultural behaviour (see Chapter 4, section 2). Therefore, it is more likely that translators are influenced by norms related to either religion or ideology.

In respect to Abu Deeb's translation, it has been observed that in most occasions where there is criticism directed at the Western approach towards the East, Abu Deeb regularly lowers the tone by using euphemism. He reduces, sometimes eliminates, the negativity directed at the West. For example, in the source text, Said criticized Westerners for not "identifying" themselves with the East. In the target text, Abu Deeb has regularly changed the meaning by using *وحد هويته*, which means to have a unified identity, to stand for Said's phrase identify with the East. As a result, the negativity associated with Said's term in the source text has been lost in parts of Abu Deeb's translation.

Said's book was highly critical of Orientalism as a Western discipline. He argued that most, if not all, of the Western narratives about the Orient are fabricated and biased. Said continued his argument by claiming that no Orientalist has ever approached the Orient in an objective impartial manner. Nevertheless, a considerable part of Said's argument is lost in Abu Deeb's translation. Using a lower tone to reduce or eliminate the criticism directed at the West might show that Abu Deeb does not necessarily agree with some of Said's ideas. It seems that Abu Deeb's translation generates a less negative image of the West and the Western knowledge in comparison with the source text. It also appears that for Abu Deeb, the West might not be as partial and biased as described in *Orientalism*. This can be explained by the fact that Abu Deeb is fascinated by Western ideas and culture (see Introduction, section 6.1). On that basis, Abu Deeb's ideology is reflected in his translation; he is influenced by norms related to his ideological beliefs.

By reading Abu Deeb's introduction, it can be noticed that Abu Deeb expresses his views clearly regarding the field of Orientalism. He even tackles issues that are not addressed by Said himself. Abu Deeb unreservedly disagrees with Said; he rejects Said's distinction between concepts like race, religion and culture from one side, and concepts such as socio-economic and politico-historical from the other side (Abu Deeb 1981:7). He submits:

ليس من شك في جوهرية هذه الأسئلة المطروحة. لكن الاعتراض الرئيسي عليها ينبع من كونها قاصرة في فصرها بين مفاهيم كالعرق، والدين، والثقافة ومفاهيم كالفصلات الاقتصادية

والسياتاريخية. ويبدو لي مشروعاً أن يتساءل المرء عن إمكانية صياغة هذا السؤال بمثل هذه الحدة من الفصل بين المكونات المذكورة .

There is no doubt about the essentiality of the questions raised. Yet, the main objection stems from the fact that they are sharp in discriminating between concepts such as race, religion and culture on the one hand and concepts such as socio-economic and politico-historical categories on the other. It seems legitimate for me to investigate the possibility of formulating this question with such sharp separation between the mentioned categories (Abu Deeb 1981:7, in my translation).

Additionally, Abu Deeb expresses his opinion about *Orientalism*; he explicitly criticizes the book:

و إذا كان ثمة من إشكالية في كتاب ادوارد سعيد فإنها ما يلي:  
ضمن المنطلقات التي استخدمها في التحليل، و الشروط التاريخية لنشأة الاستشراق وتطوره، بل ضمن معطيات تصور الأنا للآخر، وطبيعة التمثيل-كل تمثيل في أي زمان و مكان- هل كان يمكن أن يكون الأمر على غير ما كان عليه؟ هل كان يمكن للتمثيل أن يكون من نمط آخر؟.. فهل كان ثمة من إمكانية لقيام **نمطين** مختلفين لتمثيل الشرق في الغرب؟ والاجابة هي بالنفي: لا يمكن أن يكون التمثيل الغربي للشرق على غير ما هو عليه.

If there is a problem in Edward Said's book it is the following (Abu Deeb 1981:5):

Based on the premises he used in the analysis, the historical conditions of the genesis of Orientalism and its development, the way the self views the other, and based on the nature of the representation, any representation at any time and place, would it have been possible for this matter to be different? Would it have been possible for this representation to be of a different form?...was there any chance of having two different ways of representing the East in the West? The answer is no: it is impossible to have a different Western representation of the East (Abu Deeb 1981:5, in my translation).

Abu Deeb explicitly shows his disagreement with Said. He criticizes the main argument of the book by saying that it is not possible for the East to be presented differently in the West. In other words, he criticizes Said's condemnation of the Western representation of the East by maintaining that this Western representation is the only possible manner to represent the East.

The aforementioned reveals Abu Deeb's inclination towards the West in his translation of the book. Moreover, and in this context, it demonstrates that he interferes in the translation. He freely discusses Said's ideas and makes his voice clear as a mediator who gives his opinion regarding some issues addressed by Said. Therefore, the receptor will be reading the translation of Said's *Orientalism* in light of Abu Deeb's views and opinion of the book. In other words, Abu Deeb does not leave the reader

alone, he rather guides and directs him in the way he thought *Orientalism* should be read and understood. Abu Deeb is not only a translator; he participates by adding his thoughts to the argument generated by Said.

Whereas Abu Deeb is biased to the West, Enani appears to increase the level of criticism directed at the West in his target text. His translation shows partiality towards Arabs though this partiality is not exposed in the source text. For example, Enani regularly changes the meaning from identify with Arabs or Islam to sympathize with Arabs by using the phrase *التعاطف مع*. Thus, the reader of the target text will presume that Said, in his book, called for a sympathetic and passionate approach towards Arabs in spite of the fact that he actually called for an objective dispassionate position to identify with Arabs. This can be justified by the fact that Enani is connected with official cultural forums that support the traditions and customs of the Arabic culture (see Introduction, section 6.2).

Translation is an ideological act to which translators can bring their beliefs and views. It might influence the behaviour of translators. Toury explains that if behaviour is repeated consistently it becomes a norm (Toury 1995:55) (see Chapter 1, section 5.1). Thus, norms can be driven by ideology. As raised by Schäffner, norms related to ideology can be detected in the target text (see Chapter 3, section 5.2.4). Based on the above argument, it can be argued that Abu Deeb and Enani have been influenced by norms related to ideology.

In his target text, Abu Deeb continuously uses the word, *سني* which means 'Sunni', to refer to 'orthodox'. In the source text, the word 'orthodox' is used to refer to the generally approved or established canons and doctrines. By using *سني* in the target text, Abu Deeb conveys a religious aspect to the translation despite the fact that the word 'orthodox' does not reflect any religious connotation in the original text. Enani, on the other hand, uses *المناهج الصحيحة* to stand for the same word. Enani's phrase means 'the right doctrines', or sometimes 'the right sect'. Enani's choice reflects his own religious affiliation by conveying to the reader that the dominant religious doctrines are the right ones. Furthermore, he sometimes uses *جماعة التفسير الإسلامي الصحيح*, which means 'people with the correct Islamic interpretation', to stand for 'Sunni'. Apparently, Enani's choice reflects his own association and loyalty to Sunni Islam.

It has been earlier argued that translators read the text in light of their religious beliefs and they choose strategies according to these beliefs (see Chapter 3, section 5.1). If a consistent behaviour is repeated because of religious beliefs, it becomes a norm.

Thus, it is likely that Abu Deeb and Enani have been influenced by religion which makes them behave consistently in their translations. Therefore, it becomes a norm. In other words, it seems that both translators have been directed by norms related to their religious beliefs.

Enani mentions, in his introduction, that he has added parts for more clarification; he arguably adds parts to make the translation more appealing to the target readership. On any occasion Prophet Mohammed's name is mentioned, he constantly adds the standard religious phrase that is usually said by Muslims after the Prophet's name *صلى الله عليه وسلم* which means 'peace be upon him'. Additionally, Enani continuously deletes the parts that might be considered disrespectful and degrading to any important Muslim character or reference in the translation. This is justified by the translator himself in a foot note stating (Enani 2006:136):

”حذفت عبارات تتضمن تفاصيل أستحي من إيرادها“

I deleted phrases that contain details I feel ashamed of including (in my translation).

Enani, obviously, acknowledges the norms directing his translation. He refers to them and adheres to them to make the translation more appealing to the target readership. Enani is aware that norms dictated by religion are directing his translation. He intentionally decides for the reader what should be read. In other words, he rewrites the text the way, he believes, should be read by the reader. Although the translation, in many occasions, has a religious dimension that is familiar to the Muslim reader, Enani does not put any classification to the target audience and states that he was translating for Arab audience regardless of the religious backgrounds (Enani 2006:17).

Furthermore, Enani's approach, in his translation of the book, appears to have a commercial motive; if a translation is rejected by the target readership for not adhering to dominant norms and for not respecting the background of the receptor, the publishing house might be boycotted; consequently, it might potentially incur financial loss. As an established translator and writer, Enani does not want to run the risk of being criticized or rejected by the target readership for including parts that might provoke Arab Muslim readers (see Chapter 3, section 5.1). Additionally, the publisher of Enani's translation Ru'ya uses Enani's name to enhance the demand on the translation (al Arabiya 2007):

وإذا كانت "أولاد حارتنا" قادرة على المنافسة بعد عشرات السنين من صدورها لأول مرة فإن ترجمة "مصرية" لكتاب "الاستشراق" لادوارد سعيد (1935 - 2003) تتصدر قائمة مبيعات دار "رؤية" رغم صدور ترجمة للكتاب منذ أكثر من ربع قرن قام بها السوري كمال أبو ديب. وأشار رضا عوض مدير دار رؤية إلى نفاذ الطبعة الأولى من الترجمة المصرية التي أنجزها محمد عناني.

While *Awlād Hāratinā* is still able to compete 10 years after it was first published, an Egyptian translation of Said's *Orientalism* is at the top of Dār Ru'īya's sales list, even though a translation of the book was published by the Syrian Kamal Abu Deeb twenty five years ago. The director of Dār Ru'īya Riḍā `Awaḍ pointed out that the first edition of the Egyptian translation by Mohammed Enani is out of stock (al Arabiya 2007, in my translation).

While Enani makes substantial changes by deleting some parts and adding other parts to follow dominant norms in the religious beliefs of the target readership, Abu Deeb keeps the parts that might be considered religiously offensive in his target text. Moreover, he does not add any parts, such as the phrase صلى الله عليه وسلم (peace be upon him) to meet the religious expectations of the receptor. Abu Deeb does not conform to norms driven by the religious beliefs of the target readership. Contrarily, he maintains the parts that might be considered provocative without any modification. In his introduction, Abu Deeb explains that loyalty, to the source text, is very important; therefore, he keeps the foreign elements in his translation. In other words, he foreignizes his translation (Abu Deeb 1981:18) (see Chapter 2, section 2.2.3). He does not produce a translation that considers the norms of the expectations of the majority of the receptor.

On the other hand, Enani domesticates his translations; he customizes the text in a way that conforms to norms dominating the target culture. He also produces a target text that meets the expectation of the target readership. This might be explained by the fact that Enani's translation has been published in Egypt where Islamic extremism has been evolving in the country. Extremists in Egypt can be provoked by any work that contains insulting references to any of the Islamic symbols and references. Additionally, a considerable number of Egyptians support religious figures and abide by their opinions regarding any issue including arts, literary work and freedom of expression. Accordingly, if any work or translation is condemned by a religious character, it will be rejected by a large number of Egyptians. For example, Naguib Mahfouze's *Awlād Hāratinā* was condemned by conservative Muslims led by al-Azhar<sup>16</sup>, who felt that Mahfouz's depiction of the prophets -in particular that of Mohammad- as ordinary

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<sup>16</sup> Al-Azhar: a well-known university in Cairo founded in the 9<sup>th</sup> century to teach Islamic studies.

flawed men who frequently drank alcohol and smoked hashish, was highly disrespectful and that the death of the patriarch Gebelaawi symbolized the death of God. As a result, the Nobel Laureate Mahfouz was stabbed for his novel. All of the aforementioned factors might have contributed in Enani's decision to amend the target text according to norms driven by religion. Being a part of that society, Enani might be influenced by the same norms and inclinations dominating it. Nonetheless, there is a possibility that Enani is not individually influenced by dominant norms; however, he abides by them because of his position as a translator for an official institution and to avoid any reaction that might be stimulated by a provocative text or translation.

Enani's supervising approach leads to a considerable loss of some parts of the source text. He rather rewrites Said's *Orientalism* in Arabic according to his own image of how the book should be read by the target readership.

## 2.2 Selected Samples

The analysis of the following samples is conducted based on the theoretical framework constructed (see Chapter 4). The examples chosen were only 29, out of 92 samples, to avoid the repetition of the same examples and because they best reflect the overall approach of both translators.

This analysis may be hindered by other elements that affect the degree of influence such as misinterpretation and typing mistakes. However, and due to the constraints on the research, related to time and word count, these elements cannot be measured in this study. A wider research may be conducted to tackle these issues.

This part of the study intends to apply the pragmatic notion of implicature to identify norms influencing both translators by observing the change in the implied meaning between the source and the target texts. On that basis, the objects of this section are:

- 1- To underline the parts where the meaning is different from the source text.
- 2- To demonstrate how the meaning of the target text is different from the source text by observing the change of the implied meaning. This was performed based on Grice's maxims of conversation (see Chapter 4, section 3.2.3); the analysis shows the parts of the texts where translators flouted any of the maxims and thus, resulted in changing the implied meaning. As indicated by Baker

(1992:226), translators might flout the maxims of conversation in their translations to imply a meaning that is originally not intended by the author in the source text (see Chapter 4, section 3.2.3).

- 3- To identify the type of norm motivating the change in the meaning of the target text. By observing the references translators are using, the affiliations reflected in their translations, and the sort of power driving the translation.
- 4- To conduct a statistical analysis to show to what extent each type of norm influenced the target text by drawing tables showing which norms were more dominant in each target text.

Applying the Gricean theory of implicature revealed two types of norms driving both translators: religion and ideology. Based on that, the next part will present each of the abovementioned norms in a separate category and it will divide translation samples in these categories. Samples from both target texts will be presented in tables. Both target texts will be demonstrated in parallel columns.

### Norms Motivated by Religion:

#### Example 1:

|  |   |
|--|---|
| ST. p.59:<br>After Mohammed's death in 632, the military and later the cultural and religious hegemony of Islam grew enormously. First Persia, Syria and Egypt, then Turkey, then North Africa <u>fell to</u> the Muslim armies; in the eighth and ninth centuries Spain, Sicily and parts of France were conquered. |   |
| TT1. p.89:<br>فبعد وفاة محمد عام 632 م، تنامت سيطرة الإسلام العسكرية في البدء، ثم الثقافية والدينية، تنامياً هائلاً. وسقطت فارس، وسوريا ومصر أولاً، ثم تركيا، ثم شمال إفريقيا، في أيدي جيوش الإسلامية. وفي القرنين الثامن والتاسع فتحت إسبانيا، وصقلية، وأجزاء من فرنسا.   | TT2. p.124:<br>فبعد وفاة محمد -صلى الله عليه وسلم- في عام 632، ازدادت هيمنة الإسلام العسكرية، وازدادت في وقت لاحق هيمنته الثقافية والدينية زيادة هائلة. فقد فتحت جيوش المسلمين أولاً بلاد فارس، وسوريا، ومصر ثم تركيا ثم شمال إفريقيا، كما فتحت في القرنين الثامن والتاسع إسبانيا وجزيرة صقلية وأجزاء من فرنسا. |

In the source text, the author is discussing the Islamic religious hegemony that grew after the death of Prophet Mohammed. He explains that Persia, Syria, Egypt, Turkey and North Africa fell to the Muslims. Using the word fell implies that these regions were originally non-Muslim countries and they were taken by Muslims to come under Islamic rule.

