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Areas of Cultural and Linguistic Difficulty in English-Arabic Translation

By

Reem Abed Al Latif Al Ghussain

A Thesis Submitted to the University of Durham for the Degree of PhD in the Department of Linguistics and English Language and the Institute of Middle Eastern and Islamic Studies

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Dedication

To the soul of my mother,
To my father and my husband,
To my children Nour and Abdullah

I dedicate this study

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Abstract

Translation difficulties are often the reflection of the differences between the source and target cultures and linguistic systems. This research is a practical step towards identifying cultural and linguistic difficulties in English/Arabic translation. The researcher chose Al Azhar University-Palestine as a case study in order to base the recommendations of this research on actual difficulties encountered by students learning English/Arabic translation. The researcher chose 26 texts dealing with different Western cultural subjects. Ten texts were devoted to political subjects in Western, and particularly British, culture. Another ten texts dealt with different Western, and particularly British, social subjects. Six texts were related to important concepts in Christianity. Seven students from the English Department at Al Azhar University-Palestine were asked to translate these texts. The researcher analysed 177 translated texts and identified various linguistic and cultural problems in their translations. Students' choice of word order, connectors, active and passive, the emphatic particle ان , tenses, transliterations and loan words, proper-noun equivalents, singular and plural, definiteness and indefiniteness, classifiers, punctuation, acronyms, metaphors, puns, collocations, polysemy, adverbs, use of colloquial Arabic and other grammatical and stylistic errors are discussed. The above linguistic difficulties were often the result of differences between the English and Arabic linguistic systems. Other translation issues such as layout and use of alternative translations are also analyzed in detail. Results indicate that cultural difficulties are typically the result of differences between Western and particularly British, culture and Arab Palestinian culture. Students' choice of cultural transplantation, literal translation, translation by omission, translation by addition and the tendency of some students' to reflect their own experiences, religion and culture in their translations are also discussed.

On the basis of this research, I make practical recommendations to improve translation teaching at Al Azhar University-Palestine. These recommendations are mainly related to providing practical and wider pedagogical perspectives in English/Arabic translation. The researcher suggests practical techniques and exercises to overcome each area of linguistic, stylistic and cultural difficulties in English/Arabic translation.

Chapter One: Introduction

1.0 Introduction

Language is not only the basic method used by human beings for communication and debate, but also the medium that ties people together through their cultures. In order to understand our humanity, we have to understand language, without which, we would not be fully human beings. Wherever mankind is found, language is found. It helps us form communities, exchange meanings and pass on thoughts through time and place. Thus, we are tied to our ancestors and our predecessors are tied to us. As human beings, we are equipped to acquire and master language. The diversity of people and the distances that separate them lead people to have different linguistic systems. However, language is not only a set of verbal and syntactic forms. It also encodes a peculiar system of ideas and thoughts. Culture is the general attitudes and views of life that gives particular people their distinctive place in the world (Sapir 1949, 34). This means that culture influences all aspects of life in a community. Culture affects peoples' thoughts, behaviour and beliefs. Since language derives its meaning from culture, all natural languages have the capacity to express all the range of experience of their cultural communities. Translation necessitates a process of conveying messages between different speakers of different systems of language. According to Catford (1965, 20), "The replacement of textual material by equivalent textual material is called translation". The fact that cultures vary and languages vary in their form and content is undeniable. Translation difficulties are often the reflection of cultural differences materialized by the differences between two linguistic systems. Culture-specific lexicon reflects and expresses the interests and needs of societies. So, the availability of certain lexical items or linguistic expressions in one culture and their absence in another presents a serious difficulty in the general process of translation. This is due to the fact that languages are not copies of a universal reality, but each corresponds to a particular organization of the human experience. Translators should be well acquainted with at least the basic cultural features of the source and target language in order to avoid serious pitfalls in their translations. "Translating



involves not just two languages, but a transfer from one culture to another" (Dickins et al 2002, 29). Culture and language are closely interrelated, because culture is mainly expressed through language. The vocabulary of a language derives its meaning to a large extent from the wider cultural context in which this language evolves and operates. Consequently, the absence of cultural background knowledge of a text may restrict the possibility of an adequate translation. Cultural problems often pose a greater difficulty for a translator than do linguistic problems (Aziz, 1982).

1.1 Need for the research

English is considered the first international language in politics, economics, and commerce. It is also the language in which science is taught. Most medical, technological and scientific publications are published in English. The vital role which English plays in international communication and the growing impact of the Arab nation on world affairs have created a demand for English/Arabic translation in the Arab world. Translation nowadays finds increasing demand in Palestine. This is due to the important role of international bodies such as the United Nations. Moreover, there is a great demand for accurate translation of international agreements related to Palestine. Palestinians also need to present their beliefs and attitudes on the international scene. This goal necessitates developing students' translation skills at Palestinian universities and overcoming syntactic, semantic and cross-cultural problems in English-Arabic translation. There are no adequate translation courses in Palestine. There have been few attempts to design undergraduate and postgraduate translation syllabuses, and the courses which exist lack a clear linguistic approach that combines translation theory and practice. Al Azhar University is established recently and students at Al Azhar University-Palestine lack efficient and systematic training in translation theory, translation techniques and problem-solving strategies. The same as Other universities in Palestine, students at Al Azhar University live under pressure from the Israeli occupation and suffer the lack of systematic education during Intifada times. This contributes widely to students' lack of competence in English/Arabic translation. The researcher's decision to use Al Azhar University-Palestine as a

case study is based on Nichol and Watson's view that "case studies embody examples of real-world teaching and learning that are evaluated in terms of both professional and learning outcomes. The production of a corpus of case-studies provides an evidential base for generalisation, and, more importantly, for the dissemination of good practice" (Nichol & Watson 2003, 134). Apart from the general usefulness of the research findings, the importance of this study is underlined by the notable weakness of Palestinian university students in English-Arabic translation and the absence of previous studies in this specific context.

1.2 Statement of research problem

The problem addressed in this study can be stated in the following major question:

What are the cultural and linguistic problems in English-Arabic translation faced by students at Al Azhar University-Palestine?

Culture is "the complex whole which includes knowledge, belief, art, morals, law, customs and any other capabilities and habits acquired by man as a member of society" (Taylor 1958, 1). This research focuses on areas of difficulty in English-Arabic translation in relation to political, social and religious cultures and relates students' translation problems to the broader Western and Arabic political, social and religious background. This poses particular challenges in English/Arabic translation. Due to the importance of linguistic problems in English/Arabic translation, the researcher also investigates students linguistic problems and relates them to a wider contrastive presentation of some aspects of the English and Arabic linguistic systems.

1.3 Research hypotheses

Each language is associated with different cultural norms. The differences between the source and target cultures are expected to pose difficulties in students' translations. Thus, the first hypothesis in this research is that students at the English Department in Al Azhar University-Palestine are expected to encounter cultural problems in English-Arabic translation especially in translating

serves as a guide for student translators on how to overcome cultural and linguistic problems in English-Arabic translation.

1.5 Importance of research

The importance of this research lies in the fact that it is an attempt to draw translation teachers' attention to cultural and linguistic problems in English-Arabic translation. The insufficiency of previous practical studies related to this subject is plain evidence for the importance of this research. The research also forms part of the preparation and development of an English/Arabic translation programme at Al Azhar University in Palestine.

1.6 Limitations of research

1.6.1 Academic limitation

The study focused on cultural and linguistic problems in English-Arabic translation. Translation tasks in this thesis were chosen to be from English into Arabic . This choice is supported by the fact that "translator training normally focuses on translation into the mother tongue. Higher quality is achieved in that direction than in translating into a foreign language" (Dickins et al 2002, 2).

1.6.2 Human limitation

The study is concerned with students studying English language at the English Department, Al Azhar University-Palestine.

1.6.3 Time limitation

The study was conducted within the academic year 2001 -2002.

1.7 Structure of the thesis

The remainder of this thesis deals with the issues raised in this chapter. Chapter two discusses theoretical issues related to translation in general. The relationship between language, thought, culture and translation is discussed in detail. Various definitions of translation, translation theories and approaches are also provided. Chapter three deals with research methodology and design. Type of research, research instruments, subjects of research, translation sample and administration of translation tests are presented in detail in this chapter. Following chapter three, readers who only require an overview of the issues should go directly on to chapter four. Readers who require a detailed statement of the research which underlies chapters four, five, six and seven should immediately read chapter eight which provides a general analysis of students' of political, social and religious texts following chapter three. Chapter four introduces some cultural issues in English/Arabic translation. A detailed background about the political culture in Britain is provided. The Western and particularly the British social and religious cultures are compared with the Arabic social and religious cultures. Chapter five discusses specific linguistic problems in English/Arabic translation. English and Arabic morphology, syntax, determiners, definite and indefinite articles, adjectives, adverbials, prepositions, modal auxiliaries, relative clauses, direct and indirect speech and conjunctions are discussed in detail. In chapter six, the researcher classifies research results according to the following categories: general comprehension issues, linguistic and stylistic issues, wider cultural issues and other translation issues such as layout, translation by omission, translation by addition, use of alternative translations, ignoring the translation of texts and titles. Chapter seven presents research conclusions and recommendations in a structure that mirrors the structure of chapter six in this thesis. Chapter eight, as noted above, provides a general analysis of students' translations. Chapter eight is exceptionally placed at the end of the thesis following the conclusions and recommendations in chapter seven for two reasons: (i) structurally the thesis is more coherent with chapter eight placed outside the main body of the text. Chapter eight is extremely long and would draw attention away from the main line of the argument of the thesis if placed immediately after

chapter three; (ii) chapter eight functions as a reference element to which the arguments presented in chapters four, five, six and seven can be related. The researcher has not treated chapter eight as an appendix because of the centrality of the material presented in it to the entire thesis. The fact that chapter eight presents the results of the translation analysis on which the whole thesis rests means it must be regarded as an integral part of the thesis itself.

Chapter Two: Theoretical background

2.0 Introduction

Translation is an activity of enormous importance in the modern world and has become an established area in language studies. Translation studies are a serious discipline whose aim is to investigate the process of translation, to attempt to clarify the question of equivalence and examine what constitutes meaning within that process. Because theory and practice are linked together, understanding the processes can only help in the production. It is important to investigate the practicality of translation theory and its usefulness in providing insights in solving translation problems. Translation is an art as well as a skill and a science (Newmark 1981, 36). It rests on three aspects: the foreign and native cultures, the two languages, and the writer and the translator respectively.

Chapter two deals with several aspects of the theoretical background to this thesis. The relationship between language, thought, culture and translation is considered first. Then, a survey of various definitions of translation and a brief overview of current translation theories are provided. The purpose of this theoretical background is simply to survey the field, in order to orient the readers towards the current "state of the art" in translation studies. The researcher does not attempt to assess in detail the relative merits of theories presented. The final section of this chapter considers the notion of equivalence and translation loss.

2.1 The relationship between language, thought, culture and translation

Communication between cultures can be achieved through translation. Through translation, people are introduced to different languages and ways of thought. It is important to understand the relation between language and culture in order to train translators and interpreters. "What truly distinguishes translation is that it takes place in the context of the relations between two cultures, two worlds of thought and perception" (Delisle 1988, 74). To some extent, language reflects culture by courtesy of its organization as a whole. For instance, the fact that

Bedouin Arabs have many different words for "camel" reflects the fact that the camel is important to them. Halliday emphasizes that as each text has its environment, the overall language system has its environment, which is the context of culture. Just as language is manifested through texts, so a culture is manifested through its situations. Newmark (1981, 183-185) argues that there is a cultural value in translation. Language is partly the reflection of a culture. Translators like linguists tend to define culture as the sum of people's customs and ways of thinking. Culture is heavily indebted for its intellectual development to translation. Nothing demonstrates the complexity of language and of specific texts more vividly and explicitly than translation. Further, nothing exposes good writing and bad writing as effectively as translation. Translation is important as a source of diffusion of knowledge of every kind. By understanding the development of every aspect of culture in other civilizations, people can also enrich their understanding of their own culture.

Knowledge of the target culture is crucial for successful English-Arabic translation. Poor comprehension may arise from lack of insight into the target culture. There is a mismatch in cultural norms and beliefs between the Arab and Western cultures. Each different language has its own individuality, which makes it distinctive and peculiar to the people who speak it. Words denote things and put them in a distinct category of thought. Language shapes a person's view of the universe. As a result, differences between languages are not only related to the linguistic system, but involve differences in the speakers' interpretation and understanding of the world they live in. Languages classify knowledge in various ways for the purposes of speech. Different languages classify experience on different principles. In every language, groups of ideas are expressed by certain phonetic symbols, which are different from one language to another. The linguistic classifications reflect the ideas and ways of thinking which is the part of a culture. Variations among languages reflect the historical experiences of the people who speak them because such experiences give rise to people's thoughts and perceptions. Such thoughts and perceptions are connected to their language. Sapir in his book "Language and Environment" developed these ideas and emphasized that these classified experiences are shared between members of a group who live in the same environment and speak the same language. Sapir

explained that language classifications do not merely reflect ideas but also shape them since they are organized in a coherent organizing system. Sapir argued that culture influences language. The physical environment that surrounds speakers and has an influence on their language is itself influenced by social factors. The influence of culture on language is mediated by its influence on thought. According to Sapir, thought has cultural and linguistic dimensions. The cultural dimension is the content of thought and the linguistic dimension is the formal aspect of thought. As a result, thoughts act as an intermediary between culture and language. The influence of culture on language is manifested essentially through the lexical level of the language. There is a strong link between language and identity. This relation is evident in form, which identify and express concepts that are important to the speech community. For instance, Arab Bedouins have different names for the camel, as already mentioned, and sand dunes because they are part of the environment that surrounds them. Eskimos have different names for snow. Words are created to suit the environment in which they are used. The importance of a certain element in a certain community encourages the development of separate lexical items to describe this element in its various forms. Language is not only an important part of culture, but it is also the basis for every cultural activity, which makes it the strongest reflection of society. All languages produce meanings. These meanings result from the attitude towards the classification of the universe by a certain community. The differences between communities with regard to meanings are culturally determined.

2.2 Definitions of translation

Arguably, no comprehensive definition for the term "translation" has been provided. This is due to the fact that theorists differ on its precise nature and the processes involved, despite their apparent agreement on the main factors. Most definitions of translation, however, may be classified under one of two headings. The first is concerned with what is involved in translation as a process. An example is Catford's definition (cf. chapter 2, section 2.3.1). The second group of definitions concentrates on translation as a product, and describes what good translations should be like. An example is Nida's definition (cf. chapter 2, section

2.3.2). Product-oriented theories depend on the concept of equivalence. Definitions of this type typically focus on the issue of transferring content, substituting one form for another or rendering both form and content into another language.

The researcher will present Catford's, Nida's, Newmark's, and Hatim and Mason's definitions in this section and illustrate their translation theories and approaches in (chapter 2, section 2.3). I have chosen these authors because of their importance in translation studies, and because they are representative of a range of different types of approach to the subject.

Catford (1965, 1) defines translation as "a process of substituting a text in one language for a text in another". Thus, translation is considered an operation performed on languages. Catford builds his definition on the concept of equivalence, describing translation as the replacement of textual material in one language by equivalent textual material in another language. He considers the central problem of translation to be finding target language equivalents. Catford distinguishes between full and partial translation, depending on the extent to which the source language text is submitted to the translation process. In a full translation, the entire text is submitted to the translation process and every part of the source text is replaced by target text material (1965, 2-20). On the other hand, in partial translation, some parts of the source language text are left untranslated, and they are simply transferred to and incorporated in the target text (1965, 21). Catford also distinguishes between total and restricted translations. These are related to the levels of language involved in translation. Total translation is defined as "the replacement of source language grammar and lexis by equivalent target language grammar and lexis with consequential replacement of source language phonology/graphology by (non-equivalent) target language phonology/graphology" (1965, 22). In contrast, restricted translation means "the replacement of source language textual material by equivalent target language textual material at only one level" (1965, 22). Catford makes a clear differentiation between rank-bound and rank-unbound translation. This relate to the rank in a grammatical (or phonological) hierarchy at which translation equivalence is established. Rank-bound translation is an attempt to select target language equivalents at the same rank. Translation is usually rank-bound at word

or morpheme rank; it sets up word-to-word or morpheme-to-morpheme equivalences, but not equivalences between higher rank units such as the group, clause or sentence (1965, 25). For instance, a word-rank bound translation is useful for certain purposes such as illustrating in a crude way differences between the source language and the target language in the structure of higher-rank units. On the other hand, unbound translation is normal in total translation in which equivalents shift freely up and down the rank scale (1965, 25).

Nida and Taber (1969, 12) define translation as "producing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style". Giving priority to the target reader or audience, they "... attach greater importance to the forms understood and accepted by the audience for which a translation is designed than to the forms which may possess a longer linguistic tradition or have greater literary prestige" (Nida and Taber 1969, 31). Nida and Taber emphasize the importance of understanding the original text before constructing the target language text. Nida (1964, 14) argues that "Translation is the interpretation of verbal signs of one language by means of verbal signs of another".

Newmark (1981, 7) defines translation as "a craft consisting in the attempt to replace a written message and/or a statement in one language by the same message and/or statement in another language". He (1988,5) states that "translation is rendering the meaning of a text into another language in the way that the author intended the text". Newmark (1981,18) shares Benjamin's (1932) view that translation goes beyond enriching the language and culture of a country which it contributes to, beyond renewing and maturing the life of the original text, beyond expressing and analysing the most intimate relationships of languages with each other and becomes a way of entry into a universal language.

Hatim and Mason (1990,1) consider translation as "a communicative process which takes place within a social context. It is a useful test case for examining the whole issue of the role of language in social life and creating a new act of communication of a previously existing one". Translation is also a matter of choice, but choice is always motivated: omissions, additions and alterations may indeed be justified in relation to intended meaning.

2.3 Translation theories and approaches

Most translation theories are constructed within the domain of language studies. They draw attention to the role of linguistics in building various translation definitions. Newmark (1981, 5) states the importance of linguistics to translation theory as follows: "Translation theory derives from comparative linguistics, and within linguistics, it is mainly an aspect of semantics, all questions of semantics relate to translation theory". Translation is also a subject of interest to many linguists who have approached it from different points of views. Such different views about translation theory show how closely translation theory relates to the philosophy of language. The structuralist view of language, for example, is different from the functionalist. Based on their different views of language, different theorists also have different views related to the translation process. As Kelly (1979, 34) emphasizes, "Each stream of language theory corresponds to a theory of translation. All linguistic schools or trends devoted part of their work to translation problems". Since the 1950s, some writers have started to investigate possible theories related to the practice of translation within translation studies. The focus has recently shifted towards the relationship between linguistics, culture and translation. Theories, which depend upon comparative linguistics and semantics, are considered linguistic (Baker (ed.) 1998, 118). Theories which adopt the communicative method are called socio-linguistic. There is also a newer orientation gradually moving from the mainly sentence-oriented approach towards more discoursal and macro-textual approaches such as discourse analysis. This aims at providing the language user with adequate tools to deal with aspects and properties of language beyond sentence-oriented theories. According to Hatim and Mason (1990, 35), "Translation theory has indeed, moved away from its sentence-based stage and has taken a discoursal and macro-textual orientation which not only operates on the textual and discoursal level in both source text analysis and transfer, but also considers translating as a dynamic communicative act, and restores to the translator the central role in a process of cross-cultural communication and ceases to regard equivalence merely as a matter of entities within texts".

There has also been a great change in the theoretical basis of translation. In the past, the emphasis was on achieving a translation theory based on source texts.

The focus was on translation products rather than processes. Then, translation entered its linguistic phase when the translation process and the crucial concept of "equivalence" were investigated in a more systematic and scientific manner. With the early developments in linguistics, the craft of translation was increasingly influenced by the new emerging disciplines such as sociology, psychology and communication theory. Thus different translation theories emerged from these disciplines. Many translation theorists, such as Nida, Catford and Newmark are linguists who have applied current linguistic theories to the activity of translation. Catford based his translation approach on structural linguistic theory. Nida based his translation theory on transformational generative grammar. Newmark adopted a more eclectic approach, borrowing from different linguistic theories. Hatim and Mason aimed to develop a proper and complete translation theory. Some linguists such as Halliday developed socio-linguistic theories (systemic-functional grammar/the theory of context, text and grammar), which were used by other writers as bases for translation theories.

2.3.1 Linguistic and socio-linguistic translation theories

Translation theory really began with Eugene Nida's (1964) "Towards the science of translating" and Catford's (1965) "A linguistic theory of translation". This was the first time that linguistics began to concern itself with translation. Crucial notions such as discourse, context and text had a great impact on translation theories. "The relationship of linguistics to translation can be twofold: one can apply the findings of linguistics to the practice of translation, and one can have a linguistic theory of translation as opposed to a semantic theory of translation" (Baker (ed.) 1998, 119). Other approaches related translation to communication, considering the linguistic ground for a translation theory insufficient. Sociolinguistic approaches, for example, do not neglect linguistic structures. They view them, however, in terms of their function in communication. The translator must be aware of the extra-linguistic factors for the interpretation of the text such as the social setting. Due to the fact that there are many different views of translation theory, the researcher will focus her presentation on a number of central figures. These are Catford, Nida, Newmark, Halliday and Hassan, and Hatim and Mason.

2.3.2 Catford's theory of translation

In the preface to his "Linguistic Theory of Translation", Catford (1965, vii) states that there is a mutual influence between language and translation. The theory of translation is concerned with a certain type of relation between languages and is consequently a branch of comparative linguistics. He explains that translation is connected to language. So the analysis and description of translation processes must make considerable use of categories set up for the description of language. In other words, it must draw upon a theory of language – a general linguistic theory. Translation is seen as an operation performed on languages. Although language is a vehicle of communication, it is viewed as a patterned behaviour based on structuralist linguistic theory. Catford also stresses the importance of the role of context in the translation process. According to Catford (1965, 32), a formal correspondent is any target language category, which may be said to occupy, as nearly as possible, the same place in the economy of the target language as the given source language category occupies in the source language. Thus, formal correspondence between languages is nearly always approximate and it can be most easily established at relatively high levels of abstraction. Formal correspondence can only be established ultimately on the basis of textual equivalence at some point. A textual translation equivalent is a target language form as a text or portion of text, which is observed to be the equivalent of a given source language form as a text or portion of text. Catford stresses the importance of meaning particularly in total translation. Formal relations are relations between one formal item and others in the same language (1965, 35). The various formal relations into which a form enters constitute its formal meaning. Thus, formal meaning can rarely be the same in two languages. Similarly, equivalence in total translation is possible only if the source language and target language texts are interchangeable in a given situation. Contextual relations mean the relationship of grammatical or lexical items to linguistically relevant elements in the situations in which the items operate or in texts (1965, 36). The ranges of situational elements which are found to be relevant to a given linguistic form constitute the contextual meaning of that form.

Catford (1965, 56-71) proposes four types of translation. The first is phonological translation. Here, the source language phonology of a text is replaced by the equivalent target language phonology. The grammar and lexis of the source language text remain unchanged. The second is graphological translation. Here, the source language graphology of a text is replaced by equivalent target language graphology. The basis for equivalence is relationship to the same graphic substance. The third type of translation is grammatical translation. Here, the source language grammar of a text is replaced by equivalent target language grammar, but with no replacement of lexis. The basis for equivalence is relationship to the same situation substance. The final type of translation is lexical translation. Here, the source language lexis of a text is replaced by equivalent target language lexis, but with no replacement of grammar. The basis of equivalence is relationship to the same situation-substance.

Catford also distinguishes between formal correspondence and textual equivalence. He (1965, 27) considers textual equivalence to obtain when any target language form as a text or portion of text is observed to be an equivalent of a given source language form as a text or portion of a text. Textual equivalence means that source language and target language have to function in the same way and in the same situation. All items of the source and target texts are equivalent when they are interchangeable in a given context. Formal correspondence (1965, 27) involves any target language category "unit, class, structure, element of structure, etc." which can be said to occupy, as nearly as possible, the same place in the economy of the target language as the given source language category occupies in the source language. Thus, translation is reduced to a purely structural exercise in which syntactic and grammatical relations are given priority over semantic and cultural aspects. Translation consists of replacing each word in the source language text by one in the target language text. It defines classes, abstract rules and grammatical categories to search for the correct target language equivalent lexicon/syntax. This approach is a direct application of traditional grammar. Fawcett (1997, 55-56) criticizes Catford's linguistic theory of translation as being disappointing: "Much of his text on restricted translation "translating grammar or alphabet" seems motivated mainly by a desire for theoretical completeness, covering all the aspects of his model, and is out of touch with what most translators have to do. Even though the process is based on a

linguistic procedure called "communication" which works well in discovering the structural description of a language, it becomes dubious in application to translation".

2.3.3 Nida's approach

Nida (1964a, 61-68) incorporates linguistic notions derived from transformational generative grammar such as surface and deep structure in his translation method. Nida illustrates the differences between surface and deep structure in the following example: "the fat major's wife" is a single surface structure, which includes the following two deep structures "The fat major has a wife", or "the major has a fat wife" (1964a, 61). Nida suggests some practical methods for a linguistic translation theory geared towards efficient translation. One of his methods is to reduce the source text to its structurally simplest and most semantically evident kernels. The kernel constructions in any language are the minimal number of structures from which the rest can be most efficiently and relevantly derived (1946a, 66). In other words, kernels are the basic structures of different languages.

Another method of translation is to transfer the meaning from the source language to the receptor language on a structurally simple level and generate the stylistically and semantically equivalent expression in the receptor language. Nida's aim is to transfer the deep structure of the source texts to the deep structure of the target language and then generate a surface structure, which is considered the translated version. Transferring the deep structure is considered an important issue in translation, since the meaning can be more adequately determined in terms of the deep structure than the surface structure. Thus, according to Nida, finding equivalence is made an easier task. Nida and Taber (1969) also draw attention to the role of context in translation; highlighting the different ways languages map reality and the effect of such differences on language organization, use and processing.

2.3.4 Newmark's approach

Basing himself on a number of different linguistic theories, Newmark (1981, 19-26) proposes an eclectic translation approach. According to him "translation theory is the body of knowledge that we have and have still to have about the process of translating, extending from general principles to guidelines, suggestions and hints". Translation theory, like translation, has no particular bounds (1981, 19). Being eclectic, it draws its material from many sources. It attempts to give some insight into the relation between thought, meaning and language; the universal, cultural and individual aspects of language and behaviour, the understanding of cultures; the interpretation of texts that may be clarified and even supplemented by way of translation. It introduces all that is or may be involved in the translation process by offering principles and guidelines. Newmark believes that the central concern of translation theory is to determine an appropriate method of translation. It is concerned with both linguistic and cultural factors in the translation process. Translation theory goes hand in hand with translation methodology at every stage, so it acts as a body of reference both for the translation process and for translation criticism. Translation theory also goes into areas beyond linguistics; the decision on the quality of a source language text; arguments about various procedures for translating institutional or cultural terms and what is important or unimportant in the sense and sounds of a text. It precipitates a methodology concerned with making the translator pause and think about the translation process. It is also concerned with precise concrete instances. Since translation theory is applied to a potentially unlimited variety of texts, and is not basically concerned with comparing language systems, its theorizing function consists of identifying a general or particular problem, enumerating the various options, relating them to the target text reader, proposing a solution and then discussing the generality of the problem for future use. It is pointless and sterile if it does not arise from the problem of translation practice, from the need to stand back and reflect, to consider all the factors, within the text and outside it, before coming to a decision. The ultimate aim of translation theory is to determine appropriate translation methods for the widest possible range of texts. It is concerned with choices and decisions. It also provides a framework of principles,

restricted rules and hints for translating texts and criticizing translations, a background for problem solving. Thus translation theory covers a wide range of useful attempts to assist the individual translator both by stimulating him/her to write better and to suggest points of agreement on common translation problems.

Newmark emphasizes that assumptions and propositions normally arise only from practice, and the importance of offering examples of originals and their translations. A general translation theory cannot propose a single method, but must be concerned with the full range of text types and their corresponding translation criteria, as well as the major variables involved. So, the main reason for formulating a translation theory is to proposed methods of translation related to and derived from translation practise for teaching translation.

The concepts of communicative and semantic translation represent Newmark's main contribution to general translation theory. In his book "Approaches to Translation" (1981,40-50), Newmark states the importance of communicative translation. "In communicative translation, one has the right to correct or improve the logic; to replace clumsy with elegant, or at least functional, syntactic structures; to remove obscurities; to eliminate repetition.... One has the right to correct mistakes of facts and slips, normally stating what one has done in a footnote. The difference between communicative and semantic translations is that such corrections and improvements are usually inadmissible in semantic translation" (Newmark 1981, 42). Unlike semantic translation, communicative translation encourages translators to modify the source text to communicate its message to the target readers. Communicative translation is concerned with receptors in the context of a language and cultural variety. Semantic translation is concerned with the transmitter usually as an individual. The aim of semantic translation is to create the precise flavour and tone of the original.

Newmark also asserts the importance of text typology in the translation process. Identifying the text type provides the source text reader with clues to understanding the choices and decisions made by the text producer at any level of the text. Newmark (1981, 12-14) distinguishes three types of texts corresponding to three functions of language. The first of these is the expressive-function. This is self-expressive, creative and subjective. It is author–centred and a personal use of language. The expressive function usually exists in literature and authoritative

texts. The ideal style of translation is individual because the focus is on the writer more than the reader. The emphasis of the text is on the source language. The second function is the vocative function. This is reader-centred. It includes all the resources with which the writer affects the reader and makes him/her get the message. It is social, emotive, affective, directive, dynamic, suggestive, and persuasive. The vocative function usually exists in laws and regulations, propaganda, popular literature and notices. The ideal style of translation is persuasive or imperative, aiming to emphasize the target language. The focus will be on the reader. The final function is the informative function. This emphasizes the extra linguistic information content of the text. It is objective, descriptive, referential, intellectual, representational, denotative or cognitive. The informative function is usually found in scientific and technical reports and textbooks. The ideal style of translation is neutral and objective. The text emphasis is on the target language. The focus of translation is on situation (1981, 14-15). Newmark states that the three functions co-exist in all texts in varying degrees and that it is the dominant function which determines the text type. All texts have an informative function.

In terms of the application of semantic and communicative translation methods to the three text types, Newmark maintains that vocative and informative text types demand a communicative translation method. This is due to the fact that they rely on socio-cultural context. Expressive text types, by contrast, require a semantic translation method. Communicative translation attempts to produce an effect as close as possible to that produced on the source text readers. Like Nida's dynamic equivalence, it seems to be favoured on the grounds that it can be used as a measure of translation adequacy because it lays emphasis on the reader of the target language. The target reader should not anticipate difficulties or obscurities and would expect a generous transfer of foreign elements into his/her own culture and language where necessary because it is essential to avoid any loss of meaning in the target language. On the other hand, semantic translation is considered an attempt to render as closely as allowed by the target language the semantic and syntactic structures of the source language. Due to the differences between the source language and target language, structure is sacrificed at the expense of other elements in including meaning, and thus loss of structure is inevitable. Within this

type, both grammar (form) and semantics (content) are seen as one unit. According to Newmark (1981, 39), semantic translation is more complex, more awkward, more detailed, and more concentrated, and pursues the thought processes rather than the intention of the transmitter. It is considered more informative and less effective.

2.3.5 Halliday and Hassan's approach

As a functionalist, Halliday defines the goal of a functional theory of language as explaining linguistic structure, and linguistic phenomena, by reference to the notion that language plays a certain part in our lives; that it is required to serve certain universal types of demand. It approaches language through text. His theory establishes six levels:

-Social system: the world of abstract relations and consciousness as well as the physical world.

-Register: the variety of language used in a particular situational context or the contextual dimensions of social meaning. This represents the socio-contextual or semiotic resources from a socio-cultural system, which apply in a given situation, determining the choice of meaning options in the semantic system of language. The parameters of register are field (which specifies the subject matter and includes reference to persons, things, nature of activities and attributes to the entities involved), tenor (personal tenor is concerned with the social roles of the participants together with their status relationships, while functional tenor is concerned with determining the social function or role of an utterance, identifying the purpose for which the language is being used) and mode (this refers to the medium and channel of the text) (Morley 1985, 47-48).

-Semantics: register is realized by semantics. It has three functional components: ideational, interpersonal and textual (Morley 1985, 50-81).

-Lexicogrammar: this realises the semantics. It is the level of wording (Morley 1985, 49).

-Phonology: this realizes lexicogrammar. It is the level of sounding (Morley 1985, 49).

-Phonetics: this is the ultimate 'output', and involves the actual sounds, which are uttered, or the physical graphic marks in writing (Morley 1985, 49).

Each level realizes the one above it, i.e. it brings the analysis closer to the phonetic or graphic substance. The linguistic system proper comprises three of the above levels: phonology, lexicogrammar and semantics. The social system and register are above the linguistic system. In contrast, phonetics is below the linguistic system. Within each level, there are different ranks. In phonology, Halliday recognizes phoneme, syllable, and foot and tone group. Within lexicogrammar, he recognises morpheme, word, group/phrase, clause and clause complex. The text is regarded as a semantic unit, rather than a lexico-grammatical one. Within each level, as well as ranks, Halliday recognizes different "components" or "strands". At the level of register, as already noted, Halliday talks about field, mode and tenor. Field is realised at the semantic level by the ideational component. This accounts for the underlying content of an utterance. It handles all types of processes, qualities, participating entities and circumstances (1985, 50). Tenor is realized by the interpersonal component. This deals with the interactional and personal aspects of grammar (1985, 61). Finally, mode is realized by the textual component. This accounts for the thematic organisation and the information structure of the prepositional content of the sentence. It handles relationships of cohesion within and between sentences (1985, 70).

According to Morley (1985, 48), the inclusion of the semantic level in the grammar, which is a feature of Halliday's approach from the late 1960s onwards, makes a considerable difference to the overall appearance of the linguistic system. In including a semantic level, Halliday lays the foundations for the enhanced nature of modern systemic grammar. The systemic description becomes the underlying form of representation, since the structural description is derivable from it. The systemic component, which provides the rationale for the title of grammar, derives its name from the fact that it is made up of systems, each having a set of features. Systemic grammar formally incorporates a semantic functional dimension. It interprets a language as being an enormous systems network of meaning potentials. Texts include structures that are related to the ideational and interpersonal components and texture is related to the textual component. Cohesion, in particular, is an important element in text texture. It is a relationship

between elements of a text where the proper interpretation and understanding of one element depends on that of another (Morley 1985, 76).

As mentioned previously, socio-linguistic approaches do not neglect linguistic structures. They view them in terms of their function in communication. The translator must be aware of the extra-linguistic factors such as the social setting, which are important for proper interpretation of the text. Culture forms the language-external relations, being a property of a community, especially those that might distinguish it from other communities. Halliday and Hassan (1976,10-48) consider texts as cohesive and coherent units. They render continuity and explicitness in their surface structure (i.e. cohesive ties can indicate co-reference). Text meaning can be achieved through reader's interpretations. These interpretations are based on coherent semantic relations underlying the text (cf. deep structure) as well as on cohesive clues found in the surface text. The notion of texture, which includes both coherence and cohesion, is considered a crucial textual aspect in understanding the meaning of the source text. As a result, notions of equivalence at textual levels are more important than notions of equivalence at sentence level. Coherence is a universal phenomena and more easily transferable than cohesion. This is due to fact that coherence is expressed through continuity in the textual world underlying text and the semantic relations existing between concepts and events are universal. Types of cohesive devices and the way they are used in texts are language-specific and may change from one language to another, depending on the grammatical rules, norms and convention operating in it. So, the translator should relay the semantic relations underlying the text, together with their intended meaning to the target reader. Both should be made recoverable through cohesive devices and clues available in the target language.

Halliday and Hassan (1976,52-56) also introduce text structure as another dimension in their approach. They consider the unity of any text as a combination of unity of texture and structure. The contextual configurations being a specific set of values that realise field, tenor and mode enable the reader to make assumptions, statements and predictions about the text structure, as well as about the choices made in organizing the text, such as obligatory and optional elements, their location and their frequency. According to the two authors, context creates the text because our knowledge of the context of the situation provides us with adequate means to make assumptions and hypotheses about the text. Moreover, it

enables the translator to explain and justify the choices made by the text producer and thus to understand and interpret the text (Halliday and Hassan 1976, 38-40).

2.3.6 Hatim and Mason's theory

The analysis of text structure draws the attention of Hatim and Mason (1990, 169-178) to the importance of the language/culture-specific nature of conventions, norms and restrictions set up for text organization. These conventions underline the potential differences between languages in this area, as well as the importance of taking such aspects into consideration in translation. Hatim and Mason consider that the task of translators with respect to source text analysis is to determine the strategy followed by the text producer in organizing the text. In order to do this, the text analyst needs to identify the hierarchically ordered constituent "elements" and "sequences" which make up the text. This should be done in the light of clues from the text itself, the context of situation, the larger cultural context and the crucial rhetorical purpose underlying the text.

Hatim and Mason (1990,140) lay particular stress on two notions: "text strategy" and "text type". "Text strategy" is the strategy or plan set up by the text producer to organize his/her text, according to a specific communicative and rhetorical purpose. "Text type" is a "conceptual framework" on the basis of which texts are classified according to their rhetorical purpose and the communicative goal of their text producer." Text typology" is a crucial notion in text-linguistic theory. Its aim is to provide the reader with tools and criteria to perceive and produce texts based on their affiliation to specific types such as "narrative", "descriptive", "argumentative" and "instructional".