In this example, Enani's translation reflects a religious inclination. He adds the phrase *صلى الله عليه وسلم*, which means 'peace be upon him', to his translation after the name of Prophet Mohammed. By adding this phrase, the translator does not comply with Grice's maxims of conversation. He breaches the maxim of quantity by delivering more than required (Grice 1989:26) (see Chapter 4, section 3.2.3). The expression *صلى الله عليه وسلم* is usually used by Muslims to follow the name of the Prophet as sign of great respect and honour. It reflects a religious affiliation to Islam and to Prophet Mohammed. The translator's breach of Grice's maxims might have been carried out to produce a domesticated translation that meets the expectations of the majority of the receptor. As mentioned earlier (Chapter 2, section 2.2.3), Enani has domesticated his translation by making the ideas more familiar to the target readership for literature has always been religiously monitored by the literary elite in the Arab world (Peled 1979:136; see Chapter 5, section 2.1). Thus, Enani appears to be driven by norms related to religion. This view is substantiated by Katan (1999:54) who explains that certain strategies will be selected depending on one's beliefs (see Chapter 3, section 5.1).

Another religious inclination in Enani's translation is marked by using the word *فتحت* which means 'conquered' to stand for the word 'fell'. His translation submits that Persia, Syria, Egypt, Turkey and North Africa were conquered by Muslims. The word *فتحت* tones down the meaning. In this instance, Enani has not observed Grice's maxims of conversation. He has violated the maxim of quality by delivering what lacks adequacy (see Chapter 4, section 3.2.3). Seemingly, Enani has used euphemism to generate a milder meaning. The translation gives eligibility, to Muslims, which is not evoked in the source text. It gives Muslims legitimacy to control and govern other's lands. It seems that Enani's affiliation to Muslims and Islam has motivated him to change the implied meaning of the translation. As mentioned earlier, another reason for this violation of Grice's maxims might be to generate a domesticated translation that can be more engaging for the target reader. In light of the abovementioned, it can be argued that Enani has been influenced by norms related to religion in this example.

In contrast with Enani, Abu Deeb has maintained the meaning of the text. He has neither violated the maxim of quantity by adding parts that are not included in the source text, nor has he violated the maxim of quality by changing the implied meaning. Abu Deeb has kept the meaning of the original text by using the word سقطت which means ‘fell’. Accordingly, it can be submitted that Abu Deeb has not been influenced by norms related to religion in this example.

### Example 2:

|   |   |
|---|---|
| ST. p.64:<br>Galland’s account of the <i>Bibliothèque</i> stated that “orientale” was planned to include principally the Levant, Galland says admiringly-the time period covered did not begin only with the creation of <u>Adam</u> and end with the “temps où nous sommes”. |   |
| TT1. p.93:<br>مع أن المرحلة الزمنية التي تغطيها المكتبة، يتابع غالان بإعجاب، لم تبدأ أبداً مع <u>خلق</u> آدم وتنته في الزمن الذي ((نحيا فيه نحن)).  | TT2. p.130:<br>ويقول جالان مبدئياً إعجابه إن المؤلف لم يكتف بأن تبدأ الفترة التي يتناولها الكاتب ب <u>خلق</u> آدم عليه السلام وأن تنتهي "بالوقت الذي نعيش فيه". |

In the source text, Said argues that in the *Bibliothèque*, the time period covered did not only begin with the creation of Adam.

In a similar link to the previous example, Enani seems to have been influenced by norms related to religion. His translation of this example echoes a religious dimension that is not evoked in the source text. The translator has added the phrase عليه السلام, which means ‘peace be upon him’, after the name of Adam. Therefore, and based on Grice’s co-operative principle (Grice 1989:26), the translator has violated the maxim of quantity by delivering parts that are not included in the source text. In Islam, the phrase عليه السلام is a religious expression that Muslims use after uttering or hearing the names of the prophets. Enani’s association to Islam might have provoked him to change the translation by adding this phrase for religion holds a subduing power over translation and translators (see chapter 5, section 2.1). Enani points out that he has domesticated his translation to make it more familiar to the reader (see Chapter 2, section 2.2.3). Thus, his decision to add the phrase might have been made in order to produce a translation that meets the expectations of the majority of the potential receptors. In light of this, it is

very likely that Enani has changed the meaning because of norms stimulated by religion.

Unlike Enani, Abu Deeb has managed to disallow any influence attributable to religious views in the translation. He has maintained the meaning without any addition or alteration. This shows that the translator has not been influenced by norms related to religion in this example.

### Example 3:

ST. p.62:

Onto the character of Mohammed in the Middle Ages was heaped a bundle of attributes that corresponded to the “character of the [twelfth-century] prophets of the ‘Free Spirit’ who did actually arise in Europe, and claimed credence and collect flowers.” Similarly, since Mohammed was viewed as the disseminator of a false Revelation, he became as well the epitome of lechery, debauchery, sodomy, and a whole battery of assorted treacheries, all of which derived “logically” from his doctrinal impostures.

TT1. p.91-92:

لقد كدست فوق محمد في العصور الوسطى حزمة من الخصائص التي تطابقت مع ((شخصية أنبياء (الروح الحرة) [في القرن الثاني عشر] الذين ظهروا في أوروبا، وادعوا أنهم صادقون، وجمعوا وراءهم أتباعاً)). وبطريقة مشابهة، فما دام محمد قد اعتبر ناشراً لوحي زائف، فقد أصبح هو كذلك تجسيداً للشيق، والفسق، والشذوذ الجنسي، وسلسلة كاملة من الخيانات المتنوعة التي اشتقت جميعاً بصورة ((منطقية)) من انتحالاته المذهبية.

TT2. p.128:

فلقد أهيلت على شخصية النبي محمد -صلى الله عليه وسلم- في العصور الوسطى مجموعة من الصفات التي تتفق مع "شخصية كل نبي {في القرن الثاني عشر} من أنبياء ما يسمى 'الروح الحرة' وهم الذين ظهروا فعلاً في أوروبا فكان لهم من صدقوهم ومن اتبعوهم". و على غرار ذلك، فلما كان ينظر إلى محمد -صلى الله عليه وسلم- باعتباره نبياً ينشر تنزيلاً زائفاً، فلقد أصبح أيضاً جماع صور الفساد، وهي النظرة المستقاة، منطقياً، من اعتباره دجالاً.

In the source text, Said mentions some of the qualities used to describe Prophet Mohammed in the Middle Ages in Europe. He explains that Prophet Mohammed became the personification of lechery, debauchery, sodomy and a whole battery of assorted treacheries.

Enani, in his translation, seems to have been moved by a religious attitude. He has deleted the demeaning and degrading traits describing Prophet Mohammed in the source

text. Accordingly, Enani has chosen not to comply with Grice's maxims of conversation by breaching the maxim of quantity (Grice 1989:26). The decision to omit these parts can be explained by the great importance and holiness conferred to Prophet Mohammed by Muslims. Any attempt of defaming him might be intolerable and lead to extreme reactions in some Muslim countries. Additionally, literary works are observed in the Arab world (Peled 1979:136; see Chapter 3, section 5.1; Chapter 5, section 2.1). Therefore, Enani appears to have domesticated his translation to be accepted by the reader. In addition, religious beliefs can have a controlling influence on translators (Katan 1999:54); thus, Enani's own affiliation to Islam might also be another motive for deleting the elements that degrade Prophet Mohammed. The translator, in the example, seems to have been directed by norms related to religion.

Abu Deeb, on the other hand, has kept the parts containing disrespectful traits of Prophet Mohammed. It seems that Abu Deeb has not been influenced by any sort of religious beliefs in this example, or at least, he has resisted abiding by any kind of norms. This might be the reason for foreignizing the translation by keeping the parts that are apparently seen as offensive and derogatory by Enani, and most likely, by the majority of the target readership.

#### Example 4:

ST. p.68:

After Mohammed there are only the falsifiers and the treacherous (who include Judas, Brutus, and Cassius) before one arrives at the very bottom of Hell, which is where Satan himself is to be found. Mohammed thus belongs to a rigid hierarchy of evils, in the category of what Dante calls *seminator di scandalo e di scisma*. Mohammed's punishment which is also his eternal fate is a peculiarly disgusting one: he is endlessly being cleft in two from his chain to his anus like, Dante says, a cask whose staves are ripped apart. Dante's verse at this point spares the reader none of the eschatological detail that so vivid punishment entails: Mohammed's entrails and his excrement are described with unflinching accuracy.

TT1. p.97:

و بعد محمد، ثمة فقط المزيفون والخونة (وبينهم يهوذا، وبروتس، وكاسيس) قبل أن يبلغ الانسان قعر الجحيم،

TT2. p.136:

وبعد دائرة محمد نصادف المزيفين والخونة (ومن بينهم يهوذا وبروتس وكاشيوس) قبل أن نصل إلى الدرك

|  |  |
|--|--|
| <p>حيث يوجد الشيطان ذاته: وينتمي محمد، بهذه الصورة، إلى تركيب سلالي متصلب من الشرور، في فصله من يسميهم دانتي ((ناشروا الفضيحة والفتنة)). وعقاب محمد، وهو أيضاً مصيره الأبدي، عقاب مثير لاشمئزاز من نمط فريد. فهو أبداً يقطع إلى نصفين من ذقنه إلى دبره، مثل برمبل تمزق أضلاعه، كما يقول دانتي. ولا يوفر شعر دانتي على القارئ عند هذه النقطة أيأ من تفاصيل يوم الحشر التي تؤدي إليها عقوبة باهرة كهذه: فأمعاء محمد و برازه يوصفان بدقة لاتني.</p> | <p>الأسفل من النار حيث نجد إبليس نفسه. ومن ثم فهو يقول إن محمداً ينتمي إلى مرتبة معينة من المراتب المحددة بدقة للشرور، وهي المرتبة التي يسميها دانتي مرتبة "نشر الفضائح وإثارة الفتن". والعقاب السرمدي الذي يقرره لمحمد عقاب مقرر إلى حد بعيد.</p> |
|--|--|

In the source text, Said refers to Dante's detailed description of Prophet Mohammed's punishment in his *Divine Comedy*.

In this example, Enani's translation seems to have a religious dimension. The translator has deleted a significant part of the source text that describes Prophet Mohammed's punishment in hell. His decision to delete this part does not abide by Grice's maxim of quality (see Chapter 4, section 3.2.3). Enani has added a footnote explaining his decision to delete this part by feeling embarrassed and ashamed (Enani 2006:136). This footnote provides an explicit acknowledgment by the translator himself that he has been directed by norms in his translation. It also shows Enani's awareness of these norms and abidance by them. Enani might be guided by norms related to his religious beliefs for any behaviour provoked by religious views is mostly rational (Weber 1985:21; see Chapter 3, section 5.1). It is also possible that Enani has domesticated his translation to meet the expectations of the potential target reader. In the Muslim world, any kind of degradation, or in some cases bad insinuation, of Prophet Mohammed can fire strong reactions which puts the translation at the risk of incurring financial loss (see Chapter 3, section 5.1; Chapter 5, section 2.1). On this basis, Enani seems to have been carried away by norms related to religion in this example.

In contrast to Enani, Abu Deeb has foreignized the translation by keeping parts that might be insensitive to the majority of the prospective reader. This shows that Abu Deeb has not been affected by religious beliefs during his translation.

### Example 5:

|   |  |
|---|--|
| ST. p.69:<br>Mohammed explains his punishment to Dante, pointing as well to Ali, who precedes him in the line of sinners whom the <u>attendant devil</u> is splitting in two; he also asks Dante to warn one Fra Dolcino, a renegade priest whose sect advocated community of women and goods and who was accused of having a mistress, of what will be in store for him. |  |
| TT1. p.97:<br>ويشرح محمد مسبات عقابه لدانتي، مشيراً كذلك إلى علي، الذي يتقدمه في صف الاثمين الذين يشقهم الشيطان الحارس إلى نصفين؛ كما يطلب محمد من دانتي أن يحذر رجلاً اسمه، فرا دولشينو، وهو قسيس مرتد دعا أصحابه إلى المشاركة الجماعية في النساء والممتلكات واتهم بأنه كانت له خلية، مما ينتظره من العذاب.  | TT2. p.36:<br>و يشرح محمد عقابه إلى دانتي، مشيراً أيضاً إلى علي، الذي يسبقه في صف الخاطئين الذين يعذبهم أحد الزبانية، كما يطلب من دانتي أن يحذر رجلاً يدعى الراهب دولشينو من المصير الذي ينتظره، وهو كاهن مرتد كانت طائفته تدعو لشيوعية النساء و البضائع، وكان متهما بأن له عشيقه. |

In the source text, the author points to some passages in Dante's *Divine Comedy* in which Dante depicts Mohammed describing his Punishment and referring to Ali who is being split in two by the attendant devil.

This example can be another demonstration of Enani's religious assossiation to Islam. In his target text, the translator has deleted the elements describing Ali's punishment by the devil. Thus, the translation does not comply with Grice's co-operative principle as it violates the maxim of quantity (Grice 1989:26). In Islam, Ali claims an important position because he was the cousin, son in law of Prophet Mohammed and also one of the Prophet's companions and the fourth of the rightly guided caliphs. Therefore, describing his punishment might be intolerable by the potential target reader and might agitate a strong reaction (see Chapter 3, section 5.1). Enani has produced a domesticated translation that assimilates to the expectations of the majority of the propective receptor (see Chapter 2, section 2.2.3). Enani might also be influenced by norms driven by his own religious beliefs as religion holds power over attitudes, ideas and ways of expressing them (Greetz 1985:71).

Another religious aspect that is conferred to the translation of Enani is the use of the word الزبانية to stand for ‘attendant devil’. The word الزبانية is a Quranic term mentioned in Quran in Surat al-`Alaq. It is used to refer to angels of torture in the verse “سندع الزبانية” which means “we will call the angles of hell”. In Islam, sinners are punished by angels, thus, Enani seems to have used this word to produce a domesticated translation that is more engaging for the potential reader. This shows that the translator yields to norms related to religion in this example.

On the other hand, Abu Deeb has rendered the parts omitted by Enani in spite of the provocative religious references contained. He has also kept the foreign element in the text by using الشيطان الحارس to stand for ‘attendant devil’. This indicates that Abu Deeb has not been influenced by norms related to religion in this example.

### Example 6:

ST. p.74:

In the ten years of the administration of Omar, the Saracens reduced to his obedience thirty-six thousand cities or castles, destroyed four thousand churches or temples of the unbelievers, and edified fourteen hundred moschs for the exercise of the religion of Mohammed. One hundred years after his flight from Mecca the arms and reign of his successors extended from India to the Atlantic Ocean.

TT2. p.102:

وبعد مئة سنة من هربه من مكة، امتد نفوذ خلفاء محمد  
و سلطانهم من الهند إلى المحيط الأطلسي.

TT2. p.144:

فبعد مائة عام من هجرته من مكة إلى المدينة، أصبح  
نفوذ خلفائه و سلطانهم يمتد من الهند إلى المحيط  
الأطلسي.

It is stated in *Orientalism* that Mohammed’s successor’s extended their hegemony a hundred years after his flight from Mecca.

Enani’s translation here can be another example of the religious affiliation conferred to the target text. The translator has used the word، هجرته، which means ‘immigration’, to stand for ‘flight’. Choosing this word appears to have made the translation in line with the translator’s religious beliefs as in Islam, this word is used to refer to Mohammed’s flight from Mecca. In this regard, Katan (1999:54) argues that “depending on one’s values and beliefs, certain strategies will be selected resulting in a

particular behaviour”. The target text maintains that Mohammed’s successors extended their hegemony a hundred years after his immigration from Mecca. Therefore, and based on Grice’s co-operative principle (Grice 1989:26), the translator has contravened the maxim of quality and delivered what lacks adequacy. The translator has chosen a religiously marked word used by Muslims to refer to Mohammed’s flight of Mecca after being warned of a plot to assassinate him. This evokes sympathy to Prophet Mohammed and legitimacy to his flight from Mecca, and thus, can be more appealing to the majority of the prospective reader. This shows that Enani has been influenced by norms related to religion. Enani has conducted his translation according to his own understanding and beliefs regarding Mohammed’s flight from Mecca.