Hatim and Mason also stress the importance of translation procedures in transferring the source language into the target language. Depending on the type they are affiliated to, texts display common characteristics related to their structure, texture, and choice of grammatical devices (Hatim and Mason 1990, 73,148-160). Identifying the text type enables the translator to find the best equivalence at both, the macro- and micro-textual levels of the text. The authors also believe that translators should be aware of the textual restrictions "constraints imposed by language-specific norms and conventions in relation to different text-

types". The communicative intention of the text producer and the overall rhetorical purpose underlying the source text should be preserved and conveyed in the target text to achieve proper equivalence. The translator, as the reader of the source text, needs to identify the writer's communicative goal in order to understand the text and the strategies used in its production. This sheds light on the notion that the production and reception of language is seen as a transaction or negotiation of meaning between the receiver/reader/listener and the text producer/writer/speaker. The text producer makes choices and decision when building the text based on assumptions about the readers' expectations as well as his/her potential response. As the producer of the target text, the translator reconstitutes the message of the source text by adapting it to his to his/her target text readers, in order to match their experience, knowledge and expectations. According to Hatim and Mason (1990, 92), the role of the translator as a source text reader is to construct a model of the intended meaning in the source text and form judgments about the likely impact of the source text on intended receivers. The translator as a text producer operates in a different socio-cultural environment, from the source text writer, seeking to reproduce his interpretation of meaning in such a way as to achieve the intended effect on target text readers.

Hatim and Mason's translation theory echoes Newmark's approach in many respects. Both approaches emphasize the importance of context in determining the appropriate meaning. Like Hatim and Mason, Newmark also emphasizes that the areas of text-linguistics, cohesion and discourse analysis have evident application in translation theory. Discourse analysis can be seen as an essential point of reference for clarifying semantically undetermined expressions and establishing the significance of connectives in the source language text.

2.4 Translation Equivalence

"Translation equivalence is the relationship between a source text and a target text that allows the target text to be considered as a translation of a source text in the first place. Equivalence relationships are also said to hold between parts of the source texts and parts of target texts" (Baker (ed.) 1998, 77). Although equivalence is considered an essential concept in several translation

theories (e.g. Catford 1965 and Nida & Taber 1969, who defined translation in terms of equivalence), it is a controversial concept in translation studies. Some linguists reject the theoretical notion of equivalence considering its function as relative. For instance, Baker (1992, 6) notes, "the term equivalence is adopted ... for the sake of convenience.....although equivalence can usually be obtained to some extent, it is influenced by a variety of linguistic and cultural factors and is therefore always relative". Snell-Hornby (1988, 22) also considers equivalence to be unsuitable as a basic concept in translation theory because "it is imprecise and ill defined". Others, however, consider it a positive notion in translation theory.

Fawcett (1997, 53) suggests an important equivalence "check-list", which includes five frames of reference constituting word and text meaning:

-Denotation meaning/referential meaning/ the object or concept referred to.

-Connotational meaning. This includes nine subcategories: language level/elevated, poetic, formal, normal, familiar, colloquial, slang, vulgar, sociolect/ the jargon of different social groups such as students, dialect/ the language of particular region, medium/ written or spoken, style/ old-fashioned, trendy, etc., frequency/ common versus rare words, domain/ normal, scientific, technical, value/positive versus negative and "emotional tone/ neutral, cold, warm, etc.

-Textual norms/ the kind of language typical of such things as legal texts or instructions for use, etc.

-Pragmatic meaning/ reader expectations.

-Linguistic form/ rhyme, rhythm, metaphor, etc.

Dickins et al (2002, 5) provide a practical approach to equivalence. They propose that one should not seek absolute equivalence at all levels in translation. Rather it is necessary to decide which aspects of the source language are to be given priority in translation (phonological, metrical, semantic, generic, etc.). It is also necessary to accept that in practice, there is likely to be some translation loss at all levels. That is to say, it is highly unlikely that one can preserve any aspect of the source text in the target text or produce corresponding features in the target text, to those of the source text, which can reasonably be regarded as entirely equivalent. The important point is to minimise translation loss in those aspects of the target text which are prioritised, accepting greater translation loss in those

aspects which are not prioritised. The matrix in Dickins et al (2002, 5) for assessing equivalence between source text and target text comprises four main levels:

- Genre matrix: This matrix deals with the question whether the source text and the target text oral or written, literary (e.g. short stories), religious (e.g. Quranic commentary), philosophical (e.g. essay on good and evil), empirical (e.g. scientific paper), persuasive (e.g. advertisement), or hybrid (e.g. job contract).
- Semantic matrix: This matrix deals with denotative meaning (e.g. synonyms), attitudinal meaning (e.g. hostile attitude to referent), associative meaning (e.g. gender stereotyping of referent), affective meaning (e.g. offensive attitude to addressee), allusive meaning (e.g. echo of proverb), collocative meaning (e.g. collocative clash), reflected meaning (e.g. play on words) and metaphorical meaning (e.g. original metaphor).
- Formal matrix: This matrix deals with the question of whether there are significant features on the phonic/graphic level (e.g. alliteration), prosodic level (e.g. rhythm), grammatical level (e.g. lexis) and syntax, sentential level (e.g. subordination), discourse level (e.g. cohesion markers) and intertextual level (e.g. Quranic allusion).
- Varietal matrix: This matrix deals with tonal register (e.g. ingratiating tone), social register (e.g. Islamist intellectual), sociolect (e.g. urban working class) and dialect (e.g. Egyptianisms).

In this thesis, the researcher will make use mainly of categories taken from Dickins et al (2002, 5) in considering translation equivalence in relation to the analysis of the translation sample, since these have proved of practical applicability in considering Arabic/English translation.

Chapter Three: Research methodology and design

3.0 Introduction

Chapter three explains the type of research, description of research instruments, subjects of research, translation samples of research, administration of translation tests and statistical analysis of some aspects of translation difficulties.

3.1 Type of research

According to Kussmaul (1995, 4), "Product-oriented .... translation quality assessment can be divided into three steps, description of errors (looking at the symptoms), finding the reasons for the errors (diagnosis), and pedagogical help (therapy)". This research is product-oriented. It describes cultural and grammatical errors made by students at Al Azhar University (chapter 8), tries to find the reason behind students' errors (chapters 4, 5) and suggests pedagogical help (chapter 7). The orientation is practical because the research provides recommendations based on students' errors at Al Azhar University.

3.2 Research instruments

Three translation tests were conducted related to various cultural aspects of Western and particularly British culture.

3.2.1 Political culture test

This test comprises ten texts dealing with political topics related to Western and particularly British culture. The themes of these texts were chosen to reflect important aspects of Western political culture such as political parties, globalisation, the European Union, the Euro and human rights. Each text focuses on a specific political aspect. The test aims at exposing students to various aspects of political culture through the translation task. The analysis of students'

translations is the source for the analysis of their cultural, linguistic and stylistic errors.

3.2.2 Social culture test

This test comprises ten texts dealing with social topics related to Western and particularly British culture. The themes of these texts were carefully chosen to reflect aspects of Western and particularly British social culture such as asylum seekers, addiction, the child care system, domestic violence, the National Health Service and gay rights. Each text focuses on a specific social aspect. The test aims at exposing students to various aspects of social culture through the translation task. The analysis of students' translation tasks is the source for the analysis of students' cultural, linguistic and stylistic errors.

3.2.3 Religious culture test

This test comprises six texts related to Christian religious culture. The themes of these texts were carefully chosen to reflect important aspects of Christian religious culture such as baptism, confirmation, Christian worship, Eucharist and the early church. Each text focuses on a specific Christian religious aspect. The test aims at exposing students to various aspects of Christianity through the translation task. The analysis of students' translation tasks is the source for the analysis of students' cultural, linguistic and stylistic errors.

3.3 Subjects of research

The subjects of this research are seven female students from the English Department at Al Azhar University in Gaza, Palestine.

3.3.1 Students' background

The subjects of this research are fourth-year students who have passed their Tawjihi (school leaving) exams. Their mastery of the English language is considered satisfactory for several reasons:

-These students have successfully passed the entry requirements and the entrance exam for the English Department at Al Azhar University.

-They have subsequently studied for three years at the English Department in Al Azhar University.

-These students have had translation experience during their study at Al Azhar University. They have finished five translation courses during their three years at Al Azhar University. However, none of these courses were taught by a specialist in translation studies.

Students have been chosen from the female section at Al Azhar University. At Al Azhar University, men and women are taught separately, which is considered preferred practise at Islamic universities. As a female, it is easier for the researcher to have access to women.

3.4 Translation sample

The translation sample which has been analysed consists of 26 source texts to be translated by 7 students constitute half the total population of female students studying at the Arts section of the English Department at Al Azhar University-Palestine. In principle, this would give a total of 181 target texts. However, one student ignored the translation of 4 texts. Thus, 177 texts were in fact translated. This sample has been analysed word-by-word, phrase-by-phrase and sentence-by-sentence.

The texts were taken from various published materials. The researcher has no responsibility for the views expressed in these texts. The authors of these texts are responsible for their own views.

The general analysis of the translation sample was related to the following aspects.

3.4.1 Cultural errors

The major area of analysis in this research is related to cultural errors due to differences between the source and target cultures.

3.4.2 Linguistic and stylistic errors

Another area of analysis in this research is related to linguistic and stylistic errors. These are often due to differences between the source and target linguistic systems.

The translation of tenses, passive, complex sentences, word order, nominal and verbal sentences, adverbs, singular and plural, cohesion and coherence, punctuation marks, use of Å , definiteness and indefiniteness, metaphors, puns, vocabulary misunderstanding, polysemous words, translation by addition and translation by omission are discussed in detail. Aspects of Arabic stylistics are also discussed through the analysis of translation tasks.

3.5 Administration of translation tests

-The three translation tests were conducted seperately within three days at the English Department, Al Azhar University in Gaza, Palestine in 2002. Students were given sufficient time for each test.

-The purpose of the translation, and the target readership were explained to students. The purpose of the translation task was to introduce the average Arab reader to Western political, social and cultural phenomena.

-Students were provided with the al Mawrid dictionary to help them consult meanings of words that they did not know or were not sure about.

As noted in section 1.7, readers who only require an overview of the issues covered in this thesis may go directly on to chapter four. Those who need a detailed statement of the research analysis should read the reference chapter, chapter eight, before going on to read chapters four, five, six and seven.

Chapter Four: Cultural issues in English/Arabic translation

4.0 Introduction

Culture is the complex whole, which includes knowledge, belief, art, morals, law, customs, and any other capabilities or habits acquired by man as a member of society (Taylor 1958, 1). It is the set of general meanings that people use to explain their origins, and to predict their future. Culture plays an essential role in determining the appropriateness of linguistic units. In addition, cultural variables affect the degree of understanding between two language communities (cf. Kussmaul 1995, 65). As a result, language is an integral part of culture because the vocabulary of a language derives its meaning from its culture. Arabic is associated with specific cultural and social norms quite different from those, associated with other languages. According to Sapir (1949), "environment and culture have a considerable influence on the language of speakers as is clearly seen in their vocabulary". Through translation, translators become transmitters of different civilizations. Inevitably to some extent, any translation will reflect the translator's own mental and cultural outlook, despite the best of impartial intentions. Every translator has her/his own beliefs, knowledge and attitudes. "A target language culture can also be extended by the introduction of new ideas and styles... the translational act may give rise to new forms of the target language" (Holman and Boase-Beier 1999, 15). Discrepancy in cultural beliefs, norms and linguistic expression between the two cultures and languages is responsible for difficulties in English/Arabic translation. Cultural differences often impose greater difficulty for translators than linguistic features such as language structure. There are often cultural gaps caused by different aspects of societies, which lead to linguistic gaps. Therefore, finding translation equivalents for cultural terms requires the bridging of the cultural and linguistic gaps and meeting readers' expectations. "Translators have to be aware of the fact that readers' expectations, their norms and values, are influenced by culture and that their comprehensions of utterances is to a large extent determined by these expectations, norms and values" (Kussmaul 1995, 70).

A lot of the translation difficulties discussed in this chapter are closely connected to the distinction in Arabic between Standard Arabic الفصحى and colloquial Arabic العامية (Dickins et al 2002, 167). Translation from English to Arabic is normally bound to be into Standard Arabic rather than colloquial Arabic. Although Arabic has colloquial equivalents for many English terms, Standard Arabic has limited terms. Standard Arabic is also intrinsically formal in register terms. So, there are almost no informal terms available in Arabic to relay informal English ones. Some of the translation problems presented in this chapter involve the interaction between cultural and linguistic problems. They often involve the lack of equivalents in Standard Arabic for certain English terms. It is the role of the translator to understand the applications and connotations of words and determine suitable equivalents in specific contexts. The translator should decide whether to use the original term to preserve the essence of meaning of the culture-bound word or to use an appropriate translation equivalent. Borrowings can often be used to fill lexical gaps but they sometimes need an explanatory gloss. Sometimes, a translation equivalent shows links between languages and can bridge the lexical gap between the source and target language.

In this chapter, the researcher has divided cultural features according to Nida's classification (1964,91): political, social, religious, material and ecological. General cultural background about the first three cultural aspects is provided. This general background illustrates a number of differences between Western, and particularly British, and Arabic cultures, which are expected to be problematic in English/Arabic translation. Some examples of translation difficulties from the research translation sample are also provided. Due to limitations of time and space, these texts are limited to political, social and religious aspects of culture. In fact, translation difficulties appeared in virtually all of the translated texts. These difficulties illustrate that cultural texts can pose difficulties for some students of a degree that hinders target readers' understanding. Better understanding of Western culture is important for translators to overcome cultural difficulties in English/Arabic translation.

4.1 Political culture

According to Newmark (1981, 1), the twentieth century has been called the "age of translation". The setting up of new international bodies, international agreements between states, the constitution of independent states, the formation of multinational companies, and the growth in international communication have given translation enhanced political importance. Accurate translation has become generally politically important. In section 5.1, key aspects of political culture in Britain are presented, illustrating difficulties, which arose in this regard in the translation sample.

4.1.1 Political culture in Britain

The British political system is heavily influenced by the fact that British society is multinational. The centralized nature of British government has, however, reduced social differences between the various parts of the country. Sometimes, British government resolves conflicts from linguistic, religious or racial cleavages (Birch 1998, 6). Modern British society is relatively free from the most troublesome kinds of cleavage. There is no linguistic cleavage in Britain except in some parts of Wales where Welsh is spoken and the far north west of Scotland where Gaelic is spoken. This does not, however, pose a serious threat to political stability. In addition, religious divisions are no longer of any general significance, largely because of the decline in religious conviction. According to Brich (1998, 6), the attitude of the great majority of people towards religion is one of indifference. The conflict in Northern Ireland between Loyalists and Republicans has a strong base in the existence of separate Protestant and Catholic communities there. In mainland Britain, however, political and religious issues are normally kept separate. In addition, Britain has had a high degree of ethnic homogeneity, with immigrants arriving only in a trickle and thus becoming assimilated. In the present century, British society has absorbed several contingents of immigrants seeking refuge from the political and economic problems of their own countries. The existence and growth of these ethnic minorities, largely concentrated in a few cities, has given rise to various types of

concern. There has been concern that the minorities may suffer from racial discrimination, and also that the minorities might not become integrated into the British economy and society. In addition, there have been fears that areas containing sizable ethnic minorities might be marked by violent conflicts between races or between minorities and the police.

The development of liberal institutions

The central institutions of British government are extremely old. The monarchy has an almost unbroken history dating from before the Norman Conquest, and the two houses of Parliament both have medieval origins (Brich 1998, 28). Britain has not experienced a political revolution since 1688, when the powers of the monarch were effectively curtailed, and in consequence the institution of the monarchy has survived into the age of democracy. The main political advantage of retaining a monarchical system in a democracy is that it provides a head of state who can be accepted as neutral between the contending parties. This constitutes a symbol of the identity and unity of the nation. The monarch plays a small but continuous part in the normal process of government. By the twentieth century the monarch had become a figurehead rather than an active political force.

Political parties

The main characteristics of the party system are that it has been dominated by two major parties, with smaller parties playing only a minor role. The major parties are parties of mass membership, having branches throughout the country. The Conservative Party has existed since the 1830s. Throughout the period 1924-92, the Conservative Party had more members than all others parties put together (Seldom and Ball 1994, 275). However, in the past decade, the party has been faced with a declining membership and a worsening financial situation. The growth of ideological disputes within the party is one of the factors that have led to this decline. The Labour Party is the second main party in England. It differs from the Conservative party in its structures as well as in its ideology. The Liberal Democrats successors of the historic Liberal Party and the short-lived Social

Democrats are a smaller party, and there are nationalist parties in Scotland and Wales, as well as various parties representing different strands of unionism and Irish nationalism in Northern Ireland. In a liberal democracy, decisions about which political party or parties shall govern the country are made by electors, casting votes in free elections. Most Members of Parliament (MPs) are from the professional classes. The basic duties of the MPs are to look after the interests of their constituents and conduct debates on public policy. The MPs should act as trustees for the national interest. Party management in the House of Commons is the responsibility of a small group of members known as Whips.

The following illustrate problems, which students faced with regard to the party system in Britain, and also the USA. One student translated "the Conservative leader" in "The new Conservative leader Iain Duncan Smith has offered a virtual suspension of party politics for as long as the "war" against terror attacks goes on" Text 8.1.9 as القائد التقليدي . The student translated Conservative literally in this context as التقليدي instead of قائد حزب المحافظين . Another two students translated "the Conservative leader" literally as القائد المحافظ which may give a different meaning from قائد حزب المحافظين "leader of the Conservative party". The above students considered "conservative" as an adjective describing the leader rather than a reference to the name of his political party (cf. chapter 8, section 8.1.9).

Another two students misunderstood "party politics" in "The new Conservative leader Iain Duncan Smith has offered a virtual suspension of party politics for as long as the "war" against terror attacks goes on" Text 8.1.9 and translated it unacceptably as للجنة السياسية - للسياسات الحزبية (cf. chapter 8, section 8.1.9).

Two students translated "Liberal Democrats" in "The Liberal Democrats too have said they will consider attending cross-party talks but stress that ending all domestic democratic activity would be giving in to terrorism" (Text 8.1.9) as الديمقراطيين الغير متعصبين . It is important for students to pay extra attention and translate proper names such as the names of parties if possible using the standard Arabic form, or at least acceptably. Some non-Arabic political parties have

standard forms in both English and Arabic. To illustrate, the Arabic equivalents of "Labour party" can be both حزب العمال in the case of the British Labour Party and حزب العمل in the case of the Israeli Labour Party. It is acceptable to translate the name of the party as a loan word especially if there is no Arabic equivalent for it. It is more appropriate for the Arab target readers to use pure Arabic words in their translations. Although the two students who translated "Liberal Democrats" as الديمقراطي الحر - الديمقراطيين التحررين made a good attempt, they did not use the standard Arabic term for the party الديمقراطيين الاحرار . It would have been a good idea on the part of the student who translated "the Liberal Democrats" as الديمقراطي الحر to add حزب to make it clearer to the reader (cf. chapter 8, section 8.1.9).

Three students omitted "shadow" in their translation of "shadow ministers" in "In a rare move, the new Tory leader said he would let his shadow ministers sit on the Cabinet emergency committees in a show of unity against the terrorists who attacked the US" (Text 8.1.9), as follows: سيدع - بانه سوف يطلب من ممثلين ان بانه سوف يترك وزرائه يجتمعون الوزراء المقربين ليجلسوا .
Another student translated "shadow" as ممثلين . It is totally unacceptable to translate "ministers" as ممثلين "representatives" instead of وزراء حكومة الظل . (cf. chapter 8, section 8.1.9).

Four students were inconsistent in their translation of "partisan development" in "Partisan development proposes that party identification intensifies over the lifespan as a result of experiences with the party system such as voting" and "the development of partisanship" in "Among the U.S. born population, the development of partisanship is often associated with either age or experience with the political system" Text 8.1.3. The reason for this is probably that they do not know its proper meaning in this context. One student translated "partisanship" in the first sentence as تطور المشايعة and "partisan development" in the second sentence as تطور المناصرة . Another student translated "partisanship" as تطور المشايعة (المناصرة) and then translated "partisan" as تطور المشايع (المناصر) . This is probably because the first occurrence of "partisan" is compounded with "ship" to indicate that it is a noun. One student produced an unacceptable translation for both occurrences, تطور النصرانية in the first sentence and تنمية الحرية in the second sentence, suggesting complete misunderstanding. Finally, one student translated

"partisan" acceptably as تطوير مواطنتهم in the first sentence and " partisan development" unacceptably as احساس بالمواطنة يتقدم in the second sentence, using يتقدم instead of the more acceptably abstract يتطور .
Students' failures to render the intended meaning in the source text reflect their lack of competence in translating certain political texts especially those which are not related to their everyday life (cf. chapter 8, section 8.1.3).

Three students unacceptably translated "party identification" in "Partisan development proposes that party identification intensifies over the lifespan as a result of experiences with the party system such as voting" (Text 8.1.3) as معرفة تعريف الحزب – تحديد هوية الحزب –الحزب . The other two students modified their translation of "identification" according to the context as اختيار الحزب –دمج الحزب None of the students translated "party identification" correctly, for instance as الانتماء الحزبي or الولاء الحزبي . Such mistakes may be related to students' ignorance of the operation of political parties, being under occupation for more than thirty years (cf. chapter 8, section 8.1.3).

Four students translated "Party identification intensifies over a life span" (Text 8.1.3) producing unacceptable translations due to lack of their understanding of the source text, as follows:

- دمج الحزب يؤكد على مدة الحياة
- دمج الحزب يشدد على مدة الحياة
- يمتد اختيار الحزب مدى الحياة
- يقوى تحديد الحزب على مدار الحياة

The Prime Minister and the Cabinet

Prime Ministers are chairpersons of the Cabinet and wield a good deal of authority over it. They determine the agenda, guide discussion and declare the sense of the meeting. In times of peace, the cabinet normally has about twenty members. By convention, the holders of the following offices are always members of the Cabinet (Brich 1998, 129): Lord Chancellor, Lord Privy Seal, Home Secretary, Foreign Secretary, Chancellor of the Exchequer, Secretary of State for Defence, Secretary of State for Trade and Industry, Secretary of State for

Education and Employment, Secretary of State for Social Security, Secretary of State for the Environment, Secretary of State for Scotland, Secretary of State for Wales and Secretary of State for Northern Ireland. Junior ministers (parliamentary secretaries and under secretaries) are on probation in case they are unsuited to their posts. Throughout this century, Parliament has normally been dominated by the conflict between two main parties, and the smaller of these parties is officially recognized as Her Majesty's Opposition. The main function of the Opposition is to oppose. The need to defend their policies in Parliament may well lead Ministers to think more carefully about the advantages and disadvantages of each policy before it is adopted.

The following are examples of translation problems faced by students, which had to do the structure of government and the opposition. Text 8.1.10 "The battle for leadership" discusses some issues related to the leadership of the Tory Party and the role of the Tory leader towards his party (cf. chapter 8, section 8.1.10).

Three students translated "Tory Party" in "In a rare move, the new Tory leader said he would let his shadow ministers sit on the Cabinet emergency committees in a show of unity against the terrorists who attacked the US" (Text 8.1.9) as حزب التوري and another student translated this as حزب الأحرار (cf. chapter 8, section 8.1.9).

Four students translated "Scottish Secretary" in "Scottish Secretary Helen has called for "Cool Heads" as Scotland waits to see the economic impact of the US terror attacks" (Text 8.1.2) literally as سكرتيرة حكومة اسكتلندا - السكرتيرة الاسكتلندية - أمينة السر الاسكتلندية - . The other three students translated "Scottish Secretary" as الوزيرة الاسكتلندية - الوزير الاسكتلندي (هيلين) -وزيرة الخارجية اسكتلندا . (cf. chapter 8, section 8.1.2). Another student translated "Cool Heads" in " the same sentence literally and unacceptably as الرووس الباردة .

Three students provided different weak equivalents for the title "European Union and the case for portfolio" (Text 8.1.7) as follows: حالة الوزارة -قصية الوزارة

وضع الوزارة . Another student translated this unacceptably as قضية الاوراق التجارية .
The best translation, which was provided by one student, was الحقيبة الوزارية .
None of the students modified the title to make it genuinely clear using an idiomatic equivalent, e.g. translating it as الاتحاد الاوروبي و تحديد المسؤوليات . This seems to be related to their preference for literal translation.

The following are other examples of translation problems faced by students, which have to do with the wider Western political context.

Text 8.1.8 discusses the issue of the Euro. Students' translations revealed here and elsewhere that when they are not familiar with concepts, they tend to translate literally. To illustrate, one student translated "Euro-12" version in "Yet, the "Euro-12" version of the Council, which brings together only representatives of states within the Euro-zone, quickly spawned a far more integrated sub-group, or 'policy community'" as لا يزال اليورو 12 نسخة لأعضاء المجلس and two other students omitted it from their translations (cf. chapter 8, section 8.1.8).

Text 8.1.7 discusses the definition of the European Union. Some students faced difficulties, translating the acronym EU in "The birth of the Euro and an expanded role of the EU in macroeconomic policy coordination gave coherence to a European monetary policy network" as الأوروبي-أوروبا . In fact, not all European countries are part of the European Union. As a result, it is not acceptable to assume that Europe and the European Union are the same thing (cf. chapter 8, section 8.1.7).

In Text 8.1.6, only two students translated "Deepening the Melting Pot" in the title "Deepening the Melting Pot: Arab-American at the Turn of the Century" acceptably in a political context as تعميق بوتقة الاندماج – تعميق بوتقة الدمج All other students either omitted it from their translations or translated it literally as تعميق وعاء الصهر - درجة الاندماج العميق - تعميق البلد البوتقة (تعميق الانصهار) .
(cf. chapter 8, section 8.1.6).

In Text 8.1.1, two students translated "The doctrine" in "The doctrine of human rights has come to play a distinctive role in international life" as مذهب and عقيدة . Both Arabic equivalents have religious associations. If they are used in a political context, they imply a political belief-system. So, it is not acceptable to describe human rights by using either عقيدة or مذهب in Arabic . It is more acceptable to use the word مبادئ. Five students used مبادئ in their Arabic translation.

In Text 8.1.4, five students translated "volatile moments" in "Political transitions contain volatile moments when long-established political landscapes change markedly" unacceptably, as follows:

- لحظات متغيرة – لحظات سريعة الزوال – لحظات خيالية –لحظات سريعة

None of the students translated this in a good Arabic style as من سمات التحولات السياسية لحظات تتسم بالتفجر .... .

In the same text, four students translated "landscapes" literally and unacceptably as المشاهد السياسية –المناظر السياسية – الصور السياسية . None of the students translated this using the idiomatic Arabic equivalent الاوضاع السياسية .

In addition, two students translating "securing democracy" in "and the opportunities for securing democracy are uncertain" (Text 8.1.4) unacceptably as تسلم الديمقراطية and حماية الديمقراطية . الديمقراطية is abstract and not a concrete object to be handed over. Therefore تسلم is incorrect. حماية الديمقراطية is unacceptable because it indicates that democracy already exists, which is not indicated in the original context.

4.2 Social culture

Due to the fact that language is a social norm, it is considered an essential part of social behaviour. It is used by human beings in a social context to communicate their needs, ideas, and emotions to one another. Therefore, a proper understanding of its function and use necessitates a serious grasp of the various social and cultural ingredients constituting the broad context within which language utterances are deeply and inevitably embedded (Lataiwish 1995, 255). Social culture is the totality of inherited ideas, beliefs, values and knowledge of a society, which constitute the shared bases of social action. Sex and marriage, for

example, are important issues which differ between different social cultures. Failure in understanding foreign social cultures can be related to a mismatch in the social norms in the two different communities.

4.2.1 Features of Western and Arab social cultures

I will consider here love, courtship and marriage in Western and Arab societies, as an illustration of differences between these societies. Generally speaking, Western societies are liberal in their attitudes towards love and sex. For instance, having intimate relationships without marriage is an ordinary feature of Western social life. Concepts such as boyfriend and girlfriend are acceptable.

In contrast, in Arab societies, social interactions, attitudes, perceptions and even types of speech are influenced and deeply rooted in the Islamic religion. The Arabic social culture is traditional and conservative, especially in issues related to love, sex and marriage. Many Western concepts in this domain do not have complete equivalents in Arabic. Arabic equivalents for "boyfriend" and "girlfriend" may only denote plain friendship and ignore other aspects such as romantic or sexual relationships (Aziz 1982, 28). It is also unacceptable in Arab societies for couples to live together without being married. Some words are considered taboo and should not be used in "polite company" (Fromkin and Fromkin 1993, 303). In both Arabic and English cultures, words relating to sex and natural body functions make up a large part of the set of taboo terms. But, they are more strongly taboo in Arabic than English culture. It is expected that some translators will face difficulty and embarrassment in translating such words and concepts related to sex and love because of their connotations in the Arabic culture.

To illustrate, four students ignored the translation of "gay" which is a taboo notion in the Arabic culture in "State fragmentation has shaped tactical choices of gay rights" (Text 8.2.10). One student unacceptably omitted "gay" in her translation. This is partially related to the Arabic culture, which considers notions such as "gay" taboo. As a result, the student avoided the translation of this word (cf. Baker 1992, 24). The other three students provided various acceptable

equivalents, such as أصحاب الشذوذ الجنسي - الشواذ - اللوطيين . It is less common in Arabic to say أصحاب الشذوذ الجنسي than الشاذون جنسيا (cf. chapter 8, section 8.2.10).

One student chose to translate "love" in "Survivors, eye witnesses and rescue workers, relatives and friends, many of whom were the recipients of desperately moving and courageous last messages of love conveyed by mobile phone, in the long and terrible aftermath" (Text 8.2.7) as مودة rather than the more emotionally intense حب (cf. chapter 8, section 8.2.7).

Islamic beliefs are connected with every aspect of Muslim social culture even proper names. "Mohammed" and "Abdullah" are common names in Islamic culture because they have religious significance. Many of the Muslims choose their children's names from the Quran, names of prophets, compound variations of عبد "slave", "servant" and the names of "God" or religious occasions. Parents believe that these names will bless their children. So, Arab societies are more conventional and traditional in using proper names than Western societies. It is difficult for the target language reader to understand the religious dimensions related to such proper names. Traditional proper names may also be a good indicator of social and cultural background. For instance, urban communities have a greater tendency to use new names than rural communities. Sometimes, it may be appropriate to have a footnote in the translation to explain the related social and cultural aspects or religious dimensions of proper nouns.

Islamic-based greetings are another important aspect of Muslims' daily life. Expressions of good will, resignation to God, self-ingratiation and other forms of social grace have different social functions. For example, some Arabic greetings such as السلام عليكم may have several English equivalent such as "Hello", "Hi", "Good morning" or "Good afternoon". These religious Arabic greetings do not have religious greeting equivalents in English. السلام عليكم و رحمة الله و بركاته can be translated literally as "Peace be upon you and the mercy of God and His blessings". This translation does not, however reproduce the actual sense of the utterance.

"Politeness is showing, or appearing to show, consideration of others. Being a social phenomenon, it is one of the basic guidelines for human interaction" (House 1998, 54). To illustrate, Although شيخ and سيد are polite forms in Arabic, they differ in their usage and application. شيخ in Arabic has complex political and religious implications. At the communicative level, variation in the use of سيد and شيخ indicates the level of formality. An acceptable target text requires more than knowing the lexical meanings of the above greeting forms. In some contexts, an explanatory phrase may be needed to explain the cultural dimension of these titles. For example, most basically, sheikh means "elderly man". It can be used also for the chief of a tribe or the head of an order or sect. شيخ has many other uses such as a learned doctor of religion in Islam. In some contexts, شيخ or سيد may be omitted in translation or replaced by "Mr." in English. Moreover, the personal status, social relations and the degree of intimacy affect both the addresser and addressee. Arabic expressions like أستاذ - أفندي - حضرة - ست are frequently used in communication. They are polite forms of address reflecting social relationships and highlighting differences between addresser and addressee. Some of these terms such as أفندي are loan words from Turkish. If they are translated literally, it is difficult for the target reader to grasp their significance. The multiple functions of Arabic titles demands a familiarity with Arabic culture in general and titles conventionally associated with names in particular. According to House (1998, 61), there are cross cultural difference in politeness in terms of social norms. To illustrate, it is also difficult to differentiate when polite titles that are used for the purpose of respect or humour. Translating such Arabic expressions literally will produce an unnatural effect because the Arabic mode of address is different from the expectations of the English reader. Thus, differences in cultural and linguistic usage in respect of politeness are evident in English/Arabic translation. Word-for-word translation would often result in either a meaningless or undesirable target language version of polite forms. The most likely English equivalents for such complex Arabic forms are "Mr." or "Sir" which have a neutral honorific value and are acceptable to target language readers. Similarly, Arabs usually address old people by using عم for a man and خالة for a woman as an affectionate title. It is difficult to render such affectionate forms. If they are translated as "uncle" or "aunt", they will indicate unintended kinship.

It is also difficult for the Arabic translator to translate words whose meanings reflect attitudes, emotions and value judgements. For instance, "police" has two equivalents "the filth" and "the boys in blue" but whereas the former is pejurative, the latter has overtones of affection (Dickins et al 2002, 67).

4.2.2 Issues related to kinship

Kinship concepts influence greatly the language of the society. Basic kinship terms like mother, father, son, daughter, etc. are expected not to pose any difficulty for translators. This is because they function fairly precisely in English and Arabic. But, when this structure is extended to further kinship such as great-great- grandfather, great-uncle, sister-in-law etc., differences between English and Arabic kinship systems increase. English extends the domain of kinship by numerals, prefixing and suffixing. These devices do not exist in Arabic. In the semantic field of kinship, translation equivalence can sometimes be partial. This can be related to the influence of cultural and religious factors, which play an important role in the life of the community. In Arabic, there is a lexical distinction between paternal and maternal uncles and aunts, whereas in English the same word is used in both cases (cf. Dickins et al 2002, 54-55). In Arabic "paternal uncle" is عم and "paternal aunt" is عمة. "Maternal uncle" is خال and "maternal aunt" is خالة. As a result, Arabic counterparts of cousin are compound lexemes that are formed from two words such as ابن الخال. "Aunty" or "auntie" is a form of "aunt" showing affection in English, which does not have an Arabic equivalent. There are also other informal kinship terms such as "mama", "pa", "papa", "mammy", "dad", "daddy", "granny" or "granma", which are translated formally into Standard Arabic "mother", "father" and "grandmother". There are, however, other informal colloquial Arabic equivalents, such ماما and بابا.

In addition, due to the fact that in Islam it is permitted to marry more than one wife, the term "sister" can mean sister from the same father, but not the same mother. In Islam, two persons can also be regarded as brothers or sisters if they breast-fed from the same woman. In this situation, someone is termed أخ بالرضاعة ـ أخت بالرضاعة ـ أخت غير شقيقة ـ أخ غير شقيق. The term "foster mother" in English denotes both the nursing mother and the mother who raised a child. In Islam, the

nursing mother becomes a real mother and it is forbidden for the child to marry one of her children in the future. In Arabic, أخ or أخت are the equivalents of many English kinship terms such as "stepbrother", "stepsister", "half brother", and "half sister". "Second cousin", i.e. the son or daughter of a parental uncle of the second degree might be translated into Arabic as ابن العم من الدرجة الثالثة or بنت العم من الدرجة الثالثة. However, there are no precise equivalents for the kinship terms which are preceded by numerals such as second or third cousin. Numerals in Arabic denote kinship generations.

In addition, "agnate" "a relative on the father's side" and "cognate" "a relative on the mother's side" or "a kinsman" "a relative" do not have translation equivalents in Arabic. The appropriate equivalents could be نسيب in its kinship sense, which is related by blood or family. The other meanings of نسيب are marriage relation such as son-in-law or brother-in-law. In addition, "sister-in-law" may refer to the sister's of one's wife, the sister of one's husband, the wife of one's brother of one's husband. In Arabic, each one these notions is expressed by a different term, e.g. بنت الحماة. "Great aunt", "great uncle", "great niece", "great nephew", "great grandfather" and "great grandchild" are common to both English and Arabic cultures. "Great grandchild" means the child of one's grandson or granddaughter. Explanation is needed for "great aunt" and "great uncle" in English if it is necessary to distinguish whether the referent is the father or mother's relatives. There are also some English words such as "grandfather", "grandsire"/"grandsir", "ancestor", "forefather", "forbear"/"forebear" which can be translated by two Arabic words جد or سلف.

4.2.3 Issues related to food

Food is related to culture. Unlike Arabic meals, English evening meals are traditionally three-course meals. There are many types of English food that are unknown to Arabs such as jacket potatoes. It is the duty of the translator to find the best equivalent for unknown English foods. For instance, stews could be ثريد in Arabic. Translators should also be careful about the translation of some types of food such as pancake, which looks like قطايف in Arabic. Even Arab bread has a different shape from the British loaf. Thus, the Arabic word رغيف does not have

a complete equivalent in English. Nan bread looks like Arab bread to some extent. It is also difficult to find Arabic equivalents for English sweets such as "Black Forest Gateau" and "Yorkshire pudding". The appropriate equivalents are likely to be types of sweets in Arabic. Cakes in Arabic always denote sweets. Thus, it is difficult to translate "fish cake", as it is not a type of sweet.