Unlike Enani, Abu Deeb has maintained the meaning of the source text by using the word هربه which, According to Baalbaki (2007:1205), means ‘flight’. This shows that Abu Deeb has not been influenced by norms related to religion in this example.

#### Example 7:

|   |  |
|---|--|
| ST.p.104:<br>Four Louis Massignon, perhaps the most renowned and influential of modern French Orientalists, Islam was a systematic rejection of Christian incarnation, and its greatest hero was not Mohammed or Averroës but al-Hallaj, a Muslim saint who was <u>crucified by the Orthodox Muslims</u> for having dared to personalize Islam. |  |
| TT1. p.127:<br>وكان الاسلام، في عرف لويس ماسينيون، الذي قد يكون أعظم المستشرقين الفرنسيين شهرة وتأثيراً، رفضاً منتظماً للتجسد المسيحي، وكان بطل الإسلام الأعظم لا محمد أو ابن رشد بل الحلاج، القديس المسلم الذي صلبه المسلمون السنّيون لجرأته على شخصنة الإسلام.  | TT2. p.185:<br>وكان لويس، وربما يكون أشهر المستشرقين الفرنسيين المحدثين وأبعده تأثيراً، يرى أن الإسلام كان يمثل رفضاً منهجياً لمذهب التجسيد المسيحي، وأن أعظم أبطاله لم يكن محمداً أو ابن الحلاج، "القديس" المسلم الذي صلبه أصحاب المذهب "المعتمد" من المسلمين لأنه تجاسر على أن يصيغ الإسلام بصيغة شخصية. |

The source text explains that the greatest hero in Islam was al-Hallaj who was crucified by Orthodox Muslims.

In this example, Abu Deeb seems to have been moved by an attitude based on religious views. He has twisted the meaning intended in the source text by using the word السنّيون, which means ‘Sunni’, to stand for ‘Orthodox’. The change conducted in

this example appears to make the translation in tune with the translator's religious beliefs. In relation to this, Weber (1985:21) explains that any kind of behaviour motivated by religious beliefs is most likely to be intended. Abu Deeb's translation maintains that al-Hallaj was crucified by Sunni Muslims. Seemingly, he has not complied with Grice's co-operative principle of quality (Grice 1989:26). Abu Deeb's translation, in this instance, confers a religious dimension that has not been provided in the source text; it implies that Sunni Muslims are extreme and intolerant of others. An implied meaning, as explained by Thomas (1995:65), might be used by translators to deliver an indirect message. Abu Deeb might think that Sunni Muslims crucified al-Hallaj, and that they are intolerant and radical. His opinion about Orthodox Muslims seems to have superimposed a religious dimension that is not delivered in the source text. In this example, it is likely that Abu Deeb has been motivated by norms related to religion.

Enani, on the other hand, has maintained the meaning of the text by using the phrase أصحاب المذهب المعتمد من المسلمين to refer to 'Orthodox'. Thus, in this example, Enani seems to have controlled any motivation to change the meaning. He does not seem to be provoked by norms related to religion.

### Example 8:

ST. p.167:

In Byron's "Giaour," in the *Westöstlicher Diwan*, in Hugo's *Orientalen*, the Orient is a form of release, a place of original opportunity, whose keynote was struck in Goethe's "Hegier"-

(North, West, and South disintegrate,  
Thrones burst, empires tremble.  
Fly away, and in the pure East  
Taste the Patriarchs' air.)

TT1. p.182:

في <قصيدة> بأيرن ((جياور)) والديوان الغربي  
الشرقي <لغوته>، و<كتاب> هوغو ((الشرقيون)) هو  
شكل من أشكال التنفيس، ومكان للفرص الأصلية،  
عزفت نغمته الأساسية في قصيدته غوته ((هجرة)).

TT2. p.272:

وهكذا فإن الشرق في قصيدة "ذاجاور"، للشاعر جوته،  
وقصيدة "الشرقيون" للشاعر فكتور هوغو، يتخذ صورة  
للانطلاق، وصورة "الفرصة الأصلية"، وهي التي  
نسمع نغمتها الرئيسية في قصيدة جوته "هجير":

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| <p>((الشمال، والغرب، والجنوب تتفتت<br/>تنفجر العروش، وتهتز الامبراطوريات<br/>طر بعيداً، وفي الشرق النقي<br/>تدوق نسائم البطريك))</p> | <p>الشمال والغرب والجنوب تتفتت<br/>والعروش تنفجر والامبراطوريات ترتعد<br/>وتطير، وفي الشرق النقي<br/>تتنسم نسائم الشيوخ الحكماء!</p> |
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In the source text, the word Patriarchs is used as a symbol of Christianised East. The text explains that Orientalists in the sixteenth and seventeenth centuries saw themselves as new crusaders taking the holy land back; the East here becomes a symbol of the holy land. The word Patriarchs in the text implies that Orientalists saw the East as a Christian land.

In this example, Enani seems to have superimposed a religious inclination that echoes his own religious views. In this respect, Almann (2014:60-61) notes that “translators, being influenced by their own beliefs, backgrounds, social and political commitments, opt for various types of local strategies...which together may interact to produce a manipulated kind of discourse”. Enani has used the phrase الشيوخ الحكماء, which means ‘wise Sheiks’, to stand for ‘Patriarchs’. The phrase الشيوخ الحكماء is religiously marked and commonly used as a Muslim title for Islamic scholars and men of religion. The translator, in this example, has breached Grice’s maxim of quality by delivering what lacks adequacy (Grice 1989:26). His translation implies that the holy East is not a Christian land, but rather a Muslim one and this shows Enani’s affiliation to Islam and Muslims. In light of this, it can be argued that Enani, in this example, has been driven by norms related to religion. Although the phrase الشيوخ الحكماء has a religious connotation which appeals to the Muslim reader, Enani (2006:17), in his introduction, has not put any classification to his target audience. He states that he produced a domesticated translation for his potential receptors regardless of their religious backgrounds (see Chapter 5, section 2.1; Chapter 2, section 2.2.3).

In Abu Deeb’s translation, the meaning of the source text is maintained by using the word البطريك for ‘Patriarch’. Hence, it appears that the translator has not been influenced by norms related to religion in this example.

### Example 9:

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| ST. p.171:<br>Confirmation of the importance of the religious spirit: "religion is a kind of universal language understood by all men", and where better to observe it than there in the Orient, even in lands where a <u>comparative low religion like Islam</u> is held sway.  |   |
| TT1. p.186:<br>إكمال النفس: فقد كان بحاجة إلى تجديد مخزونه من الصور، و إثبات أهمية الروح الدينية: "الدين نوع من اللغة الكونية التي يفهمها البشر كلهم". و أي مكان أفضل، لملاحظتها، من الشرق، حتى في أصقاع كان <u>دين منحط نسبيا كالإسلام</u> ، يطغى عليها؛ وقبل كل شيء، الحاجة إلى رؤية الأشياء، لا كما كانت، بل كما افترض شاتوبريان أنها كانت. | TT2. p.278:<br>و السبب الثاني هو استكمال ما لديه من الصور و تجديد مخزونه منها، والثالث هو تأكيد أهمية الروح الدينية، فكان يقول إن "الدين نوع من أنواع اللغات العالمية التي يفهمها البشر أجمعين"، وهل ثم مكان أفضل لمراقبة ذلك من الشرق، حتى في البقاع التي يسود فيها "دين متواضع نسبيا مثل الإسلام". وقبل ذلك كله كان شاتوبريان يريد أن يرى الأشياء لا على حقيقتها بل بالصورة التي افترضها لها. |

In the original text, Said provides Chateaubriand's own definition of religion in which he refers to Islam as a low religion.

In this example, Enani has probably led the text to a certain direction that is consistent with his religious views. He has imposed a lower tone to the text by using euphemism. According to Baalbaki (2007:970), the word متواضع means 'modest', thus, using it to stand for the word 'low' brings the tone down. Had the translator changed the implied meaning, the translator could have breached Grice's Maxims of conversation. Therefore, in this case, Enani has not complied with Grice's maxim of quality by providing what lacks adequacy (Grice 1989:26). Changing the implied meaning gives an opportunity for the translator to bring his own views into the text (Levinson 2000:13). It seems that Enani has twisted the translation to inflict his religious views upon the text. His translation eliminates the criticism attached to Islam in the source text, thus, his translation reflects his own affiliation to Islam. Enani has possibly been led by norms related to religion.

Abu Deeb, on the other hand, seems to have kept his religious views far from the text in this example. He has rendered the meaning of the source text by using دين منحط

نسبياً for ‘comparative low religion’. Accordingly, it can be argued that Abu Deeb has not been influenced by norms related to religion in this example.

**Example 10:**

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| <p>ST. p.236:</p> <p>It is, indeed, a great fault of the religion of the Prophet that it lends itself so easily to the prejudices of the race among whom it was first promulgated, and that it has taken under its protection so many barbarous and obsolete ideas, which even Mohammed must have seen to have no religious worth, but which he carried over into his system in order to facilitate the propagation of <u>his reformed doctrines</u>. Yet many of the prejudices which seem to us most distinctively Mohammedan have no basis in the Koran.</p> |  |
| <p>TT1. p.243:</p> <p>لا بد أن محمداً نفسه أدرك أنها غير ذات قيمة دينية، و التي أدخلها رغم ذلك في نظامه من أجل أن يسهل انتشار معتقداته المذهبية المعدلة المصلحة. ومع ذلك فإن كثيراً من التحيزات التي تبدو لنا محمدية بصورة مميزة لا أساس لها في القرآن.</p>   | <p>TT2. p.366:</p> <p>وبأنه أظهر الحماية لعدد كبير من الأفكار الهمجية و البالية، والتي لا بد أن محمداً نفسه لم يكن يرى لها قيمة دينية، ولكنه تركها تدخل مذهبه تيسيراً <u>لتنشر عقائده الإصلاحية</u>. ومع ذلك فإن الكثير من العصبية التي يتميز بها دين محمد، فيما يبدو لنا ليس لها أساس في القرآن</p> |

The source text explains that one of the faults of Islam is accommodating barbarous, prejudiced and archaic ideas. These ideas have no religious value, even for Mohammed himself. Nonetheless, they were reinstated in his religion to assist the dissemination of his reformed doctrines. The text implies that Islam or Mohammed’s doctrines are altered and modified.

In this example, Enani’s translation seems to have a religious whim that is not provided in the source text. He has changed the meaning of the text by using الإصلاحية, which means reforming and rectifying, for the word ‘reformed’. By using this word, Enani has managed the text to be in line with his religious views. In this respect, Fawcett (1998:107) argues that “throughout the centuries, individuals and institutions have applied their particular beliefs to the production of certain effects in translation” (Fawcett 1998:107). Enani’s translation maintains that Mohammed carried over into his

system old and barbarous ideas to facilitate the propagation of reforming ideas. Twisting the meaning of the translation breaches the maxims of conversation (Grice 1989:26). Enani has changed the implied meaning by violating the maxim of quality (see Chapter 4, section 3.2.3). His translation implies that Mohammed's doctrines are reforming and correcting and that adds legitimacy to his doctrines. Enani, in this example, might have changed the meaning to superimpose a certain direction that reflects his own religious views. This is explained by Thomas (1995:65) who states that an implied meaning can be used by translators to deliver a message beyond the semantic meaning of an utterance. Enani appears to think that that Mohammed's religion is reforming and that echoes his own affiliation to Islam and to Mohammed's doctrines. In light of the aforementioned, it can be argued that the translator has changed the implied meaning of the text because of norms related to religion.

Abu Deeb has managed not to let his ideology influence his translation in this example. He has used *معتقداته المذهبية المعدلة المصلحة* for 'his reformed doctrines'. Thus, it seems that he has not been directed by norms related to religion in this example.

#### Example 11:

ST. p.246:

British Oriental expertise fashioned itself around consensus and Orthodoxy and sovereign authority; French Oriental expertise between the wars concerned itself with heterodoxy, spiritual ties, eccentrics. It is no accident then, that the two major scholarly careers of this period, one British, one French, were H. A. R. Gibb's and Louis Massignon's, one whose interest was defined by the notion of Sunna (or Orthodoxy) in Islam, the other whose focus was the quasi-Christlike, theosophical Sufi figure, Mansur al-Hallaj.

TT1. p.252:

و قد صاغت المعرفة الخابرة البريطانية الشرقية نفسها حول الإجماع والسنية والسلطة ذات السيادة؛ أما المعرفة الخابرة الفرنسية بين الحربين فقد شغلت نفسها بالخروج على الإجماع، والوشائج الروحية، وذوي الشذونية المميزة. فليس من قبيل الصدفة إذن أن الصنعتين الرئيسيتين في البحث خلال هذه المرحلة، واحداهما بريطانية والأخرى فرنسية- كانتا صنعتي

TT2. p.381:

كما كانت الخبرة الشرقية البريطانية ذات قالب يعتمد على اتفاق الآراء، والصحة المذهبية والسلطة ذات السيادة، وكانت الخبرة الشرقية الفرنسية في فترة ما بين الحربين تشغل نفسها بالبدع المذهبية والروابط الروحية و غرابة الأطوار. وليس من قبيل المصادفة إذن أن يكون اثنان من كبار باحثي تلك الفترة (في مجال الاستشراق) هما الإنجليزي هـ . أ . ر . جيب،

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| <p>إتش. أي. آر. جب ولويس ماسينيون: الأول تحددت اهتماماته بمفهوم السنة (أو المحافظة) في الإسلام، بينما تركز عمل الثاني على منصور الحلاج، الشخصية الصوفية الثيوصوفية، التي تشبه المسيح.</p> | <p>والفرنسي لويس ماسينيون، فالأول ذو اهتمامات تحدها فكرة السنة في الإسلام (أو الصحة المذهبية) و الثاني يركز على شخصية منصور الحلاج، الصوفي المؤمن بمذهب الحكمة الإلهية، والذي يكاد يشبه المسيح عليه السلام.</p> |
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In the source text, Said maintains that the British knowledge of the East was shaped according to agreed and accepted canons in the West.

In the above example, Abu Deeb has made a move provoked by religious views by using the word السنية, which means ‘Sunni’, to stand for ‘Orthodoxy’. The word chosen by the translator twists the meaning of the translation; it delivers that the British knowledge of the East was shaped around consensus and Sunni sects. In light of this, and based on Grice’s maxims of conversation (Grice 1989), Abu Deeb has not complied with Grice’s maxim of quality and has changed the implied meaning of the text. Choosing the word السنية confers a religious aspect to the translation that is not suggested in the source text. Therefore, it alters the meaning of the original text. Abu Deeb’s translation, in this occasion, implies that the expertise of the Orient was fashioned in compliance with dominant Sunni canons and norms. An implied meaning can be used by translators to convey a certain message in the text (Levinson 2000:13). This shows that the translator, in this example, might have been influenced by his views. It is possible for Abu Deeb to think that the conventional and established canon of belief in Islam is Sunni; thus, he has referred to the word orthodox by using السنية. The aforementioned can be substantiated by Katan who explains that religion claims power over ideas, attitudes and ways of expressing them (see Chapter 3, section 5.1). In this context, Abu Deeb’s change in the text might be attributable to norms driven by religion.

Similarly to Abu Deeb, Enani’s translation, in this example, also seems to be generated under the impact of norms related to religion. Enani has chosen the phrase الصحة المذهبية, which means ‘correct doctrines’, to stand for ‘Orthodoxy’. The translation generated by Enani indicates that British knowledge of the East was shaped according to correct doctrines. Accordingly, his translation does not abide by Grice’s cooperative principle (see Chapter 4, section 3.2.3); it breaches the maxim of quality. Enani’s translation implies that the dominant canons are correct and righteous. The phrase

المذهبية mirrors the translator's religious affiliation to the dominant hegemonic religious sects. Enani seems to think that the dominant religious canons are the right sects and this shows that he might be directed by norms related to religious beliefs. Regarding this, Greets maintains that religion holds power that provokes ideas, attitudes and ways of expressing them (see Chapter 3, section 5.1).

**Example 12:**

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| <p>ST. p.298:</p> <p>As Laroui says, “the adjectives that Von Grunebaum affixes to the word Islam (medieval, classical, modern) are neutral or even superfluous: there is no difference between classical Islam and medieval Islam or <u>Islam plain and simple</u>.”</p> |  |
| <p>TT1. p.297:</p> <p>وكما يقول العروي، فإن الصفات التي يلصقها فون غرونباوم باللفظة &lt;الاسلام&gt; (قروسطي، كلاسيكي، حديث) صفات محايدة بل حتى زائدة: فليس ثمة من فرق بين الإسلام الكلاسيكي و الإسلام القروسطي والإسلام هكذا معطلاً وبسيطاً...</p>                        | <p>TT2. p.454:</p> <p>فيسأل نفسه لماذا لا يتغير طابع الاختزال في عمل جرونيباوم، على الرغم مما يزخر به من تفاصيل كثيرة وما يظهر فيه من اتساع النطاق، قائلاً: "إن الصفات التي يلصقها جرونيباوم بالإسلام (قروسطي، كلاسيكي، حديث) صفات محايدة وحشو لا لزوم له: فلا فرق بين الإسلام الكلاسيكي والإسلام القروسطي أو الإسلام وحسب..."</p> |

Said, in the source text, explains that the adjectives Grunebaum used to describe Islam are superfluous and neutral because there is no difference between classic Islam and Islam plain and so on.

In this example, it seems that Abu Deeb has not resisted the temptation of twisting the meaning of the text. He has changed it by using the phrase معطلاً وبسيطاً, which means ineffective, for ‘Islam plain and simple’. According to Grice (1989:26), Abu Deeb has not conformed to the maxims of conversation by violating the maxim of quality. His translation, in this case, implies that Islam is not capable of guiding every action by an individual at all times. It also evokes an insinuation claiming no difference between medieval Islam and classical Islam, that is, Islam is not valid for all contexts. A modification of the implied meaning might be intended to convey a different meaning

indirectly. In other words, an implicature might be instigated by a translator to suggest a certain meaning indirectly (Baker 1992:226). Abu Deeb appears to think that Islam is not capable of guiding every action by an individual at all times, and this might have motivated him to impose, on the translation, a certain direction that is compatible with his own beliefs. It is worth mentioning that Abu Deeb is against Arab values. He encourages anything Western (see Introduction, section 6.1). Seemingly, Abu Deeb, in this example, has been influenced by norms related to religion. This view is shared by Bassnett and Lefever (1999:ix) who demonstrate that translators can bring their own beliefs to the text.

Like Abu Deeb, Enani appears to have superimposed a certain direction, to the translation, that agrees with his religious views. He has used the phrase الإسلام وحسب to stand for 'Islam plain and simple'. The translator has not rendered the phrases describing Islam as simple and plain. By omitting parts of the source text, the translator has not abided by Grice's maxims of conversation (see Chapter 4, section 3.2.3). Violating Grice's maxim can be deliberately performed by the translator to provoke another meaning (Huang 2007:26). Describing Islam as plain and simple might be degrading for Muslims; thus, the translator might have omitted this part to make the target text more familiar to the receptor. This is stated by the translator himself in his introduction to the translation where he has explained that he domesticated his translation to be accepted by the reader (Enani 2006:16). Based on this, it can be argued that Enani has changed the meaning in his translation because of norms related to religion. This is explained by Greetz who argues that ideas and attitudes are influenced by the power of religion (Greetz 1985:71).

### **Example 13:**

ST.p.267:

But unlike Gibb, Massignon was attracted primarily neither to European writers who "understood" the Orient nor to European texts that were independent artistic corroborations of what later Orientalist scholars would reveal (e.g., Gibb's interest in Scott as a source for the study of Saladin). Massignon's "Orient" was completely consonant with the world of the Seven Sleepers or the Abrahamic prayers (which are the two themes singled out by Gibb as distinctive marks of Massignon's unorthodox view of Islam).

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| <p>TT1.p. 269:</p> <p>لكن ماسينيون بخلاف جب، لم يكن منجذباً بصورة رئيسية إلى الكتاب الأوروبيين الذين "فهموا" الشرق، ولا إلى النصوص الأوروبية التي كانت توثيقاً فنياً مستقلاً لما كان سيكشف عنه باحثون مستشرقون متأخرون (ع.م. اهتمام جب ب &lt;حوالتر&gt; سكوت كمصدر لدراسة صلاح الدين). بل كان "شرق" ماسينيون متناغماً كلية مع عالم النيام السبعة، والصلوات الإبراهيمية (وهما الموضوعان اللذان خصهما جب بالذكر بوصفهما علامتين مميزتين لموقف ماسينيون اللاسني من الإسلام).</p> | <p>TT2.p.410.</p> <p>ولكنه كان يختلف عن جب في أنه (أي ماسينيون) لم يجتذبه في المقام الأول الكتاب الأوروبيون الذين قالوا إنهم "يفهمون" الشرق ولا اجتذبه النصوص الأوروبية التي كانت تمثل تأكيدات فنية مستقلة لما كشف عنه علماء الاستشراق المتأخرون (انظر مثلاً اهتمام جب بالروائي سكوط كمصدر لدراسته عن صلاح الدين الأيوبي)، فالواقع أن "الشرق" عند ماسينيون كان يتفق اتفاقاً كاملاً مع عالم أهل الكهف أو صلوات اتباع ملة ابراهيم الخليل (وهما المثلان اللذان أشار إليهما جب ليدلل بهما على خصائص نظرة ماسينيون غير التقليدية عن الإسلام).</p> |
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In the source text, it is submitted that Massignon's view of Islam was unorthodox or unconventional.

Abu Deeb's translation, in this example, appears to have a religious impulse that has been stimulated by certain religious views. He has probably managed the text to be consistent with his beliefs. In this respect, Bassnett and Lefever (1999:ix) argue that translators can bring their own beliefs to the text. Abu Deeb has changed the meaning by using the phrase لموقف ماسينيون اللاسني من الإسلام to stand for 'Massignon's unorthodox view of Islam'. Abu Deeb's translation maintains that Massignon's stand towards Islam was non-Sunni. In light of this, Abu Deeb has not adhered to Grice's maxims of conversation; the translator has changed the implied meaning of the text by breaching the maxim of quality and delivering what lacks adequacy. Using the word اللاسني confers a religious dimension that is not implied in the source text. The translation suggests that Massignon's views of Islam were non-Sunni. The translation also implies that Massignon's position is against Sunnis, that is, he rejects Sunni Islam. By giving full consideration to the implied meaning, the translator can produce a translation that can reflect the meaning indirectly. In other words, an implied meaning can be a reflection of the speaker's intended meaning (Huang 2007:26). Thus, Abu Deeb seems to think that the dominant conventional and traditional view of Islam is the Sunni's. He might also believe that Massignon was against the Sunni Islam and that is the reason for him to use موقف ماسينيون اللاسني من الإسلام. Abu Deeb's own opinion about the dominant stand and

believe in Islam might have guided his translation. He seems to have diverted the intended meaning of the source text because of norms related to religion, particularly, norms driven by his opinion about the dominant and traditional belief in Islam.

On the other hand, it seems that Enani has managed not to let to his own views direct the translation by using *خصائص نظرة ماسينيون غير التقليدية عن الإسلام*, which, according to Baalbaki and Baalbaki (2008:804), means untraditional. Thus, it seems that Enani has not been influenced by norms related to religion in this example.

#### Example 14:

ST. p.269:

Clearly Massignon's sympathies lay with the mystic vocation in Islam, as much for its closeness to his own temperament as a devout Catholic as for its disrupting influence within the orthodox body of beliefs. Massignon's image of Islam is of a religion ceaselessly implicated in its refusal.

TT1. p.217:

ومن الجلي أن تعاطف ماسينيون كان مع الاتجاه الاسراري في الإسلام، لتأثيره التمزيقي ضمن جسد المعتقدات السنية بقدر ما هو لقربه إلى مزاجه الشخصي ككاثوليكي ورع. والصورة التي يحملها ماسينيون للإسلام هي صورة دين متورط دون انقطاع في رفوضه.

TT2. p.413:

والواضح أن ماسينيون كان يتعاطف تعاطفاً كاملاً مع الرسالة الصوفية في الإسلام لسببين متكافئين وهما تماثلهما مع طبعه الشخصي باعتباره كاثوليكياً صادقاً، وقدرتها على الانشقاق داخل مجموعة العقائد الصحيحة. والصورة التي رسمها ماسينيون للإسلام صورة دين لا يتوقف عن التعبير الرافض.

In the source text, Said explains that Massignon's sympathy with the mystic approach was generated by him being a sincere Catholic and by the influence mysticism had on the orthodox body of belief.

In this example, it seems that Abu Deeb has not managed to keep his views far from the target text. His translation confers a religious aspect to the text by using the phrase *ضمن جسد المعتقدات السنية* to stand for 'the orthodox body'. The phrase used means within the Sunni's body of beliefs; therefore, the translator has not adhered to Grice's maxims of conversation (Grice 1989:26). He has twisted the implied meaning of the text by violating the maxim of quality and delivering what lacks adequacy. The

translator can produce a translation that reflects the meaning indirectly by changing the implied meaning. Put differently, an implied meaning might be employed by translators to convey an additional meaning beyond the linguistic meaning of the utterance (Thomas 1995:65). Abu Deeb appears to have thought that Catholics are closer to mysticism than Sunni Islam and for this reason, he might have changed the direction of the translation. Abu Deeb's own views of Catholicism, mysticism and orthodox body of beliefs have probably guided his translation. It is very likely that he has changed the implied meaning of the translation because of norms related to religion.

Enani has used *داخل مجموعة العقائد الصحيحة* for the same phrase. As a result, the meaning of the text has changed from within the traditional body of belief to within the body of the right doctrines. Based on the maxims of conversation (Grice 1989:26), the translator has manipulated the implied meaning of the text by violating the maxim of quality. Enani's translation implies that Massignon's sympathy to mysticism was attributable to its closeness to his own Catholic inclination and for the disturbance it causes within the body of the right doctrines. It also conveys that Catholics are closer to mysticism than they are to the right doctrines. Changing the implied meaning can be performed by the translator to suggest an additional meaning (Baker 1992:226). Based on that, one can argue that Enani has been influenced by norms driven by religious beliefs. Enani seems to believe that Catholics are closer to mysticism than they are to the right doctrines. Describing the orthodox body of beliefs as the right doctrine reveals the translator's own affiliation to dominant religious doctrines. It can also reveal the translator's disapproval of mystic beliefs. Put differently, Enani's opinion on Catholicism, mysticism and orthodox body of beliefs, or as he puts it 'the right doctrines', has affected his translation. In view of the aforementioned argument, one can maintain that Enani has changed the implied meaning of the translation because he has been influenced by norms related to religion.

- **Norms Motivated by Ideology:**

**Example 1:**

ST. p.2:

The Orient is an integral part of European material civilization and culture. Orientalism expresses and represents that part culturally and even ideologically as a mode of

discourse with supporting institutions, vocabulary, scholarship, imagery, doctrines, even colonial bureaucracies and colonial styles. In contrast, the Americans understanding of the Orient will seem considerably less dense.

TT1. p.37:

فالشرق جزء تكاملي من حضارة أوروبا و ثقافتها الماديتيين. و يعبر الاستشراق عن ذلك الجزء و يمثله ثقافياً، بل عقائدياً، من حيث هو <الاستشراق> نهج من الإنشاء <الكتابي> له ما يعززه من المؤسسات، و المفردات، و تراث البحث، و الصور، و المعتقدات المذهبية، و حتى الأجهزة المكاتبية <البيروقراطية> الاستعمارية و الأساليب الاستعمارية. و بالمقابل، فإن الفهم الأمريكي للشرق سيبدو أقل كثافة بكثير.

TT2. p.44:

فالشرق جزء لا يتجزأ من الحضارة المادية و الثقافية الأوروبية. و الاستشراق يعبر عن هذا الجانب و يمثله ثقافياً، بل و فكرياً، باعتبار الاستشراق أسلوباً "للخطاب"، أي للتفكير و الكلام، تدعّمه مؤسسات و مفردات و بحوث علمية، و صور، و مذاهب فكرية، بل و بيروقراطيات استعمارية و أساليب استعمارية. و في مقابل ذلك يبدو فهم الأمريكيين للشرق أقل تصلباً إلى حد كبير.

In the source text, Said explains that the American understanding of the East is not deep in comparison with the Europeans.

Enani's translation seems to have an ideological impulse. He has twisted the meaning intended in the source text by using the phrase أقل تصلباً to stand for 'less dense'. By doing so, he has extrinsically managed the text to be in line with his ideology. In this regard, Almanna (2014:60-61) rightly comments that:

translators, being influenced by their own beliefs, backgrounds, social and political commitments, opt for various types of local strategies, such as naming strategy, i.e. the "choice of one type of name over another" (Simpson 1993:141), addition, omission, style shift, viewpoint shift, modality shift, toning, euphemizing, dysphemizing, befogging, manipulation, emphatic shift, among others, which together may interact to produce a manipulated kind of discourse [...].

The word تصلباً, according to Baalbaki (2007:326), means 'inflexible' and 'adamant' and using it changes the meaning of the sentence. The translation maintains that the American understanding of the East is less inflexible than the Europeans. Accordingly, one can argue that Enani's translation, in this instance, is inaccurate and thus, does not abide by Grice's maxims of conversation (Grice 1989:26). The

translation implies that the European and American understanding of the Middle East is inflexible and rigid. Had the translator given full consideration to the implied meaning, the translator could have produced a translation that can reflect the meaning indirectly, that is, an implied meaning can be a reflection of the speaker's intended meaning (Levinson 2000:13). Enani appears to think that the Western understanding of the Orient is rigid. This has motivated him to superimpose certain directionality on the text to be consistent with his ideology which shows sympathy towards Arabs and denunciation of the Western approach towards the East (see Chapter 5, section 2.1). This view is also shared by Harvey (2003:46) who demonstrates that translation is an act where ideological novelty is brought forward (see Chapter 3, section 5.2.4).

For his part, Abu Deeb has opted for the phrase أقل كثافة to stand for 'less dense'. The phrase used renders the same meaning of the source text. Thus, it can be maintained that Abu Deeb has not been influenced by the same norms that affected Enani in this example. He has, at least, resisted the temptation of changing the directionality of the text.

### Example 2:

ST. p.8:

And why would it not be possible to employ both perspectives together, or one after the other? Isn't there an obvious danger of distortion (Of precisely the kind that academic Orientalism has always been prone to) if either too general or too specific a level of description is maintained systematically?

TT1.p. 43:

بل لماذا يمتنع استخدام كلا المنظورين معاً، أو الواحد بعد الآخر؟ أليس ثمة خطر واضح للتشويه (من النمط نفسه الذي كان الاستشراق الجامعي دائماً عرضة للوقوع فيه) إذا حافظ المرء باطراد على مستوى للوصف مفرط في العمومية أو مفرط في الخصوصية؟

TT2.p.53:

و لماذا يتعذر استعمال المنظورين معاً، أو أحدهما بعد الآخر؟ أفلا يتجلى خطر تشويه الحقيقة (من نوع ذلك التشويه الذي اتسمت به مذاهب الاستشراق الأكاديمية على الدوام) إذا التزمنا بصورة منتظمة بمستوى في الحديث أشد تعميماً أو تخصيصاً مما ينبغي؟

In his text, Said argues that the field of Orientalism was always exposed to distortion and misrepresentation.