4.2.4 Issues related to dialects

Another important aspect related to translation difficulties is diglossia (Dickins et al 2002, 167). This is a language situation in a specific speech community in which two or more varieties of the same language exist side by side. One of them is a "high" variety that is used in formal situations such as Modern Standard Arabic. The other is informal and colloquial. The colloquial variety typically varies considerably between speech communities (Johnson & Johnson 1999, 97). Certainly, there are great similarities between the speech forms of communities which are near to each other geographically, but variations between areas which are further apart can be so great that some linguistic forms that are used in one community may not be understood in another region. This linguistic phenomenon gives rise to certain difficulties in English-Arabic translation. Arab translators may understand formal English but they may not understand colloquial English, for example, "canny" in Newcastle (Geordie) means friendly.

Differences in lexical stock do not exist between speakers of the same language who share the same cultural background. This is due to the difference in the environmental background. In dialects, there are many terms which have developed local meanings or which do not exist at all in the standard. Therefore, there are many words that have meanings, which are different in the dialects from the standard language. For example, the dialect in Newcastle is difficult to understand. "Lads" and "lasses" mean "boys" and "girls" as it does in English, but these terms are also used to mean "men" and "women". Moreover, "aye" means "yes", "Gannin doon the toon for a bottle of broon?" means "Do you want to go to town for a bottle of brown ale?", "Pet" and "hinny" mean "girl", "netty" means "toilet", "geet" means "very", "owt" equals "anything", "Geet canny as

owt" means "nicer than anything", "lush" means "really good" and "howay" means "come on".

4.2.5 Some examples of translation difficulties in social texts

The researcher chose ten translation texts that deal with social issues in Western and particularly British culture. The subjects of these vary from learning difficulties to gay rights, addiction, domestic violence, etc. Students faced difficulties in translating some of the above texts due to the difference between their Arabic social culture and the source text Western culture. I will give a few examples, which illustrate general difficulties experienced by students.

In Text 8.2.1 "Inverness", many students failed to translate "Inverness". Two students translated it as الانفرناسية (a type of clothing سترة ذات حزام و دثار للكتفين). Students failed to translate "Inverness is undermining cliché's about life in the Highlands through its attempt to become the cultural capital of Europe in 2008" as follows:

- تقلل الانفرناسية من كلاشيهات الحياة في الهايلاند بالرغم من محاولتها لتصبح العاصمة الثقافية لأوروبا في العام 2008.
- إن انفرنيس فكرة و صيغة عن الحياة في (هاي لاندز) بالرغم من محاولتها لتصبح عاصمة ثقافية لأوروبا في عام 2008 .
- الانفرناسية و تناقش الانفرناسية فكرة الحياة في المناطق المرتفعة و محاولتها أن تصبح العاصمة الثقافية لأوروبا في سنة 2008 .
- تقوم انفيرنس بهدم فكرة مبتذلة عن الحياة في المناطق الجبلية بالرغم من محاولتها لتصبح عاصمة حضارية لأوروبا في سنة 2008 .
- بحيرة انفرنيس تشكل فكرة عن الحياة في الهاي لاند (الجزر المرتفعة) بالرغم من محاولتها لتصبح عاصمة ثقافية في أوروبا سنة ٢٠٠٨ .
- انفرنيس هي هدم الفكرة المبتذلة عن الحياة في الهضاب بالرغم من محاولتها لان تصبح العاصمة الثقافية لأوروبا في العام ٢٠٠٨ .
- الانفرناسية هي الحياة في المناطق المرتفعة بالرغم من محاولتها لتكون العاصمة الثقافية لقارة أوروبا عام 2008 م .

Six students confused "through" and "though" which indicates that they do not understand the intended meaning in the source text. There is a possibility that

they consider "Inverness is undermining" and "Inverness attempts to become the cultural capital" are two unrelated attempts to achieve the same goal. Most students' translations indicate that there is a problem in understanding the intended meaning in the source text (cf. chapter 8, section 8.2.1).

In Text 8.2.4 "Domestic Matters", some students translated "domestic violence" in "A growing number of social workers have acknowledged the impact that domestic violence has on their clients" as العنف المحلي - العنف الداخلي .
Only two students chose the standard Arabic alternative for "social workers": الأخصائيين الاجتماعيين . Three students translated "social workers" literally and less acceptably in Arabic, for example: العاملين الاجتماعيين - العمال الاجتماعيين .
Two students translated "social workers" unacceptably as الباحثين –العمال . These students unacceptably omitted "social" in their translations.
There are also other acceptable Arabic alternatives for "social workers" , such as: مرشد اجتماعي –مشرف اجتماعي (cf. chapter 8, section 8.2.4). In the same sentence, most students translated "clients" relatively acceptable as زبائنهم . The Arabic noun زبائن is more associated with dealing in markets than social services. None of the above students translated this as عملائهم because of its association with the political situation in Palestine. The Arabic noun عملاء has very negative implications in Palestine, where it often means "collaborators".. None of the students modified their translations as المتعاملين معهم–المستفدين من خدماتهم .

In Text 8.2.5 "Addiction", one student translated "taboo" in "However, addiction still remains taboo" as منعزل . Five students translated it to some extent acceptably as محرم . The Arabic word محرم has Islamic religious associations that are not intended in the source text. "Taboo" in the source text means something that is forbidden or disapproved of, placed under a social prohibition and not a religious ban. So, it is legally not allowed and psychologically not allowed to talk about it. As a result, the best Arabic equivalent for "taboo" is محظورا (cf. chapter 8, section 8.2.5).

In Text 8.2.6 "NHS-Style Rating Plan", four students unacceptably translated "the Department of Health" in "The Department of Health is considering introducing a rating system for social care organizations based on the

"NHS traffic light" system" as قسم الصحة . Two students translated this unacceptably as دائرة الصحة . The above students did not realize that قسم الصحة or دائرة الصحة do not have the authority to apply a "new rating system" in the UK. Only one student translated "The Department of Health" acceptably as وزارة الصحة . This is mainly a cultural mistake because the Arabic equivalent for "Department of Health" is وزارة الصحة "Ministry of Health" in Palestine (cf. chapter 8, section 8.2.6).

In Text 8.2.10 "State fragmentation and the struggle over gay rights", students translated "state fragmentation" in "State fragmentation has shaped tactical choices of gay rights " as follows:

تجزئ الدولة - تجزئة الدولة – تهشم الدولة –تجزئة الدولة

The equivalent تهشم الدولة is unacceptable in this context because it does not reflect the meaning intended in the source text, suggesting instead the destruction of the country. One student translated "state fragmentation" unacceptably as تجزئة instead of تجزؤ .

None of the students made "state fragmentation" more explicit and translated it along the lines و تجزئة سلطات الدولة which would more comprehensibly render the meaning of the source text.

Regarding the translation of "gay" in the same text as يحصل الفرد على حقوقه - للحقوق البسيطة, one student unacceptably omitted "gay" in her translation. This is partially related to the Arabic culture, which considers notions such as "gay" taboo. As a result, the student avoided the translation of this word (cf. Baker 1992, 24). The other three students provided various acceptable equivalents, such as

اللوطيين - الشواذ - أصحاب الشذوذ الجنسي

It is less common in Arabic to say أصحاب الشذوذ الجنسي than الشاذون جنسيا . None of the students used the equivalent المثليين , which is neutral and more acceptable in the target culture than the other chosen equivalents (cf. chapter 8, section 8.2.10).

The following are some examples which illustrate how students reflected their own experiences in their translations.

In Text 8.2.2, one student translated "losing a child to the care system" in "Losing a child to the care system is a devastating experience for any parent" as

إن فقدان الطفل هو تجربة قاسية ... في نظر نظام الرعاية . This translation reflects the fact that there is no proper "care system" in Palestine that has the authority to take children from their parents. Thus, the chances of students' misunderstanding increase (cf. chapter 8, section 8.2.2). The title "Therapy lifeline for learning difficulty parents" includes a lexicalised metaphor "life-line" which describes the support offered to "learning difficulty parents". Three students did not understand the intended meaning in the source sentence. Thus, they failed to render this accurately in Arabic, as follows:

- علاج مشاكل يتعرض لها الوالدين في التعليم
- حبل النجاة للعلاج للآباء المتعلمين من صعوبات
- العلاج هو حبل النجاة لتعلم الصعوبات التي تواجه الأبوة

Students' translations indicate that the higher the proportion of figurative language, the greater the students' misunderstanding. Non-figurative language is easier for students to translate accurately. The difficulty involved in figurative language such as metaphors increases when the source-language metaphor is not used in the target language. In addition, the more the source culture differs from the target culture, the more students tend to misunderstand the source text and translate unacceptably.

In Text 8.2.8, one student translated "Asylum seekers" in "Thousands of asylum seekers reach Britain each year fleeing hatred, but what is waiting for them often turns out to be just more" as الباحثين عن ملجا . Four students unacceptably translated "seekers" literally as الباحثين عن . The standard equivalent for "asylum seekers" is طالبو اللجوء السياسي . Others translated "voucher system" (Text 8.2.8) in "It is painful to imagine the death of hope they must experience coming face to face with the reality of internment camps, high security prisons, legal processes designed for deterrence and the voucher system which is described as "crude and cruel" as نظام الردع و الإبطال - نظام الكفيل .

Another student unacceptably omitted "the voucher system" and confused the reference of the English adjectives "crude and cruel", as follows: و النظم الإجرائية و القانونية التي توصف بالقسوة و الصعوبة . Another student unacceptably combined the translation of the "legal processes which is designed for deterrence" with the translation of "the voucher system which is described as crude and cruel", as follows: و العمليات القانونية الموضوعة لأنظمة الكفالة و الردع و الذي يصفونه بالجاف و القاسي-

One student did not know the exact meaning of "voucher system" and thus translated it somewhat unacceptably as الإنفاق , in the following: و الإنفاق الذي يوصف بأنه قاس و غليظ . Most students did not provide an accurate equivalent for "the voucher system" because it is related to a specific cultural context in Britain. None of the above students related this refugee situation to their situation in Palestine. Refugees in Palestine have approximately the same system as the British voucher system in times of crisis. The United Nations gives Palestinian refugees flour vouchers. This is called in Palestine نظام الكوبونات . The difference between this system in the UK and Palestine is that vouchers are accepted in certain shops for all basic needs in the UK. In contrast, these coupons are only accepted in the United Nations warehouses in Palestine. Students should be encouraged to understand the source text, and to reflect and modify cultural similarities in their translations (cf. chapter 8, section 8.2.8). Finally, one student translated "internment camps" (Text 8.2.8) in "It is painful to imagine the death of hope they must experience face to face coming face to face with the reality of internment camps, high security prisons ..." metaphorically as معسكرات الدفن . This possibly reflects inaccurate use of a dictionary. دفن is a standard Arabic equivalent of "interment" rather than "internment". The source of the student's translation may also however, be the Arabic proverb عايش كأنه ميت . This proverb is related to those who are in prison or sick and do not carry on their normal life. It is advisable to avoid strong metaphors where these could be misinterpreted literally. There is a possibility that معسكرات الدفن could be understood literally and thus convey as unintended meaning in the target text.

Another student unacceptably translated "internment camps" as معسكرات الدخول. Although asylum seekers go to these camps when they come to Britain, the Arabic equivalent معسكرات الدخول does not indicate that they are obliged to stay there.

In Text 8.2.9 "Home Office to appeal", one student and decided to use the wrong, literal equivalent to "The Home Office" in her translation, as follows:

- سوف تطعن مكتب الوطن قريبا ضد حكم المحكمة العليا الأسبوع الماضي بالسجن الغير قانوني و خرق حقوق الإنسان لاربعة لاجئين سياسيين . The above example indicates that some students prefer to translate literally even if the meaning is odd in Arabic. Another student unacceptably translated "The Home Office", as مكتب الداخلية .

One student reflected the Palestinian immigration experience in her translation of "asylum seekers who have been dispersed" in "The centre processes asylum applications within 10 days compared with the average 13 months it takes for asylum seekers who have been dispersed around the country as هم الدين يشردوا . Asylum seekers are distributed in Britain and they have been looked after. As a result, يشردوا is not suitable in this context (cf. chapter 8, section 8.2.9).

In Text 8.1.4, two students reflected their own personality in their translations. To illustrate, they translated "political sensibilities" in "Old political sensibilities are challenged" as ..... و هذا بدوره يجعل مشاعرنا – و هذا يضع مشاعرنا السياسية .. موضوعة امام .

None of the students translated it using the idiomatic Arabic equivalent المنطق السياسي

It is unacceptable to for the translator to introduce his/her personality into a factually oriented translation of this kind because this renders the translation too subjective.

In Text 8.2.8, one students translated "to imagine" in "It is painful to imagine the death of hope" as follows: انه من المؤلم ان نتخيل موت الامل . The above student confused the reference in her translation.

In Text 8.1.5, most students failed to translate the title "Deepening the melting pot: Arab-American at the turn of the century" and understand that "melting pot" in this metaphorical sense indicates an area in which many races are mixed. One student translated this as follows:

تعميق البلد البوتقة : البلد التي ينصهر فيها المهاجرين مع المواطنين –(تعميق الانصهار)
شكل العرب الامريكان نقطة التغيير .

Although the above student understood the intended meaning, she was unable to present it clearly in a good Arabic style. She reflects the reality of some students living as immigrants مهاجرون , in Gaza, and citizens مواطنين under occupation.

4.3 Religious culture

Religion plays an important role shaping the life of a society (Aziz 1982, 29). It has a great influence on the language of the majority of believers in the society. Cultures differ quite substantially in the manner and extent religious beliefs influence and condition culture. Human ways of thinking vary from nation to nation. Thoughts may be a human universal, but there are thoughts, which are peculiar to a specific nation due to its religion. The role of religion in shaping culture in its various aspects is significantly different in the Arab and Western societies. In the case of Arab society, Islam has influenced Arabic culture in such a way that every aspect of it is in one way or another related to, based on, or derived from it. Thanks to the Quran, Arabic is a religion-bound language. Some English texts which are translated from Arabic texts with religious connotations may have different impacts on western readers than on Arabic readers (Aziz 1982, 29). One feature of Arabic writing is the frequent use of terms and expressions with religious meanings and implications. Although Christianity and Islam have many beliefs in common, it is difficult for the English-Arabic translator to find equivalents between the various aspects of the Christian and Islamic religions. This formal, high variety of Arabic is referred to as Standard Arabic, Modern Standard Arabic or Classical Arabic and is grammatically at least, derived from the language of the Quran. It is accorded an elevated status in contrast to the various Arabic colloquial dialects. The researcher will introduce the two religions and discuss some of the issues related to God, marriage, birth, food, alcoholic drinks and women in respect of the two religions.

4.3.1 Introduction to Christianity

Christianity is the most popular religion in the world. The history of Christianity is based on the life, death and resurrection of Jesus Christ (www. bbc. co. uk/religion 2001). Jesus Christ was put to death by means of crucifixion. On

the Sunday following his execution, Jesus appeared alive. His believers believed that Jesus had overcome death. After the resurrection, Jesus remained on earth for only a few days before going up into heaven. Jesus promised that he would stay with his followers, so after he went to heaven, he sent his spirit to guide them. The Holy Spirit continues to guide, comfort and encourage Christians. They believe that God lived on earth as Jesus. He was wholly God and wholly human. Jesus died on the cross, so that those who believe in him will be forgiven all their sins. Christians also believe in justification by faith. Through their belief in Jesus as the Son of God, and in his death and resurrection, they can have a good relationship with God whose forgiveness was made once and for all through the death of Jesus Christ. Moreover, Christians believe in one God, whom they call "Father". They also believe in the Trinity that is in God as Father, Son and Holy Spirit. The Holy Spirit is present on earth and evident in the works of believers. The Christian church is fundamental to believers. It is the place where Christian faith is nurtured and where the Holy Spirit is manifest on earth. It is also where Christians are received into the faith and where they are brought together into one body through the Eucharist. Baptism is a Christian religious ceremony in which a person is touched or covered with water to make her/him pure and show that s/he has been accepted as a member of the church. It is important for some Christians to baptize their children as the first rite of life. Confirmation is another Christian rite, which enables those who were baptised as babies to become full adult members of their church.

4.3.2 Introduction to Islam

Islam is the second most popular faith in the world (www.bbc.co.uk/religion, 2001). It was revealed to humanity by the Prophet Mohammed (Peace be upon Him) who is the last prophet of God. The word "Islam" means submission or surrender to Allah. Muslims believe that everything in life should be at the service of Allah (God). They submit to Allah by obeying His commands, and by living their whole lives in a way that is pleasing to Allah. The Muslim scripture is the Holy Quran. The five pillars of Islam help Muslims

put their faith into action. They are: الشهادة (declaration of faith), الصلاة (ritual prayers five times a day), الزكاة (giving a fixed portion of ones earnings to charity), الصوم (fasting) and الحج (pilgrimage to Mecca). Muslims have also six main beliefs. They believe in Allah (as the one and only God), angels, holy books, all prophets, the Day of Judgment and predestination. Allah is the name Muslims use for the supreme and unique God, who created and rules everything. All Muslims believe that God is one alone. God has no children, no parents and no partners. There are no equal, superior or lesser Gods.

Muslims worship in a building called مسجد "a mosque". The main hall of a mosque is a bare room and everyone sits on the floor and everywhere in the mosque is equal in status. A niche in one of the walls, called محراب shows the direction of Mecca where the worshipper should face. Ritual prayer, five times a day, is the essence of Muslim worship, whether done in the mosque or anywhere else. An Imam is not a priest, but a learned and pious Muslim who is held in high respect by his community.

4.3.3 Issues related to God

Muslims and Christians believe in one God, paradise and hell, but they differ in basic concepts such as original sin and redemption. As a result, the Arab translator will face difficulty translating the meaning of these concepts lexically. Moreover, In Arabic culture, the name of "الله" "God" occurs in many different unexpected contexts other than prayers. For instance, Muslims say on occasions of death الله يرحمه, which means "May God have mercy on him". Moreover, if you have not seen somebody for a long time, in Palestinian Arabic you say و الله زمان which means "What a long time ago that was by God". Translations of these phrases will have a different effect on the Western reader than their original effect on the Arabic reader. It is expected that the Western reader will not understand why there is a mention of the name of God if you have not seen somebody for a long time. As a result, it is likely to be best omitted in the translation. There are additional lexical problems in religious translation related to the concept of the Trinity in Arabic translation. The problem is not limited to finding the Arabic

equivalents, but extends to trying to ensure the understanding of Arab Muslim readers.

In Text 8.3.1 "Christianity", some students faced difficulty translating "Jesus claimed that he spoke with the authority of God" as follows:

- و زعم عيسى بانه تحدث مع سلطة الاله
- و كان دائما يدعي بانه يتكلم باسم سلطة الرب
- و قد ادعى يسوع انه تحدث مع الاله
- ادعى المسيح انه يتحدث باسم الرب
- يدعي المسيح انه يتكلم بقوة الاله
- و كان يدعي بانه يتكلم بسلطة من الرب

Students provided various translations for the English verb, as follows:
ذُكر - زعم - ادعى - يدعي - و كان يدعي.

The most appropriate equivalent is ذكر as لقد ذكر المسيح انه تكلم بتأييد من الله . Although the other verbs are literal translations of the English verb "claimed", the use of these Arabic verbs conveys a lack of trust in the mission of Jesus. In English the verb "claim" does not convey the same negative attitude as its literal equivalents. Most students rendered the English past tense by using the Arabic perfect tense. Only one student translated "claimed" unacceptably using the Arabic imperfect tense, as follows: يدعي المسيح انه يتكلم بقوة الاله . Although the intended meaning of the source text is conveyed, students' choice of words produces a weak Arabic style because their translations are unidiomatic. All students found a problem in translating "authority". None of the students modified their translations to be acceptable to Arabic readers and style by using وحي من الرب . It is worth mentioning that "God" has various acceptable Arabic translations equivalents such as الله - الرب –الاله. Muslims tend to use الله and Christians tend to use الرب or الاله (cf. chapter 8, section 8.3.1).

As in Text 8.3.1, in Text 8.3.4 two students were influenced by their Islamic religious beliefs and translated "God" in "Christian worship involves praising God in music and speech, reading from scripture, prayers of various sorts, a

"sermon", and various holy ceremonies such as "Eucharist"" as الله (cf. chapter 8, section 8.3.4).

In Text 8.3.4, one student translated "hymns" in "Church services on a Sunday divide into two general types: Eucharist services and services of the word. Both types of service will include hymns, readings and prayers" as تلاوات This is related to Islam and reading Quran more than Christianity and reading the Bible. In addition, all students translated "prayers" in the same sentence as الصلاة- الصلوات - صلوات. Unlike in Islam, "prayers" in Christianity corresponds to أدعية .

One student unacceptably mixed the translations of "reading from scripture" and "prayers of various sorts", as follows: و القراءة من صلوات ابتهالات الكتاب المقدس بانواع مختلفة. The above student also added ابتهالات to her translation although it is not part of the source text. ابتهالات "supplications" is associated with Islam rather than Christianity. The student is probably influenced by Islamic prayers which include readings from the Quran. The above translation is also unacceptable because it produces a weak and confused Arabic style.

Two students translated "church services" unacceptably and literally as خدمات الكنيسة (cf. chapter 8, section 8.3.4).

In Text 8.3.5 "Eucharist", one student unacceptably translated "Eucharist" in "Eucharist is a Greek word for thank giving and its celebration is to commemorate the final meal that Jesus took with his disciples before his death (the last supper)" as العشاء الإلهي in the following:

- ان العشاء الالهي او القربان لهي كلمة يونانية لاعطاء الشكر و احتفالها لاحياء ذكرى الوجبة الاخيرة للمسيح و هو يتناولها مع تابعين قبل وفاته (العشاء الاخير) (chapter 8, section 8.3.5)

In Text 8.3.6 "St Paul and the early church", one student translated "St" as الرسول بولس . It is worth mentioning that Paul is referred to as an apostle (i.e. messenger) in Christianity. Although the use of رسول in this context sounds very odd to a Muslim reader. Another student translated "Paul's teaching" in "Paul's teaching centred on understanding the death and resurrection of Jesus Christ as a central point in history" as دعوة بول in the following: ان دعوة بول تركز على فهم موت و بعث المسيح كنقطة رئيسية في التاريخ . Other students unacceptably translated this as تعليم

تعليم بول – تعليمات بول –او تدريس بول . Only two students provided the best Arabic equivalent تعاليم .

Also in Text 8.3.6, students provided various equivalents for "resurrection" in "Paul's teaching centred on understanding the death and resurrection of Jesus Christ as a central point in history. He understood the resurrection to signal the end of the need to live under Jewish law", as follows:

و ان الاحياء - و البعث - و بعثه من جديد –و بعثه

One student acceptably chose الاحياء as an equivalent for "resurrection" in this religious context. Given that there is a specific common Arabic term for "resurrection" بعث, translators should use it. Another student added من جديد to the correct translation of "resurrection" . This addition is not acceptable because it implies that Jesus was resurrected twice. Another student did not specify that the "resurrection" was of Jesus Christ. This translation suggests the resurrection on the Day of Judgment. Two students translated "resurrection" in the same text as إعادة البعث (cf. chapter 8, section 8.3.6).

Text 8.3.1 "Christianity" illustrates one essential aspect of the Christian faith related to the death of Jesus. Even if this aspect of the Christian faith is different from the translator's Islamic faith, the translator should be faithful to the source text. One student translated "Accounts of his resurrection appearances put about by his believers. demonstrated to them that he had overcome death" as وضحت لهم انه لم يمتThe student probably was influenced by the Quranic verse و ما قتلوه و ما صلبوه و لكن شبه لهم (cf. chapter 8, section 8.3.1). In addition, four students translated "disciples" in "He had twelve disciples" using the rather general term for "follower" تابعا . Another student confused حواري "disciple" with حوري which means a kind of angelic figure in Arabic.

4.3.4 Issues related to marriage

Polygamy is one of the factors that distinguish the Arab Muslim culture from the Western Christian culture. Polygamy is a common practice among Muslims and has an influence on the thoughts and perceptions of Muslim society (Aziz. 1982, 27). It is difficult to find an appropriate equivalent for the Arabic

word تعدد الزوجات. The English word "polygamy" may not be connotationally suitable in some contexts because it is forbidden in Western culture to have two wives. The Western reader may have a negative impression not intended in Arabic. Similarly, marriage between cousins is permitted in Islam, but it is rare in the West and generally somewhat disapproved of. Arabs may use kinships terms such as ابن العم – بنت العم to refer to their spouses. This can lead to ambiguity in English-Arabic translation. In some contexts, a footnote explaining this matter maybe necessary to reveal this ambiguity. Finally, in Arabic culture, there is one type of marriage, which is religious. But, in some Western countries, there are two types of marriage, religious and civil. For instance, civil marriage in Britain demands registration in a registry office. This kind of marriage may not be understood completely by an Arabic reader.

4.3.5 Issues related to birth

Baptism as a Christian religious ceremony in which a person is covered with water to make him/her pure is not found in the Islamic religion and may cause difficulties in English/Arabic translation (Text 8.3.2). In addition, some prefixes in English that are used to describe kinship such as "foster- , god- " may also be problematic. "fosterchild", "fosterson", "godfather", "godmother" and "godparent" could be unclear to the Arabic reader. For example, godfather, godmother and godparents are related to baptism. Therefore, it is difficult for the Arabic Muslim reader to understand such terms without a fair knowledge of Christianity or at least appropriate explanations. Students encountered numerous difficulties in translating religious texts; For instance,

In Text 8.3.2 "Baptism", two students translated "baptism" in "In those Christian communities that practice baptism, this is the first rite of life" as المعمودية - المذهب (المذهب المعمداني) - المعمودية –التعميد (النصرانية) التعميد . Although المعمداني are acceptable, they are less common than النصرانية. التعميد is not an appropriate equivalent for "baptism". The student considered it necessary for the reader to associate "baptism" with "Christianity" .

One of the students translated "in those Christian communities that practice baptism" as المجتمعات المسيحية التي تزاول النصرانية . The verb تزاول is less acceptable than تطبق or تمارس because it is related to jobs more than religious rites (cf. chapter 8, section 8.3.2).

In Text 8.3.3 "confirmation", one student translated "confirmation" in the title and in "The act of confirmation is performed by a bishop" as التصديق - التأكيد. Two students did not translate the title. One student chose the wrong equivalent from the al Mawrid dictionary and translated it as التصديق (التاكيد) . Another student also put two equivalents for the reader to chose from. One of these equivalents is right and the other is wrong, as follows: تصديق (تثبيت العماد). Another student gave two equivalents: التثبت (تثبت العماد) . The student probably felt that التثبت is not clear enough for readers to understand. As a result, she added العماد to make it clearer. One student translated "confirmation" correctly as تثبيت العماد (as in the al Mawrid dictionary). Another student translated it unacceptably as التعميد. There is of course, a difference between "baptism" and "confirmation of baptism". The above inaccurate translations are clear indications of the importance of cultural background regarding the source culture of the text. The greater the cultural background which translators have, the more likely they are to be competent in their translations.

One student translated "church minister" in the same text unacceptably, as وزير كنيستهم. Two students did not know the meaning and the rank of church minister in Arabic, so they assumed that s/he is responsible in the church and translated this as المسؤول في كنيستهم . This is a form of generalising translation (Dickins et al 2002, 56-57), which is often a better technique than omission (cf. chapter 8, section 8.3.3).

4.3.6 Issues related to food

Each culture has its own types of food. It is the role of the translator to find the most appropriate equivalent in a given context of types of food in the target culture. Pudding is one type of many sweet that does not have an equivalent in Arabic. Due to the fact that the importance of a certain element in a certain

community encourages the development of separate lexical items to describe this element in its various forms, Western culture has many words to describe pig meat such as "bacon" and "ham". There are many meals derived from pigs such as cracknel (small piece of pork fried in a crisp fashion), daisy ham (a smoked piece of a pig's shoulder on the bone), gammon (cured or smoked leg of pig), On the other hand, Muslims have only one expression to describe pig meat لحم الخنزير because this meat is forbidden in Islam. As a result, Arab translators will find it difficult to translate English terms for the various types of pig meat (Aziz 1982, 27). Arabs have also a negative impression of types of food that include pig meat. Such negative impressions are not intended in the source text. There are also several types of sweets such as Christmas cake that do not have equivalent in the Arabic culture.

4.3.7 Issues related to alcohol

In Islam, it is forbidden to drink alcohol. The general terms in Arabic for all types of alcoholic drinks are المسكرات - الخمر . Certain more specific terms for alcoholic drinks do exist in Arabic, such as بيرة "beer" (Aziz 1982, 27), نبيد "wine" and عرق "an aniseed-flavoured spirit", etc. There are, however, many names in English for alcoholic drinks that do not have equivalents in Arabic. For instance, in English, alcoholic drinks are fairly frequently referred to using brand names such as "John Barleycorn". These cannot be translated. The translator should also have enough knowledge of Western culture to be able to identify various types of drinks, which include alcohol and deal with these in his/her translations if necessary.

In Text 8.3.5, one student translated "wine" in "The rite comes after the actions of Jesus who, at the meal, took bread and wine and asked his disciples to consume them and continue to do so in memory of him" as خمر in the target text as follows:

- إن هذا الطقس (أحد الشعائر الدينية) جاء من تصرفات السيد المسيح و الذي تناول الخبز و الخمر و طلب من اتباعه أن يفعلوا مثله و يستمروا في فعله ذكرى له .

الخمر has negative associations in Islam because it is forbidden.

4.3.8 Issues related to women

The concept of wearing headgear exists in almost every culture. But, the motive for wearing it differs according to religious beliefs. In Islam, Muslim women should wear حجاب, which does not have any equivalent in the Christian culture. حجاب could be translated by using the English words "veil" or "scarf" but these do not give the intended impression. Moreover, men in some Arab countries cover their heads with a white broad scarf, which is wrapped around the head to form a small turban as part of their Arabic tradition. This is also difficult to translate properly. In addition, there are many words related to the semantic field of headgear in Western culture, which are difficult to translate into Arabic. To illustrate, there are many names for different types of hats in Western culture. It is difficult to render their exact meanings in Arabic. The only Standard Arabic equivalents for all types of ladies hats are طاقية ـقبعة .

Chapter Five: Linguistic problems in English/Arabic translation

5.0 Introduction

"Translation theory derives from comparative linguistics" (Newmark 1988,16). This quotation illustrates the importance of linguistics to translation theory. It also illustrates the fact that mastering linguistic skills is crucial to successful English/Arabic translators. Linguistic knowledge is a requirement for providing a good quality translation. Although understanding the meaning of the source text is essential to a good translation, presenting this meaning in the target language through proper grammar and a good style of writing is also essential. Linguistic competence in both source language and target language is important for translators to analyse grammatical and lexical relationships in texts and deal with complex structures to discover the intended meaning.

It is useful for English/Arabic translators to be aware of the differences between the Arabic and English linguistic systems, since differences between the two linguistic systems may cause problems in translation. This chapter is an attempt to contrast aspects of the English and Arabic linguistic systems and try to specify the most frequent linguistic errors in English/Arabic translation which emerged from my analysis of students' translations. The English linguistic system may affect the quality of students' Arabic translations.

A number of previous studies have been produced dealing with linguistic problems experienced by Arabic native-speakers in Arabic/English translation. Al Hour (1997) describes and compares the linguistic items and structures which are differently expressed and manipulated in Arabic and English. He tries to predict the errors which Arab translators or interpreters may make. Al Hour describes, analyses, contrasts and discusses short translated texts. The basic hypothesis of his research is that Arab student translators are expected to encounter linguistic challenges due to the different linguistic structures of Arabic and English. Results of the research indicate that the articles, demonstratives, pronouns, infixes,

prefixes and suffixes are common areas of difficulty due lack of equivalence on the morphological level.

In his study of literary Arabic/English translation Lataiwish (1995) hypothesizes that aspects of grammar, particularly the use of prepositions, articles, connective devices, sentence structure, tense and word order may be a source of difficulty in Arabic/English translation. The results attained by Lataiwish indicate that linguistic problems are specifically manifest in a series of recurrent grammatical and semantic errors. His results have also confirmed that students' linguistic competence in English determines in a significant way the linguistic structure and the quality of the students' translation product. The analysis of the study has revealed that there is a set of linguistic inadequacies and errors relating most notably to the proper use of prepositions, articles, connective devices, pronouns, use of appropriate tense and well-formed sentence structure. The analysis has also revealed that students' translation suffers from more acute problems in the area of semantics. The major difficulties relate to language-specific idiomatic expressions, word collocations and the choice of appropriate vocabulary for the appropriate context.

The variety of Arabic considered in this chapter is Modern Standard Arabic. This is the variety shared by educated people all over the Arab world. Standard English is also used to illustrate differences between English and Arabic. It is the standard language as spoken/written by educated people in the UK, Ireland, USA, Canada, Australia, New Zealand, etc. In this chapter, the researcher will only consider the basic English and Arabic linguistic background and deal with those aspects of the linguistic systems of the two languages which resulted in translation problems for the students. In chapter six, I will consider specific translation issues in greater detail, and present further examples of specific issues.

5.1 Morphology

Arabic belongs to the Semitic group of languages (Haywood and Nahmad 1995, 1,151). The characteristic feature of Semitic languages is their basis of consonantal roots, mostly triliteral (three letters). Variations in shades of meaning are obtained, first by varying the vowelling of the simple root, and secondly by the addition of prefixes, suffixes and infixes. Word forms derived from triliteral roots, and retaining the three basic consonants, are associated with meaning patterns. Arabic is rich in derived verbs forms which extend or modify the meaning of the root from the verb, giving many exact shades of meaning.

Dickins provides the following basic account: "The morphology of Arabic is extremely rich. Words are derived from a combination of what are known as roots and patterns. This can be illustrated by the following examples: kitaab "book", katab "he wrote", kitaaba "writing". These examples share the root k-t-b which has a general sense of "to write/writing" Affixed into and around this is a pattern; thus the pattern "i-aa" is combined with the root k-t-b to give the word kitaab "book" (Dickins 2000, 39).

English is traditionally analysed as having two categories of word class: closed and open (Palmer 1984, 55). Closed-class words are the function or the grammatical words. They are finite in number and include pronouns, determiners, prepositions and conjunctions. In English, nouns, verbs, adjectives, and adverbs make up the largest part of the vocabulary. They are the content words of the language, and are called the open-class words because new members can be added at any time. In Text 8.2.1, "is", "the", "its", "in", "that" and "of" are closed-class words. "Inverness", "Highlands", "attempt", "culture" and "stops" by contrast are open-class words.

Like English, Arabic has two categories of word classes: closed and open. Arabic is traditionally analysed as having three word classes: noun, verb and particle. The noun word class includes adjectives, numerals, demonstrative, relative and interrogative pronouns, participles and verbal nouns. Nouns are marked for number, case, gender and definiteness. Verbs are also marked for number, person, gender, tense, mood and voice. Particles are uninflected and fall into five subclasses: adverbs, prepositions, conjunctions, interrogatives and

interjections. These subclasses yield roughly the same as the traditional parts of speech for English.

Morphology is divided into two major fields: inflectional and derivational. Arabic is a highly inflectional language. Nouns, pronouns and adjectives are inflected for number, gender and case. Verbs are also inflected for person, number, gender, tense, mood and voice. These inflectional affixes assign syntactic functions to word classes. Arabic nouns have three number contrasts: singular, dual and plural. The Arabic plural is formed according to a number of regular plural patterns. The study of the Arabic word is divided into two parts, inflectional endings and changes that take place inside the word. For instance, the vowel changes inside the Arabic word can produce different meanings. As already noted, a vowel change to the Arabic verb كتب "write" can produce the noun كاتب "writer". Unlike Arabic, some English words may belong to more than one word class such as "water", which can be both a noun and a verb (Bloch 1986, 35). On the other hand, some grammatical features which are expressed by morphology in Arabic such as passivization are expressed in English by syntactic features. One word in Arabic can fairly frequently be a complete sentence in English. For example, the Arabic word رأيتهم "I have seen them" contains the verb, the subject ت and the object هم. In addition, the morphological endings of words can reverse the functions of nouns. For instance, in كلم عماد زيادا "Emad spoke to Zeyad" Emad is the subject, while in كلم عمادا زياد "Zeyad spoke to Emad" Zeyad is the subject. The syntax in the two sentences is the same (verb, subject and object) but the morphological difference reverses the functions of the two nouns.

5.2 Inflectional morphology

Unlike in Arabic, inflectional morphology plays a minor role in English, which has only seven inflectional suffixes. These suffixes, which are added to word stems, do not change the grammatical category of the word to which they are attached. The seven inflectional suffixes denote past tense, past participle, present participle of the verb, 3rd person singular present tense of the verb, plural, genitive (possessive) case, comparative and superlative forms of the adjective. The English plural is normally formed by a regular –s plural suffix. However,

there are also other irregular plurals. Duality in English is marked lexically rather than morphologically.

5.2.1 Tense and aspect

Verb systems of languages typically expresses various semantic distinctions including tense and aspect. Tense refers to the past, present or future time and aspect expresses the speaker's perception of the act as an event or a continuing state of activity (Bloch 1986, 107).