Enani, in this example, appears to have imposed an ideological element into his translation. Using the phrase *اتسمت به* to stand for ‘has always been prone to’ changes the meaning intended in the source text. Enani’s translation means that the material of Orientalism has always been characterised with deformation. Based on Grice’s cooperative principle (Grice 1989:26), the translator flouted the maxim of quality by submitting what lacks adequacy. Giving full consideration to the implied meaning enables the translator to deliver an indirect message. In other words, a translator might break the maxims of conversation to deliver a certain meaning implicitly (Baker 1992:226). Enani’s translation prompts an implicature conveying that the academic material of Orientalism is flawed and inaccurate. The aforementioned shows that Enani has superimposed certain directionality on the text to be consistent with his own opinion regarding the field of Orientalism. He has changed the meaning of the text according to norms driven by his own ideology. In this regard, Bassnett and Lefever (1990:ii) rightly comment that “translation is, of course, a rewriting of an original text. All rewritings, whatever their intention, reflect a certain ideology” (see Chapter 3, section 5.2.4).

Abu Deeb, on the other hand, seems to have kept his translation here distant from any ideological impulse. He has maintained the meaning of the source text by using *دائماً* *عرضة للوقوع فيه* to stand for the same phrase. Therefore, one can submit that Abu Deeb has not been influenced by norms related to ideology in this example.

### Example 3:

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| ST. p.11:<br>For if it is true that no production of knowledge in the human sciences can ever ignore or disclaim its author’s involvement as a human subject in his own circumstances, then it must also be true that for a European or American studying the Orient there can be no disclaiming the main circumstances of his actuality: that he <u>comes up against</u> the Orient as European or American first, as an individual second. |   |
| TT1. p. 46:<br>ذلك أنه إذا كان صحيحاً أنه ما من إنتاج للمعرفة في العلوم الانسانية يمكن أن يتجاهل أو يتبرأ من انشباك مؤلفه كفاعل إنساني في ظروف حياته، فلا بد أن يكون صحيحاً أيضاً أنه بالنسبة للأوروبي أو الأمريكي الذي  | TT2. P. 57:<br>فإذا كان صحيحاً أنه من المحال أن نتجاهل أو ننكر تأثير من ينتج أية معرفة في مجال العلوم الإنسانية بظروفه الخاصة باعتباره ذاتاً بشرية، فلا بد أن يكون صحيحاً كذلك أنه من المحال تأثير الدارس الأوروبي أو |

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| يدرس الشرق لا يمكن أن يكون ثمة تيرؤ من الظروف الرئيسية لواقعه هو: < و هي > أنه يواجه الشرق بوصفه أوروبياً أو أمريكياً، أولاً، ثم فرداً، ثانياً . | الأمريكي للشرق بالظروف الرئيسية لواقعه الراهن: أي أنه يتصدى للشرق باعتباره أوروبياً أو أمريكياً أولاً، و باعتباره فرداً ثانياً . |
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In his text, Said explains that when studying the East, Westerners are facing the Orient as Europeans and Americans, first and foremost, rather than individuals. By using the phrase ‘come up against’ the text implies that Westerners look at the Orient as a problem, or a dilemma.

In his translation Enani has used the word يتصدى to stand for ‘come up against’. According to Baalbaki (2007:325), the word يتصدى is used in Arabic when encountering an attack, or assault and it also means ‘to fight and struggle’. Enani appears to have twisted the meaning of the translation. By doing so, he has extrinsically managed the text to be in line with his ideology. In a similar link, Schäffner (2005:25) notes that “the target text will reveal the impact of social, ideological, discursive, and linguistic conventions, norms and constraints” (see Chapter 3, section 5.2.4). The translator, in this example, has not complied with Grice’s co-operative principle by breaking the maxim of quality (Grice 1989:26; see Chapter 4, section 3.2.3). Enani’s translation suggests that Orientalists look at the East as an enemy that should be resisted. An implied meaning might be used by the translator to send a certain message to the reader (Blackmore 1987:69). It seems that Enani has used an implicature to change the direction of the message. Enani appears to have been influenced by his own views of the West and he has changed his translation according to these views. In other words, he might have been driven by norms related to ideology.

For his part, Abu Deeb has resisted the urge to change the directionality of the translation. He has maintained the meaning by using the word يواجه, which is the equivalent term, according to Baalbaki and Baalbaki (2008:325), to ‘come up against’. Thus, it can be said that Abu Deeb has not been affected by norms related to ideology in this example.

#### **Example 4:**

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| ST. p. 15:<br>what interests me most as a scholar is not the gross political verity but the detail, as |
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indeed what interests us in someone like Lane or Flaubert or Renan is not the (to him) indisputable truth that Occidentals are superior to Orientals, but the profoundly worked over and modulated evidence of his detailed work within the very wide space opened up by that truth. One need only remember that Lane's Manners and Customs of the Modern Egyptians is a classic of historical and anthropological observation because of its style, its enormously intelligent and brilliant details, not because of its simple reflection of racial superiority, to understand what I am saying here.

TT1. P. 49:

و ما يعني أكثر كباحث ليس الحقيقة السياسية الاجمالية، بل التفاصيل، بالضبط كما أن ما يعني في عمل كاتب مثل لين، أو فلوبير، أو رينان، ليس الحقيقة التي لا مراة فيها (بالنسبة إليه) من كون الغربيين أسمى من الشرقيين بل الدليل المحكم و المعدل بعمق لعمله التفصيلي ضمن الفضاء الرحب الذي فتحته تلك الحقيقة. و بحسب المرء أن يتذكر أن <كتاب> لين مسالك المصريين المعاصرين و عاداتهم كتاب كلاسيكي في الملاحظة التاريخية و علم الانسانية بسبب أسلوبه، و تفاصيله اللامعة، هائلة الذكاء، لا بسبب تجسيده البسيط للفوقية العرقية، لكي يدرك ما أقوله هنا.

TT2. P. 62

و أما أشد ما يهمني باعتباري باحثا فلا يكمن في الصدق السياسي الكلي بل في التفاصيل، مثلما نجد أن ما يهمننا في كتابات كاتب مثل إدوارد لين أو جوستاف فلوبير أو إرنست رينان لا يكمن فيما يراه هو من الصدق المطلق لمقولة تفوق الغربيين على الشرقيين، بل في الشواهد التفصيلية التي يطوعها و يتلاعب بها بحذق شديد في المجال الفسيح الذي أتاحه له إيمانه بصدق المقولة المذكورة، و يكفي لتفهم ما أقوله هنا أن نذكر أن كتاب أخلاق المصريين المحدثين و عاداتهم الذي وضعه إدوارد لين أصبح عملا كلاسيكيا باهرا، بما يسجله من دقة الملاحظات التاريخية و الأنثروبولوجية، بسبب أسلوبه، و بسبب تفاصيله الرائعة التي تتم عن ذكاء خارق، لا بسبب ما يتجلى فيه من الاحساس بالتفوق العنصري .

In the source text, Said argues that Orientalists depended on adjusted and altered evidence in their work on the East.

In this example, Enani's translation seems to have an ideological dimension that has probably been imposed by the translator. It is likely that Enani has twisted the meaning intended in the source text to make the translation consistent with his ideological views. In this respect, Fawcett (1998:107) demonstrates that "individuals and institutions have applied their particular beliefs to the production of certain effects in translation". Enani has changed the meaning by choosing the phrase الشواهد التفصيلية التي يطوعها و يتلاعب بها بحذق شديد to stand for 'the profoundly worked over and modulated

evidence of his detailed work'. His translation means that Orientalists manipulated and exploited the evidence on which their work depended. Thus, and according to Grice's maxims of conversation, the translator changed the implied meaning of the text by flouting the maxim of quality. Enani's translation implies that Orientalists manipulated and distorted evidences to support their own arguments and views about the East. An implied meaning can be a reflection of the speaker's intended meaning (Levinson 2000:13). Enani's translation seems to reflect his own opinion and ideology regarding Orientalists and their work. In other words, Enani might have been influenced by norms related to ideology in this example.

On the other hand, Abu Deeb has managed not to let his view influence his translation. He has used the phrase *الدليل المحكم و المعدل بعمق* for 'the profoundly worked over and modulated evidence' which maintains the meaning of the source text. As a result, it can be submitted that Abu Deeb, in this example, has not been provoked by norms led by ideology.

#### Example 5:

ST.p.17:

In the first place, I had to focus rigorously upon the British-French and later the American material because it seemed inescapably true not only that Britain and France were the pioneer nations in the Orient and in Oriental studies, but that these vanguard positions were held by virtue of the two greatest colonial networks in pre-twentieth-century history; the American Oriental position since World War II has fit-I think, quite self-consciously- in the places excavated by the two earlier European powers.

TT1. p.51:

فلقد اضطررت، أولاً، إلى التركيز بصرامة على المادة البريطانية-الفرنسية ثم، في مرحلة لاحقة، الأمريكية لأنه بدا صحيحاً صحة لا مهرب منها أن بريطانيا وفرنسا لم تكونا الأمتين الرائدتين في الشرق و الدراسات الشرقية و حسب، بل إن هذه المواقع المتقدمة قد بلغت بفضل الشبكتين الاستعماريتين العظيمين في تاريخ ما قبل القرن العشرين؛ و قد ملأ الموقع الأمريكي الشرقي منذ الحرب العالمية الثانية – بشكل واع، في اعتقادي-

TT. p. 65:

فلقد كان علي في المقام الأول أن أحصر تركيزي حصراً صارماً في المادة البريطانية-الفرنسية و من بعدها المادة الأمريكية، بعد أن بدت لي حتمية صدق القول بأن بريطانيا و فرنسا كانتا الدولتين الرائدتين في الشرق و الدراسات الشرقية، و إلى جانب ذلك نجد أن هذه المواقع الرائدة قد تحققت لهما بفضل أعظم شبكتين استعماريتين في تاريخ ما قبل القرن العشرين؛ و أما الموقع الأمريكي في الشرق منذ الحرب العالمية الثانية

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| الفراغات التي تركتها القوتان الأوروبيتان السابقتان. | فقد نشأ- وأعتقد أنه اتسم بارتباك مؤكد- في المناطق التي اكتشفتها الدولتان الأوروبيتان اللتان سبقتا إليها. |
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In the source text, Said argues that the United States intentionally took the places left by the British and the French in the East. Said's statement implies that the British and the French used to be key players in the Middle East, but now this role is taken by the United States, it became the main player in the region.

Enani, in his translation, has used *أنه اتسم بارتباك مؤكد* to stand for 'quite self-consciously', which means 'it was marked by certain confusion'. Enani's translation maintains that the American position in the Orient fits, confusingly, in the places excavated earlier by the British and the French. Based on Grice's maxims of conversation, the translator has changed the implied meaning of the text by flouting the maxim of quality and submitting what lacks adequacy. An implied meaning can be used by the translator to suggest a certain meaning without expressing it directly (Thomas 1995:57). In view of that, it can be argued that Enani has flouted the maxim of quality to imply that the American role is marked by confusion and uncertainty. It is likely that Enani has been influenced by norms directed by his opinion on the American policy in the area. Seemingly, he believes the American strategy in the region to be blundering. The influence of ideology has been reflected in Enani's translation of this example.

While Enani has changed the meaning, Abu Deeb has kept it by using *بشكل واع* to stand for 'quite self-consciously'. Therefore, it can be argued that Abu Deeb has not been directed by norms related to ideology in this example.

### Example 6:

ST. p.21:

My analysis of the Orientalist text therefore places emphasis on the evidence, which is by no means invisible, for such representations as representations, not as "natural" depictions of the Orient. This evidence is found just as prominently in the so-called truthful text (histories, philological analysis, political treaties) as in the avowedly artistic (i.e., openly imaginative) text.

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| <p>TT1. p.54:<br/> و من ثم، فإن تحليلي للنص الاستشراقي يضع التأكيد على الدليل، وهو دليل ليس خفياً عن البصر إطلاقاً، على تمثيلات كهذه باعتبارها تمثيلات. لا بوصفها تصويراً ((طبيعياً)) للشرق. و هذا الدليل قائم في النصوص <u>المسماة حقيقة</u> (تواريخ، و تحليلات فقه لغوية، و رسائل سياسية) بقدر ما هو قائم في النصوص الفنية صراحة (أي التحليلية بشكل واضح).</p> | <p>TT2. p.70:<br/> و هكذا فإن تحليلي للنص الاستشراقي يؤكد الأدلة، وهي أبعد ما تكون عن الخفاء، على هذه الصور التمثيلية باعتبارها صوراً تمثيلية لا باعتبارها صوراً "طبيعية" للشرق. و نستطيع الاطلاع على هذه الأدلة، و بنفس القدر من السطوع، في النصوص التي تزعم تقديم <u>الحقائق وحدها</u> (كتب التاريخ و التحليل اللغوي والدراسات السياسية) مثلما نجد في النصوص الفنية الصريحة (أي الابداعية السافرة).</p> |
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Said argues that his analysis of the Orientalist text emphasizes the evidence that is only found in the so-called truthful text.

Enani's translation seems to have an ideological inclination in this example. He has altered the meaning intended in the source text by using the phrase النصوص التي تزعم تقديم الحقائق وحدها, which means 'the texts claiming to present just the truth', to stand for 'the so-called truthful texts'. By doing so, the translator appears to have managed to change the text to be in line with his ideology. This view is substantiated by Harvey (2003:46) who comments that translation is a practice that brings forward chances for ideological novelty.

The word تزعم is occasionally used in Arabic to refer to something inaccurate or false. Apparently, the translator has used a higher tone that increases the negativity attached to those texts. In view of that, and according to Grice (1989), one can argue that the translator has changed the implied meaning of the text by flouting the maxim of quality. It might be that the translator himself does not approve of the texts that Orientalists used to support their narrative. He has been influenced by his own opinion about these texts and that is reflected in his translation. This is explained by Levinson (2000:13) who states that an implicature can be used to deliver a message indirectly. Accordingly, it can be maintained that Enani has changed the implied meaning to add more negativity to the texts. Thus, he seems to have been influenced by norms related to ideology in this example.

Unlike Enani, Abu Deeb has managed to maintain the meaning intended in the source text by using المسماة حقيقة for 'the so-called truthful texts'. Consequently, Abu Deeb does not seem to have been influenced by norms related to ideology in this example.

### Example 7:

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| ST. p.22:<br>My analyses consequently try to show the field's shape and the internal organization, its pioneers, patriarchal authorities, canonical texts, doxological ideas, exemplary figures, its followers, elaborators, and new authorities; I try also to explain how Orientalism borrowed and was frequently informed by " <u>strong</u> " ideas, doctrines, and trends ruling the culture. |   |
| TT1. p.55<br>ونتيجة، فإن تحليلي يحاول أن يجلو شكل <هذا> الحقل وتنظيمه الداخلي، ورواده، وشيوخ ثقافته، ونصوصه الشرائعية، وأفكاره التسبيحية، وشخصياته النموذجية، وأتباعه، ومحكمي صنعه، وسلطاته المرجعية الجديدة؛ وأحاول أيضاً أن أشرح كيف استعار الاستشراق أفكاراً "قوية"، ومعتقدات مذهبية، واتجاهات تحكم الثقافة، وتشكل بها غالباً ونفح من روحها.  | TT2. p.72:<br>ومن ثم، فإن تحليلاتي تحاول رسم صورة هذا المجال وتبيين تنظيمه الداخلي، ورواده، و"الثقات" الذين يعتبرون السلطة الأبوية فيه، والنصوص المعتمدة فيه، والأفكار التي تلهج بحمده، وشخصياته المثالية، وأتباعه، والذين طوروه، والثقات الجدد فيه. كما إنني أحاول أن أشرح كيف استعار الاستشراق بعض الأفكار والمذاهب والاتجاهات "المتطرفة" التي تسود الثقافة من وقت لآخر وكانت هذه تغذوه في أحيان كثيرة. |

In the source text, Said argues that Orientalism was often fed by strong ideas and views dominating the culture.

Enani's translation seems to have an ideological inclination. He has used the word *المتطرفة*, which means 'extreme', to stand for 'strong'. By doing so, Enani has extrinsically managed the text to be in tune with his ideology. The word 'strong', according to Baalbaki and Baalbaki (2008:1164), has different interpretations in Arabic varying from *قوية* at one end of the scale and *متطرفة* at the other (end of the scale). Yet, the word 'strong' is normally translated as *قوية* in Arabic. Thus, it can be said that Enani has used a higher tone that resulted in changing the implied meaning of the text. Enani, according to Grice (1989), has altered the implied meaning of the text by flouting the maxim of quality. The translation implies that Orientalism was fed by radical and extreme doctrines and that was not the message presented in the source text. It is more likely that Enani thinks that the doctrines guiding the field of Orientalism are extreme and prejudiced and this is echoed in his target text. Enani, in his translation, has been influenced by norms governed by his ideology; his opinion about the doctrines of Orientalism affected his translation. In this respect, Baker (1992:226) demonstrates that

in the process of translation, the translator might violate Grice's maxims to imply a meaning that is not intended by the author of the source text.

On the other hand, Abu Deeb's translation has managed to render the meaning of the source text by translating the word 'strong' as قوية. Hence, he does not seem to have been led by norms related to ideology in this case.

**Example 8:**

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| <p>ST. p.22:<br/> A new powerful science for viewing the linguistic Orient was born, and with it, as Foucault has shown in <i>The Order of Things</i>, a whole web of related scientific interests. Similarly William Beckford, Byron, Goethe, and Hugo restructured the Orient by their art and made its colours, lights, and people visible through their images, rhythms, and motifs. At most, the "real" <u>Orient provoked a writer to his vision; it very rarely guided it.</u></p> |  |
| <p>TT1. p.55:<br/> وولد علم جديد قوي لمعاينة الشرق اللغوي، وولدت معه، كما أظهر فوكو في نظام الأشياء، شبكة كاملة من الاهتمامات العلمية المرتبطة به. و بطريقة مماثلة، فقد استبنى وليم بكفورد، وبايرن، وغوته، وهوغو الشرق عن طريق فنهم وجعلوا ألوانه، وأضواءه، وسكانه مرئيين عبر صورهم، وإيقاعاتهم، ومتخللاتهم المعنوية. <u>و كان أقصى ما فعله الشرق "الحقيقي" هو أنه استنقز كاتباً ما إلى &lt;خلق&gt; رؤياه؛ لكنه نادراً ما هدى هذه الرؤيا.</u></p>   | <p>TT2, p.72:<br/> و هكذا ولد علم جديد قوي مكن الدارسين من رؤية "الشرق اللغوي"، و رأوا معه على نحو ما بين فوكوه في كتابه نظام الأشياء، شبكة كاملة من الاهتمامات العلمية ذات الصلة به. و على غرار ذلك قام وليم بيكفورد، و اللورد بايرون، وجوته، وهوجو بإعادة بناء صورة الشرق في فنونهم ومكنوا القراء من مشاهدة ألوانه و أضوائه و شعوبه في صورهم الشعرية و إيقاعات نظمهم وخبوط أفكارهم. و نستطيع أن نقول إن الشرق "الحقيقي" كان على أقصى تقدير، يحفز الكاتب على إبداع رؤية ما، <u>لكن هذه الرؤية نادراً ما كانت تسترشد بذلك الشرق "الحقيقي".</u></p> |

In the source text, Said explains that the real Orient had hardly guided writers to provide a genuine representation of it. The maximum it could do was to stimulate the imagination of the Orientalists.

In his translation, Enani has used the phrase لكن هذه الرؤية نادراً ما كانت تسترشد بذلك الشرق الحقيقي, which means for 'at most, the real Orient provoked a writer to his vision; it (the real Orient) very rarely guided it'. Although the source text indicates that the real

Orient failed to genuinely guide the writer’s vision, Enani’s translation maintains that the Orientalists’ vision was hardly guided by the real Orient. In this example, the translation implies that Orientalists failed to provide an authentic image of the Orient and that their perception of the Orient was false. Consequently, Enani has not abided by Grice’s maxim of quality (Grice 1989:26; see Chapter 4, section 3.2.3). Giving full consideration to the implied meaning gives the possibility of producing a translation that can reflect the views of the translator. In other words, an implied meaning can be a reflection of the speaker’s intended meaning (Levinson 2000:13). Enani might think that the Orientalists failed to provide a genuine image of the East and this has probably motivated him to superimpose a certain direction to the text to be consistent with his own views and ideology. In this respect, Claramonte (2003:72) notes that translation is a dangerous tool that can be used by translators to bring their opinions (see Chapter 3, section 5.2.4). In this example, Enani appears to have been motivated by norms related to ideology.

Abu Deeb, on the other hand, has resisted any desire to manipulate the meaning of the source text by using *و كان أقصى ما فعله الشرق الحقيقي هو أنه استفز كاتباً ما إلى <خلق> رؤياه؛ لكنه نادراً ما هدى هذه الرؤيا* for ‘At most, the “real” Orient provoked a writer to his vision; it very rarely guided it’. Thus, it seems that he has not been influenced by norms related to ideology in this case.

**Example 9:**

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| ST. p.26:<br>Three things have contributed to making even the simplest perception of the Arabs and Islam into a highly politicized, almost raucous matter: one, the history of popular anti-Arab and anti-Islamic prejudice in the West, which is immediately reflected in the history of Orientalism; two, the struggle between the Arabs and the Israeli Zionism, and its effects upon American Jews as well as upon both the liberal culture and the population at large; three, the almost <u>total absence of any cultural position making it possible either to identify with or dispassionately to discuss the Arabs or Islam.</u> |  |
| TT1. p.59:<br>و قد أسهمت ثلاثة أشياء في جعل حتى أبسط التصورات للعربي و الإسلام قضية مسيسة إلى درجة عالية، بل  | TT2. p.78:<br>و أمامنا ثلاثة عوامل جعلت من تفهم العرب و الإسلام، حتى في أبسط الصور الممكنة، مسألة متشعبة بالدلالات |

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| <p>تكاد تكون خشنة: أولاً، تاريخ التحيز الشعبي ضد العرب و ضد الاسلام في الغرب، الذي ينعكس مباشرة في تاريخ الاستشراق؛ ثانياً، الصراع بين العرب و الصهيونية الإسرائيلية، و تأثير هذا الصراع على اليهود الأمريكيين بالاضافة إلى تأثيره على كلا الثقافة التحررية و السكان عامة؛ ثالثاً، <u>الغياب شبه الكلي لأي موقع ثقافي يجعل من الممكن إما توحد الهوية مع العرب أو الإسلام، أو مناقشتها دون شوب عاطفي .</u></p> | <p>السياسية العالية النيرة. أما العامل الأول فهو تاريخ التعصب الشائع في الغرب ضد العرب و الإسلام، وهو الذي يتجلى مباشرة في تاريخ الاستشراق، و العامل الثاني هو الصراع بين العرب و الصهيونية الإسرائيلية، و تأثير ذلك الصراع في اليهود الأمريكيين وفي الثقافة المتحررة و في السكان بصفة عامة، والعامل الثالث هو <u>الانعدام شبه التام لأي موقف ثقافي يتيح للفرد التعاطف مع العرب أو الإسلام، أو مناقشة أيهما مناقشة غير انفعالية .</u></p> |
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In the source text, Said explains the factors that helped in turning the perception of Arabs and Islam into a politicized manner. One of these factors was the lack of any cultural position that enables Orientalists to identify with or discuss Arabs and Muslims dispassionately. Said's statement implies that there is a lack of a cultural position that discusses Arab and Islam objectively.

In this example, Abu Deeb appears to have conferred an ideological dimension, to the translation. He has used the phrase الغياب شبه الكلي لأي موقع ثقافي يجعل من الممكن إما توحد الهوية مع العرب أو الإسلام، أو مناقشتها دون شوب عاطفي to stand for 'the almost total absence of any cultural position making it possible either to identify with or dispassionately to discuss the Arabs or Islam'. In this regard, Fawcett (1998:107) comments that translations have always reflected the views of those producing it.

Abu Deeb's translation here maintains that one of the reasons that contributed in changing the perception of Arabs and Islam was the lack of any cultural position making it possible to have a unified identity with Arabs and Islam. By altering the meaning, Abu Deeb has not abided by Grice's maxim of quality (1989:26). Using the phrase توحد الهوية, which means 'unified identity', tones down the meaning and removes the negativity implied in the source text. It is possible that Abu Deeb has employed euphemism to change the direction of the text in a manner that reflects his ideology. Abu Deeb might think that Arabs and Westerns should have similar identities and that provoked him to change the translation in line with his own opinion. It is worth mentioning that Abu Deeb has been criticized by Arab writers for supporting Western values. Furthermore, he has been condemned for being fascinated by the Western

culture and identity (see Introduction, section 6.1). Therefore, he might be calling for a unified identity with the West in his translation. In light of the above mentioned, it can be argued that Abu Deeb's ideology is brought into his translation; he has changed the implied meaning of the text because of norms influenced by his ideology.

Similarly to Abu Deeb, Enani's translation reflects an ideological impulse. Enani has chosen الانعدام شبه التام لأي موقف ثقافي يتيح للفرد التعاطف مع العرب أو الإسلام، أو مناقشة أيهما to stand for the same phrase. His translation means that one of the reasons that make it difficult to understand Arabs or Islam is the almost total absence of a cultural position that makes it possible to sympathize with Arabs and Islam. Apparently, and based on Grice's maxims, Enani has changed the implied meaning of the translation by flouting the maxim of quality and submitting what lacks adequacy. In this example, the translation implies that the author calls for more sympathy towards Arabs. Had the translator given full consideration to the implied meaning, the translator could have produced a translation that can implicitly reflect the meaning, that is, an implied meaning might be instigated by a translator to send a certain message indirectly (Levinson 2000:13). On that basis, one might maintain that Enani has been influenced by norms directed by his own opinion regarding this issue in his translation of the book. In other words, he has been driven by his ideology in this example. This has resulted in changing the translation in a way that calls for a sympathetic attitude towards Arabs and Islam.

**Example 10:**

ST. p.27:

The web of racism, cultural stereotypes, political imperialism, dehumanizing ideology holding in the Arab or the Muslim is very strong indeed, and it is this web which every Palestinian has come to feel as his uniquely punishing destiny. It has made matters worse for him to remark that no person academically involved with the Near East-no Orientalist, that is-has ever in the United States culturally and politically identified himself wholeheartedly with the Arabs; certainly there have been identifications on some level, but they have never taken an "acceptable" form as has Liberal American identification with Zionism, and all too frequently they have been radically flawed by their association either with discredited political and economic interests (oil-company and State Department Arabists, for example) or with religion.

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| <p>TT1. p.59:</p> <p>و إن الشبكة العنكبوتية من العرقية، و التتميط الثقافي، و الامبريالية السياسية، و العقائدية التي تقضي على إنسانية الانسان، والتي تأسر العربي أو المسلم، لقوية جداً بالفعل؛ وهذه الشبكة هي ما كان لكل فلسطيني أن يشعر به بوصفه قدره المعاقب بفرادة. و لقد زاد الأمر سوءاً بالنسبة له أنه لاحظ أنه ما من شخص منشك جامعياً في الشرق الأدنى- أي، ما من مستشرق- <u>وحد هويته</u> أبداً في الولايات المتحدة ثقافياً و سياسياً و برغبة كلية بهوية العرب؛ ما من شك أن حالات من <u>توحيد الهوية</u> قد حدثت على صعيد ما، لكنها لم تتخذ أبداً شكلاً ((مقبولاً)) كما حدث لتوحيد الهوية الأمريكي التحرري مع الصهيونية؛ و غالباً جداً ما أفسد هذه الحالات جذرياً ارتباطها إما مع مصالح سياسية (المستغربين في شركات النفط أو وزارة الخارجية مثلاً) أو مع الدين.</p> | <p>TT2. p.79:</p> <p>فشبكة العنصرية و القوالب النمطية الثقافية و الإمبريالية السياسية و الأيدولوجيا السالبة لإنسانية الإنسان، وهي الشبكة التي تحيط بالعربي أو بالمسلم، شبكة بالغة القوة، وهذه هي الشبكة التي يشعر الآن كل فلسطيني أنها أصبحت مصيره الذي يمثل له عقاباً فريداً. ومما يزيد الأمر سوءاً له أن يلاحظ عدم إقدام أي شخص له اهتمامات أكاديمية بالشرق الأدنى –أي عدم إقدام أي مستشرق قط- في الولايات المتحدة على <u>التعاطف الكامل و الصادق</u>، ثقافياً و سياسياً، مع العرب، ولا شك أن بعض <u>حالات التعاطف</u> قد وجدت على مستوى من المستويات، لكن أياً منها لم يتخذ في يوم من الأيام الصورة "المقبولة" التي اتخذها التعاطف الأمريكي "الليبرالي" مع الصهيونية، وكثيراً ما رأينا من يرمي حالات التعاطف مع العرب بمثالب جوهرية إما بأن يربط بينها و بين المصالح السياسية والاقتصادية <u>الذميمة</u> (في حالة خبراء الشؤون العربية في شركات النفط أو وزارة الخارجية مثلاً) أو يربط بينها و بين الدين.</p> |
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In the source text, Said maintains that none of the American Orientalists working on the Near East tried to genuinely identify himself with Arabs. His statement implies that none of the American Orientalists has ever tried to identify himself with and understand Arabs objectively.

In this example, it seems that Abu Deeb has changed the directionality of the text. He has used the phrase وحد هويته, which means 'to have a unified identity', to stand for 'identified himself wholeheartedly'. Apparently, Abu Deeb has changed the implied meaning of the text; he has used euphemism to lower the tone and eliminate the negative implication in the source text. Changing the implied meaning breaches Grice's co-operative principle (see Chapter 4, section 3.2.3). The translator has violated the maxim of quality by generating an inadequate translation. Abu Deeb's translation suggests that none of the American Orientalists has ever tried to have a unified identity with Arabs though this is not suggested in the original text. Thus, one might discern that

Abu Deeb is seemingly in favor of having a unified identity between Arabs and Westerners. It is very likely that Abu Deeb's ideology and opinion has been brought into his target text. Abu Deeb calls for westernizing the Arab mind and he might have translated accordingly (see Introduction, section 6.1). Building on this, it can be said that Abu Deeb, in this example, has produced a translation that reflects his ideology, that is, he has been influenced by norms related to ideology. In this respect, Schäffner (2003:25) comments that translation reflects "the impact of social, ideological, discursive, and linguistic conventions, norms and constraints".

For his part, Enani has used *التعاطف الكامل و الصادق* for the same phrase and that can be an indication of an ideological influence on the translation. The phrase chosen means 'absolute and genuine sympathy'. Enani's translation delivers that none of the American Orientalists was honestly and completely sympathetic with Arabs. By using this phrase, the translator has breached Grice's maxims of conversation. He has changed the implied meaning of the text by breaking the maxim of quality. Enani's translation implies that Orientalists should be sympathetic towards Arabs. It is likely that Enani calls for a more sympathetic attitude towards Arabs and that has motivated him to suggest a meaning compatible with his ideology. In this regards, Thomas (1995:57) argues that the maxims of conversation can be violated by translators to convey an additional meaning beyond the linguistic meaning of an utterance. Enani seems to have been influenced by norms related to ideology.

In addition, the source text demonstrates that the American identifications with Arabs were distorted by the discredited political and economic interests. Said, in other words, condemns the American political and economic interests in the East.

The word discredited has been omitted from Abu Deeb's translation. As a result, the condemnation of the American interest in the East is not rendered. It seems that Abu Deeb has superimposed certain directionality on the text to be consistent with his ideology or with his support of the West. He has not complied with Grice's maxims of conversation by violating the maxim of quantity and rendering less than what is delivered in the source text (see Chapter 4, section 3.2.3). It is possible that Abu Deeb does not agree with the author in describing the Western interests as discredited, for that reason, he has changed the meaning of the translation. Thus, it seems that Abu Deeb's own ideology is reflected in his target text. Abu Deeb, as mentioned earlier (see Introduction, section 6.1), supports Western influence on the Arabic culture and that can

be observed in his translation. It is very likely that Abu Deeb, in this example, has changed the implied meaning of the text due to norms affected by his ideology.