The Arabic verb has perfect and imperfect tenses. The perfect tense most basically refers to past time while the imperfect tense most basically refers to present time. The two tenses, together with particles, express the various aspectual meanings. The perfective aspect indicates a completed action, e.g. درست "she studied", while the imperfective aspect indicates non-completed action, e.g. تدرس "she is studying". Arabic verbs include inflectional affixes that mark the person of the verb (1st , 2nd and 3rd), number (singular, dual, plural) and gender (masculine, feminine). In the case of the imperfect, the final vowel marks the mood (indicative, subjunctive, or jussive). Each tense has its distinct affixes.

English has two simple tenses, past and present, as well as numerous complex tenses. English has two aspects: perfective and progressive (cf. Baker 1992, 98-102). The perfective indicates "anterior time" and portrays the action as being complete, whereas the progressive indicates "simultaneous time" and portrays the action as being in progress at a given time. The English perfective is realized by the perfect form of the verb and is typically rendered in Arabic by the perfect tense. The English progressive aspect is typically rendered in Arabic by the imperfect form of the verb.

One of the discrepancies between Arabic and English is the number and the use of tenses. Arabic, in common with other Semitic languages, is typically regarded as deficient in tenses. Arabic tenses do not have such specific time significances as do English tenses. In fact, it is possible to enumerate many tense-like forms in Arabic, both simple and complex, for example:

- Simple imperfect. This has the basic meaning of present (e.g. يذهب "he goes").
- Complex imperfect, with future prefix. This has the basic meaning of future (e.g. سيذهب ـسوف يذهب "he will go").

- Simple perfect. This has a basic meaning of past (e.g. ذهب "he went", "he has gone").
- Complex imperfect, with كان "he was". This has the basic meaning of progressive past (e.g. كان يذهب "he was going", "he used to go").
- Complex perfect, with كان "he was": This has the basic meaning of past perfect (e.g. كان ذهب "he had gone").

However, such complex forms in Arabic are not used as frequently or as consistently as complex verb forms in English; and Arabic frequently uses a simple verb form where English requires a complex one.

In English, tenses and aspects combine together to form eight complex tenses: present perfect, present perfect progressive, past perfect, past perfect progressive, present progressive, past progressive, future perfect and future progressive.

The simple present has various meanings in English. It refers to general timeless statements and eternal truths. In addition, it refers to a sequence of events repeated over a period of time. The present tense is also used to refer to future time, describing an event that is fixed in advance such as "The train leaves at one". In addition, it is used with reference to the past time. This is called the historic present. The historic present is usually used in narrative style to add to the immediacy of the narrative. It describes a past event as if it were happening at the moment of speaking: "The actor enters the room and opens the door". The simple present with past reference also occurs with verbs of communication and perception such as "hear". The event reported took place in the past but its results can still be felt in the present "I hear that Nabeel has retired". The commonest Arabic equivalent to the English simple present tense is the imperfect indicative tense.

The English simple past tense indicates that the action took place at a definite time in the past. It refers to a specific completed action or event: "The birth of the Euro .. gave.. (Text 8.1.8)". It can also indicate a habitual past action or event "My friend visited me every Monday". In contrast, Arabic may express the habitual past by the auxiliary verb كان plus the imperfect form of the verb: كان الولد يلعب "The boy played".

English has no future tense, as such; "will" and "shall" are, from a syntactic point of view, modal auxiliaries rather than markers of a verbal category. Futurity in English can be expressed by a number of constructions: present tense, present progressive, "be going to" plus infinitive, "be to" plus infinitive, "be about to" plus infinitive and modal auxiliaries "shall/will" plus infinitive. "Shall/will" plus the infinitive is the most neutral way of expressing future time in English. An example is "they will consider" (Text 8.1.9). Arabic expresses the future tense by using the particle سوف or س plus the imperfect form of the verb.

In English, the present perfect expresses completed action (perfect) with present time relevance. It shares with the simple past the feature that the action took place in the past. In the present perfect, the action continues up to the present time "Iain Duncan Smith has offered a virtual suspension" (Text 8.1.9). Quirk et al (1985,193) state that the present perfect is linked with any of three implications: anterior time, as in "I have lived here for three years", recency, as in "Have you heard the news? The president has resigned" and result, as in "He has passed maths exams successfully". Arabic typically uses the perfect to express the meaning of the present perfect in English. In English, the past perfect tense denotes an event or state anterior to a time in the past "I had already met him when you arrived". This might be translated into Arabic using كان plus the perfect: كنت قد قابلتك عندما وصلت. The future perfect denotes a future action that will be completed prior to a specific future time: "They will have saved 100 pounds by next Monday". This might be translated into Arabic using س or سوف plus the perfect: سيكون قد وفر مائة ريال قبل يوم الاثنين القادم .

English present progressive denotes an action in progress at a given time. It also indicates temporariness. The present progressive has several meanings depending on the context such as an action in progress (Khalil 1994, 103): "The Department of Health is considering" (Text 8.2.6), temporary activity "She is living in Palestine now", customary action "She is always making errors", or change "The weather is getting better". The past progressive is used to refer to an action in progress at a specific point of time in the past "He was walking to school when I saw him", reference to past action simultaneous with some other event "When I arrived, she was cleaning the house", and repetition in some ongoing past action "He was coughing all night long". The English past progressive is frequently rendered in Arabic by two constructions: كان plus imperfect indicative

كان يمشي عندما رايته "He was walking to school when I saw him", or كان plus active participle (اسم الفاعل) of activity verbs كان نائما عندما وصلت "He was sleeping when I arrived".

Present perfect progressive denotes a situation or habit that began in the past and has continued up to the present "I have been living here for six years", continuing or ongoing activity "She has been cleaning the house for several days" or temporary habit up to the present "I have been working at night for a week". This English tense can in some contexts be rendered in Arabic by using ما زال literally "has not ceased" plus imperfect indicative: ما زلت اسكن هنا مند سنتين "I have been living here for two years". Unlike Arabic, English has a sequence of tense rule that stipulates tense harmony in sentences with more than one clause in cases such as indirect speech.

According to Al Hour (1997, 98), crucial semantic difficulties in Arabic-English translation are related to the level of the time expressed by tenses. English performative verbs always occur in the simple present tense, whereas Arabic ones may occur either in the imperfect or in the perfect tense. In addition, the Arabic imperfect tense يكتب "write" has two typical counterparts in English: simple present "I write" and present progressive "I am writing". Moreover, the Arabic كان plus imperfect كان يكتب has three typical counterparts in English: "he wrote", "he was writing" and "he used to write". The English present perfect is sometimes rendered in Arabic by the particle "قد" plus the perfect قد كتب "He has written".

Arab students frequently confuse English tenses. They tend to produce the simple past in contexts that require the use of the present perfect. Arab student translators also tend to use stative verbs in the progressive tense and avoid using the various constructions that express future time or use neutral "will" in all contexts, disregarding the differences in meaning realized by the other constructions. In addition, it is expected that some student translators will tend to render the English perfect tense as the imperfect Arabic tense. For instance, "As I have mentioned" should be rendered in the Arabic perfect tense. Moreover, the only way to render the English progressive explicitly is by using the Arabic imperfect tense together with a time adverbs such as الآن "now".

In their translations, students at Al Azhar in fact had no serious problem with the translation of English tenses, although some students confused some English and Arabic tenses. This probably reflects the relatively simple tense

usages in most of the source texts. For further examples cf. chapter 6, section 6.2.5 and chapter 7, section 7.2.5.

5.2.2 Gender

Arabic has grammatical gender. In Arabic, there is concord (agreement) in gender between noun, pronoun, adjective and verb. In contrast, English does not have grammatical gender. It has natural gender. Animate nouns in English are either masculine or feminine according to the sex of the referent of the noun Moreover, most English inanimate nouns are neuter gender. There are some exceptions such as the use of "she" to describe vehicles, e.g. "She is a fine ship" (cf. Baker 1992, 90-94). However, theses are fairly marginal.

5.2.3 Case markers

Arabic nouns have different case markers depending on their number and definiteness. They have three cases: nominative, accusative and genitive. English nouns do not have case, but they may exhibit case-like contrast, for instance, in the genitive form "s" which denotes possession as in "The boy's book".

5.2.4 Concord (agreement)

According to Quirk et al (1985, 75), "concord is the relationship between two grammatical units such that one of them displays a particular feature e.g., plurality, that accords with a displayed or semantically implicit feature in the other". English has both grammatical and notional concord. Grammatical concord covers subject-verb agreement (English 3rd person singular verbs take "s"), person agreement (as in "you and I are late") and pronoun reference agreement; reflexive, relative and possessive pronouns agree with the noun or pronoun they refer to in gender and number (as in "she hurt herself"). Notional concord involves semantic plurality "agreement with the notion of plurality". For example, a collective noun may take either a singular or a plural verb "The government has decided to resign", "The government has broken its promises" (government as a unit) or "The government have broken all their promises" (government as individuals).

Arabic has verb-subject agreement, الولد جاء "The boy came", noun-adjective agreement and noun-pronoun agreement. Adjectives agree with nouns they post-modify in number, gender, case and definiteness ولد كبير "A big boy" (singular, masculine, nominative, indefinite). Relative pronouns agree with their antecedent noun-phrase in number and gender: البنت التي "the girl who". Arabic has only grammatical concord, whereas English, as noted, has both grammatical and notional concord. While the English verb agrees with the subject in number only (in the present aspect only), in Arabic, the verb agrees with the subject in number, gender, and person.

5.2.4.1 Examples of concord (agreement) mistakes

In Text 8.3.3, one students translated "they have to undergo a period of study" in "Before a person can be confirmed, they have to undergo a period of study and preparation with their church minister" as follows:

- فانهم يخضعوا لفترة دراسة instead of فانهم يخضعون لفترة دراسة (cf. chapter 8, section 8.3.3).

In Text 8.3.4, two students translated "Church services" in "Church services on a Sunday divide into two general types: Eucharistic services and services of the word. Both types of service will include hymns, readings and prayers" as follows:

- ان قداس الكنيسة تنقسم instead of ان قداس الكنيسة ينقسم
- كلا النوعين سيتضمنوا الترنيمات instead of يتضمن كلا النوعين الترنيمات (cf. chapter 8, section 8.3.4).

5.2.5 Voice

According to Khalil (1991, 6), voice is a problematic area for English/Arabic translators. This is due to the differences between English and Arabic voices. Both English and Arabic have two voices: active مبني للمعلوم and passive مبني للمجهول . In Arabic, the passive is formed from the active by vowel change. For example: the Arabic active verb كتب "he wrote" becomes كتب "it was written" in the passive. The formation of the English passive is more complex

than that of the Arabic passive form of the verb. The English passive involves object NP pre-posing and subject NP post-posing, introducing the BE auxiliary, the past participle form of the active verb and "by" which is then attached to the optional agentive phrase (Quirk et al 1985, 356).

The English passive can be classified into two major types: agentive and agentless; thus "The glass was broken by John yesterday" with agent, vs "The glass was broken yesterday" without agent. An adjectival passive is formed by the passive participle as a predicate of the verb "to be" "The door is broken". Sentences with "be" passive participles are ambivalent. They are susceptible to two interpretations: stative (state) or dynamic (action). This means that without considering context, a reader cannot decide whether the sentence describes the state of the door or whether it describes the action performed on the door. Adjectival passive does not entail the existence of an external agent. The English passive has a number of functions (cf. Baker 1992, 102-110) . It is used to foreground the object (patient) and background the subject (agent) of the active sentence. In other words, the "patient" becomes the centre of interest "Palestine was occupied by Jews". It also enables the speaker or writer to construct agentless sentences. The agent can be deleted for several reasons: economy of expression, anonymity or redundancy of the agent, or intentional concealment of the identity of the agent. In addition, the passive enables the speaker or writer to give prominence to the agent of the active sentence. As such, the passive has a discoursal function (Khalil 1991, 27). Although the active and passive sentences, (1) "Ahmed hit Mohammed" (2) "Mohammed was hit by Ahmed" have the same truth conditions, they lack "discourse equivalence". Sentence (1) presupposes that Ahmed did something, which is given information. Sentence (2), in contrast, presupposes that something happened to Mohammed, which is given information. Therefore, sentences (1) and (2) are possible responses to two different questions: (1) "What did Ahmed do? And (2) "What happened to Mohammed? (2). The passive is very frequently used in formal scientific writing and news reporting. It allows the writer to maintain objectivity that is characteristic of an impersonal style.

The basic word order pattern of the Arabic sentence with a transitive active verb is V(verb) – S(subject) – O(object). The word order of a sentence with a passive form of the verb is V = (passive verb) – S = (object of corresponding

active sentence). The active is much more frequently used than the passive in Arabic. In addition to the regular passive form derived morphologically by internal vowel change. Arabic also has the انفعل verb-form. The انفعل verb-form conveys a medio-passive meaning كسر "he broke", انكسر "it got broken", implying that the agent is unknown, or that the action simply happened by itself. The passive is used when the agent of the action is unknown, as in سرق الكتاب "the book was stolen". It is also used when the speaker /writer chooses to conceal the identity of the agent for several reasons: fear of the agent who has done something wrong or wish to protect or not to embarrass the agent who has done something wrong. So, the Arabic passive is more restricted in its use than the English passive. The English passive allows the mention and even the highlighting of the agent, whereas Arabic passive is traditionally always agentless.

According to Haywood and Nahmad (1995, 143), unlike the practice in English and other Indo-European languages, it is incorrect to use the passive in Arabic when the doer of the act is mentioned. However, in Modern Standard Arabic agentive phrases are sometimes found with passive verbs. The most commonly used agentive phrases are من قبل "from the side of" or "on the part of", من جانب "from the side of", على يد "at the hands of", بواسطة "by means of" or بسبب "because of".

It is expected that student translators may face difficulties when translating English agentive passives into Arabic. Agentless passives are likely to pose less difficulty since Arabic does not traditionally allow the agent to appear in passive sentences. When Arab students translators come across an English agentive passive sentence, they are confronted with two major options. They may either shift or transpose the sentence into the Arabic active or render the meaning by a non-Classical Arabic passive construction in which the agent is not suppressed. If they opt for the first alternative, which involves obligatory transposition, they have at their disposal the flexibility of Arabic word order which enables them to foreground/highlight many of the constituents of the active sentence. If student translators, on the other hand, opt for the Arabic passive with an expressed agent in their Arabic translation, they may be tempted to translate literally the English agentive "by"-phrase into an Arabic agentive phrase, producing what is in

Classical Arabic terms, an ungrammatical construction. For further examples, see cf. chapter 6, section 6.2.3 and chapter 7, section 7.2.3.

5.3 Derivational morphology

Derivational affixation is possibly more productive in English than Arabic. English derivational morphemes are conjoined to other morphemes (words) to derive or form a new word. The derived word may have a different meaning than the original word or may even be in a different grammatical class than the underived word. For instance, the morpheme "er" changes the verb "teach" into the noun "teacher". This morpheme is bound: that is to say, it cannot stand alone. "Teach" by contrast is a free morpheme: that is to say, it can stand alone to convey the meaning of teaching.

English and Arabic derivation can be achieved through morphological processes such as affixation, compounding and abbreviations. Affixation is a productive morphological process in both English and Arabic. English derivational affixes are either prefixes or suffixes. Prefixes are bound morphemes that are attached at the beginning of a word and suffixes are attached at the end of a word. "Dis-", "un-", "pre-", "de-", "mini-", etc. are examples of class-maintaining prefixes. The prefix "a-" in the adjective "asleep" is an example of a class-changing prefix because it changes the verb "sleep" to an adjective. Suffixes are commonly used in English. Some of them function regularly and systematically in a predictable manner such as the "s" morphemic suffix which is used to express the third person singular in English and the "s" suffix used for the regular plural in English. Suffixes which change the grammatical function of the base include verb, adverb, adjective and noun suffixes.

In contrast, Arabic has not only suffixes and prefixes, but also infixes which are inserted within the word. There are a number of infixes which function derivationally to change the meaning of the stem or its grammatical category. Arabic derivation involves arranging the root, the carrier of primary lexical meaning in different patterns, each of which has fairly specific significations. Arabic also has derived nouns which are produced through affixation. The function of derivation is to create new lexical items. For instance, from the Arabic

noun شمس "sun", the adjective مشمس "sunny" can be derived. Prefixes in Arabic are of two kinds: derivational and inflectional, and are often traditionally regarded as part of the pattern.

Although derivational affixation is very productive in English, it is very limited in Arabic. Arabic has very few derivational suffixes and prefixes and it lacks one-to-one equivalents for English prefixes. For example, -ي is a suffix which indicates such things as nationalities: فلسطيني "Palestinian".

In English, there is no specific rule governing the use of prefixes in a systematic way. For instance, the prefix "dis-" cannot be added to all English verbs to produce an antonymous meaning. It can only initiate a limited number of verbs such as "dislike". On the other hand, infixation is a productive derivational process in Arabic. Unlike English, the root in Arabic is discontinuous and allows multiple infixation. For example, the verb كتب "wrote" becomes a noun by multiple infixation كاتب "writer", as already noted (chapter 5, sections 5.1).

Compounding is another important derivational process. This is the combining of two or three bases to form a single new word (Bloch 1986,80). There are noun compounds such as "birth-control" and adjective compounds such as "man-eating". There are also some English compounds whose meanings are unrelated to the meanings of the individual elements that constitute the compound such as "egghead".

In contrast, Arabic compounding is not productive as it is in English. Traditionally Arabic has two types of compounding: noun compounds such as يوم الحساب "doomsday" and compound particles such as ربما "perhaps".

Abbreviation is the third word-formation process. This involves the shortening of already existing lexical items. English has three types of abbreviation: blends, clipping and acronyms. Blending involves fusing two or more independent lexical items such as "motel" which is derived from "motor" and "hotel". Clipping is another aspect which involves shortening of long words by deleting syllables such as exam from examination. Acronyms are initial letters of the words such as "UN" for "United Nations". Arabic makes use of blends, as in بسملة i.e. to say بسم الله الرحمن الرحيم "in the name of Allah, the Compassionate, the Merciful". Other abbreviations are in common use after the name of the Prophet Mohammed صلعم for صلى الله عليه و سلم "God bless him and give him peace" or after the name of other prophets, such as عم for عليه السلام "peace be upon him"

(Haywood and Nahmad 1995, 14). Arabic also has acronyms and pseudo-acronyms, e.g. حماس (حركة المقاومة الاسلامية) and فتح (حركة تحرير فلسطين). Successful translators should be familiar with English abbreviations to translate them properly.

5.3.1 Examples of the translation of English affixes

Students used the following for translating negative prefixes such as "de-", "dis-" and "un-":

1- ليس

-Two students translated "unlawfully" in "The Home Office will appeal shortly against last week's high court ruling that it unlawfully detained, and breached the human rights of four asylum seekers" (Text 8.2.9) by using ليس as in the following:

- انه ليس قانونيا اعتقال و حجز أربعة
- بأنه ليس قانونيا و خرق لحقوق أربعة من طالبي

(cf. chapter 8, section 8.2.9).

2 - غير

Students translated "demoralised, disunited, unelectable" in "His party is demoralised, disunited and currently unelectable" (Text 8.1.10) by using غير as in the following:

- و ذلك لان حزبه يمتاز بالفوضى و عدم الوحدة و غير منتخب حديثا
- فان حزبه قد اضعفت معنوياته و انه متفكك و انه حتى الان غير منتخب
- فالحزب غير متحد و غير منتخب و مهتز معنويا
- فحزبه محبط و مشقوق و غير منتخب حاليا
- فان حزبه فاسد اخلاقيا و مفكك و غير قابل للا نتخاب حاليا
- ان حزبه ضعيف و قد انشق و اصبح غير منتخب

فحزبه مشتت و حاليا غير منتخب

Most students used غير more than ليس and عدم to translate the English prefix "un-" (cf. chapter 8, section 8.1.10).

3 - عدم

One student translated "dis-" disunited" in "His party is demoralised, disunited and currently unelectable" (Text 8.1.10) acceptably by using عدم الوحدة, as follows: و ذلك لان حزبه يمتاز بالفوضى و عدم الوحدة و غير منتخب حديثا (cf. chapter 8, section 8.1.10).

4 -intrinsically negative words

All students tend to translate some English prefixes such as "dis-" disunited and "de-"demoralized" in "His party is demoralised, disunited and currently unelectable" (Text 8.1.10) by using intrinsically negative words such as مفكك- محبط -متفكك in the following:

- و ذلك لان حزبه يمتاز بالفوضى و عدم الوحدة و غير منتخب حديثا
- فان حزبه قد اضعفت معنوياته و انه متفكك و انه حتى الان غير منتخب
- فالحزب غير متحد و غير منتخب و مهتز معنويا
- فحزبه محبط و مشقوق و غير منتخب حاليا
- فان حزبه فاسد اخلاقيا و مفكك و غير قابل للا نتخاب حاليا
- ان حزبه ضعيف و قد انشق و اصبح غير منتخب

فحزبه مشتت و حاليا غير منتخب

(cf. chapter 8, section 8.1.10)

5.3.2 Examples of the translation of English compounds

English compound nouns can be divided into two main categories:

1. Common compound nouns

- Students translated "public spending" in "He will have to hammer out new policies on the big issues like taxation and public spending" (Text 8.1.10) as follows:

المصاريف العامة - الانفاق العام - الانفاق العام - الدفع العام - النفقات العامة

الانفاق العام - الانفاق العام

Although all students provided various acceptable equivalents for "public spending", only one student used the standard Arabic term النفقات العامة (cf. chapter 8, section 8.1.10) .

2. Proper compound nouns

Students translated "Liberal Democrats" in "The Liberal Democrats too have said they will consider attending cross-party talks but stress that ending all domestic democratic activity would be giving in to terrorism" (Text 8.1.9), as follows: الليبراليين الديمقراطيين - الديمقراطيين الليبراليين - الحزب الديمقراطي الليبرالي
الديمقراطيين التحرريين - الديمقراطيين الليبراليين - الديمقراطين الغير متعصبين - الحزب الديمقراطي الحر

Three students translated "the Liberal Democrats" literally as الديمقراطين الليبراليين . Another two students translated "liberal" into Arabic as الديمقراطي الليبرالي - الليبراليين الديمقراطين - الديقراطي الحر . One student translated the meaning unacceptably as الديمقراطيين التحررين - الديمقراطيين الغير متعصبين . It is important for students to pay extra attention and translate proper names such as the names of parties if possible using the standard Arabic form, or at least acceptably. Some non-Arabic political parties have standard forms in both English and Arabic. To illustrate, the Arabic equivalents of "Labour party" can be both حزب العمال in the case of the British Labour Party and حزب العمل in the case of the Israeli Labour Party. It is acceptable to translate the name of the party as a loan word especially if there is no Arabic equivalent for it. It is more appropriate for the Arab target readers to use pure Arabic words in their translations. Although the two students who translated "Liberal Democrats" as الديمقراطيين التحررين - الديمقراطي الحر made a good attempt, they did not use the standard Arabic term for the party الديمقراطيين الاحرار . It would have been a good idea on the part of the student who translated "Liberal Democrats" as الديمقراطي الحر to add حزب to make it clearer to the reader (cf. chapter 8, section 8.1.9).

-Students translated "Highlands" in Text 8.2.1 as follows:
الهايلاند - هاي لاندز - المناطق المرتفعة - المناطق الجبلية - هاي لاند (الجزر المرتفعة)
الهضاب - المناطق المرتفعة

Three students acceptably transliterated "Highlands" as هاي لاندز - الهايلاند - الهاي لاند . However, the meaning of "Highlands" is relatively transparent. As Arab readers, it is easier for them to understand المرتفعات than الهاي لاند . One of the above students unprofessionally put two equivalents, as follows:
الحياة في الهاي لاند (الجزر المرتفعة) . The student's equivalent is unacceptable because of her assumption that the "Highlands" are الجزر . Her choice is directly related to

her translation of "Inverness" earlier in the text as بحيرة . The first wrong translation leads her to a second wrong translation. This indicates the importance of understanding the source text before translating any word in the target text.
The other four students provided explanations for "Highlands" rather than a direct equivalent, as follows: الهضاب . الهضاب - المناطق الجبلية - المناطق المرتفعة "hills" is not an appropriate equivalent for "mountains" in the "Highlands".

None of the students translated "Highlands" as a cultural borrowing with an explanation (cf. Dickins et al 2002, 33-34). The previous translations were literal and did not indicate a specific area. A possible acceptable cultural borrowing for "Highlands" plus explanation would be منطقة الهايلاند الجبلية في شمال اسكتلندا . Such a mention of Scotland enables readers to realise that "Inverness" is part of Scotland (cf. chapter 8, section 8.2.1).

5.3.3 Examples of the translation of English collocations

Not all English collocations have equivalent Arabic collocations. Some English collocations have a fixed pattern in English and not in Arabic. For example, the English collocation "Israeli-Palestinian dispute" in "The price of oil, Islamic revivalism, recurrent conflict in the Persian Gulf, and the roadblocks to peace in the Israeli-Palestinian dispute remain important areas of concern" (Text 8.1.6) is translated acceptably as both الصراع الإسرائيلي–الصراع الفلسطيني الإسرائيلي الفلسطيني (cf. chapter 8, section 8.1.6).

Other English collocations such as "Islamic revivalism" do not have standard equivalents in Arabic, as illustrated in students' translations. Students translated "Islamic revivalism" in "The price of oil, Islamic revivalism, recurrent conflict in the Persian Gulf, and the roadblocks to peace in the Israeli-Palestinian dispute remain important areas of concern" (Text 8.1.6) as follows:

النزعة الاحيائية للاسلام - الاحياء الاسلامي –النزعة الاحيائية الاسلامية

حركة البعث الاسلامي - الصحوة الاسلامية - الاحياء الاسلامي - الاحياء الاسلامي

Three students translated "Islamic revivalism" literally as given in the dictionary as النزعة الاحيائية للاسلام or الاحياء الاسلامي. Although these are technically correct translations, at least to the extent that they are given in the al Mawrid dictionary, other translations such as الصحوة الاسلامية or النهضة الاسلامية are better because they are more frequently used. These translations are good examples of

students' idiomatic and communicative translations. One student translated this phrase unacceptably as حركة البعث الاسلامي indicating a specific political party or organization (on analogy with حركة فتح or "Fateh organization") instead of making it a general term (cf chapter 6, 6.2.15 and chapter 7, section 7.2.15).

5.3.4 Examples of the translation of acronyms from translation texts

For current purposes, acronyms can be divided into two types: international and local. The sample texts involved international acronyms more than local acronyms (cf. chapter 6, section 6.2.12 and chapter 7, section 7.2.12).

1- Examples of international acronyms:

US (Text 8.1.2)

Five students translated "US" in "Scottish Secretary Helen has called for "Cool Heads" as Scotland waits to see the economic impact of the US terror attacks" as الولايات المتحدة . Two students translated it as الولايات المتحدة الامريكية
(cf. chapter 8, section 8.1.2)

EU (Text 8.1.8)

Three students translated "EU" in "The birth of the Euro and an expanded role of the EU in macroeconomic policy coordination gave coherence to a European monetary policy network" as الاتحاد الاوروبي
Two students translated it unacceptably as اوروبا
One student translated it unacceptably as الاوروبي
One student translated it unacceptably as الاتحاد
(cf. chapter 8, section 8.1.8).

UK (Text 8.2.5)

Five students translated "UK" in "It is estimated that two million people in the UK have an addiction. However, addiction still remains taboo" as المملكة المتحدة .

One student did not translate it and unacceptably retained the original form "UK". Another student translated it as بريطانيا (cf. chapter 8, section 8.2.5).

2- Example of local acronyms:

NHS (Text 8.2.6)

One student translated NHS in "The Department of Health is considering introducing a rating system for social care organizations based on the "NHS traffic light" system" as خدمة الصحة الاهلية and also kept the original form NHS in her translation. Two students translated it acceptably as نظام الصحة القومي - خدمة صحية اهلية . Four students omitted it from their translations (cf. chapter 8, section 8.2.6).

5.4 Syntax

The term "syntax" comes from the ancient Greek "syntaxis", a verbal noun which literally means "arrangement". It refers to the branch of grammar dealing with the ways in which words, with or without appropriate inflections, are arranged to show connections of meaning within the sentence (Matthews 1982, 1). The meaning of a sentence depends to a great extent on the meaning and structure of words of which it is composed. Syntax includes the set of rules which determine the way in which units such as words, phrases and clauses can be combined in a language and the kind of information which has to be made regularly explicit in utterances. The syntactic structure of a language imposes certain restrictions on the way messages may be organized in a language (cf. Baker 1992, 110-111).

Arabic has two types of sentences: nominal and verbal. Nominal sentences begin with a noun or pronoun. Nominal sentences may have a verb following the initial (subject) noun or pronoun. However they may be verbless, in which case

they are semantically equivalent to English present tense copular structures. Three types of verbless nominal sentences are particularly common. The first type begins with a definite noun followed by another indefinite or definite noun as in the sentence: البنت مدرسة "The girl is a teacher". The second very common type of verbless nominal sentences starts with a definite noun followed by an adjective as its predicate; for instance, الولد مجتهد "The boy is a hard worker". The third type begins with a noun phrase (subject) followed by a prepositional phrase such as الولد في المدرسة "The boy is at school".

Sentences which have an initial verb in Arabic are known as verbal sentences. Verbal sentences are more common than nominal ones, and the basic word order in Arabic is typically said to be VSO (verb-subject-object). The sentence elements subject, verb and object combine to form basic verb sentence patterns such as VS, VSO, VSOO, etc. (Kharma and Hajjaj 1989, 74). In English, the basic sentence elements subject, verb and object combine to form basic verb sentence patterns such as SV, SVO, SVOO, etc (cf. chapter 6, section 6.2.1 and chapter 7, section 7.2.1).

5.4.1 Examples of the use of verbal and nominal sentences

Since verbal sentences are more common than nominal sentences, students are expected typically to change English SV sentences into Arabic verbal VS sentences (cf. chapter 6, section 6.2.1 and chapter 7, section 7.2.1). Some students, however, typically used Arabic nominal sentences, retaining the SV word order of the English source text in their Arabic target text. This seems to be related to their preference for literal translation. Students frequently started their translations with ان . The use of ان preserves the SV word order, while giving a sense of formality stylistically (cf chapter 6, section 6.2.4 and chapter 7, section 7.2.4).

Students translated English sentences as follows:

1- using verbal sentences. An example is

-"The doctrine of human rights has come to play a distinctive role in international life. ...." (Text 8.1.1)

Two students translated "come to play" literally as جاء ليلعب , which is completely unacceptable since it denotes purpose, and therefore changes the denotative meaning. Four students indicated the meaning of English present perfect "come to play" acceptably introducing new information by using اصبحت , for example: اصبحت مبادئ حقوق الانسان تلعب دورا مميزا .
(cf. chapter 8, section 8.1.1)

2- using nominal sentences with ان

-"The doctrine of human rights has come to play ...." (Text 8.1.1)

Four students used Arabic nominal sentences, for example:

ان مبدا حقوق الانسان اصبح يلعب..... - ان مبدا حقوق الانسان جاء ليلعب.....

Two students used both ان and اصبح in the same sentence which gives a weak style in Arabic. It is unacceptable to combine the emphatic ان with the non-emphatic اصبح in the same sentence, to give, for example: ان مبدا حقوق الانسان اصبح يلعب دورا مميزا . (cf. chapter 8, section 8.1.1).

3- using nominal sentences without ان

-"Scottish Secretary Helen has called for "Cool Heads" as Scotland waits to see the economic impact of the US terror attacks" (Text 8.1.2)

Students generally used nominal sentences here, for example: سكرتيرة حكومة اسكتلندا دعت الى ..... (This is an example of students' preference for literal translation copying the English SV word order (cf. chapter 8, section 8.1.2).

4- using verbless Arabic nominal sentences

"The way to recovery is long and painful and there is always the danger of relapsing" (Text 8.2.5)

Students' translations were as follows:

- و طريق الشفاء طويل و مؤلم و دائما هناك مخاطر الانتكاس (العودة إلى نفس الحالة)
- و السبيل إلى الشفاء طويل و مؤلم و هناك دائما خطر من العودة إليه
- و طريق الشفاء طويلة و مؤلمة و هناك دائما خطر النكسة
- الطريق لشفاء طويل و مؤلم و يظل هناك خطر الوقوع فيه مرة أخرى

طريق الشفاء منه طويل و شاق كما أن هناك دائما خطر العودة إليه -

(cf. chapter 8, section 8.2.5).

5- using complex Arabic nominal sentences

"An addiction is a complex illness with both physical and psychological symptoms" (Text 8.2.5)

- الادمان هو مرض معقد له اعراض جسدية و نفسية

Here the Arabic nominal sentence contains a primary predicand (مبتدا) الادمان and a primary predicate (خبر) هو مرض معقد له اعراض جسدية و نفسية . The primary predicate هو مرض معقد له اعراض جسدية و نفسية , however, also contains a secondary predicand هو and a secondary predicate مرض معقد له اعراض جسدية و نفسية . This is thus an example of syntactic recursion (cf. chapter 8, section 8.2.5).

5.4.2 Other word order issues: coordination of head elements

Traditionally, Arabic does not allow coordination of head elements in a number of structures, such as genitives. It is stylistically preferable, for the phrase "Expert advise and support" not to be translated literally with coordination of the head nouns: نصيحة و دعم الخبير (Text 8.2.6). The preferable translation is نصيحة الخبير و دعمه . It is worth mentioning that forms involving coordinated heads have become relatively common in Modern Standard Arabic. Only one student translated the above phrase as نصيحة الخبير ودعمه . Most students translated this using a coordinated head.

5.5 Determiners

In English, determiners are lexical items that qualify the head noun and usually precede adjectival modifiers (Quirk et al 1985, 253). English determiners, which constitute a closed class, are classified according to Quirk as: central determiners, pre-determiners and post-determiners. Central determiners are the articles: "every", "each", "no", "some", "any", "either" and "neither". "Every" and "each" are universal determiners that are followed by singular count nouns. "Every" refers to members of a group collectively, whereas "each" refers to them individually. They may be problematic to some translators because their Arabic counterparts such as كل, جميع ,كافة do not make this distinction.

There are certain similarities between English and Arabic pre-determiners. "All" may be followed by plural nouns with generic reference "All humans" and it may also be followed by count or non-count nouns with specific reference. كل, كافة,جميع are the main Arabic counterparts of "all". "Both" has a dual meaning and is followed by plural count nouns. Its Arabic equivalents are كلا (masculine) and كلتا (feminine).

Post-determiners in English follow pre-determiners or central determiners but precede adjectives. Cardinal numbers such as "one" (Arabic equivalent واحد) and ordinal numerals such as "first" (Arabic equivalent اول) are examples of pre-determiners. "Many", "much", "(a) few" and "(a) little" constitute the closed-class quantifiers. Arabic has one major counterpart for both "many" and "much", كثير . بعض is the typical Arabic equivalent for "(a) few", "a number of", "several", "some" and "(a) little". Open-class quantifiers in English such as "a lot of", "a great/good deal of", "a large/small number of" and "a large amount/quantity of" function as determiners. The commonest Arabic equivalent for "a lot of" and "a great deal of" is كثير and the commonest equivalent for "a large number of" is probably عدد كبير من .

5.5.1 Examples of the translation of some English determiners from translation texts

Students translated English determiners by using different structures as follows:

1- Genitive structure

" The Liberal Democrats too have said they will consider attending cross-party talks but stress that ending <u>all</u> domestic democratic activity would be giving in to terrorism" (Text 4.1.9)

Four students translated "all" by using كل as follows:

- ... و لكنهم اكدوا ان انهاء كل النشاطات الديمقراطية المحلية سوف يقلل من الارهاب.
- .. يركزون على انهاء كل النشاط الديمقراطي الداخلي الذي سوف يوجه لمحاربة الارهاب.
- ..... و لكنه اصر على نهاية كل النشاطات الديمقراطية المحلية ستكون استسلاما للارهاب.
- ... و لكنهم شددوا على ان انهاء كل نشاطات الديمقراطية الداخلية ستكون في صالح الارهاب .

Two students omitted "all" in their translations as follows:

- و قد شددوا على انهاء الانشطة الداخلية لكي يجدوا الوقت للقضاء على الارهاب.

- .... و لكنه اكد ان نهاية النشاط الديمقراطي سيعني استسلاما للارهاب.

It is worth mentioning that none of the students used an appositive structure such as النشاطات كلها . This is probably due to the influence of the source text.

2- Prepositional structure

"Explaining the European Union, what it does, how it does it and with what effect – is one of the most daunting challenges facing political science as a discipline" (Text 4.1.7)

One student translated it as هو واحد من اكثر التحديات

Two students translations ignored the translation of "one of" in the source text, as follows:

- ..... ان توضيح و سياق ماهية الاتحاد الاوروبي و كيفية عمله و تاثيره اهم التحديات

- ..... ان توضيح ماهية الاتحاد الاوروبي و كيفية عمله و تاثيره هو اهم التحديات

The above translations relay the notion that "explaining the European Union... is the most ...." instead of "....is one of the most...." .