In contrast to Abu Deeb, Enani has maintained the negative implication used in the source text by choosing the word *الذميمة* for ‘discredited’. Therefore, it seems that Enani has managed to detach himself from the translation in this case.

**Example 11:**

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| <p>ST1. p.80:<br/>         For at the crucial instant when an Orientalist had to decide whether his loyalties and sympathies lay with the Orient or with <u>the conquering West</u>, he always chose the latter.</p> |  |
| <p>TT1. p.107:<br/>         ذلك أنه في اللحظة الحاسمة التي كان فيها على المستشرق أن يقرر ما إذا كان ولاؤه و تعاطفه مع الشرق أو الغرب الفاتح، اختار المستشرق الغرب دائماً.</p>  | <p>TT2. p.153:<br/>         ففي اللحظة الحاسمة التي كان على المستشرق أن يقرر إن كان يضمم الولاء والتعاطف مع الشرق أم مع الغرب الغازي، كان يختار الجانب الأخير.</p> |

Said argues that in crucial situations in which Orientalists had to choose between the Orient and the conquering West, they always chose the latter.

In this example, Enani has added an ideological dimension that is not suggested in the source text by using the phrase *الغرب الغازي* to stand for ‘conquering West’. By doing so, he has extrinsically managed the text to be in tune with his ideology. In this regard, Bassnett and Lefevere (1990:ii) note that “translation is, of course, a rewriting of an original text. All rewritings, whatever their intentions, reflect a certain ideology”.

Enani has changed the meaning by choosing the phrase *الغرب الغازي* which, according to Baalbaki and Baalbaki (2008:290), means ‘the invader’, ‘raider’ or ‘attacker West’. Observably, the translator has used a higher tone that changes the implied meaning of the text; his translation implies that Westerners are invaders. Based on the co-operative principle (Grice 1989:26), the translator has manipulated the meaning of the text by violating the maxim of quality and submitting what lacks adequacy. An implied meaning can be used by translators to give an additional meaning (Thomas 1995:65). Thus, it is likely that Enani has used *الغرب الغازي* to imply that the West attacked the East and to deny the legitimacy of the Western interference in the

East. In light of the aforementioned, one can submit that Enani’s opinion and ideology regarding the Western interference is reflected in his target text. His translation, in this example, appears to be led by norms related to his ideology.

On the other hand, Abu Deeb has managed not to consider his views in the translation by using the phrase *الغرب الفاتح* for ‘the conquering West’. According to Baalbaki and Baalbaki (2008:261), the word ‘conquer’ means *يفتح* and consequently ‘conquering’ means *الفاتح*. Abu Deeb has maintained the meaning of the source text. It seems that he has not been influenced by norms related to ideology in this example.

**Example 12:**

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| ST. p.204:<br>My contention is that Orientalism is fundamentally a political doctrine <u>willed over</u> the Orient because the Orient was weaker than the West, which elided the Orient’s difference with its weakness. |  |
| TT1. p.215:<br>وما أطرحه هنا هو أن الاستشراق كان، جوهرياً، مذهباً سياسياً <u>مورس إرادياً</u> على الشرق لأن الشرق كان أضعف من الغرب، الذي ساوى بين اختلاف الشرق و بين ضعفه.  | TT2. p.321:<br>وحجتي تقول إن الاستشراق في جوهره مذهب سياسي <u>فرض على الشرق</u> لأن الشرق كان أضعف من الغرب، و أنه تجاهل اختلاف الشرق الراجع إلى ضعفه. |

In the source text, Said argues that Orientalism is a doctrine that was brought about in the Orient because the Orient was weaker than the West.

In this example, Abu Deeb’s translation seems to have an ideological impulse that might be reflecting his own ideology. In this regards, Claramonte (2003:72) explains that translation is a dangerous tool that can be used by translators to reflect their opinions (see Chapter 3, section 5.2.4).

In his translation, Abu Deeb has used the phrase *مورس إرادياً*, which means ‘willingly practiced’ to stand for ‘willed over’. Abu Deeb’s translation maintains that Orientalism was willingly practiced by the East because it was weaker than the West. Thus, it does not abide by Grice’s co-operative principle (see Chapter 3, section 3.2.3). The translator has changed the implied meaning by violating the maxim of quality. Abu

Deeb's translation implies that Orientalism was freely adopted by the East because it was weaker than the West. An implied meaning can be stimulated by translators to carry an additional meaning indirectly (Levinson 1983:109). Abu Deeb appears to think that Orientalism was implemented on the East by choice; therefore, he has changed the directionality of the text to be consistent with his own ideology. It is very likely that Abu Deeb has been influenced by norms related to ideology in this example.

Enani also seems to have been influenced by norms related to ideology in this example. He has used *فرض على*, which means 'imposed on' to stand for the same phrase. His translation maintains that Orientalism was imposed on the East because the East was weaker than the West. Observably, the translator has used a higher tone that adds a negative connotation to the field of Orientalism. His translation implies that Orientalism was not chosen by Orientals themselves and that it was forced upon the East because it was weaker than the West. An implied meaning can be used to deliver a certain message indirectly (Baker 1992:226). Therefore, it is very likely that Enani has changed the implied meaning of the text to convey a meaning different from the source text. This reveals that he has been directed by his own views of Orientalism according to which he has carried out his translation of this example. It is likely that twisting the meaning of the text is attributable to norms driven by ideology.

### Example 13:

ST. p.216:

The important thing was to dignify simple conquest with an idea, to turn the appetite for more geographical space into a theory about the special relationship between geography on the one hand and civilized or uncivilized peoples on the other.

TT1. p.226:

وكان المهم هو أن يسبغ الوقار و العزة على الفتح البسيط عن طريق فكرة ماء، أن تحال الشهية لاكتساب فضاء جغرافي أرحب إلى نظرية حول العلاقة الخاصة بين الجغرافية، من جهة، و بين الشعوب المتحضرة أو غير المتحضرة، من جهة أخرى.

TT2. p.338:

كان المهم هو إعلان شأن الغزو الصريح بتحويله إلى فكرة، أي تحويل شهية الحصول على المزيد من الحيز الجغرافي إلى نظرية عن العلاقة بين الجغرافيا من ناحية وبين الشعوب المتحضرة أو غير المتحضرة من ناحية أخرى.

The source text explains that it was important for Westerners to dignify the conquest on the East.

Enani, in this example, has used إعلان شأن الغزو الصريح to stand for ‘to dignify the simple conquest’. His translation means that the most important thing was to honour the clear invasion of the East. Apparently, the meaning maintained is different from the one intended in the source text. Enani has altered the meaning in his translation. By doing so, he has directed the text to reflect his ideology. In this regard, Almanna (2014:60-61) explains that translators, being influenced by their own views and ideologies, use different strategies to produce a modified discourse.

Enani, in this case, has changed the implied meaning of the text by flouting the maxim of quality and delivering what lacks adequacy (Grice 1989:26). His translation gives rise to an implicature suggesting that the West invaded the Orient. By giving full consideration to the implied meaning, the translator can stimulate a message indirectly. In other words, a translator might provoke an implied meaning to send a message implicitly (Thomas 1995:65). This new meaning implied in the target text is arguably a reflection of the translator’s opinion; Enani might be seeing Westerners as invaders and he has probably translated according to his opinion. In light of this, one might presume that Enani has changed the implied meaning of the translation, in this case, by violating the maxim of quality because of norms related to his ideology.

Unlike Enani, Abu Deeb has resisted the desire to change the text. He has maintained the meaning of the source text by using أن يسبغ الوقار و العزة على الفتح البسيط to stand for ‘dignify simple conquest’. Thus, Abu Deeb has not been influenced by norms related to ideology in this example.

#### Example 14:

ST. p.246:

The British agent-Orientalist -Lawrence, Bell, Philby, Storrs, Hogarth- during and after World War I took over both the role of expert-adventurer-eccentric (created in the nineteenth century by Lane, Burton, Hester Stanhope) and the role of colonial authority.

TT1. p.252:

أما المستشرق – الوسيط البريطاني – لورنس، بل،

TT2. p.380:

فلقد كان المستشرق البريطاني الذي يرتدي ثوب العميل

|   |  |
|---|--|
| <p>فيلبي، ستورز، هوغارث – أثناء الحرب العالمية الأولى وبعدها فقد لعب دورين معاً: الأول دور الخبير – المغامر – ذي الشذوذية المميزة (الذي خلقه لين وبيرتن، و هستر ستانهوب في القرن التاسع عشر)، والثاني دور السلطة الاستعمارية.</p> | <p>– مثل لورنس، أو بل أو فيليبي أو ستورز أو هوغارث – يتولى القيام بدور الخبير المغامر غريب الأطوار أثناء الحرب العالمية الأولى وبعدها ( وهو الدور الذي خلقه إدوارد لين و ريتشارد بيرتون وهستر ستانهوب في القرن التاسع عشر) وكذلك دور السلطة الاستعمارية.</p> |
|---|--|

In the source text, Said describes the Orientalists as British agents. His statement implies that Orientalists were first and foremost representatives of British authority and that they worked for it.

In this example, Abu Deeb has used the phrase الوسيط البريطاني for ‘the British agent’. His translation seems to reflect an ideological inclination. According to Baalbaki (2007:1233), the word الوسيط means ‘mediator’; thus, using this word eliminates the negativity implied in the source text. The translator has used euphemism to lower the tone of the text. His translation implies that Orientalists were mediators between the West and the East. Based on Grice’s maxims of conversation (1989), the translator has changed the implied meaning by violating the maxim of quality. An implied meaning can be provoked by translators to prompt a certain meaning indirectly (Grice 1989:26). This might reveal that Abu Deeb has been influenced by norms during the act of translation. It is likely that Abu Deeb thinks of Orientalists as mediators and he has chosen the word الوسيط to make the translation compatible with his opinion about British Orientalists. It is worth mentioning that Abu Deeb has been criticised for his support of Western culture (see Introduction, section 6.1) and this might be the reason behind his manipulation of the text in this example. In view of this, it can be argued that Abu Deeb, in the abovementioned example, changes the implied meaning because of norms related to his ideology.

On the other hand, Enani has used the phrase المستشرق البريطاني الذي يرتدي ثوب العميل to stand for ‘the British agent’. Enani’s translation means ‘the British Orientalist who carries out the duties of the British agent’, thus, his translation renders the meaning of the source text. This indicates that Enani has not been influenced by norms in this example or at least, he has challenged the urge to manipulate the text.

**Example 15:**

ST. p.318:

But Lewis the Orientalists historian simply leaves it out. He will speak of the absence of democracy in the Middle East except for Israel, without ever mentioning the emergency Defense Regulations used in Israel to rule the Arabs; nor has he anything to say about “preventive detention” of Arabs in Israel, nor about the dozens of illegal settlements on the military occupied West Bank of Gaza, nor about the absence of human rights for Arabs, principal among them the right of immigration, in former Palestine.

TT1. p.316:

لكن لويس المؤرخ المستشرق يسقطه >من كلامه< وهو يتحدث عن غياب الديمقراطية من الشرق الأوسط، باستثناء اسرائيل، دون أن يذكر مرة واحدة تعليمات الدفاع الطارئة التي تستخدمها اسرائيل لحكم العرب؛ وليس لديه ما يقوله كذلك عن "الاعتقال الوقائي" للعرب في اسرائيل، أو عن عشرات المستعمرات غير القانونية في الضفة الغربية وغزة المحتلتين عسكرياً، أو عن فقدان العرب لحقوق الانسان، وأولها حق الهجرة، في فلسطين سابقاً.

TT2. p.484:

ولكن لويس، المؤرخ المستشرق، يغفله وحسب، وهو لا يتردد في أن يشير إلى غياب الديمقراطية في الشرق الأوسط، باستثناء اسرائيل، دون ان يشير إشارة واحدة إلى "قوانين الطوارئ الدفاعية" التي تستخدمها اسرائيل في حكم العرب، بل ولا يشير إطلاقاً إلى ما يتعرض له العرب في إسرائيل من "اعتقالات وقائية" ولا إلى عشرات المستوطنات غير الشرعية التي أقيمت في الضفة الغربية وفي غزة، ولا إلى إهدار حقوق الإنسان للعرب، وعلى حق العودة إلى فلسطين.

In the source text, the author addresses the absence of civil rights for Arabs in Israel, West Bank and Gaza. Among these rights is the right of immigration to former Palestine. Using the phrase former Palestine indicates that the author acknowledges the status of Palestine as an unofficial state.

Enani’s translation, in this example, appears to reflect an ideological stand. He has omitted the word ‘former’, and used the word العودة, which means ‘to return’, to stand for ‘immigration’. He has translated the phrase ‘the right of immigration, in former Palestine’ as على حق العودة إلى فلسطين which means ‘the right of return to Palestine’. By doing so, Enani has extrinsically manipulated the text to be in line with his ideology. In

this regards, Almanna (2014:60-61) rightly comments that translators adopt various strategies according to their own beliefs and views.

The translator has changed the implied meaning of the translation by violating the maxims of quantity and quality (Grice 1989:26). Enani's translation implies that Palestine is an official state and that it belongs to Palestinians. Violating one or more of the maxims of conversation can be a means used by translators to transfer a certain message (Levinson 1983:109). By using the word العودة 'return', it seems that Enani claims historic Palestine to be for Palestinians who were forced to leave their countries. In the Arab world, there is a strong tendency to call the occupied territories 'Palastine' and not to acknowledge the state of Isreal, and this might have influenced Enani in this example. It is likely that Enani considers Palestine to be an official country. His own views regarding the issue of Palestine are reflected in this case, that is, he has carried out his translation here in light of his ideology. On this basis, one can say that manipulating the translation, in this example, is attributable to norms related to ideology.

On the other hand, Abu Deeb has managed to maintain the meaning of the source text by using the word سابقاً which means 'former'. For this reason, it appears that Abu Deeb has not been driven by norms related to ideology in this example.

### **3. Discussion**

The above analysis revealed that there was a consistent behaviour conducted by both translators during the act of translation. Abu Deeb and Enani regularly changed the implied meaning of the text by violating Grice's maxims of conversation in many occasions. The analysis also showed that the change in both translations was consistent because of norms driven by either religion or ideology.

Abu Deeb repeatedly either deleted, or lowered the tone of criticism directed at the West. Thus, there was a certain pattern of behaviour followed by him. The pattern, in Abu Deeb's target text, resulted in producing a translation that generates a less negative image of the West in comparison with Said's original text. This might be justified by the fact that Abu Deeb is infatuated by the West and that his translation might have been affected by his inclination towards the West (see Chapter 5, section 2.1). Accordingly, Abu Deeb was arguably influenced by norms driven by his ideology

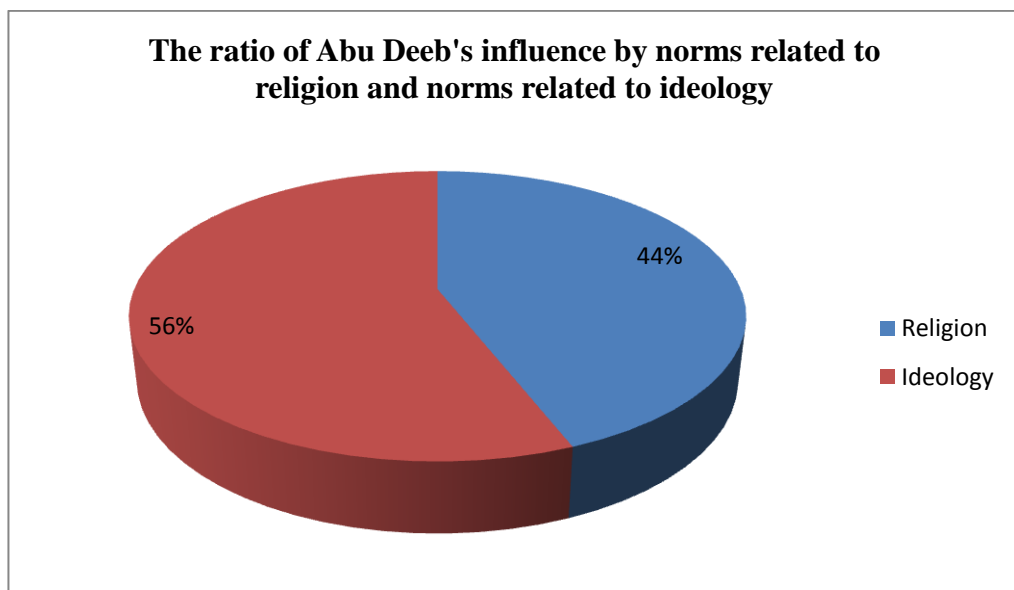
(his views about the West). His translation showed that he does not agree with Said's ideas about Orientalism.

On the other hand, Enani constantly highlighted and increased the criticism directed at the West. This regular behaviour, performed by Enani, formed a pattern revealing that his translation generates a more negative image of the West. It showed bias against the West, at the same time, partiality in favour of Arabs and the East.

Abu Deeb, in his translation, constantly used religious references that are not provided by the source text. These references form a pattern that reflects the translator's religious views. Therefore, it seems that Abu Deeb was influenced by norms related to religion.

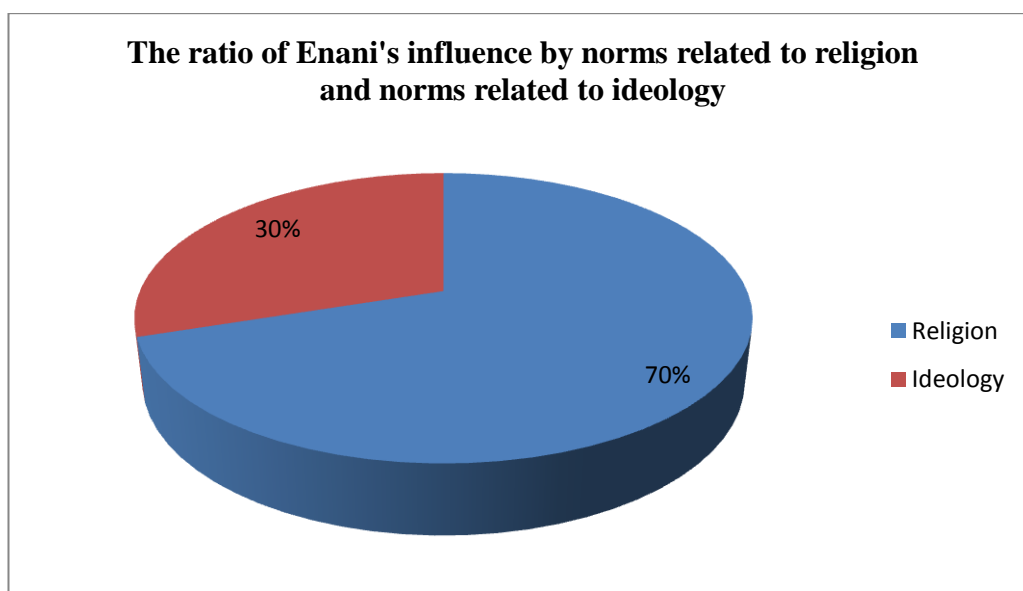
Similarly, Enani regularly added religious or Quranic phrases to his translation. He also deleted the elements that are religiously offensive from his target text. This reveals that Enani was guided by norms related to religion. Enani, in his translation, mentioned that he omitted the elements that are religiously offensive which shows his acknowledgment of norms related to religion leading his translation.

The analysis demonstrated that Abu Deeb changed the implied meaning of the text because of norms 30 times. In 44% of these times the change was driven by norms related to religion and 56% of the change in translation was induced by norms related to ideology.



**Figure 5: The ratio of Abu Deeb's influence by norms related to religion and norms related to ideology in his translation**

With regards to Enani, he changed the implied meaning because of norms 62 times. 70% of the change in the translation was driven by norms related to religion, while 30% of the changed was generated by norms related to ideology.



**Figure 6: The ratio of Enani's influence by norms related to religion and norms related to ideology in his translation**

The analysis of the translation samples vindicated that Enani domesticated his translation. He modified his target text according to his target culture; Enani deleted the elements that might be seen as religiously offensive. He also added religious elements to meet the expectations and to adhere to norms dominating the context in which the translation was generated.

Unlike Enani, Abu Deeb foreignized his translation by copying the English structure and keeping elements that might be considered foreign or provocative. Nonetheless, Abu Deeb was influenced by norms in his translation. He changed the meaning in the target text on many occasions because he was influenced by norms (see Chapter 5, section 2.1).

# CONCLUSION

## 1. Research Questions Revisited

This study set out to explore the notion of norms and its application on the translations of Said's *Orientalism*. The overarching research question was:

What norms have both translators of Edward Said's *Orientalism* been influenced by?

As discussed in the Introduction, this question stems from a number of factors. A new shift emerged in translation studies in the 1990s which brought about new perspectives that reconsidered traditional paradigms and tools of analysis. This change of direction does not evaluate translations according to old established paradigms; rather, it examines the measures used to evaluate translations. Therefore, Chapter 1 provided a discussion of the descriptive model of translation studies underlying Toury's model of norms. It also discussed the new dimensions that were added by the descriptive model to the field. This change in the field shifted the focus to the extra-linguistic factors involved in the act of translation. As a result, translation started to be seen by many scholars as an act of manipulation (see Chapter 1, section 3). This approach questions the old parameters in the field; instead of prescribing guidelines for translators, it provides a descriptive aspect that explains how and why translators operate as they do. The importance of this new dimension stems from the fact that it paved the way for a target-oriented approach and, consequently, the notion of norms.

Translation is an activity that is governed by norms. These norms form the benchmark deciding what is and is not acceptable in a certain community. The concept of translation norms was first introduced by Toury, who saw norms as a criterion against which translational behaviour could be gauged. Thus, he did not look at norms as a source of guidance, helping translators to choose certain strategies and make particular decisions while generating a translation. For Toury, norms are restrictive in the sense that they narrow the array of potential options a translator can follow (see Chapter 1, section 5.3).

The notion of norms offers a new perspective in translation studies; it describes translators' behaviour and provides new aspects for assessing translations. Perceiving a translation as a product that is determined by socio-cultural factors enabled this study to

pursue a complementary comprehension of translation; one which considered translation as a product shaped by different forces, including the social factors and the producers of the target text. This complementary understanding of translation, inspired by Toury's model of norms, also considered the context in which the translation is located.

Norms are not clearly evident in the target text and this makes the task of identifying them a challenging one. Yet, norms can be identified textually by observing regular translational behaviour (see Chapter 1, section 3.3).

A translator functions in a setting in which dominant norms and customs can influence his agency. On the other hand, as an agent, a translator has certain opinions and views that might be reflected in his translation. This motivated the first sub-question addressed in the study:

What is it that motivates the translator's agency?

Chapter 2 explored the issue of the agency of translation. The chapter discussed the shift from the literal to the free approach in translation. It found that this shift motivated the agency of the translator. The chapter demonstrated that adopting a free translation increases the range of options that the translator can take, thus expanding the opportunities for his intervention. Nonetheless, a literal approach does not exclude possibilities for the translator's intervention. This dismisses Venuti's claim that adopting a foreignized translation limits the translator's agency and intervention in the target text. Venuti associated the notions of domestication and foreignization with the ethics of the translator. He called for a foreignized translation in order to reduce the ethnocentric violence of the translation and to have a more "ethical" translation (see Chapter 2, section 2.2.2). This indicates that Venuti's support for foreignization as a strategy can only be applied exclusively to translations into English. Furthermore, Venuti's argument relies on binary oppositions that view translation as either faithful vs. unfaithful, literal vs. free, etc. Instead of situating a translation on a binary position, there can be a middle ground in which both approaches can be enacted in a way that balances the linguistic integrities of both languages without altering the meaning. In his theory, Venuti overlooked other factors that influence translations. He disregarded the different powers and norms that motivate the translator's agency by exerting pressure on translators and, inevitably, influencing the decisions and strategies adopted in the process. Some of these norms are too strong to be breached or ignored in the translation process.

The chapter revealed that the agency of the translator is influenced by the translator's beliefs and opinions on the one hand, and by the norms dominating the context in which he is operating from on the other.

The fact that the agency of translator is influenced by norms shaping the final translation product motivated the third research question:

What are norms driven by?

Translators are cultural agents who function in a certain setting, thus translation is a cultural process that takes place amongst different cultures. Each culture holds particular norms that distinguish it from other cultures. As a result, cultural products, including translations, reflect the norms of the setting in which they are generated.

In his model of norms, Toury linked norms with culture. He viewed translation as an act involving two different languages and, accordingly, two different cultures and norm-sets. Thus, translations are performed according to the demands of the cultures in which they are generated. A culture, coupled with the norms dominating it, exerts pressure and forms constraints on translational behaviour. On this basis, translators operate in light of the norms that place checks upon cultural borrowings. Amongst these norms are those driven by religion and ideology.

Being products of their own cultures, translators may carry particular religious beliefs that interfere in the decisions made during the act of translation. However, translations are aimed at a particular receptor that also holds certain beliefs. These beliefs, in certain regions, claim a compelling power that controls social and cultural behaviour and production, including translations and literary works. Challenging these beliefs and norms can lead to strong reactions by the receptor. Thus, a translation that contains provocative religious references might face rejection or restriction.

Similarly, ideology can also be a source of power that directs translators. Translators are social agents carrying certain ideologies and views that might be reflected in their translations. A translated text can be used as a tool to promote certain ideologies and thoughts. Accordingly, translations become a valuable source for discerning the norms guiding the translation process. This motivated the question that underpinned Chapter 4:

How can norms be identified in a translated text?

Chapter 4 provided the methodology that forms the foundation of the analysis conducted in this study. It has been earlier discussed that norms can be identified by applying a textual approach that observes regular translational behaviour in recurrent

situations (see Chapter 1, section 5.3). In light of this, a textual model to identify norms influencing the Arabic translations of *Orientalism* was presented in the chapter. This model was built on the pragmatic notion of implicature. It revealed changes in the meaning between the source text and the target text based on Grice's maxims of conversation. This model attempted to examine whether the translators of the book, Abu Deeb and Enani, maintained the meaning of the source text or changed the meaning by violating any of Grice's maxims. Based on the regular emergence of certain behaviour and decisions, patterns of behaviour were formed. From these patterns, the norms influencing the Arabic translations of Said's book were identified.

In Chapter 5, this methodology—the pragmatic model—was applied to the Arabic translations of Said's *Orientalism* by Abu Deeb and Enani with the aim of identifying the norms influencing them.

The chapter began by introducing Edward Said. It provided a profile of his background, life, and intellectual and academic achievements. Said was one of the most important figures and intellectual icons of the twentieth century in the Arab world and internationally, and his influence extends into the present century. Said's writings covered different areas of study, including politics, music, literary criticism and, most importantly, cultural studies. His influence can be seen in the vigorous and extended debates generated by his writings. It was *Orientalism* that made Said widely known in the Arab world. In the book, Said examined the way the East is seen by Westerners (see Introduction, section 5.1). *Orientalism* was, and still is, highly valued in the Arab world. It was one of the first few books that were written by an American taking a stand for Arabs, particularly Palestinians. This explains the immense controversy that was generated by the book. Said's ideas in *Orientalism* split the academic community into two groups; those who supported Said's discussion and criticism of the Western attitude towards the East, and those who denounced Said's account of Orientalism as a discipline. Therefore, readers of *Orientalism*, including translators, are likely to take one of these two positions. This was evident in both Arabic versions of the book.

As the analysis showed in Chapter 5, both translators of *Orientalism* were influenced by norms related to either religion or ideology. The translation of *Orientalism* was an opportunity for Abu Deeb to advocate his structural approach. He challenged conventional Arabic style by reshaping the Arabic language in his translation. He used terms and vocabulary that are not familiar to the Arabic speaker. He also revived outdated expressions and challenged the conventional Arabic structure.

Abu Deeb's approach was similar to Venuti's foreignization method as he copied the features and the structure of the source text. In spite of being a well-known critic and an established writer in the Arab world, Abu Deeb's translation failed to transfer a clear representation of Said's book linguistically; it was difficult to follow and sometimes obscure (see Introduction, section 6.1).

Not only did Abu Deeb's translation fail linguistically, but it also failed to provide a reliable representation of Said's ideas addressed in the book. Abu Deeb was influenced by norms related to his religion and ideology on many occasions in his translation of the book. On each occasion where Said showed his resentment of the West, Western material or the way the East was approached by the West, Abu Deeb would reduce, sometimes eliminate, the level of criticism. His voice was also clear in the Introduction section of his translation where he unreservedly questioned and disagreed with an important part of Said's argument (see Chapter 5, section 2.1). Abu Deeb's translation showed partiality and bias towards the West, which can be explained by the claim that he is infatuated by Western culture and is, at the same time, against Arabic traditions and customs (see Introduction, section 6.1). The analysis revealed that norms driven by ideology had a more significant influence upon him than those driven by religion. Abu Deeb translated Said's book in light of his own opinion about the West. Consequently, readers of the Arabic version will read ideas introduced by Abu Deeb as those of Said.

Enani's translation of *Orientalism* was performed differently. Clarity was an important point for him. Therefore, he produced a domesticated translation to make the text accessible and comprehensible to the receptor. Enani's translation showed resistance towards the West that was consistent with Said's views on the West. His translation increased the criticism directed at the West and, at the same time, showed a sympathy towards Arabs and Islam which was not visible in the source text. However, a considerable part of Said's argument was lost, either by omission, addition or modification because of norms related to religion. These norms were acknowledged by the translator (see Chapter 5, section 2.1). Enani was also influenced by norms linked to ideology, though the influence of religion was by far more present in his translation. This can be explained by the strong Islamic climate within his home country of Egypt, which would most likely condemn any degrading of Islamic figures and symbols.

Enani patronized his receptors by assuming a guardian-like role, deciding for the reader what to read or not read from the source text. In many occasions, Enani's

translation had a religious dimension that appeals to Muslim readers. However, Enani does not put any label on the target readership. He domesticated his translation regardless of the receptor's religious affiliation (Enani 2006:17). Similarly to Abu Deeb, Enani failed to provide a reliable Arabic representation of Said's book.

## **2. Suggestions for Future Research**

As asserted in the Introduction, the study set out to avoid some of the limitations of previous research by embracing an original complementary aspect of Toury's model of norms and testing it on new material. While this test has been largely successful, a number of issues related to the notion of translation norms and its application on translation remain to be further investigated.

This study can be extended to take account of a wider range of translations. Testing Toury's norms on a wider range of translations has barely, if ever, been done before. It can be useful to engage more than one translation conducted by the same translator to trace the regular decisions and translational behaviour evidenced in his different translations. This can help in building a pattern of behaviour and provide a wider scope of the overall norms guiding a certain translator in his different translations.

In follow up to this research, a future study might forge a link between translation norms and the representation of Said's works in the Arab world. A number of studies have already discussed narrative theory and the concept of framing (see Baker 2006, 2007). Yet, there is a scope for future research that could be conducted to reveal how norms affect the manner Said was narrated and framed in Arabic.

Future studies might use norms theory or a different theoretical framework altogether to test a sociological aspect of norms. A good candidate for a sociological study could be inspired by Bourdieu's concept of habitus, which considers the lifestyle, education and profession of translators, and how these aspects provide a source of norms that are guiding translational behaviour (see Bourdieu 1993, 1996; Simeoni 1998).

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