Four students translated "one of the most" correctly by using احد اعظم - احدى اهم

5.6 Definite and indefinite articles

English has definite and indefinite articles. The use of articles is dependent on the type of nouns pre-modified by the article. The definite article "the" is a free morpheme that pre-modifies the noun it precedes. It is used with specific reference (reference to a particular specimen of a class) before place names (e.g. "the Alps"), universal reference (e.g. "the moon") and when something is mentioned for the second time or later on. It is also used with generic reference (reference to a class or member of a class) before singular concrete nouns and plural human nouns (e.g. "the Palestinians") when the reference is to the whole class of entities. It is also used with unique reference, (e.g. "the Smith family").

The indefinite article is used with specific reference to introduce a discourse referent. The referent is generally known to the speaker but not to the hearer (e.g. "I am looking for a man I met last week"). It is also used with generic reference with a singular noun when the reference is to one member representing the whole

class (e.g. "A lion is dangerous"). In English, no article is used with uncountable nouns, abstract nouns, institutions, means of transport, times of day and night, seasons and meals. Moreover, no article is used with plural count nouns or singular non-count nouns when reference is to an undifferentiated whole (e.g. "lions are dangerous") (Khalil 1994, 79).

Arabic has a definite article ال . It is a bound morpheme that is always attached in initial position of the noun (it occurs as a pre-modifier). It marks the definiteness of the noun it pre-modifies. Arabic nouns such as abstract nouns and adjectives may also be preceded by the definite article. Indefiniteness is marked by the bound morpheme "–n" تنوين التنكير . This cannot co-occur with the definite article on any given word.

The definite article has two semantic functions: specific reference and generic reference. The definite article denotes a specific reference, as in البنت "the girl". Proper nouns are definite with or without the definite article. The definite article with generic reference is used with both abstract and concrete nouns to denote all members of a class, as in الاسد "the lion". In addition, mass and abstract nouns take the article in Arabic, as in الحليب مفيد "milk is beneficial". There are also many other differences in usage. Thus, while English nouns that refer to means of transportation and institutions take zero article, as noted above, their counterparts in Arabic take the article (e.g. بالقطار "by train"). As a result of the various differences mentioned, articles are expected to be problematic in English/Arabic translation (cf. chapter 6, section 6.2.9 and chapter 7, section 7.2.9).

It is unacceptable to use the definite article ال on the first element (head) of genitive اضافة construction. For instance, in Text 8.3.6, one student translated "the death and resurrection of Jesus Christ" unacceptably as الموت و البعث السيد المسيح عيسى instead of موت و بعث السيد المسيح عيسى .

5.6.1 Examples of the translation of English definiteness and indefiniteness

The semantic types of definiteness are

1- Definiteness with specific reference

"Inverness is undermining cliché's about life in the Highlands through its attempt to become <u>the Cultural Capital of Europe</u> in 2008" (Text 8.2.1)

العاصمة الثقافية لاوروبا-ا لعاصمة الثقافية لقارة اوروبا- عاصمة ثقافية لاوروبا-

- عاصمة حضارية لاوروبا

(cf. chapter 8, section 8.2.1).

2- Indefiniteness with specific reference

"rescue workers" in "Survivors, eye witnesses and rescue workers, relatives and friends, many of whom were the recipients of desperately moving and courageous last messages of love conveyed by mobile phone, in the long and terrible aftermath" (Text 8.2.7)

One student rendered the indefiniteness in the source text by using an indefinite in the Arabic target text, as follows: عمال .

Five students translated the English indefinite by using an Arabic definite such as: عمال الانقاذ (cf. chapter 8, section 8.2.7).

3- Indefiniteness with generic reference

"Worship" (Text 8.3.4)

Four students translated the English indefinite by using an Arabic definite, such as العبادة . Two students retained the indefiniteness in their Arabic translation such as عبادة (cf. chapter 8, section 8.2.4).

5.7 Adjectives

English adjectives modify nouns and noun-phrases. They can take comparative and superlative inflectional suffixes: "hotter", "hottest". They have three syntactic functions, attributive, predicative and post-positive. Attributive adjectives typically pre-modify the head of the noun phrase: "He is a smart boy". Predicative adjectives function as subject or object complements "He is smart". Postpositive adjectives follow indefinite pronouns "Anyone smart can do it". Some adjectives end in "ly" such as "friendly" and others begin with "a-" such as "awake", but most English adjectives do not have a specific morphological form.

Unlike English adjectives, Arabic adjectives agree with the noun they post-modify in gender, number, case and definiteness. If the noun is definite, the adjective must have the article. Some of the commonest adjective patterns are: فاعل (e.g. جاهل "ignorant") , فعيل (e.g. كبير "big") , فعول (e.g. بشوش "cheerful") and فعلان (e.g. غضبان "angry"). فاعل is the active participle; these other adjective

patterns listed here are forms which give the meaning of the active participle, with some intensification in meaning. They are derived from stative verbs which denote a state or condition rather than an act (Haywood and Nahmad 1995, 23, 86). The majority of English attributive adjectives precede the noun they modify, whereas Arabic attributive adjectives always follow the noun, i.e. they post-modify. English adjectives normally follow a preferred order (opinion, size, shape, age, colour and origin), whereas with Arabic adjectives more freedom in the order of adjectives is possible. Unlike Arabic, only one definite article is needed to precede an English noun phrase which is made up of a noun pre-modified by one or more adjectives.

5.7.1 Examples of the translation of some English adjectives

Unlike English adjectives, Arabic adjectives agree with the noun they post-modify in case, number, gender and definiteness. Most students took number, gender and definiteness into consideration more than case.

1- Case

-"a distinctive role" in "The doctrine of human rights has come to play a distinctive role in international life" (Text 8.1.1)

Students' translations were as follows:

- اصبح يلعب دورا مميزا
- اصبح يلعب دورا مميزا
- جاء ليلعب دور مميز
- تلعب دورا مميزا
- تلعب دورا مميزا
- جاء ليلعب دور مميز
- اصبح لمبادئ حقوق الانسان دورها المميز

Only four students pay attention to the correct case: دورا مميزا
(cf. chapter 8, section 8.1.1)

"He had twelve disciples" (Text 8.3.1)

- كان له اثنا عشر حواري instead of كان له اثنا عشر حواريا
- فقد كان لديه اثني عشر من الاتباع instead of فقد كان لديه اثنا عشر من الاتباع

(cf. chapter 8, section 8.3.1)

"Paul's teaching centred on understanding the death and resurrection of Jesus Christ as a central point in history" (Text 8.3.6)

- فتعليم او تدريس بول كان مركز على instead of فتعليم او تدريس بول كان مركزا على

(cf. chapter 8, section 8.3.6).

2- Number

-"The new conservative leader" in "The new Conservative leader Iain Duncan Smith has offered a virtual suspension of party politics for as long as the "war" against terror attacks goes on" (Text 8.1.9)

Most students took number into consideration during their translations of the adjectives "new Conservative" , such as: القائد المحافظ الجديد

(cf. chapter 8, section 8.1.9).

3- Gender

-"the political system" in "Among the U.S.-born population, the development of partisanship is often associated with either age or experience with the political system" (Text 8.1.3)

Most students took gender into consideration during their translations of the adjective "political", such as: النظام السياسي

(cf. chapter 8, section 8.1.3).

-"new political forces" in "New political forces are constituted. Popular social groups claim new rights" (Text 8.1.4)

Most students took gender into consideration during their translations of the adjectives "new political", such as: قوى سياسية جديدة - القوات سياسية جديدة – القوات السياسية الجديدة . However, one student translated the adjective "political" unacceptably as قوى سياسي جديد (cf. chapter 8, section 8.1.4).

4- Definiteness

-"international life" in "The doctrine of human rights has come to play a distinctive role in international life" (Text 8.1.1)

Most students took definiteness into consideration during their translations of the adjective "international" as follows:

الحياة الدولية - الحياة العالمية

(cf. chapter 8, section 8.1.1).

5.8 Adverbials

English has three types of adverbs: simple (e.g. "just","down"), compound (e.g. "somehow", "therefore") and derivational (e.g. "quickly", "moneywise", "sideways", "backwards"). Adverbs can function as pre-modifiers of adjectives (e.g. "very good"), adverbs (e.g. "very heavily"), pronouns (e.g. "nearly everybody") and noun phrases (e.g. "quite a party"). They also can function as post-modifiers (e.g. "the day before"). The position of adverbs in sentences is variable. The majority occur in final position. There are four major types of adverbial in English: time (e.g. "now", "recently", "at 7 o'clock"), place (e.g. "there", "at home"), manner (e.g. "quickly", "with ambition") and frequency (e.g. "always", "often"). Prepositional phrases may also function as adverbials in English (e.g. "with care", "carefully").

Arabic adverbials fall into three formal categories:

-Indeclinable forms الآن "now", قبل "before" and هنا "here".

-Nouns in the accusative case which indicate time and place of the verb such as يوما "on/for a day".

-Prepositional phrases: بعناية "carefully".

English adverbials may occur at the beginning of the sentence between the subject and the main verb or at the end of the sentence. Arabic adverbials may occur sentence initially, but are usually placed in the middle or at the end of a sentence (cf. chapter 6, section 6.2.17 and chapter 7, section 7.2.17). These are some examples:

5.8.1 Examples of the translation of English adverbials

There are many ways to translate English adverbs in Arabic:

1- Using an Arabic adverb (i.e. a noun or adjective in the indefinite accusative)

"transitions are peacefully negotiated" in "Even where transitions are peacefully negotiated, new institutional arrangements are fragile, and the opportunities for securing democracy are uncertain" (Text 8.1.4)

Three students used an Arabic adverb in their translations as follows:

-.....حتى عندما يتم التفاوض على هذه التحولات سلميا

-.....و بالرغم من ان التغيير سلميا و دستوريا

- ..... و في حيث يتم التفاوض سلميا

(cf. chapter 8, section 8.1.4).

2- Using a prepositional phrase

- "Clearly, there are important differences between being an ordinary nation-state and a EU Member State" (Text 8.1.7)

Three students used a prepositional phrase to translate the English adverb "clearly" as follows:

. و بوضوح– و من الواضح –فمن الواضح

(cf. chapter 8, section 8.1.7).

"transitions are peacefully negotiated" (Text 8.1.4)

One students used a prepositional phrase to translate the English adverb "peacefully" as follows:

-.....و حتى عندما يتم مناقشة التحولات بطريقة سلمية

(cf. chapter 8, section 8.1.4).

-"Political landscape change markedly" (Text 8.1.4)

One student used a prepositional phrase to translate the English adverb "markedly" as follows:

تتغير ..... بشكل واضح

(cf. chapter 8, section 8.1.4).

3- Using a quasi-prepositional accusative noun with following genitive (a type of اضافة)

-"During past waves of migration, political parties played an important role in incorporating some immigrant groups into the U.S. political system" (Text 8.1.3)

Two students translated the English adverb using a quasi-prepositional accusative noun خلال or اثناء with following genitive, as follows:

- خلال موجات الهجرة السابقة لعبت ..... .

- اثناء موجات الهجرة السابقة الاحزاب السياسية .....

(cf. chapter 8, section 8.1.3).

5.9 Prepositions

There are two types of English prepositions: simple (e.g. "in", "on") and complex (e.g. "instead of"). Prepositions may express different semantic relations such as: spatial (e.g. "at school"), temporal (e.g. "at eight"), cause/purpose (e.g. "because of") and means (e.g. "by train"). Arabic prepositions حروف الجر govern the nouns that follow them in the genitive case. Arabic prepositions are either inseparable, consisting of one letter always attached to the following word as in ب (e.g. آمنت بالله) or separate, standing alone as in إلى (e.g. سافرت إلى مصر) (Haywood and Nahmad 1995, 413). Arabic also has many quasi-prepositions which essentially consist of a head noun of a genitive phrase in the accusative case (signifying adverbiality). Examples are وسط "in the middle of" (as in وسط المدينة "in the middle of the city") and قبل "before" (as in قبل الفجر "before dawn"). There are some Arabic prepositions which have fairly standard English equivalents. The typical equivalent of the English preposition "from" in some contexts is the Arabic preposition من . This preposition expresses different semantic relations such as spatial, temporal, cause and origin. إلى "to" is another Arabic preposition that signifies time and destination. حتى "until" expresses time and cause. في "in" also signifies location. There are another three inseparable prepositions ب , ل and ك signifying different relations such as possession. A single Arabic preposition may have several equivalents in English and vice versa. There are some prepositions in English which are sometimes totally discarded in translating from

English to Arabic such as genitive "of". Sometimes, "of" may be translated by Arabic ل. An Arabic equivalent of some English prepositional phrases may not involve an Arabic preposition. An example is مشيا "on foot". By contrast, the Arabic equivalent of some English sentences which do not include prepositions is only grammatical if we use a preposition. For instance, "All natural languages share certain properties كل اللغات تشترك في خصائص معينة . The semantic relations which are expressed by prepositions in both English and Arabic are divergent to the point that make them unfixed and unsystematic (Al Hour 1997, 128).

5.9.1 Examples of the translation of English prepositions from translation texts

1- Examples of a single Arabic preposition having several equivalents in English

Some students translated the two English prepositions "within" and "in" by using the same Arabic preposition في , as follow:

-"Yet, the "Euro-12" version of the Council, which brings together only representatives of states within the Euro-zone, quickly spawned a far more integrated sub-group, or 'policy community'" (Text 8.1.8)

في منطقة اليورو

(cf. chapter 8, section 8.1.8).

-"in a rare move" (Text 8.1.9)

في خطوة نادرة

(cf. chapter 8, section 8.1.9).

2- Examples of a single English preposition having several equivalents in Arabic

Some students translated the English preposition "into" by using different Arabic prepositions ب , في and الى , as follows:

-"incorporating some immigrant groups into the U.S. political system" (Text 8.1.3)

بالنظام السياسي - في النظام السياسي

(cf. chapter 8, section 8.1.3).

-".. plummet the economy <u>into</u> crisis" (Text 8.1.2)

يقودوا الاقتصاد الى ازمة

Two students omitted the English preposition, as in: يسببوا ازمة الاقتصاد .

(cf. chapter 8, section 8.1.2).

"The battle <u>for</u> leadership" (Text 8.1.10)

Some students translated the English preposition "for" by using different Arabic prepositions على , ل and من , as follows:

Two students used the Arabic preposition على , as in: المعركة على تولي القيادة

Two students used the Arabic preposition ل , as in: المعركة لتولي القيادة

One student used the Arabic preposition من , as in: المعركة من اجل قيادة

(cf. chapter 8, section 8.1.10).

3- Examples of English prepositions disregarded in translating from English to Arabic

Some students disregarded some English prepositions in their Arabic translation as follows:

-" The doctrine <u>of</u> human rights" (Text 8.1.1)

Six students omitted the translation of the English preposition "of", as in:

مبادئ حقوق الانسان

(cf. chapter 8, section 8.1.1).

-".. plummet the economy <u>into</u> crisis" (Text 8.1.2)

One student omitted the translation of the English preposition "into", as in:

يسببوا ازمة الاقتصاد

(cf. chapter 8, section 8.1.2).

"The battle <u>for</u> leadership" (Text 8.1.10)

Two students acceptably omitted the translation of the English preposition "for", as in:

معركة القيادة .

(cf. chapter 8, section 8.1.10).

5.10 Modal auxiliaries

Modality is the manner in which the meaning of a clause is qualified so as to reflect the speaker's judgment of the likelihood of the proposition it expresses being true (Quirk et al 1985, 219). English verbs are either full verbs, such as "play", or auxiliary verbs, such as "be". Auxiliary verbs are either primary auxiliaries "be", "do", "have" or modal auxiliaries "can", "must", etc. English has a number of modal auxiliaries. They have a number of formal properties that distinguish them from full verbs. Modal verbs are usually followed by a bare infinitive, inflected only for tense, (e.g. "can", "could"), they cannot take the 3rd person singular inflection, and they are immediately followed by "not" in negative clauses. In contrast, Arabic does not have a class of modal auxiliaries. Modal meanings are expressed through particles, prepositional phrases and a few verbs and participles. It is also important to mention that Arabic lacks the fine distinctions in meaning conveyed by the English modals such as "must", "have to", "should" and "ought to". The typical Arabic equivalents for these modal verbs are يجب, يلزم and لا بد . To some degree, there are distinctions between these Arabic words, but they are not as clear as those in English. Some English modal verbs also have a past form. The use of the past form shows less probability, a distinction which is not found in Arabic. It is predicted that Arab student translators will tend to confuse the meaning of the English modals especially "must", "have to" and "should" during English/Arabic translation.

5.10.1 Examples of the translation of English modals

Context is essential to determine the intended meaning of English auxiliaries. The meaning of some English modals differs from one text to another. So, some students are expected to find difficulty in translating the correct meaning of the English modal. To illustrate, "The battle for the leadership of the Tory party may be finally over, but the winner now faces a far more challenging task" (Text 8.1.10)

Five students unacceptably translated the English auxiliary "may be" in this context by using ربما انتهت - ربما ان المعركة قد انتهت - ربما تنتهي - - قد تكون – ربما failing to spot its rhetorical meaning قد تكون حانت نهايتها اخيرا - ربما تكون قد انتهت

here. Two students acceptably translated the correct meaning of the auxiliary as follows: و اخيرا تم حسم المعركة - ان المعركة اوشكت على نهايتها (for more details, see chapter 8, section 8.1.10).

In addition, in Text 8.2.8, the English modal "must" in "It is painful to imagine the death of hope they must experience coming face to face with the reality of internment camps" indicates expectation rather than obligation. This sometimes referred to as epistemic necessity (cf. Quirk et al 1985, 224). Thus the meaning of the above sentence is that "asylum seekers are expected to experience the death of hope when they come face to face with the reality of camps". One of the students unacceptably translated the English modal in the sense of "obligation, compulsion or inevitability" (cf. Quirk et al 1985, 225), as follows: انه من المؤلم ان نتخيل موت الامل الدي يجب ان يجربوه . All other students ignored the translation of the English modal.

The Arabic translation of English modals can include the following:

1- Arabic particles

"The Liberal Democrats too have said they will consider attending cross-party talks but stress that ending all domestic democratic activity would be giving in to terrorism" (Text 8.1.9)

As expected, four students translated the English auxiliary "will" by using س – سوف , in the following:

سياخد بالاعتبار – سينظرون في – سوف يحترمون –سوف يعقدون

(cf. chapter 8, section 8.1.9).

2- Prepositional phrases

".. they <u>have to</u> undergo ...." (Text 8.3.3)

One student translated the English modal "have to" by using the Arabic prepositional phrase عليه , as follows:

فان عليه ان يجتاز فترة دراسة و اعداد مع قس الكنيسة -

(cf. chapter 8, section 8.3.3).

3- Arabic verbs

".. they <u>have to</u> undergo ...." (Text 8.3.3)

Three students translated the English modal "have to" by using Arabic verbs, as follows:

- يجب ان يجتاز فترة من الدراسة و الاستعداد بالتعاون
- يجب ان يجتاز فترة من الدراسة و التحضير مع كاهن كنيستهم
- يجب ان يمر في فترة من الدراسة و الاستعداد مع المسؤول في كنيستهم

(cf. chapter 8, section 8.3.3)

4- Omission of translation equivalents of English modals

".. they <u>have to</u> undergo ...." (Text 8.3.3)

Two students omitted any equivalent of the English modal "have to" in their translations, as follows:

- فانهم يخضعوا لفترة الدراسة و التحضير مع كاهن و الكنيسة
- فانه يخضع لفترة دراسة و تحضير من قبل كاهن الكنيسة

(cf. chapter 8, section 8.3.3).

5.11 Relative clauses

Relativization is one type of postmodification. It involves embedding a clause within a noun phrase. English has two types of relative clauses: restrictive and non-restrictive. A restrictive relative clause provides information necessary for the identification of the noun in the main clause "The girl who left is my friend". In contrast, a non-restrictive relative clause does not restrict the meaning of the proper noun in the main clause: "John, who always makes jokes, never comes to class on time". The same as English, Arabic does not distinguish clearly between these two types of relative clause. Finally, reduced relative clauses in English are appositive clauses that involve deletion of the relative pronoun and the copula "be": "The boy standing in the corner is my son".

In contrast, Arabic does not have relative pronouns. Rather it has a conjunctive pronoun الاسم الموصول , as in رايت الولد الذي ضرب الكلب "I saw the boy who hit the dog". According to Haywood and Nahmad (1995, 284), when the

except the subject, it must be matched by an attached pronoun within the relative clause, known as the resumptive pronoun العائد as in الرجل الذي كتبت له خطابا "the man to whom I wrote a letter" (the عائد, ه , is underlined here and in subsequent examples). Moreover, the conjunctive noun is always omitted when it refers to an indefinite noun, for example رايت ولدا قد ترك اباه , رايت الولد الذي ترك اباه. The relative English pronoun can be optionally deleted when it replaces an object NP and it appears whether the antecedent is definite or indefinite. In contrast, Arabic does not exhibit optional deletion of the conjunctive pronoun. Rather, the conjunctive pronoun is used only if the antecedent is definite. Finally, Arabic conjunctive nouns exhibit distinction of gender, number, and case in the dual while English relative pronouns do not.

5.11.1 Examples of the translation of relative clauses

1- Translation of relativization of the subject

"The rite comes after the actions of Jesus who, at the meal, took bread and wine and asked his disciples to consume them and continue to do so in memory of him " (Text 8.3.5)

Four students rendered "who" in their translations by using الدي . For instance,

- هده الطقوس ماخوذة من المسيح الذي اخذ خبزا و نبيد و طلب من الحواريين ان ياكلوا معه و يستمروا بهده الاعمال كذكرى له

Three students omitted this from their translations, for example the incorrect:

- و هدا هو الطقس يعود لقيام المسيح اثناء الوجبة باخذ الخبز و النبيذ و طلبه من اتباعه تناولها و الاستمرار بذلك تخليدا له

(cf. chapter 8, section 8.3.5).

2- Translation of the relativization of a prepositional object

"Survivors, eye witnesses and rescue workers, relatives and friends, many of whom were the recipients of desperately moving and courageous last messages of love conveyed by mobile phone, in the long and terrible aftermath" (Text 8.2.7)

Two students translated "whom" adding هم , as follows:

- ، كانوا هم الأشخاص الذيّن استقبلوا رسائل المودة الأخيرة الشجاعة و التي كانت تتنقل بيأس عن طريق الهواتف المحمولة. إن تلك الفاجعة المخيفة طويلة الأمد.
- ، فان العديد منهم هم متلقون الرسائل الحب الأخيرة و الشجاعة عبر الهاتف النقال لتلقي محادثة أخيرة مرعبة

(cf. chapter 8, section 8.2.7).

5.12 Direct and indirect speech

Indirect speech in English reports statements by the use of a reporting verb and a nominal that-clause, whose complementizer "that" is optional; for example, "John said (that) he would resign". English indirect speech exhibits tense backshift, sometimes referred to as "tense harmony" or "sequence of tenses". It is governed by the tense of the reporting verb. If the tense of the direct speech is present, the tense of the indirect speech will be past. If the tense of the direct speech is past, the tense of the indirect speech will be past perfect. For instance, "I want to leave early" said Ahmad" vs "Ahmad said he wanted to leave early". If the direct utterance has a first person pronoun, this pronoun changes into the third person provided the overall utterance deals with the third person. For example, "I" changes into "he" or "she" in indirect speech. "This" similarly changes into "that" in indirect speech. There is also time and place adverbial shift in indirect speech. In indirect speech, "yesterday" becomes "the day before", "tomorrow" becomes "the next day or the following day", "now" becomes "then" and "here" becomes "there". In addition, there is a word order shift in indirect speech. Subject-auxiliary inversion that occurs in direct question is not retained in indirect questions. For example, "Are you late? he asked" (direct speech) becomes "He asked if they were late" (indirect speech). By contrast, Arabic indirect speech does not trigger tense backshift and it does not involve a sequence of tenses. However, first person pronouns should be changed to third person pronouns in indirect speech. Since Arabic questions have no auxiliaries, the word order of the direct utterance does not change. For example, ماذا تريد؟ "What do you want?" (direct speech), VS سالني ماذا اريد "He asked me what I wanted" (indirect speech).

5.12.1 Examples of the translation of English indirect speech from translation texts

1- The translation of direct speech

She said "This is the time for calmness and indeed those who lose their cool in this kind of situation can plummet the economy into crisis" (Text 8.1.2)

Five students translated the English indirect speech by using

. و قد اضافت –و ذكرت - كما قالت - لقد قالت– لقد قالت – و قد قالت –قالت

Five students acceptably removed the inverted commas and used ان with following indirect speech:

و قد اضافت ان هذا هو وقت – قالت بان هذا هو الوقت –و دكرت ان هذا هو وقت

كما قالت ان هذا الوقت لهدوء الاعصاب–و قد قالت انه حان الوقت للهدوء

Only two students translated the indirect speech by using Arabic direct speech as in English, as follows:

لقد قالت حان وقت الهدوء .....

لقد قالت هدا هو وقت الهدوء .....

(cf. chapter 8, section 8.1.2).

2- The translation of indirect speech

"The Liberal Democrats too have said they will consider attending cross-party talks but stress that ending all domestic democratic activity would be giving in to terrorism" (Text 8.1.9)

Students translated the English indirect speech by using

عرض - اخذ – قال –صرح , as follows:

- و لقد صرح الليبراليين الديمقراطين ايضا بانهم سوف يعلقون محادثات .....
- و قال الديمقراطين الليبراليين ايضا بانهم يركزون على انهاء كل ....
- و كذلك الحزب الديقراطي الليبرالي ايضا عرض اجراء حوار بين الاحزاب المختلفة .....
- و لقد صرح الديمقراطيين التحررين ايضا انهم سوف يحترمون حضور مباحثات الحزب .....
- و قال الديمقراطيين الليبراليين انهم سينظرون في حضور محادثات داخل الحزب ..... .
- و ايضا اخذ الديمقراطيين الغير متعصبين كلام الحزب المقابل .....

و ايضا الحزب الديمقراطي الحر صرح بان سياخذ بالاعتبار اجراء حوار.....

(cf. chapter 8, section 8.1.9).

"In a rare move, the new Tory leader said he would let his shadow ministers sit on the Cabinet emergency committees in a show of unity against the terrorists who attacked the US" (Text 8.1.9)

One student did not translate the whole sentence. Other students translated the English indirect speech by using

بانه سوف يطلب - – سيدع – بانه سوف يترك –بانه سيدع - انه سيدع , as follows:

- و في حركة نادرة و يقول رئيس حزب الاحرار بانه سيدع وزرائه (وزراء الظل)(و مجموعة من
- و في سابقة لم يحدث لها مثيل صرح زعيم حزب المحافظين انه سيدع وزراء حكومة الظل يشاركون
- و في خطوة نادرة صرح القائد المحافظ الجديد بانه سوف يترك وزرائه يجتمعون في لجان مجلس
- و في تحرك نادر من نوعه قال رئيس حزب التوري (المحافظين) سيدع الوزراء المقربين ليجلسوا في
- في حركة نادرة قال القائد المحافظ الجديد بانه سوف يطلب من ممثلين ان يجلسوا في لجان الطوارئ و
- في حادثة نادرة صرح زعيم الحزب الجديد انه سيدع وزراء حكومة الظل يشاركون في جلسات

(cf. chapter 8, section 8.1.9).

5.13 Conjunctions

Conjunctions are uninflected words that link words, phrases or clauses. There are two major subclasses of conjunctions: coordinators and subordinators (cf. Baker 1992, 190-202). Coordinators link units of equal syntactic status. They combine two independent clauses into a compound sentence. Subordinators integrate a subordinate clause into a super-ordinate clause, creating a complex sentence. English and Arabic have a variety of coordinating conjunctions which can be used to coordinate words. The grammar of both languages does not permit the coordination of any random pair of elements. Only constituents of one type or one category can be coordinated. English has three simple coordinators: "and", "but" and "or" and three correlative coordinators: "both...and", "either...or" and "neither...nor". The coordinator "and" denotes consequence, addition, contrast, condition and chronological sequence. "But" only expresses contrast. The coordinator "or" denotes a selection among two or more alternatives. "Both...and" expresses additive meaning, "either ...or" expresses exclusive meaning and "neither....nor" denotes a negative meaning of two terms. English has four major types of subordinate clauses: nominal, relative, adverbial and comparative clauses. Adverbial subordinate clauses are the only type which concern us here, since only adverbials involve conjunction. Adverbial clauses are

introduced by subordinators that express different adverbial meanings. Time is one such adverbial meaning and is expressed by using: "since", "as soon as", "until", "when", "whenever", "while", "before", "after", "as long as" and "once". An example is "she had left before they arrived". Purpose is another such meaning and is expressed by "so that", "in order that", "in order to", "so as to". "If", "unless", "as long as", "so that" and "provided that" are subordinators that denote the meaning of condition. An example is "they might come if you invited them". "As far as" and "as much as" are other subordinators that express the meaning of degree. For instance, "they study as far as they can". Concession is another meaning. This is denoted by using "yet", "although", "even though", "despite the fact that", "whatever", "however" and "whether". A example is "although she is rich, she is not willing to share".

In Arabic, conjunctive particles or coordinators are called حروف العطف. They have a coordinative function and meaning. The coordinators و "and", ف"and", "so", "and then", بل "but", "but rather", لكن "but", او "or", ام "or", لا "and not" and اما ...او "either or". For instance, و is an additive conjunctive particle that links nouns, phrases, clauses and paragraphs. It is the most frequently used conjunctive particle and I shall refer to it subsequently in this thesis as the "common" Arabic connector. It may occur sentence initially at the beginning of paragraphs or between other parts of speech, such as nouns as in جاء الولد و البنت . Arabic و appears before each constituent of a compound noun phrase. In the view of Haywood and Nahmad (1995, 436), it is the rule rather than the exception to commence a sentence with و in Arabic. On the other hand, it is traditionally considered bad style in English to commence a sentence with "and". In view of the above differences between English and Arabic, it is expected that Arab student translators will tend to translate the English coordinator "and" with the Arabic connector و .

5.13.1 Examples of the translation of English conjunctions

1- The translation of coordinators

"Clearly, there are important differences between being an ordinary nation-state and a EU Member State. But there are also very stark differences between the EU itself and other polities, even ones that share some "federal" characteristics with the EU" (Text 8.1.7)

In English, the use of the adverb "clearly" in the previous sentence "Clearly, there are important..." is usually followed by a contrast that is indicated by the use of "but" in the sentence "But, there are ....".

Six students rendered the English conjunction "but" by using و لكن as follows:

- ..... لكن هناك فوارق كبيرة ايضا
- ..... و لكن يوجد ايضا اختلافات شديدة و بارزة بين
- ..... و لكن هناك ايضا فرقا كبيرا بين
- ..... و لكن هناك ايضا اختلافات صارمة جدا بين
- ..... و لكن يظل هناك اختلافات شديدة بين
- ..... لكن هناك ايضا فرقا كبيرا بين

Only one student ignored "but" and translated "also" as ايضا , as follows:

- ..... ايضا يوجد اختلافات قوية بين

It is more acceptable to ignore the translation of "also" and retain the translation of "but" because the basic meaning of the sentence depends on the contrast.

Only one student rendered the contrast in the sentence by using و لكن without the use of ايضا . This student translated "also" with the common Arabic connector و , as follows:

- ..... و لكن يظل هناك اختلافات شديدة بين

The combined use of the two connectors "but ..... also " is considered a feature of English language which has no analogue in Arabic. So, it is acceptable in Arabic to omit the translation of "also" in the target text especially after the use of the common Arabic connector و , as follows:

- ..... و لكن يظل هناك اختلافات شديدة بين

(cf. chapter 8, section 8.1.7).

2- The translation of subordinators

"Political transitions contain volatile moments when long established political landscape change markedly" (Text 8.1.4)

Four of the students rendered the English conjunction "when" as عندما or و دلك عندما, as follows:

التحولات السياسية تشمل لحظات تقلب عندما تتغير .....

تحتوي التحولات السياسية على لحظات متقلبة عندما تتغير .....

تحتوي التحولات السياسية على لحظات سريعة الزوال و ذلك عندما تتغير .....

ان التحولات السياسية تتضمن لحظات سريعة و ذلك عندما تتاسس.....

The three other students translated omitted "when" and replaced it by the use of the Arabic coordinator ف or و , as follows:

ان التغير السياسي يحتوي على لحظات خيالية فنجدها فجاة تتغير .....

ان التغير السياسي يضم لحظات خيالية ففجاة تتغير .....

ان الانقلابات السياسية تحتوي على لحظات متغيرة مند تاسيسها و تتغير المشاهد .....

(cf. chapter 8, section 8.1.4).

5.13.2 Examples of the use of double connectors from translation texts

In a number of cases where English has a connector other than "and", such as "also", students tend to translate the English connector in the source text and add the common Arabic connector و . Use of double connectors is not a feature of good Arabic style (cf. chapter 6, section 6.2.2 and chapter 7, section 7.2.2). To illustrate, in Text 8.1.5 "Globalization and the Internet", all students used the common Arabic connector at the beginning of the second sentence of the text "This also implies adopting international standards of openness with regard to communication, commerce, government and science". All students started their translation by the Arabic connector و and five of them added ايضا . "Also" is used as a connector in English, and is a fairly common equivalent of ايضا and و. The translation of the English connector "also" reflects a preference for literal translation even in terms of word order. Three students translated it before the verb as in English, which gives a weak Arabic style, while two of them translated it more acceptably after the verb, as follows:

- و هدا ايضا يتطلب.....

- و هدا يشمل ايضا.....

It is worth mentioning that students tend to be influenced by the source language but add what is used in the target language . This may explain students' preference to translate connectors in the source text and add connectors from the target language (for similar examples in a professional English-Arabic translation see Baker 1992, 196).

Chapter Six: Analysis of research results according to category of error or weakness

6.0 Introduction

In this chapter, the researcher has considered specific translation issues and done a statistical analysis focusing on the following twelve linguistic and stylistic issues: word order (verbal and nominal sentences), tenses, use of إن, use of connectors, translation of the passive by phrase", translation of definiteness and indefiniteness, transliteration, translation of acronyms, translation of plural and singular nouns, classifiers and proper noun equivalents. The reason for choosing the above linguistic and stylistic issues is that they can be easily analysed statistically from the translation sample. The researcher has limited the sample of word order, tenses, use of ان and connectors to political texts because of the large number of these features in all texts. The researcher considers results related to political texts to be a satisfactory indicator for other types of texts. The researcher also introduces a brief statistical analysis of the percentages of students who translated texts and titles.

The general analysis of students' translation texts reveals that they experience significant cultural, grammatical and stylistic problems in English/Arabic translation. The main source of cultural problems is related to the differences between Arabic and Western cultures. Students' linguistic problems are mainly related to the differences between the Arabic and English linguistic systems. Finally, the analysis of students' translations indicates that some students have a weak writing style in Arabic.

In the light of the general analysis of students' translations (chapter 8) and statistical analysis, this chapter provides an analysis of research results according to categories of error or weakness, under the following general heads: general comprehension issues (section 6.1), linguistic and stylistic issues (section 6.2), wider cultural issues (section 6.3), and other translation issues (section 6.4).

6. 1 General Comprehension issues

6.1.1 Pre-reading

Results of the general analysis indicate that some students do not pre-read the text before starting their translation in order to achieve a better understanding. To illustrate, lack of text pre-reading and proper understanding seem to have influenced students' accuracy in their translations of the title "Inverness" Text 8.2.1. Only two students provided the correct equivalent for "Inverness" as انفيرنيس. There is a famous lake at Inverness called Loch Ness and perhaps influenced by this, one student provided an unacceptable equivalent بحيرة انفيرنيس . The above mistake led the same student to translate "Highlands" in the text as الجزر المرتفعة to confirm her previous use of بحيرة . The student should read the text and decide that the intended meaning is not a lake but a city in the source text. The other two students chose a wrong equivalent for "Inverness" from the al Mawrid dictionary, which is الانفرناسية . This is a type of clothing سترة ذات حزام و دثار للكتفين . None of the students translated the title by addition using the classifier مدينة to make it clearer to the reader as مدينة انفرنيس (cf. chapter 7, section 7.1.1).

6.1.2 Dictionary use

Students' translations reveal that most students lack the skill of proper consultation of dictionaries. Some students lack the correct terminology for specialised texts. They prefer to guess the meaning of technical words rather than consulting specialised dictionaries (cf. chapter 7, section 7.1.2).

As a non-specialised dictionary, the al Mawrid dictionary did not provide students with appropriate equivalents for "macroeconomics" in Text 8.1.8. None of the students consulted a specialised dictionary in economics to provide a good quality translation. To illustrate, some students translated "macroeconomics" in Text 8.1.8 as follows:

- ..... و موازنة السياسة الاقتصادية واسعة النطاق منح .....

- ..... في تنسيق سياسة اقتصادية كبرى أعطت .....

- شبكة تنسيق سياسة الاقتصاد الموسعة خزانيا ...

- .....في تنسيق للسياسات الاقتصادية الضخم أعطى .....

The above students gave different literal Arabic alternatives taken from the al Mawrid dictionary, such as واسعة النطاق - كبرى - الموسعة خزانيا - الضخم . One of the above students added the Arabic adverb خزانيا to relate "macroeconomics" to "Euro". Although this is a good attempt to clarify "economic policy", the result is vague in Arabic. All the above alternatives give the basic meaning of "macro-". They are acceptable in other contexts but not in this economic text. The most appropriate term for "macroeconomic policy" in Arabic is سياسة الاقتصاد الكلي (cf. chapter 7, section 7.1.2).

6.1.3 Proof-reading

The general analysis of students' translations indicates that most students did not proof-read their translations. Sometimes, this results in semantic errors. For instance, two students unacceptably translated the title "Domestic Matters" in Text 8.2.4 as مسائل محلية-مشاكل محلية . The same two students acceptably translated "domestic" in the first sentence of the text as العنف الأسرى - العنف المنزلي. If these two students had proof-read their translations, it is likely that they would have changed the translation of the title to make it the same as their translation in the main text (cf. chapter 7, section 7.1.3).

Lack of proof-reading is also indicated by the presence of simple grammatical mistakes in students' translations. For example, in Text 8.3.5 students translated the following sentence: "Eucharist is a Greek word for thank giving and its celebration is to commemorate the final meal that Jesus took with his disciples before his death (the Last Supper)" as follows:

- كلمة القربان المقدس هي كلمة إغريقية لعيد الشكر و احتفاله و هي احتفال بالعشاء الأخير للسيد المسيح مع تلاميذه قبل موته

- إن العشاء الإلهي أو القربان لهي كلمة يونانية لاعطاء الشكر و احتفالها لاحياء ذكرى الوجبة الأخيرة للمسيح و هو يتناولها مع تابعين قبل وفاته (العشاء الأخير)

- إن نص القربان المقدس هو كلمة يونانية لاعطاء الشكر و احتفالاتها هي إحياء ذكر الوجبة الأخيرة التي تناولها السيد المسيح عيسى مع اتباعه الحواريين قبل أن يموت (العشاء الأخير)

- القربان المقدس هو كلمة إغريقية تعني الشكر و شعائرها الدينية تعني إحياء الذكرى، الوجبة الأخيرة التي تناولها عيسى مع اتباعه الحواريين قبل موته (العشاء الأخير)
- القربان المقدس هي كلمة يونانية لعيد الشكر و احتفاله لاحتفال بالعشاء الأخير للمسيح مع اتباعه قبل أن يموت (العشاء الأخير)

The above translations include various minor grammatical mistakes that could easily be corrected by proof-reading, as follows:

- يتناولها مع تابعين instead of يتناولها مع تابعيه
- احياءالذكرى، الوجبة instead of إحياء ذكرى الوجبة

In Text 8.1.1, two students confused the adjective "economic" and considered it a noun in their translation of the following sentence: "a standard of evaluation for the policies and practices of international, economic and political institutions". They unacceptably translated the two adjectives "international" and "economic" as الاقتصاد الدولي . This mistake could be easily corrected if the students proof- read their translations.

In Text 8.1.2, One student confused the gender of the Secretary "Helen" in "Scottish Secretary Helen has called for "Cool Heads" as Scotland waits to see the economic impact of the US terror attacks" considering her a male الوزير الاسكتلندي . There is a possibility that the student associated politics with gender because the dominant ministers in Palestine are male. This mistake indicates the importance of proof-reading because there is a reference in the text to the gender of the Secretary: "She said, "This is the time for calmness and indeed those who lose their cool in this kind of situation can plummet the economy into crisis".

Results also show that most students do not proof-read their translations for the purpose of improving their Arabic style of writing. To illustrate, in Text 8.3.5, students translated the following sentence: "Eucharist is a Greek word for thank giving and its celebration is to commemorate the final meal that Jesus took with his disciples before his death (the last supper)", as follows:

- كلمة القربان المقدس هي كلمة إغريقية لعيد الشكر و احتفاله و هي احتفال بالعشاء الأخير للسيد المسيح مع تلاميذه قبل موته

- القربان المقدس هي كلمة يونانية لعيد الشكر و احتفاله لاحتفال بالعشاء الأخير للمسيح مع اتباعه قبل أن يموت (العشاء الأخير)

The above translations display a weak Arabic style (cf. chapter 7, section 7.1.3). The style of the above sentences could be improved, as follows:

- و احتفاله لاحياء ذكرى الوجبة الاخيرة could be improved as و احتفاله لاحتفال بالعشاء الأخير
- و احتفاله لاحياء ذكرى الوجبة could be improved as و احتفاله و هي احتفال بالعشاء الأخير الأخيرة
- احتفال بالوجبةالاخيرة .. could be improved as احتفال بالعشاء الأخير (العشاء الأخير) (العشاء الأخير)

6.2 Linguistic and stylistic issues

6.2.1 Word order

Although verbal sentences are more commonly used than nominal sentences in Arabic (Dahlgren 1998, 11-12), most students tended to use nominal sentences as a result of their preference for literal translation from the source text (cf. chapter 5, section 5.4 and chapter 7, section 7.2.1).

To illustrate, four students translated "The doctrine of Human rights has come to play a distinctive role in international life" Text 8.1.1 along the following lines:

إن مبدا حقوق الإنسان جاء ليلعب دور مميز في الحياة العالمية

إن مبدا حقوق الإنسان اصبح يلعب دورا متميزا في الحياة العالمية

إن مبدا حقوق الإنسان اصبح يلعب دورا متميزا في الحياة العالمية

إن عقيدة حقوق الإنسان تلعب دورا متميزا في الحياة الدولية

The other three translations started with لقد and اصبح, as follows:

اصبح لمبادئ حقوق الإنسان دورها المميز في الحياة العالمية

لقد جاء مذهب الحقوق الإنسانية ليلعب دور مميز في الحياة الدولية

أصبحت مبادئ حقوق الإنسان تلعب دورا مميزا في الحياة الدولية

Statistical analysis of the use of verbal and nominal sentences

Use of verbal and nominal sentences in "Human Rights" (Text 8.1.1)

	Verbal sentence	Nominal sentence
First sentence	3	4
Second sentence	0	7

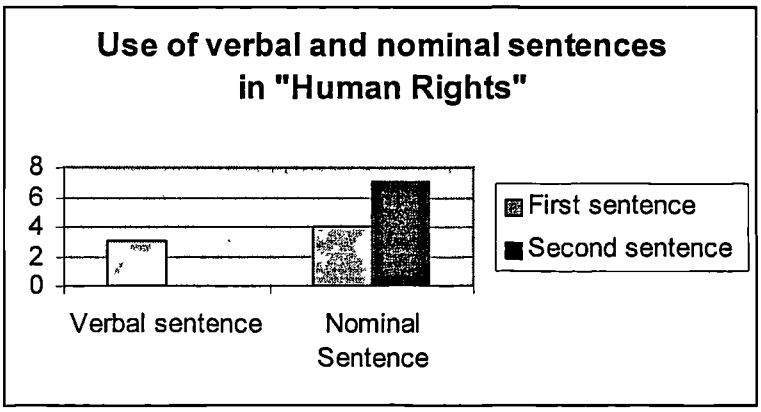


Figure 1: Use of verbal and nominal sentences in "Human Rights"

Use of verbal and nominal sentences in "Cool Heads" (Text 8.1.2)

	Verbal sentence	Nominal sentence
First sentence	5	2
Second sentence	7	0

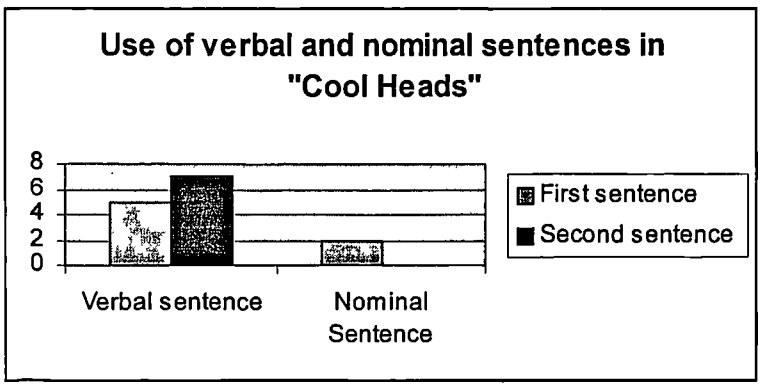


Figure 2: Use of verbal and nominal sentences in "Cool Heads"

Use of verbal and nominal sentences in "Party Identification"(Text 8.1.3)

	Verbal sentence	Nominal sentence
First sentence	0	7
Second sentence	4	3
Third sentence	0	7

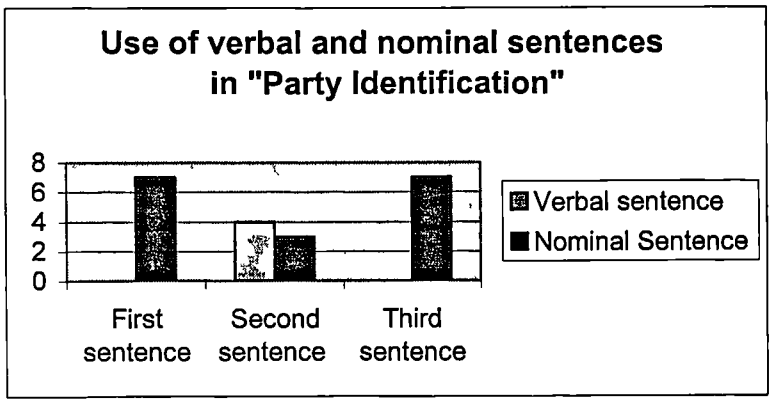


Figure 3: Use of verbal and nominal sentences in "Party Identification"

Use of verbal and nominal sentences in "The Political Consequences" (Text 8.1.4)

	Verbal sentence	Nominal sentence
First sentence	2	5
Second sentence	1	6
Third sentence	3	4
Fourth sentence	2	5
Fifth sentence	3	4

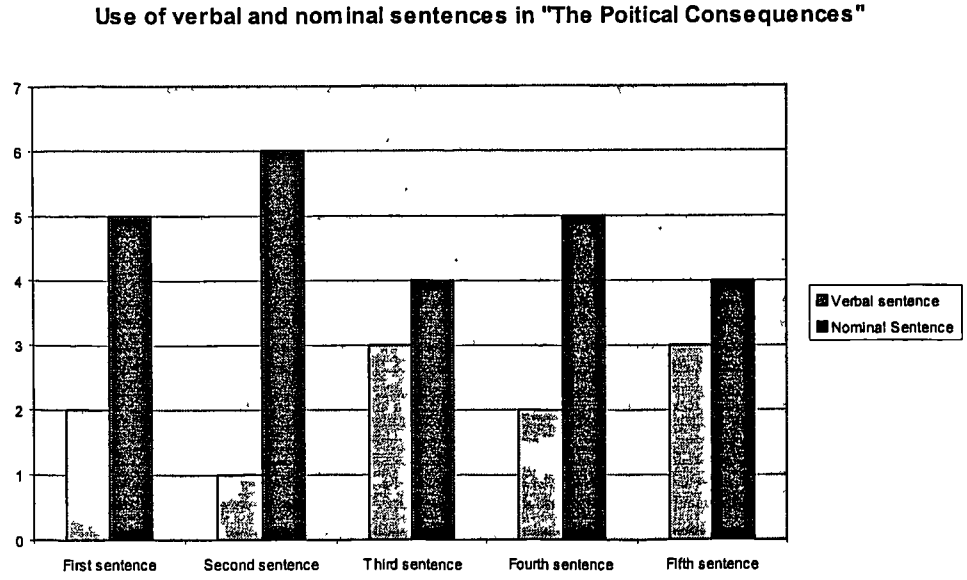


Figure 4: Use of verbal and nominal sentences in "The Political Consequences"

Use of verbal and nominal sentences in "Globalization and the Internet" (Text 8.1.6)

	Verbal sentence	Nominal sentence
First sentence	0	7
Second sentence	0	7

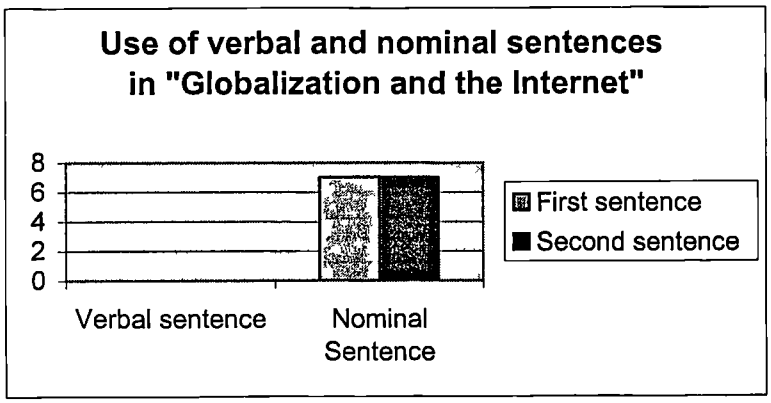


Figure 5: Use of verbal and nominal sentences in "Globalization and the Internet"

Use of verbal and nominal sentences in "Deepening the Melting Pot" (Text 8.1.6)

	Verbal sentence	Nominal sentence
First sentence	5	2
Second sentence	1	6
Third sentence	3	4
Fourth sentence	0	7

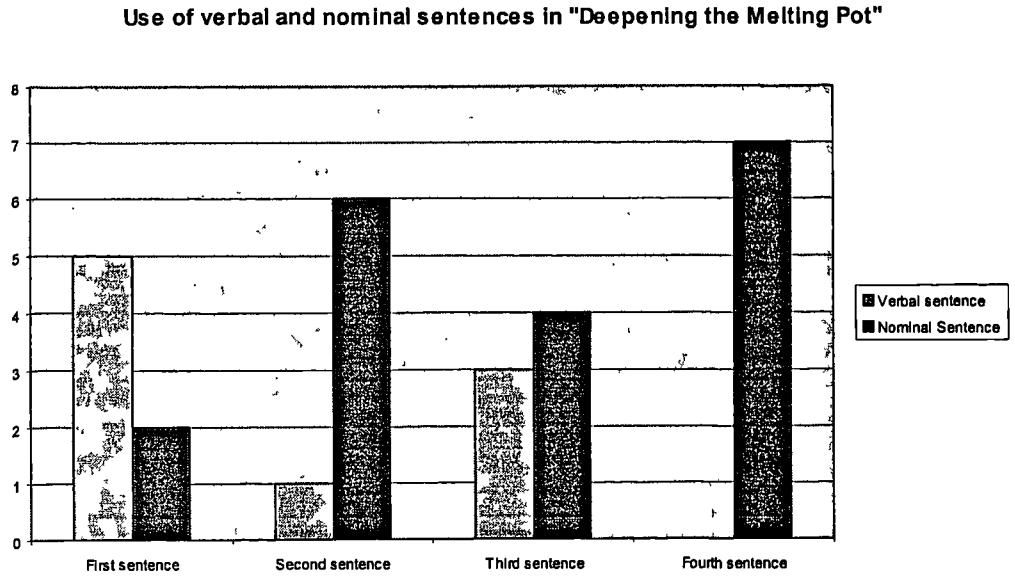


Figure 6: Use of verbal and nominal sentences in "Deepening the Melting Pot"

Use of verbal and nominal sentences in "European Union"

(Text 8.1.7)

	Verbal sentence	Nominal sentence
First sentence	0	7
Second sentence	0	7
Third sentence	1	6
Fourth sentence	0	7

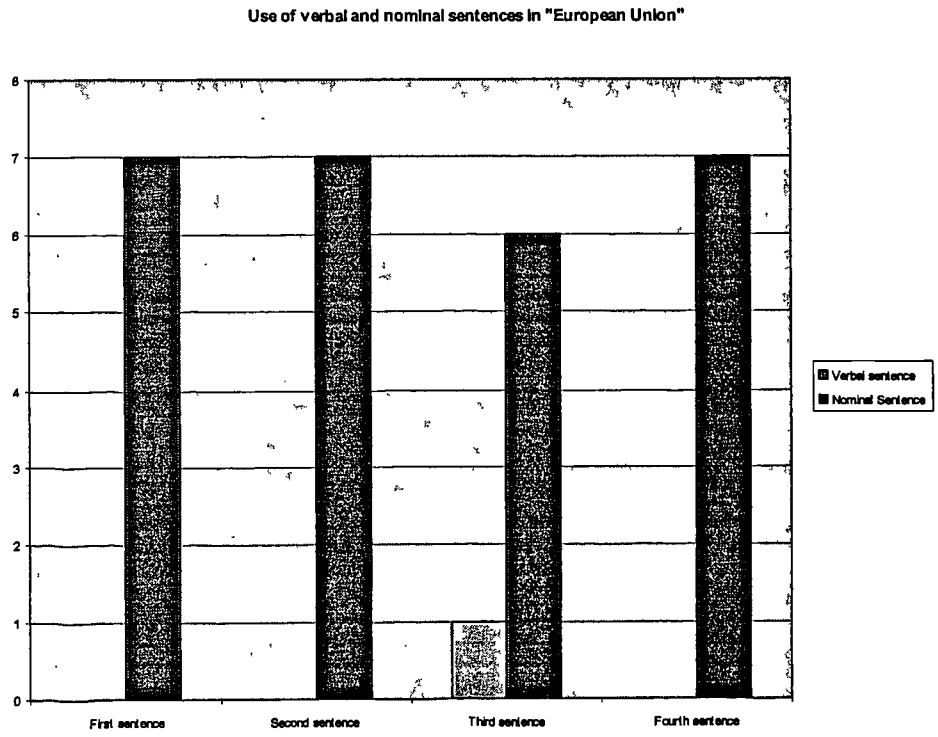


Figure 7: Use of verbal and nominal sentences in "European Union"

Use of verbal and nominal sentences in "The Euro"

(Text 8.1.8)

	Verbal sentence	Nominal sentence
First sentence	1	6
Second sentence	2	5
Third sentence	0	7

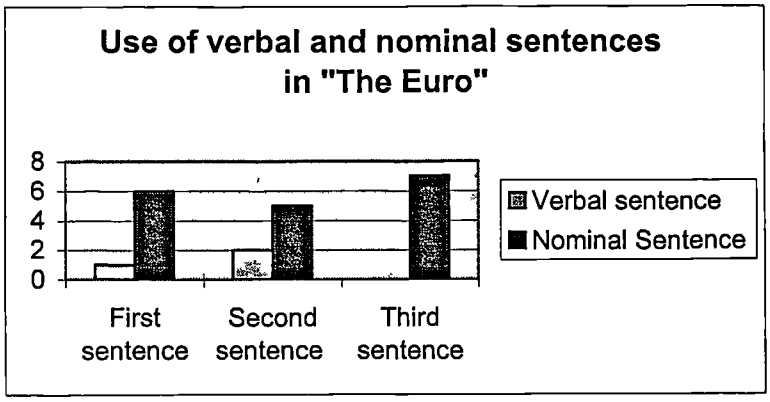


Figure 8: Use of verbal and nominal sentences in "The Euro"

Use of verbal and nominal sentences in "The Conservative Leader"
(Text 8.1.9)

	Verbal sentence	Nominal sentence
First sentence	5	2
Second sentence	5	2
Third sentence	0	7

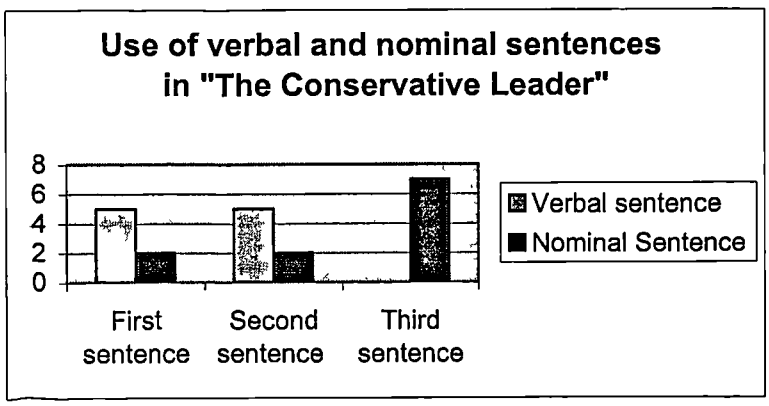


Figure 9: Use of verbal and nominal sentences in "The Conservative Leader"

Use of verbal and nominal sentences in "The Battle for Leadership" (Text 8.1.10)

	Verbal sentence	Nominal sentence
First sentence	2	5
Second sentence	0	7
Third sentence	5	2

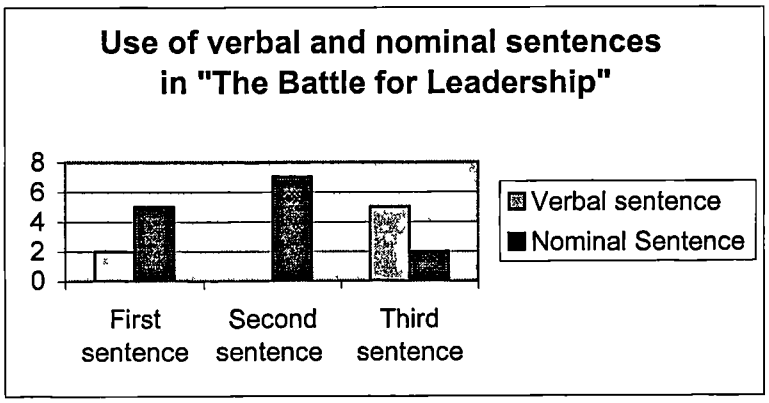


Figure 10: Use of verbal and nominal sentences in "The Battle for Leadership"

While verbal sentences in Arabic are unmarked, nominal sentences indicate emphasis and importance. The above analysis indicates that students use both Arabic nominal and verbal sentences in their translations. But students tend to use nominal sentences more than verbal sentences in their translations. According to the statistical results, there are 203 nominal and verbal sentences in the ten political texts. Students use 60 verbal sentences (i.e. 29 %) and 143 nominal sentences (i.e. 71 %). The tendency to translate literally could explain their tendency to use nominal sentences. The use of nominal sentences to indicate topic sentences especially at the beginning of the texts is acceptable to emphasize the importance of these sentences. Students typically started their translations with verbal sentences in only two political texts: "Deepening the Melting Pot" and "The Conservative Leader". The first two sentences in the above texts are:

- "The Arab World has figured prominently in media at the turn of the Century" (Text 8.1.6)

- شكل العالم العربي بشكل بارز في وسائل الاعلام نقطة تغيير
- شكل العالم العربي بشكل بارز في وسائل الاعلام نقطة تغيير
- لقد شكل العالم العربي بوضوح او ببروز في الاذاعة في نهاية هذا القرن
- لقد اثر العرب بشكل بارز في الاعلام .....
- ان العالم العربي هو موضوع دائم الطرح .....
- ان العالم العربي موضوع دائم الذكر في وسائل الاعلام.....
- برز العالم العربي بشكل واضح في .....

- "The new Conservative leader Iain Duncan Smith has offered a virtual suspension of party politics" (Text 8.1.9)

- اقترح القائد المحافظ الجديد لاين دنكن سمث تعليق فعلي لسياسات الحزب بما ان الحرب ضد الارهاب مستمرة
- اقترح قائد المحافظين الجديد لين سميث التعليق الفعلي لسياسات الحزب ما دام الحرب ضد هجمات الارهاب مستمرة .
- ان الزعيم الجديد لحزب المحافظين ايان دنكان سميث عرض ان يتم تعطيل مؤقت اخلاقي لسياسة الحزب طالما الحرب ضد الارهاب تجري .
- لقد اقترح القائد المحافظ الجديد تعليق فعلي للجنة السياسية على طول مدة الحرب ضد هجمات الارهاب.
- لقد عرض القائد المحافظ ايان دنكان سمث تعليقا فعليا لسياسات الحزب ما دامت الحرب ضد الارهاب مستمرة (قائمة) .
- عرض القائد ايان دنكان سميث تعليق عملي للسياسات الحزبية طالما بقيت الحرب ضد الهجمات الارهابية
- ان الزعيم الجديد لحزب المحافظين ليان دنكان سميث قام بعرض تعطيل مؤقت لسياسات الحزب لمدة الحرب ضد الهجمات الارهابية التي تحدث .

The above two English source text sentences have a present perfect tense. There is a possibility that this enhanced students' choice to use verbal sentences instead of nominal sentences.

In the texts "Globalization and the Internet" and "European Union", all students used Arabic nominal sentences to translate the first two sentences of the texts. The majority of students translated the whole texts using nominal sentences.

Only one student used one verbal sentence to translate the third sentence of the text "European Union" .

The first two sentences in the above texts are:

-"Globalization and modernity are intertwined" (Text 8.1.5)

- ان العولمة و الحداثة متداخلتين...
- ان العولمة و العصرية مترابطة ....
- العولمة و الحداثة توا مان لا ينفصلان ....
- ان العولمة و الحداثة متداخلتان ....
- ان العولمة و الحداثة متضافرتان ....
- ان العولمة و العصرية مرتبطان ....
- العولمة و الحداثة مفهومان متطابقان ....

-"Explaining the European Union ..... is one of the most daunting challenges.." (Text 8.1.7)

- ان تفسير ماهية الاتحاد الاوروبي و ما يقوم به و كيفية ذلك و النتائج المترتبة هي احدى .....
- ان شرح ما هو الاتحاد الاوروبي و ماذا يفعل و كيف يفعل و ما مدى تاثير فعله يظل احدى .....
- ان توضيح ماهية الاتحاد الاوروبي و كيفية عمله و تاثيره هو اهم التحديات .....
- ان توضيح الاتحاد الاوروبي ماذا يعمل؟ و كيف يعمل ؟ و باي تاثير ؟ لهو تحدي واضح .....
- ان تفسير الاتحاد الاوروبي - ماذا يعمل و كيف يعمل ذلك و باي تاثير - يعتبر احد اعظم .....
- ان توضيح و سياق ماهية الاتحاد الاوروبي و كيفية عمله و تاثيره اهم .....
- ان شرح و تفصيل الاتحاد الاوروبي . ماذا يعمل و كيف يعمل و مع أي تاثير هو واحد من اكثر التحديات ...

The above two English source text sentences have the verb "to be", which does not have an Arabic equivalent in the present tense. There is a possibility that the use of the verb "to be" encourages students to use nominal sentences (cf. chapter 5, section 5.4, and chapter 7, section 7.2.1).

6.2.2 Connectors

"Cohesion is the transparent linking of sentences and larger sections of text by explicit discourse connectives... These act as signposts pointing out the thread of discourse running through the text" (Dickins et al 2002, 128). Arabic tends to connect sentences more frequently than English. Results indicate that some students overstress the connection between the sentences of a text using only the common Arabic connectorو . Although connection between sentences is one important feature of the Arabic style of writing, some students limited their use to the Arabic connector و (cf. chapter 5, section 5.13, and chapter 7, section 7.2.2).

For example, one student translated the second and the third sentences in Text 8.2.6 "NHS-Style Rating Plan", using the common Arabic connector و , as follows:

و سوف تدل منظمات الصحة الخضراء على المزيد من الحرية لحكم أنفسهم و سيتم تصنيف هده المنظمات حسب أدائها كأخضر - ا صفر – احمر .

Other students used double connectors in the same sentence. They translated English connectors such as "also" and "although", adding also the common Arabic connector و . To illustrate, all students started their translations of the sentence "This also implies adopting international standards of openness with regard to communication, commerce, government and science" in Text 8.1.5 by using the Arabic connector و . Five of them translated "also" by adding أيضا to the common Arabic connector. It is sufficient to translate "also" by the Arabic connector و in the target text. The translation of the English connector "also" as أيضا reflects the preference for literal translation which even extends to word order, i.e. the placement of أيضا before or after the verb. Three students translated "also" before the verb, as with "also" in the English source text, and two of them translated it after the verb, as follows:

- و هذا أيضا يتطلب.....
- و هذا يشمل أيضا...

In Text 8.2.5 "Addiction", five students translated the English connector "however" in the second sentence of the text "However, addiction still remains taboo", as follows:

- و مع ذلك، فان الإدمان لا يزال محرم
- و مع ذلك فان الإدمان يبقى محظورا و محرما
- و مع ذلك فالمخدرات لا تزال محرمة
- و مع ذلك يظل الإدمان منعزل
- و بالرغم من ذلك، لا يزال الإدمان محرما

The above tendency to use double connectors in Arabic target texts translated from English is also discussed by Baker (1992, 195-6).

One student unacceptably used three connectors "The Liberal Democrats too have said they will consider attending cross-party talks but stress that ending all domestic democratic activity would be giving in to terrorism" in Text 8.1.9 , as follows:

- و كذلك الحزب الديمقراطي الليبرالي أيضا عرض إجراء حوار بين الأحزاب المختلفة و لكنه أكد أن نهاية النشاط الديمقراطي سيعني استسلاما للإرهاب.

Some students overuse other Arabic connectors such as ف . For example, one student used the Arabic connector ف in Text 8.2.6 in the second and third sentences, as follows:

"These organizations will be classified depending on their performance as green, amber or red. "Green" health organizations will be entitled to greater local freedom to manage for themselves".

فهذه المنظمات ستصنف طبقا لادائها بالأخضر ، الاصفر او الأحمر . فالمنظمة التي تحمل إشارة خضراء سوف تعطى قدر كبير من حرية الإدارة المحلية .

Three students unacceptably used the Arabic connector ف to connect the following sentence in Text 8.1.6 "Its relatively small size notwithstanding, the Arab-American population is gaining recognition for its potential political

influence" with the previous sentence ".... a group often viewed suspiciously by mainstream commentators and public alike".

- فالعرب الامريكيين يكسبون اعتراف متزايد بتاثير سياسي محتمل
- فان العرب الامريكيون يكتسبون اعترافا متزايدا لما يملكونه من تاثير سياسي محتمل
- فهو قد بقي نسبة ضئيلة . يكسب العرب الامريكان تقدير كبير بسبب نفوذهم

The use of the Arabic connector ف is unacceptable because the two sentences indicate two logically unconnected ideas. Although it is good to vary the use of Arabic connectors, it is important to choose an appropriate connector (cf. chapter 5, section 5.13 and chapter 7, section 7.2.2). Two of the above students unacceptably ignored the translation of the first part of the sentence. Three students acceptably connected this sentence with the above sentence using the common Arabic connector و , و على الرغم من ان و مع ذلك –بالرغم من انه , as follows:

- و على الرغم من ذلك فهو يبقى ضئيل نسبيا و يكسب السكان العرب الامريكان التقدير بسبب نفوذهم السياسي
- و بالرغم من انه عدد صغير فقد اصبح العرب الامريكان لهم نفوذ و تاثير سياسي متوقع في امريكا
- و مع ذلك فان عدد العرب الامريكيين قليل . ان العرب الامريكيين ينالون الاعتراف بهم بفضل تاثيرهم السياسي المحتمل

Statistical analysis of the use of connectors and double connectors of political texts:

Use of connectors in "Human Rights as a Common Concern"

(Text 8.1.1)

	Use of و	Use of other Arabic connectors	Non-use of connectors	Use of double connectors
Second sentence of the text	2	0	5	0

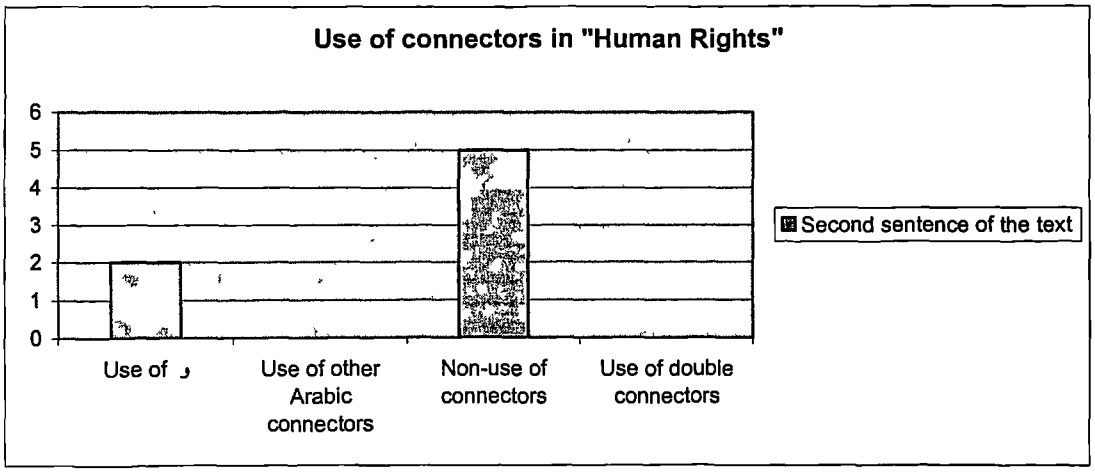


Figure 11: Use of connectors in "Human Rights"

Use of connectors in "Cool Heads" (Text 8.1.2)

	Use of و	Use of other Arabic connectors	Non-use of connectors	Use of double connectors
Second sentence of the text	3	0	4	0

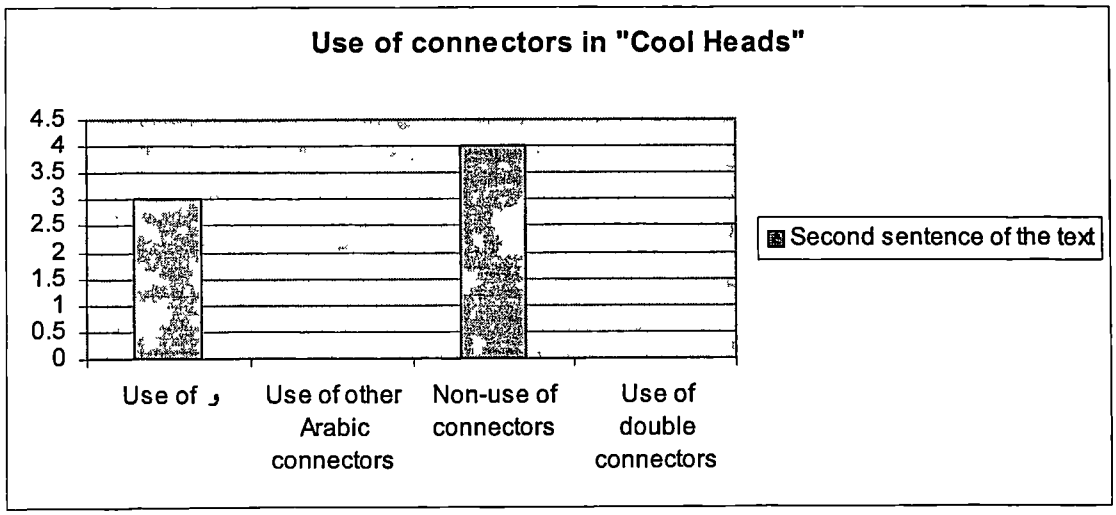


Figure 12: Use of connectors in "Cool Heads"

Use of connectors in "Party Identification among Asian American Immigrants" (Text 8.1.3)

	Use of و	Use of other Arabic connectors	Non-use of connectors	Use of double connectors
Second sentence of the text	2	2	3	0
Third sentence of the text	3	1	3	0

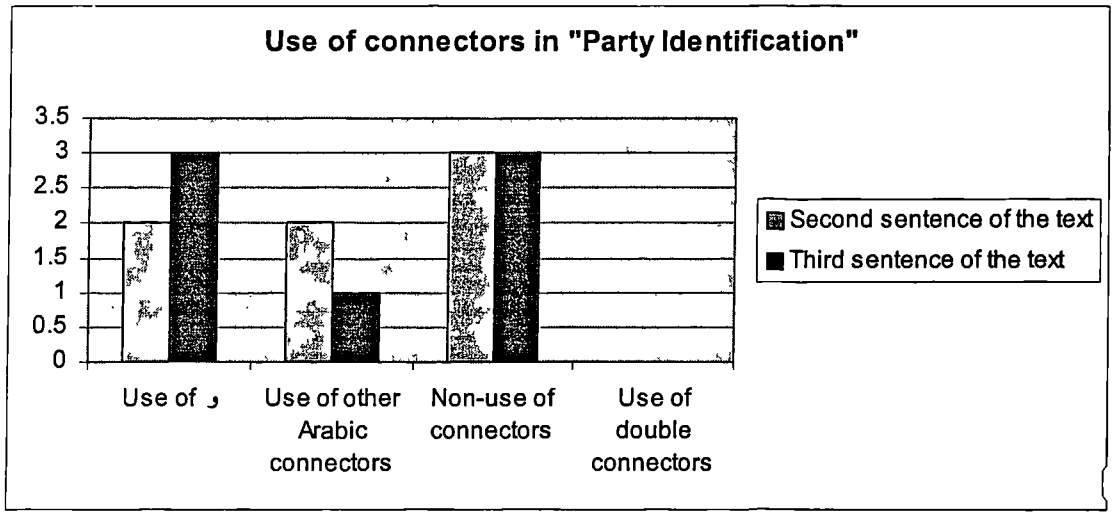


Figure 13: Use of connectors in "Party Identification"

Use of connectors in "The Political Consequences of Local Electoral System" (Text 8.1.4)

	Use of و	Use of other Arabic connectors	Non-use of connectors	Use of double connectors
Second sentence of the text	3	1	3	0
Third sentence of the text	3	1	3	0
Fourth sentence of the text	5	0	2	0
Fifth sentence of the text	4	0	3	4

Four students used double connectors in their translation of the following sentence:

"Even where transitions are peacefully negotiated, new institutional arrangements are fragile, and the opportunities for securing democracy are uncertain" (Text 8.1.4)

- و حتى عندما يتم مناقشة التحولات بطريقة سلمية فان .....
- و بالرغم من ان التغيير سلميا و دستوريا فان .....
- و في حيث يتم التفاوض سلميا على الانتقالات .....
- و بالرغم من ان التغيير سلمي و دستوري فان .....

According to the above table, four students used double connectors in the above sentence because of the presence of "even where". None of the students used double connectors in the first three sentences of the same text.

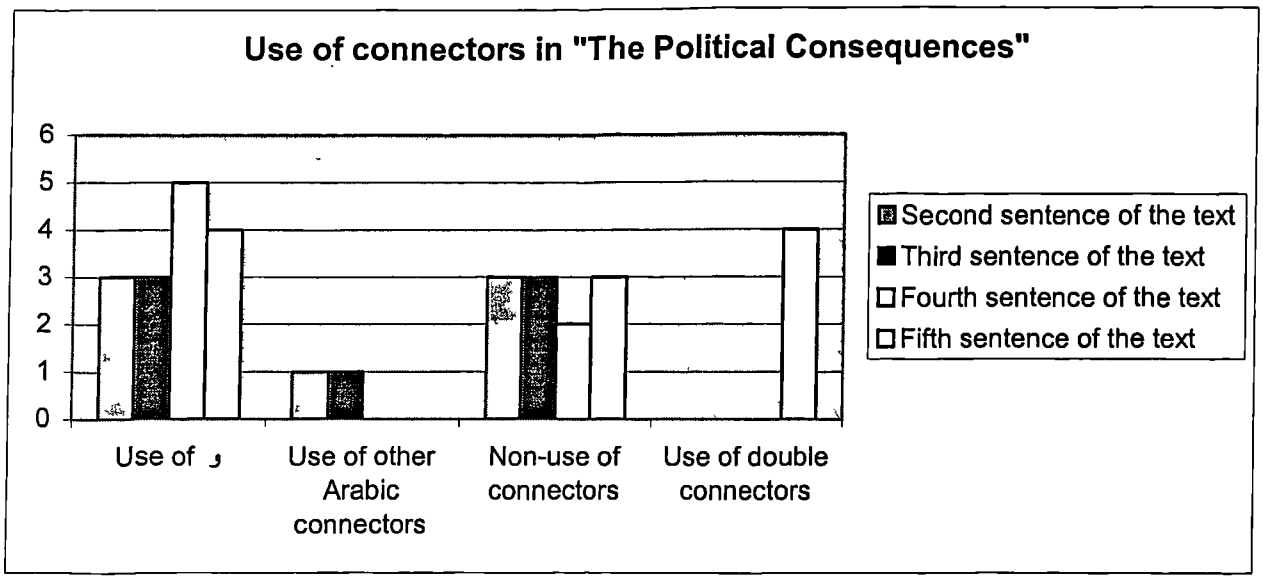


Figure 14: Use of connectors in "The Political Consequences"

Use of Connectors in "Globalization and the Internet" (Text 8.1.5)

	Use of و	Use of other Arabic connectors	Non-use of connectors	Use of double connectors
Second sentence of the text	7	5	0	5

Five students used double connectors in their translation of the following sentence:

"This also implies adopting international standards of openness with regard to communication, commerce, government and science" (Text 8.1.5)

All students started their translation by the Arabic connector و and five of them added ايضا. "Also" is used as a connector in English, and is a fairly common equivalent of ايضا and و. The translation of the English connector "also" reflects a preference for literal translation even in terms of word order. Three students translated it before the verb as in English, which gives a weak Arabic style, while two of them translated it more acceptably after the verb, as follows:

- و هذا ايضا يتطلب.....
- و هذا يشمل ايضا.....

It is worth mentioning that students tend to be influenced by the source language but add what is used in the target language. This may explain students' preference to translate connectors in the source text and add connectors from the target language (for similar examples in a professional English-Arabic translation see Baker 1992, 196).

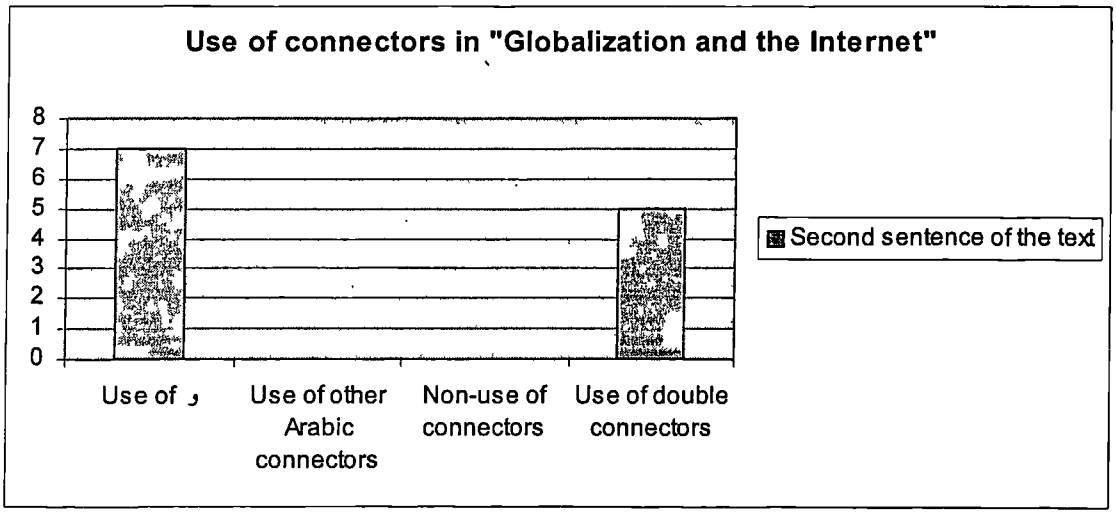


Figure 15: Use of connectors in "Globalization and the Internet"

Use of connectors in "Deepening the Melting Pot" (Text 8.1.6)

	Use of و	Use of other Arabic connectors	Non-use of connectors	Use of double connectors
Second sentence of the text	1	1	0	3
Third sentence of the text	5	0	2	0
Fourth sentence of the text	3	3	1	0

Three students used double connectors in their translation of the following sentence:

"Attention has also turned to the growing size and voice of Arab peoples now living in the United States, a group often viewed suspiciously by mainstream commentators and public alike" (Text 8.1.5)

- و الاهتمام ايضا محول الى .....
- و يتحول الاهتمام ايضا الى .....
- و الانتباه اصبح ايضا موجها الى .....

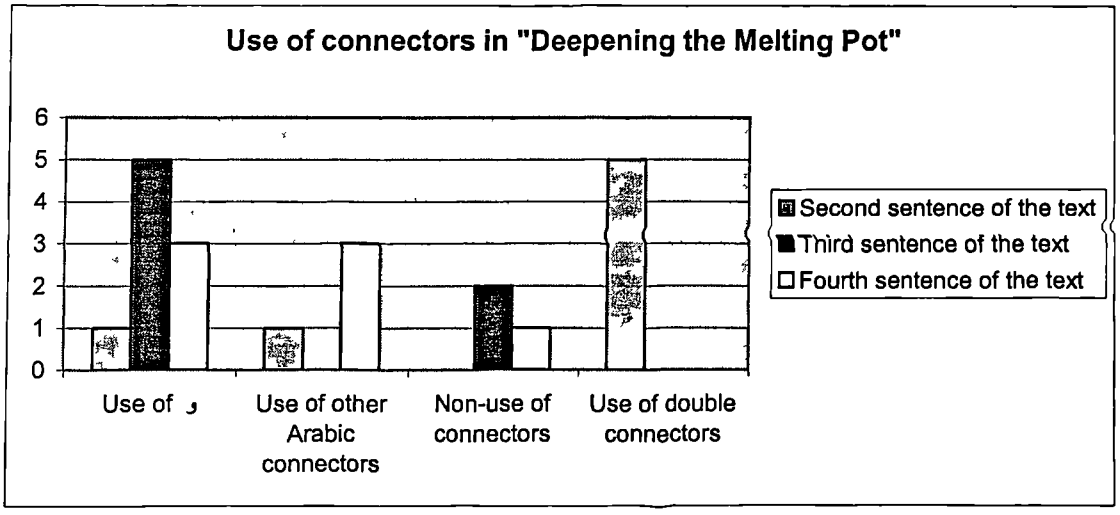


Figure 16: Use of connectors in "Deepening the Melting Pot"

Use of connectors in "European Union" (Text 8.1.7)

	Use of و	Use of other Arabic connectors	Non-use of connectors	Use of double connectors
Second sentence of the text	2	1	4	3
Third sentence of the text	3	0	4	3
Fourth sentence of the text	1	1	5	0

Three students used double connectors in their translation of the following sentences:

"Clearly, there are important differences between being an ordinary nation-state and a EU Member State. But there are also very stark differences between the EU itself and other polities, even ones that share some "federal" characteristics with the EU" (Text 8.1.6)

- فمن الواضح ان هناك فوارق هامة بين كون الدولة دولة عادية او عضو في الاتحاد الاوروبي
- و من الواضح انه يوجد اختلاف مهم بين كون الدولة دولة القومية العادية و دولة عضو اوروبية
- و بوضوح هناك اختلافات هامة بين كونه ولاية وطنية عادية و عضو ولاية اوروبية

- لكن هناك فوارق كبيرة ايضا ...
- و لكن يوجد ايضا اختلافات شديدة و بارزة بين ....
- و لكن هناك ايضا فرقا كبيرا بين .....
- و لكن هناك ايضا اختلافات صارمة جدا بين ...
- لكن هناك ايضا فرقا كبيرا بين ....

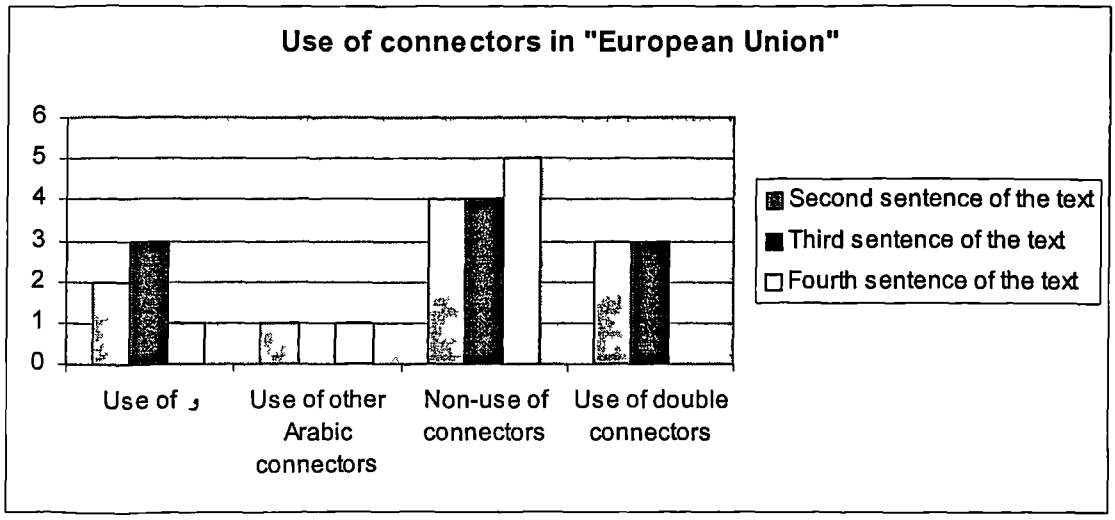


Figure 17: Use of connectors in "European Union"

Use of connectors in "The Euro" (Text 8.1.8)

	Use of و	Use of other Arabic connectors	Non-use of connectors	Use of double connectors
Second sentence of the text	3	0	4	3
Third sentence of the text	3	0	4	0

Three students used double connectors in their translation of the following sentence:

"Yet, the "Euro-12" version of the Council, which brings together only representatives of states within the Euro-zone, quickly spawned a far more integrated sub-group, or 'policy community'" (Text 8.1.8)

- و علاوة على ذلك فان تحول مجلس اليورو 12 الذي يمثل معا ممثلون الامم في منطقة اليورو فقط . و الذي اتبع بسرعة طائفة موحدة مندمجة جدا او مجتمع سياسة .
- و مع ذلك فان نسخة (اليورو 12) للمجلس و الذي جلب نواب الدول الى نطاق اليورو انتخب و بسرعة مجموعة فرعية متكاملة اكثر او مجتمع سياسات .
- و مع ذلك لا يزال اليورو 12 نسخة لاعضاء المجلس الذي احضر ممثلين الدول في منطقة اليورو و كذلك فقد مدد مجموعات فرعية او جماعات سياسية .

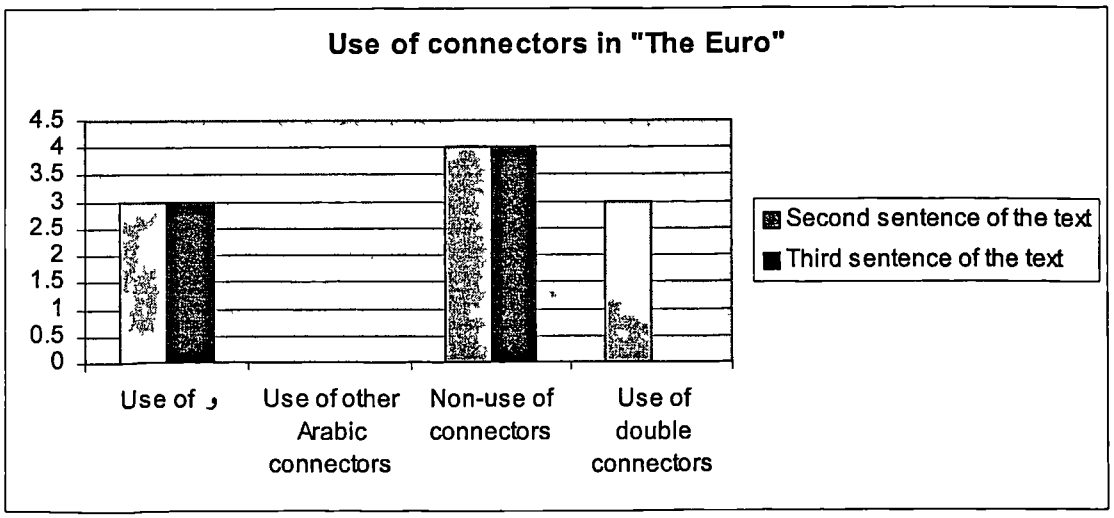


Figure 18: Use of connectors in "The Euro"

Use of connectors in "The Conservative Leader" (Text 8.1.9)

	Use of و	Use of other Arabic connectors	Non-use of connectors	Use of double connectors
Second sentence of the text	6	0	0	6
Third sentence of the text	5	0	2	5

Note: One student did not translate the above text.

Six students used double connectors in their translation of the following sentences:

"The Liberal Democrats too have said they will consider attending cross-party talks but stress that ending all domestic democratic activity would be giving in to terrorism" (Text 8.1.9)

- و لقد صرح الليبراليين الديمقراطين ايضا بانهم سوف يعلقون محادثات .....
- و قال الديمقراطين الليبراليين ايضا بانهم يركزون على انهاء كل النشاط الديمقراطي الداخلي الذي سوف يوجه لمحاربة الارهاب.
- و كذلك الحزب الديقراطي الليبرالي ايضا عرض اجراء حوار بين الاحزاب المختلفة و لكنه اكد ان نهاية النشاط الديمقراطي سيعني استسلاما للارهاب.

- و لقد صرح الديمقراطيين التحررين ايضا انهم سوف يحترمون حضور مباحثات الحزب و لكنهم اكدوا ان انهاء كل النشاطات الديمقراطية المحلية سوف يقلل من الارهاب.
- و ايضا اخذ الديمقراطيين الغير متعصبين كلام الحزب المقابل و قد شددوا على انهاء الانشطة الداخلية لكي يجدوا الوقت للقضاء على الارهاب.
- و ايضا الحزب الديمقراطي الحر صرح بان سياخد بالاعتبار اجراء حوار بين الاحزاب و لكنه اصر على نهاية كل النشاطات الديمقراطية المحلية ستكون استسلاما للارهاب.

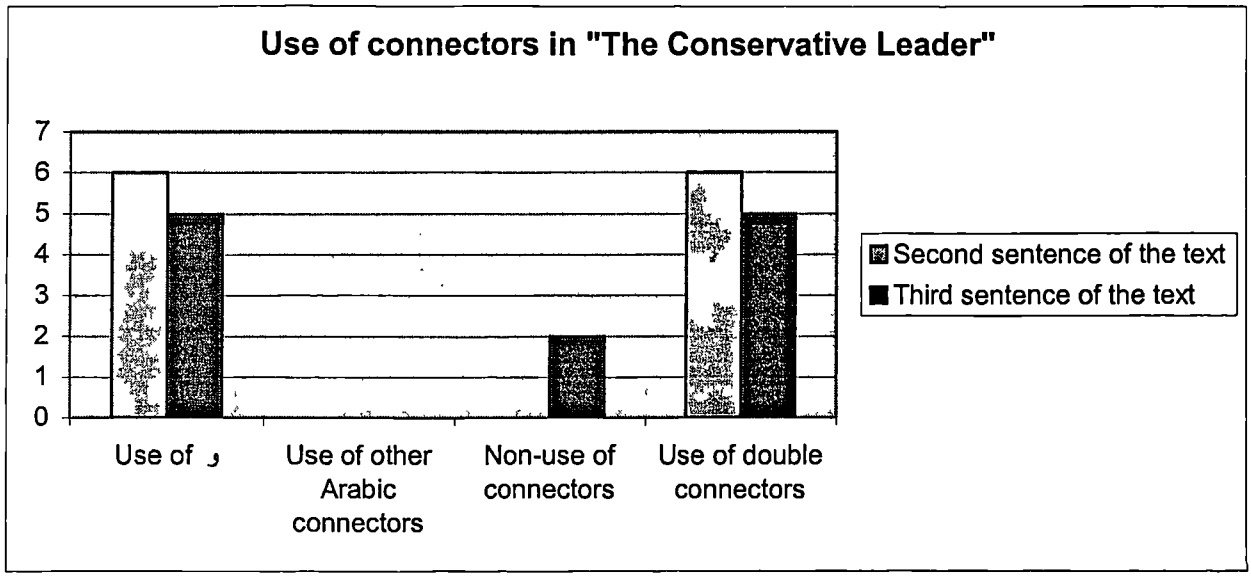


Figure 19: Use of connectors in "The Conservative Leader"

Use of connectors in "The Battle for Leadership" (Text 8.1.10)

	Use of و	Use of other Arabic connectors	Non-use of connectors	Use of double connectors
Second sentence of the text	1	4	2	0
Third sentence of the text	3	1	3	0
Fourth sentence of the text	2	1	4	0

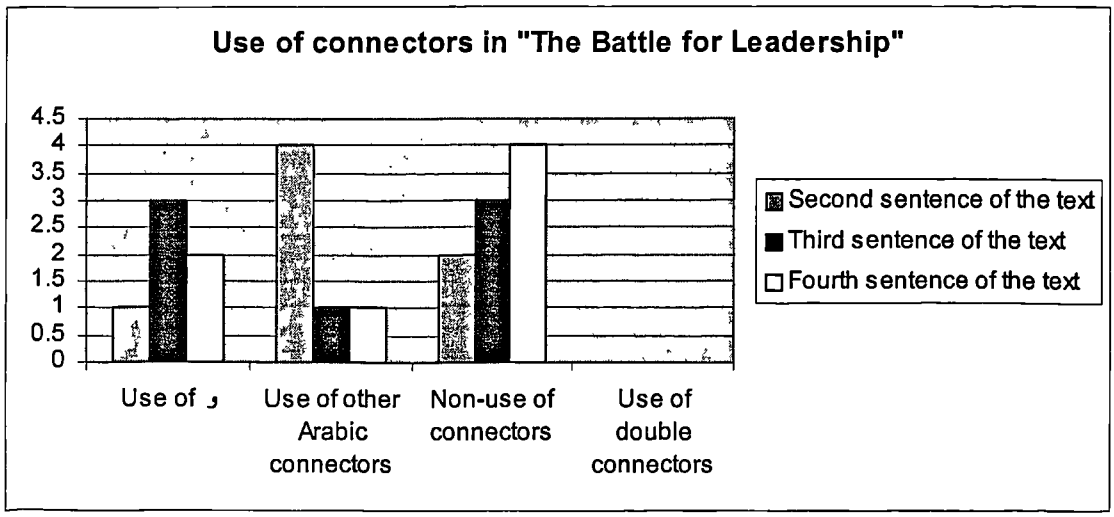


Figure 20: Use of connectors in "The Battle for Leadership"

Figures 11-20 indicate that students tended to use the common Arabic connector و more than other Arabic connectors. In addition, some students tended to use double connectors by translating the English connector in the source text and adding the Arabic connector و in the target text. The use of double connectors is not a feature of a good Arabic style of writing.

6.2.3 Active and passive

Presumbly influenced by the English source text, some students relatively unacceptably translated a number of passive "by"-phrases using بواسطة-من قبل (cf. chapter 5, section 5.2.5 and chapter 7, section 7.2.3). For instance, some students translated the following sentence from Text 8.1.6 "…. A group often viewed suspiciously by mainstream commentators and public alike" as follows:

- ... و التي نظر إليها دوما بنظرات الريبة من قبل المعلقون و الجمهور الأمريكي
- ... و المجموعة غالبا ما تشاهد بارتياب بواسطة معلقين خصوصيين و عموميين على حد سواء
- ..... و التي نظر إليها دوما بالريبة بواسطة النقاد و الجمهور الأمريكي سواء

One student translated "by" literally using من قبل and two students translated it using بواسطة . This indicates students' preference for literal translation even if it weakens their Arabic style of writing. Another student translated the English passive into an Arabic active, as follows:

... و العرب هناك عبارة عن مجموعة ينظر إليها الناقدين و الرأي العام بازدراء

Five students rendered the English passive "It is estimated" in Text 8.2.5 using an Arabic passive or quasi-passive with تم and a verbal noun, as follows:

لقد تم تقدير - يقدر بان - لقد قدر أن - يقدر أن - قدر

Only two students rendered the English passive with the Arabic active, as follows:

- تشير الإحصائيات بأنه يوجد (حوالي) 2 مليون مدمن في المملكة المتحدة
- هناك مليونان شخص إحصائيا في المملكة المتحدة يعانون الإدمان

Translation of the passive "by"- phrase

The texts contain two types of English passive: agentive and instrumental passive. The researcher will analyse both types of passive in the same chart. Agentive passive appears in the following three examples:

-"…. A group often viewed suspiciously by mainstream commentators and public alike" (Text 8.1.6)

-"Accounts of his resurrection appearances put about by his believers, demonstrated to them that he had over come death" (Text 8.3.1)

-"The act of confirmation is performed by a bishop" (Text 8.3.3)

Instrumental passive appears in the following two examples:

-"conveyed by mobile phones" (Text 8.2.7)

-"He was tried for heresy, condemned and put to death by means of crucifixion" (Text 8.3.1)

	Use of بواسطة	Use of من قبل	Arabic active	Omission of the phrase	Use of عن طريق
by mainstream commentators	2	1	1	3	0
by a bishop	3	1	2	1	0
by means of crucifixion	1	0	0	1	2
by his believers	2	0	4	0	0
by mobile phones	0	0	0	3	2

	Use of verbal noun	Arabic passiv without بواسطة من قبل عن طريق	Use of عبر	Use of ب
by mainstream commentators	0	0	0	0
by a bishop	0	0	0	0
by means of crucifixion	2	1	0	0
by his believers	0	0	0	0
by mobile phones	0	0	1	1

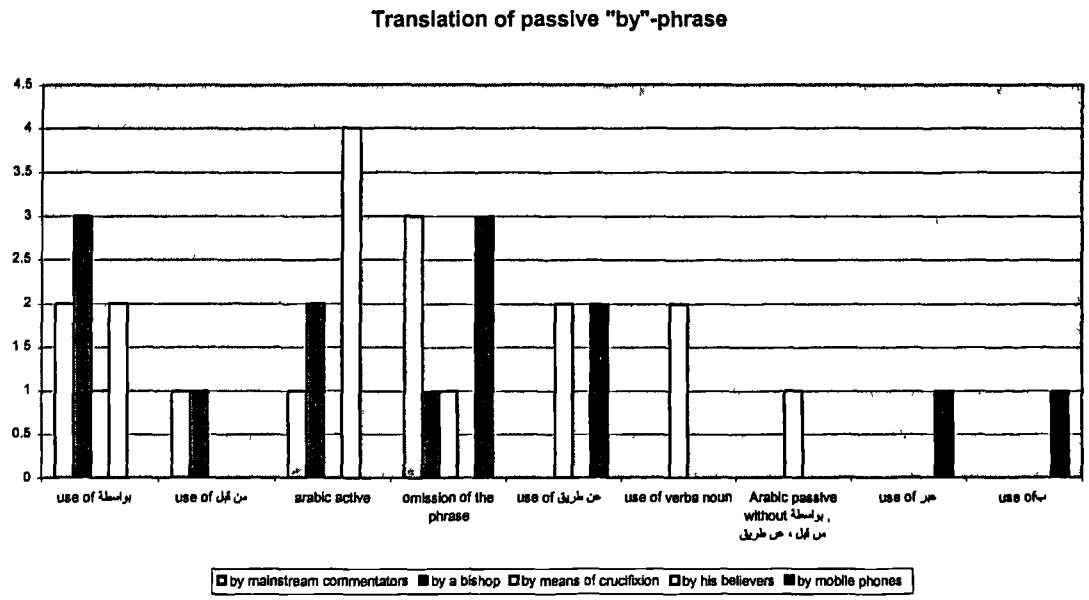


Figure 21: Translation of passive "by"-phrase

Students' translations indicate that Arabic has lots of options to translate the English passive, as follows:

1-Translating the passive by using a passive, as in:

"Transitions are peacefully negotiated" (Text 8.1.4)

حتى عندما تبحث المحاولات بطريقة سلمية

2-Translating the passive by using passive-like forms, as in:

"Old political sensibilities are challenged" (Text 8.1.4)

ان الحساسيات السياسية القديمة قد اصبحت قيد التحدي

و هذا يضع مشاعرنا امام تحدي

الوعي السياسي القديم يمكن تحديه

3-Translating the passive by using تم and verbal noun (quasi-passive), as in:

"Old political sensibilities are challenged" (Text 8.1.4)

ان الحساسيات السياسية تم تحديها

4-Translating the passive by using an active participle with medio-passive sense:

"so that efforts .... Are all linked to new modes..." (Text 8.1.5)

ان جهود تحديث .... كلها مرتبطة بالاشكال

5-Translating the passive using an active verb with medio- passive sense, as in:

"so that efforts .... are all linked to new modes..." (Text 8.1.5)

لذلك فقد ارتبطت الجهود لكي تجعل روح العصر موجودة في التعليم ...

"The development of partisanship is often associated with ...." (Text 8.1.3)

يرتبط تطور المشايعة اما بالعمر .....

6-Translating the passive by using an active verb, as in:

"The Labour Party was returned to power" (Text 8.2.3)

منذ ان عاد حزب العمال الى الحكم . Note that the meaning of the target text here is slightly different from that of the source text.

7-Translating the passive in other ways, as in:

"Labour Party was returned to power" (Text 8.2.3)

منذ عودة حزب العمل الى السلطة ....

"It has been suggested that ...." (Text 8.3.6)

لقد ساد الاعتقاد ان .....

A number of students used عن طريق – من قبل –بواسطة to translate the passive "by"-phrase, which has become to some extent acceptable in Modern Standard Arabic. They used بواسطة more than من قبل or عن طريق to translate the English "by"- phrase. In addition, they tended to use both عبر and ب to translate the instrumental "by"- phrase. The above figures also show that there is a tendency to use an Arabic active to translate the English passive, which should be encouraged. Few students used a verbal noun structure to translate the English passive.

6.2.4 Emphatic particles: إنَّ

Students should be encouraged to monitor their use of the particle إنَّ. According to Dickins & Watson (1999, 419-428), إنَّ is traditionally described as an emphatic particle. In Modern Standard Arabic, it is worth distinguishing two sorts of context where إن is used: stylistically normal uses and where إن relays emphasis. إن can be used as a resumptive particle to signal the start of the next major element in the clause or sentence as in و المستشير و ان كان افضل رأيا من المشير_ فانه يزدا د برأيه رأيا كما تزداد النار بالسليط ضوءا " The person who asks for advice, even if he has a better opinion than the person whose advice he asks has his opinion strengthened by another opinion, just as the light of a fire is strengthened through oil". (Dickins & Watson 1999, 419). The function of إن in the above sentence is the inclusion of new information. It is also common to find إن as a resumptive particle in the main clause of a conditional sentence as و أيا كانت النتيجة فان الأمر المؤكد أن سياسة تصدير الثورة "Whatever the outcome, what is certain is that the policy of exporting the revolution" (Dickins & Watson 1999, 420). It is possible to identify four emphatic uses of ان particle: (i) stress, (ii) contrast, (iii) scene setting, (iv) linkage. The most obvious cases of إن to mark stress are equivalent to the English stress-word such as "indeed" or "certainly".

Sometimes, إن is emphatic by virtue of providing a contrast with some previous element in the text. Sometimes the this contrast is temporal, particularly where ان contrasts a subsequent state with previous actions as in لقد تحطم التمثال و سقط فوق زورق صغير و انكفا على وجهه_انه غارق على سطح الماء. "The statue had been smashed and had fallen on top of a small boat, and tumbled over on its face. It was lying on the surface of the water" (Dickins &Watson 1999, 425). إن is sometimes used to introduce a topic-sentence or topic-clause and to stress the importance (scene-setting) of the first sentence of the text as in إن دول العالم الثالث قد قطعت منذ اوائل الخمسينات حتى الان شوطا في التصنيع " Since the early fifties the countries of the third world have passed through a phase of industrialization" The above sentence beginning with ان presents دول العالم الثالث as the core of the topic of the paragraph, the information about industrialization being only of secondary importance (Dickins & Watson 1999, 426). Sometimes إن is used to summarize, or draw a conclusion from a previous argument or the preceding statements. إنَّ

may also be used to introduce a justification, particularly an authoritative justification, of a previous claim. For example: يجب أن يعرف أن ولاية أمر الناس من اعظم واجبات الدين بل لا قيام للدين الا بها فان بني آدم لا تتم مصلحتهم إلا بالاجتماع لحاجة بعضهم لبعض "It should be known that authority over the affairs of people is one of the greatest duties of religion, indeed religion cannot exist without it. For men can only achieve what is in their own best interest through joint activity, due to the fact that they need one another" (Dickins &Watson 1999, 427).

Some students overuse إن in their translations. They tend to use إن at the beginning of many sentences in the same text ignoring the fact that the main function of إنَّ is to indicate the importance of some and not all sentences in a text (cf. chapter chapter 5, section 5.4.1 and chapter 7, section 7.2.4). For instance, one student started the first two sentences in Text 8.3.6 with إن, as follows:

"It has been suggested that the work of Jesus Christ, the impact of his death and resurrection would not have made any lasting impact on the world were it not for the missionary work of Paul".

- إن إنجاز السيد المسيح و آثار موته و بعثه لم يكن من الممكن أن يكون له اثر دائم لولا الأعمال التبشيرية إن دعوة بول تركز على فهم موت و بعث المسيح كنقطة رئيسية في التاريخ .

Some students started their translation with the use of ان . The reason for this seems to be their belief that this is good style. In Arabic, ان is used to emphasize important things. According to the source text, students should estimate the degree of emphasis in the English text and where the emphasis is high render this using إنَّ. It is to some extent acceptable to start the first sentence which introduces the main idea of the text by using إنَّ. This is to emphasize the central topic of the text. Such an initial sentence is sometimes termed a topic sentence (Dickins et al 1999, 423).

Students should not use إنَّ in subsequent, less important sentences. Two students unacceptably started the first and the second sentences in this text using إنَّ. These students extended the use of إنَّ to emphasize all sentences in the text (cf chapter 8, section 8.1.1).

It is evident from students' translations that students overuse إنَّ in their Arabic translations. Two students translated "The doctrine of human rights has come to play a distinctive role in international life" in Text 8.1.1 using both إنَّ and أصبح in the same sentence which gives a weak style in Arabic. It is

unacceptable to combine the emphatic إنّ with the non-emphatic اصبح in the same sentence, as follows:

ان مبدا حقوق الانسان اصبح يلعب دورا مميزا . It is better to indicate the meaning of English present perfect "come to play" by using اصبحت to introduce new information and start the sentence as follows:

اصبحت مبادئ حقوق الانسان تلعب دورا مميزا .

Statistical analysis of the use of إِنَّ in political texts

Note: To facilitate the analysis of the use of إِنَّ and to determine whether its repetition represents use by same student or different students, each student was given a serial number as follows: 1/2/3/4/5/6/7. A specific cell in the tables indicates the serial numbers of students who used إِنَّ in each sentence of the text. By comparing these cells for each sentence, the reader can ascertain which students made repeated use of إِنَّ.

Use of إِنَّ in "Human Rights as a Common Concern" (Text 8.1.1)

	Use of إِنَّ	Non-use of إِنَّ	No. of students who made repeated use of إِنَّ	Serial numbers of students who used
First sentence	4	3	0	1/2/5/6
Second sentence	2	5	0	3/7

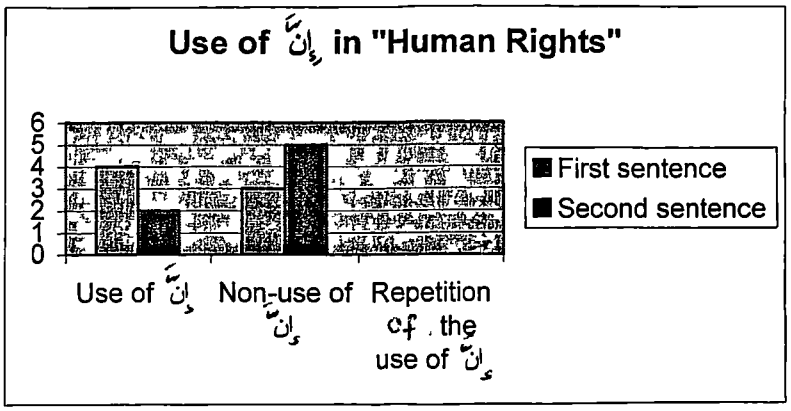


Figure 22: Use of إِنَّ in "Human Rights"

"Cool Heads" (Text 8.1.2)

Note: None of the students used إِنَّ in their translations of the text "Cool Heads".

Use of إِنَّ in "Party Identification" (Text 8.1.3)

	Use of إِنَّ	Non-use of إِنَّ	No. of students who made repeated use of إِنَّ	Serial numbers of students who use إِنَّ
First sentence	3	4	1	3/4/6
Second sentence	2	5	0	3/7
Third sentence	1	6	0	3

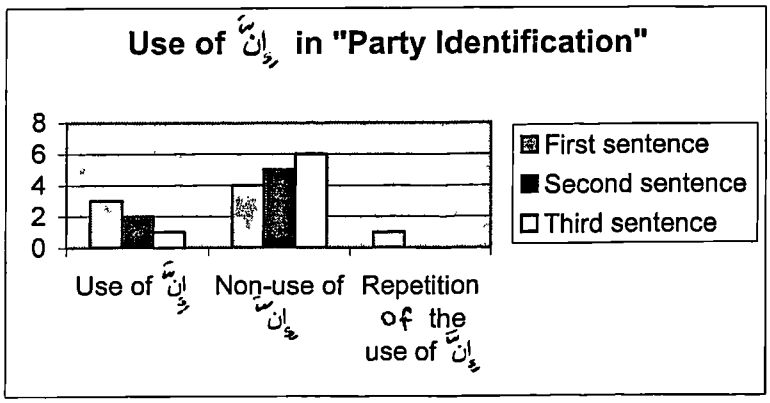


Figure 23: Use of إِنَّ in "Party Identification"

Use of إنّ in "The Political Consequences of the Local Electoral System" (Text 8.1.4)

	Use of إنّ	Non-use of إنّ	No. of students who made repeated use of إنّ	Serial numbers of students who used إنّ
First sentence	4	3	2	3/5/6/7
Second sentence	2	5	0	1/5
Third sentence	0	7	0	0
Fourth sentence	0	7	0	0
Fifth sentence	1	6	0	6

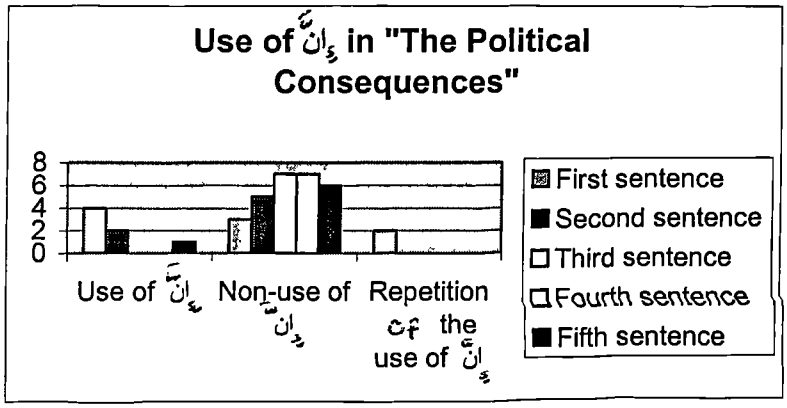


Figure 24: Use of إنّ in "The political Consequences"

Use of إِنَّ in "Globalization and the Internet" (Text 8.1.5)

	Use of إِنَّ	Non-use of إِنَّ	No. of students who made repeated use of إِنَّ	Serial numbers of students who used إِنَّ
First sentence	5	2	0	1/2/4/5/6

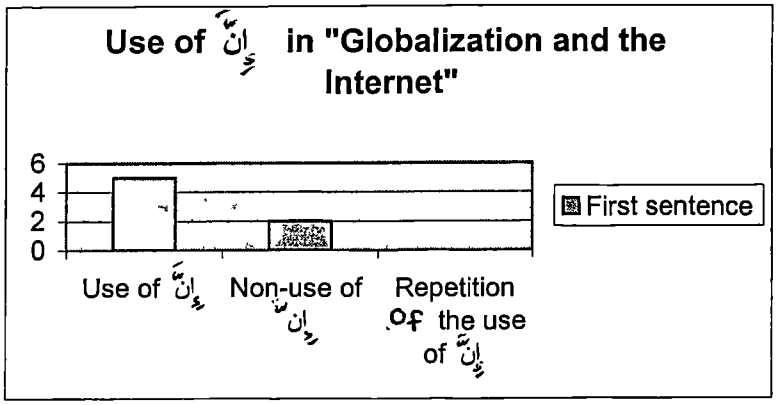


Figure 25: Use of إِنَّ in "Globalization and the Internet"

Use of إِنَّ in "Deepening the Melting pot" (Text 8.1.6)

	Use of إِنَّ	Non-use of إِنَّ	No. of students who made repeated use of إِنَّ	Serial numbers of students who used إِنَّ
First sentence	2	5	1	3/7
Second sentence	1	6	0	6
Third sentence	0	7	0	3/4/5
Fourth sentence	3	4	0	0

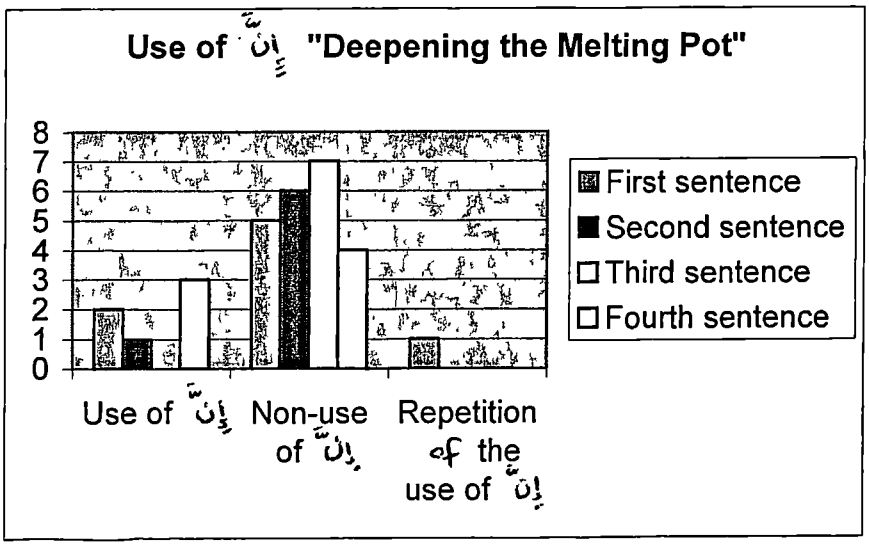


Figure 26: Use of إِنَّ in "Deepening the Melting Pot"

Use of إِنَّ in "European Union" (Text 8.1.7)

	Use of إِنَّ	Non-use of إِنَّ	No. of students who made repeated the use of إِنَّ	Serial numbers of students who used إِنَّ
First sentence	7	0	6	1/2/3/4/5/6/7
Second sentence	0	7	0	0
Third sentence	0	7	0	0
Fourth sentence	6	1	0	1/2/3/5/6/7

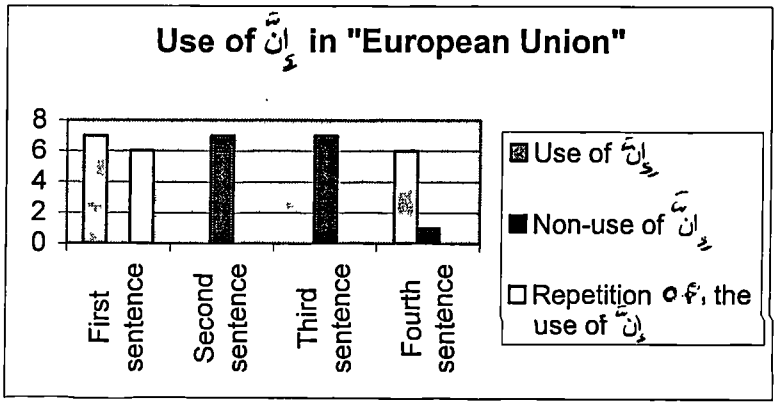


Figure 27: Use of إِنَّ in "European Union"

Use of إنّ in "The Euro" (Text 8.1.8)

	Use of إنّ	Non-use of إنّ	No. of students who made repeated use of إنّ	Serial numbers students who used إنّ
First sentence	5	2	2	2/3/4/6/7
Second sentence	0	0	0	
Third sentence	3	4	0	2/3/5

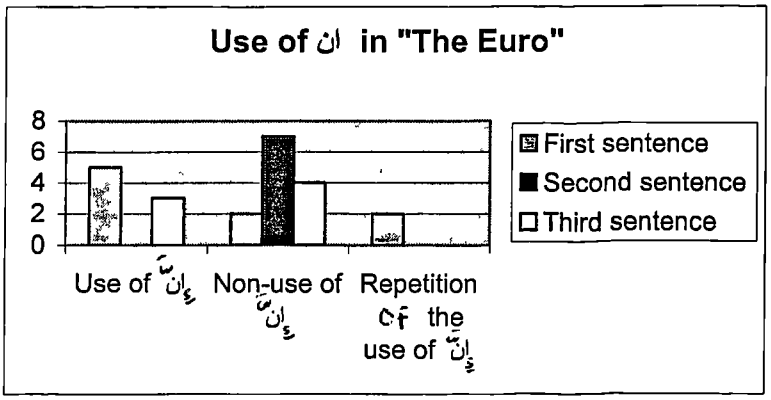


Figure 28: Use of إنّ in "The Euro"

Use of إنّ in "The Conservative Leader" (Text 8.1.9)

	Use of إنّ	Non-use of إنّ	No. of students who madfe repeated the us of إنّ	Serial numbers o students who use إنّ
First sentence	2	5	0	3/7

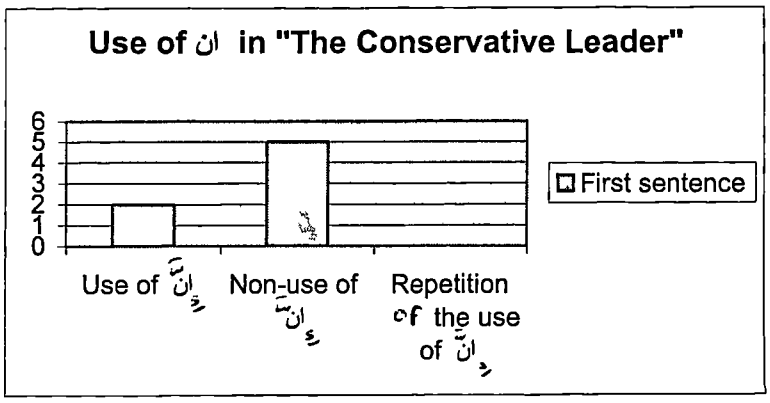


Figure 29: Use of إنّ in "The Conservative Leader"

Use of إِنَّ in "The Battle for Leadership" (Text 8.1.10)

	Use of إِنَّ	Non-use of إِنَّ	No. of students who made repeated use of إِنَّ	Serial numbers students who used إِنَّ
First sentence	3	4	2	1/3/4
Second sentence	3	4	0	2/5/6
Third sentence	0	7	0	0
Fourth sentence	2	5	0	1/6

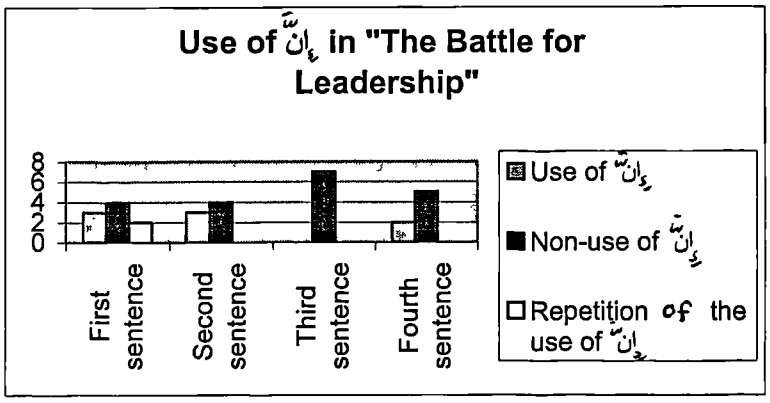


Figure 30: Use of إِنَّ in "The Battle for Leadership"

The above analysis of the use of إِنَّ in political texts indicate that students tend to use إِنَّ in their translations. Enhancing the Arabic style of their otherwise fairly literal translations seems to be one of the reasons for their use of إِنَّ. Emphasizing the topic sentence is another important reason for students' use of إِنَّ. Some students overuse إِنَّ to the extent that they repeat it more than twice in one text, which typically weakens their Arabic style. Figures 22 – 30 show that most students used إِنَّ acceptably in the first sentences of texts. Few students repeatedly used of إِنَّ in the same text, although students no. 3 and 6 did so. Students tended to repeat إِنَّ at the beginning of texts rather than towards the end, as shown in figures 23, 24, 26 and 30.

6.2.5 Tenses

Students' translations reveal that the use of tenses does not seem to be a serious problem in English/Arabic translation. This may be related to the preference of the use of simple Arabic tenses in Arabic (cf. chapter 5, section 5.1.1 and chapter 7, section 7.2.5). A few students did not pay attention to their translation of English tenses. To illustrate, one student unacceptably translated the English present perfect tense "has re-ignited" in Text 8.2.2 by using the Arabic future: فسوف تتذكر (cf. chapter 8, section 8.2.2).

Analysis of the translation of tenses in political texts

The political texts include the following five English tenses:

-Present perfect, present simple, past simple, future simple and present continuous

Translation of present perfect tense in political texts

The following are the sentences that have present perfect tense. They will be included in the analysis below:

-"The doctrine of human rights has come to play a distinctive role in international life" (Text 8.1.1)

-"Scottish Secretary Helen has called for "Cool Heads" as Scotland waits to see the economic impact of the US terror attacks" (Text 8.1.2)

-"The Arab world has figured prominently in media at the turn of the century" (Text 8.1.6)

-"Attention has also turned to the growing size and voice of Arab peoples now living in the United States...." (Text 8.1.6)

-"The new Conservative leader Iain Duncan Smith has offered a virtual suspension of party politics for as long as the "war" against terror attacks goes on" (Text 8.1.9)

-"The Liberal Democrats too have said they will consider attending cross-party talks but stress that ending all domestic democratic activity would be giving in to terrorism" (Text 8.1.9)

Translation of present perfect tense in political texts:

	Arabic perfect	Arabic imperfect	Use of اصبح	Use of لقد	Omission	Use of Arabic nouns
has come	1	2	3	1	0	0
has called	4	2	0	1	0	0
has figured	4	0	0	1	2	0
has turned	0	1	2	2	1	1
has offered	7	0	0	0	0	0
have said	6	0	0	1	0	0

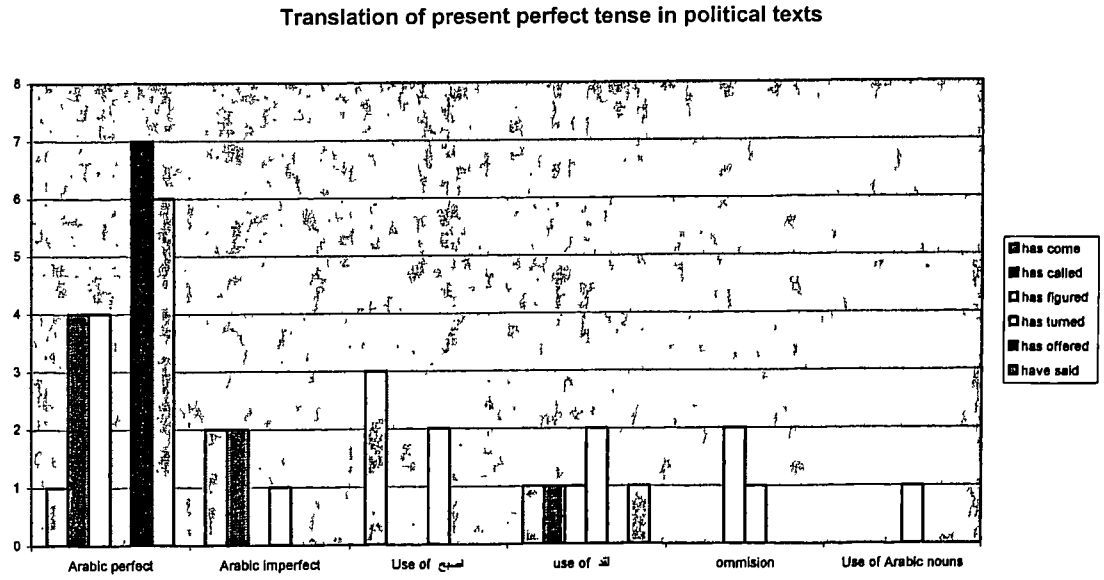


Figure 31: Translation of the present perfect tense in political texts

According to the above analysis, the majority of students used the Arabic perfect tense to translate the English present perfect tense. In addition, students

tend to use لقد more than اصبح in their translations. Because the present perfect has associations with the present, there is a possibility that students try to compensate this association with the present by adding the above elements. The Arabic particle لقد often indicates a shift in temporal reference in Arabic (cf. Dickins and Watson 1999: 425-455). As a result, it is acceptable to use لقد which in some contexts corresponds to the kind of temporal shift which may be indicated by the English present perfect. اصبح often gives a sense of bringing the situation up to the present, so it is sometimes acceptable to use it to translate the English present perfect.

It is also acceptable to translate the English present perfect tense by using the Arabic imperfect tense in some contexts, as follows:

-"Attention has also turned to the growing size and voice of Arab peoples now living in the United States, a group often viewed suspiciously by mainstream commentators and public alike" (Text 8.1.6).
One student acceptably translated the English present tense as و يتحول الاهتمام ايضا.

In other contexts, it is unacceptable to translate the English present tense with the Arabic imperfect tense, as follows:

-"Scottish Secretary Helen has called for "Cool Heads" as Scotland waits to see the economic impact of the US terror attacks" (Text 8.1.2)
Two students unacceptably translated the English present perfect with the Arabic imperfect tense as يطلب - تدعو. One of the above students unacceptably used بينما with the Arabic imperfect to translate the English present perfect, as follows:
بينما السكرتيرة تدعو...

In a few cases, students omitted tense in their translations by using verbless nominal Arabic sentences, as follows:

-"The Arab world has figured prominently" (Text 8.1.6)
ان العالم العربي هو موضوع دائم الطرح

- "Attention has also turned to.." (Text 8.1.6)

لذلك هناك اهتمام

الاهتمام ايضا محول

Translation of present simple in political texts:

Translation of present tense "to be"

The following are the sentences that have present tense "to be". They will be included in the analysis below:

-"This is primarily the role of a moral touchstone" (Text 8.1.1)

-"New institutional arrangements are fragile" (Text 8.1.4)

-"The opportunities for securing democracy are uncertain" (Text 8.1.4)

-"Globalization and modernity are intertwined" (Text 8.1.5)

-" Explaining the European Union, what it does, how it does it and with what effect – is one of the most daunting challenges facing political science as a discipline" (Text 8.1.7)

-"There are important differences between being an ordinary nation-state and a EU Member state" (Text 8.1.7)

-"But there are very stark differences between the EU itself and other polities" (Text 8.1.7)

-"The party is demoralised" (Text 8.1.10)

	Use of هو	use of the pronoun ه	Omission	Use of يكون - تكون	Use of تظل	Use of اصبح	Use of يعتبر	Use of هناك
This is	2	2	3	0	0	0	0	0
Arrangements are	0	0	2	4	1	0	0	0
opportunities are	0	0	5	1	0	1	0	0
Globalization.. are	0	1	6	0	0	0	0	0
..is one of	3	0	2	0	1	0	1	0
There are..	0	0	2	0	0	0	0	5
There are..	0	0	2	0	0	0	0	5
His party is	0	0	7	0	0	0	0	0

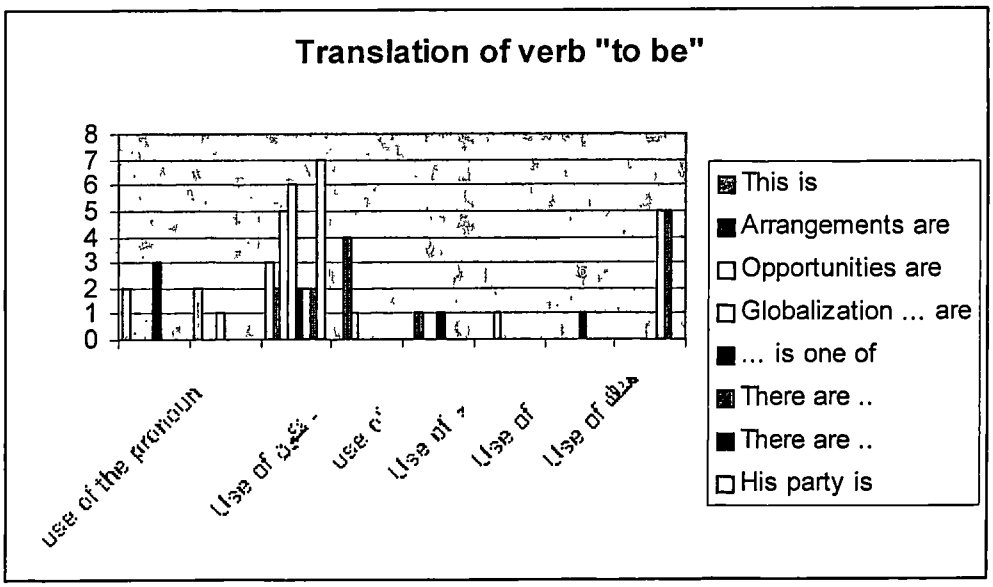


Figure 32: Translation of verb "to be" in political texts

Due to the fact that Arabic does not have a specific equivalent of the present tense of the English verb "to be", students tend to translate the verb "to be" in various ways. Analysis of the translations indicates basic techniques for translating the verb "to be":

1- Using a simple predicand-predicate (مبتدا - خبر) structure

For example: "This is primarily the role of a moral touchstone" (Text 8.1.1)

هذا اساسا دور المحك

2- Using a complex predicand-predicate (مبتدا - خبر) structure involving a pronoun of separation

For example: "This is primarily the role of a moral touchstone" (Text 8.1.1)

و هدا هو الدور الاساسي . The predicand (المبتدا) here is هدا . The predicate (الخبر) is complex, consisting of هو الدور الاساسي, which itself consists of a second predicand-predicate (مبتدا - خبر) structure with a predicand هو and a predicate الدور الاساسي .

A few students used a pronoun of separation to give a sense of emphasis together with ل, as follows:

"Losing a child to the care system is a devastating experience for any parent" (Text 8.2.2).

ان فقدان طفل لنظام الرعاية لهو تجربة قاسية ...

"Eucharist is a Greek word for thank giving and its celebration is to commemorate the final meal that Jesus took with his disciples before his death (the last supper)" (Text 8.3.5)

ان العشاء الالهي او القربان لهي كلمة يونانية .....

3-Use of a semantically light verb, e.g. يعتبر, يوجد , تظل , تكون or يكون (cf. Dickins and Watson 1999, 21-22)

For example, "Losing a child to the care system is a devastating experience for any parent" (Text 8.2.2)

يعتبر فقدان الطفل لنظام الرعاية تجربة مدمرة...

"But there are also very stark differences between the EU itself and other polities, even ones that share some "federal" characteristics with the EU" (Text 8.1.7)

من الواضح انه يوجد اختلافات مهمة بين الدول العادية .....

-"New institutional arrangements are fragile" (Text 8.1.4)

تظل الترتيبات هشة

ترتيب المؤسسات يكون ضعيف

ترتيبات جديدة تكون سريعة الزوال

4-Use of a semantically light verb in conjunction with a pronoun of separation

For example, "...is a devastating experience" (Text 8.2.2)

ان وضع الطفل الطفل في مركز لرعاية الطفل هو يعتبر بدوره تجربة ....

Most students used هناك to translate "There are important differences..."(Text 8.1.7)

من الواضح ان هناك فرق بين ان تكون دولة قومية عادية .....

Translation of the verb "to have"

The following are the sentences that have the verb "to have". They will be included in the analysis below:

-" The EU has far less authoritative control over its citizens and territory compared to nation-states" (Text 8.1.7)

-" The Euro has the power to split the party" (Text 8.1.10)

	Use of لها ـله	Use of لديها	Omission	Use of تمتلك	Use of يوجد
The EU has	5	2	0		
The Euro has	2	1	1	2	1

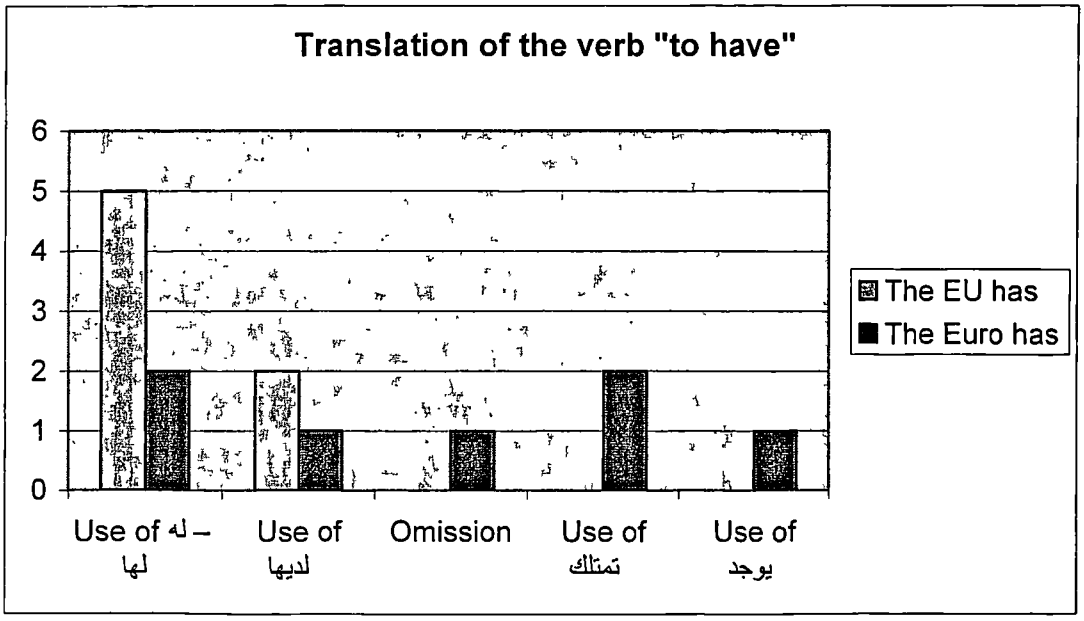


Figure 33: Translation of the verb "to have" in political texts

The above analysis indicate that most students tend to use prepositional forms such as لديه - لها rather than verbs, such as يوجد - تمتلك. All of these are acceptable Arabic equivalents in different contexts for the verb "to have". A few students tended to omit the verb "to have" in their translations.

Translation of present simple tense:

The following are the sentences that have present simple tense. They will be included in the analysis below:

-"Partisan development proposes that party identification intensifies over the lifespan as a result of experiences with the party system such as voting" (Text 8.1.3)

-"Political transitions contain volatile moments when long established political landscapes change markedly" (Text 8.1.4)

-"Popular social group claim new rights" (Text 8.1.4)

-"This implies adapting international standards of openness with regard to communication, commerce, government and science" (Text 8.1.5)

-"The price of oil, Islamic revivalism, recurrent conflict in the Persian Gulf, and the roadblocks to peace in the Israeli-Palestinian dispute remain important areas of concern" (Text 8.1.6)

-"key members include national treasury officials and central bankers" (Text 8.1.8)

-"... but the winner now faces a far more challenging task" (Text 8.1.10)

	Arabic perfect	Arabic imperfect	omission
Partisan development proposes	0	7	0
Transitions contain	0	7	0
Groups claim	1	6	0
This implies	0	7	0
The price ...remain	1	6	0
Members include	0	5	2
The winner faces	0	7	0

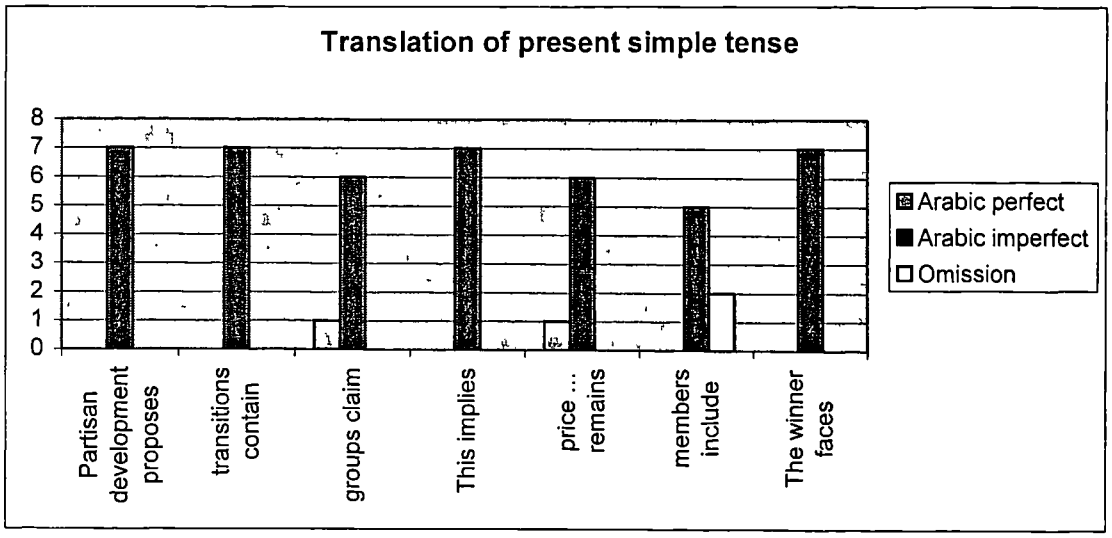


Figure 34: Translation of present simple tense in political texts

The above analysis indicates that most students acceptably translated the English present simple tense with the Arabic imperfect tense. In a few cases, students translated the simple present with the Arabic perfect. One student translated "popular social groups claim new rights" by using the Arabic perfect ادعت *although all tenses in the source text are present* simple. Another student unacceptably translated "...remain important areas of concern" (Text 8.1.6) as كما و بقيت نقاط تستحق الاهتمام . There is no shift in tenses in the text to explain the student's choice, which is not justified.

Translation of past simple tense:

The following are the sentences that have past simple tense. They will be included in the analysis below:

-"She said "This is the time for calmness and indeed those who lose their cool in this kind of situation can plummet the economy into crisis" (Text 8.1.2)

-"During past waves of migration, political parties played an important role in incorporating some immigrant groups into the U.S. political system" (Text 8.1.3)

-" The birth of the Euro and an expanded role of the EU in macroeconomic policy coordination gave coherence to a European monetary policy network" (Text 8.1.8)

Note: only six students translated the text.

-" Yet, the "Euro-12" version of the Council, which brings together only representatives of states within the Euro-zone, quickly spawned a far more integrated sub-group, or 'policy community' (Text 8.1.8)

Note: only six students translated the text.

-" In a rare move, the new Tory leader said....." (Text 8.1.9)

	Arabic perfect	Arabic imperfect	Omission
She said	7	0	0
Parties played	7	0	0
The birth gave	6	0	0
The Euro spawned	3	2	1
The new Tory leader said	5	1	0

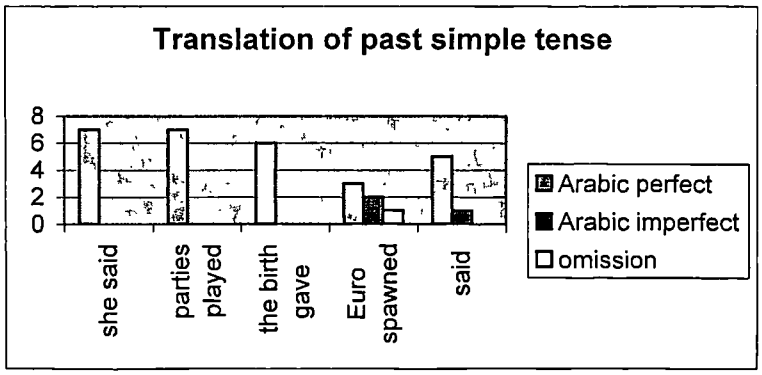


Figure 35: Translation of past simple tense in political texts

The above analysis indicates that most students used the Arabic perfect tense to translate the English past tense. A few students unacceptably used the Arabic imperfect in a number of cases. Their choice was not justified from the context.

Translation of future simple tense

The following is the only sentence that has future simple tense. they will be included in the analysis below:

-"He will have to hammer out ..." (Text 8.1.10)

	Use of س	Use of سوف	Omission
...will have	1	2	4

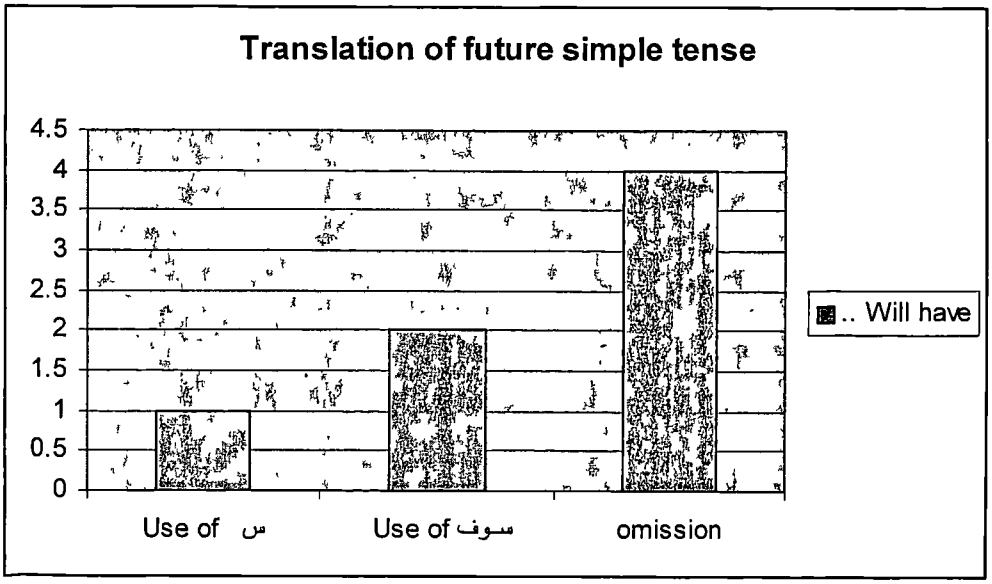


Figure 36: Translation of future simple tense in political texts

The above analysis indicates that some students omitted the future tense in this Arabic translation "He will have to hammer out ..." (Text 8.1.10) was translated by omitting the future tense, as follows:

على الزعيم الجديد ان يفكر في

يجب ان يتطرق الى

عليه ان ياتي بسياسات جديدة

There is a possibility that students were more concerned with the translation of "have to" than the future tense. In fact, these Arabic translations are perfectly acceptable in this context. Another student used س - سوف as acceptable Arabic equivalents for the English future tense. The above analysis also indicates that students used سوف more than س .

Translation of present continuous tense

The following is the only sentence that has present continuous tense. It will be included in the analysis below:

-"Its relatively small size notwithstanding, the Arab-American population is gaining recognition for its potential political influence" (Text 8.1.6)

	Arabic imperfect	Omission
Is gaining	6	1

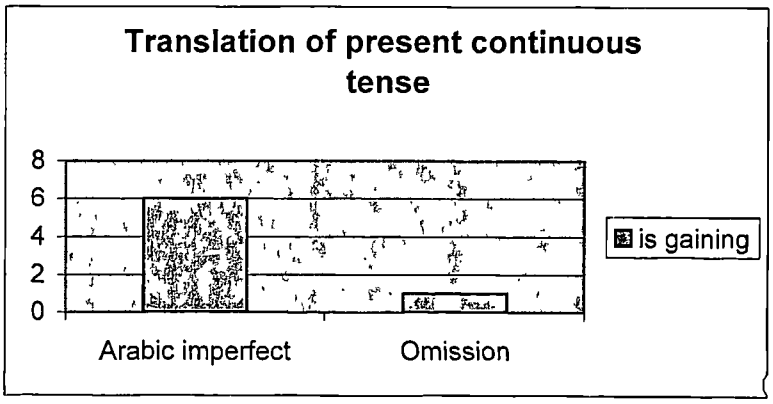


Figure 37: Translation of present continuous tense in political texts

According to the above analysis, most students translated the English present continuous using the Arabic imperfect tense, as in:

فالعرب الامريكان يكسبون اعتراف.....

يكسب العرب الامريكان تقدير.....

One student translated the above sentence by using اصبح , as follows:

فقد اصبح العرب الامريكان لهم نفوذ و تاثير سياسي..... ...

There is a possibility that the student used اصبح to give a sense that these events have been happening recently. This changes the meaning slightly, though in a way which is acceptable in this context.

6.2.6 Transliteration and loan words

Since the target reader are Arabs, it is more appropriate to use pure Arabic words than loan words. There seems to be a general stylistic preference for forms of Arabic origin over loan words in Arabic because of considerations of purity of Arabic language. Loan words are also typical features of Arabic dialects and accordingly tend to be avoided in formal Standard Arabic (cf. chapter 7, section 7.2.6).

The general analysis of students' translations reveals that transliteration was not a serious problem in students' translations. Some students used English words as loan words or in transliteration in the target text without a particular reason to do so. For example, one student unacceptably transliterated the title "Eucharist" in Text 8.3.5 as يوكرست instead of نص القربان المقدس - القربان المقدس .

Some students did not pay enough attention to the importance of context in determining the appropriateness of using transliteration. To illustrate, five students unacceptably translated "Eucharist" into Arabic and continued their translation of "is a Greek word" in their translations of "Eucharist is a Greek word for thank giving and its celebration is to commemorate the final meal that Jesus took with his disciples before his death (the last supper)" (Text 8.3.5), as follows:

- كلمة القربان المقدس هي كلمة إغريقية لعيد الشكر
- إن العشاء الإلهي أو القربان لهي كلمة يونانية لاعطاء الشكر
- إن نص القربان المقدس هو كلمة يونانية لاعطاء الشكر
- القربان المقدس هو كلمة إغريقية تعني الشكر
- القربان المقدس هي كلمة يونانية لعيد الشكر

"Highlands"

Three students acceptably transliterated "Highlands" as الهايلاند - هاي لاندز - الهاي لاند . However, the meaning of "Highlands" in English is relatively transparent. It is easier for Arab readers to understand المرتفعات than الهاي لاند . One of the above students unprofessionally put two equivalents, as follows:
الحياة في الهاي لاند (الجزر المرتفعة) . The student's equivalent is unacceptable because of her assumption that the "Highlands" are الجزر . her choice is directly related to

her translation of "Inverness" as بحيرة . The first wrong translation leads her to a second wrong translation. This indicates the importance of understanding the source text before translating any word in the target text.

The other four students provided explanations for "Highlands" rather than a direct equivalent, as follows: المناطق المرتفعة - المناطق الجبلية - الهضاب . الهضاب "hills" is not an appropriate equivalent for "mountains" in the "Highlands".

None of the students translated "Highlands" as cultural borrowing with an explanation (cf. Dickins et al 2002, 33-34). The previous translations were literal and did not indicate a specific area. A possible acceptable cultural borrowing for "Highlands" plus explanation would be منطقة الهايلاند الجبلية في شمال اسكتلندا . Such a mention of Scotland enables readers to realise that "Inverness" is part of Scotland (cf. chapter 7, section 7.2.6 and chapter 8, section 8.2.1).

"Federal"

One student translated "federal characteristics" in "But, there are also very stark differences between the EU itself and other polities, even ones that share some federal characteristics with the EU" Text 8.1.7, as follows:

- حتى تلك التي تشارك في الاتحاد الاوروبي في بعض الخصائص الفدرالية (الاتحادية) ....

It is more appropriate to use the pure Arabic equivalent for words in the source text because the target readers are Arabs and the chances are greater that they will understand الخصائص الاتحادية than الخصائص الفدرالية

Transliteration

	Arabic equivale	Transliteration	Omission
Inverness (8.2.1)	2	3	2
Highlands (8.2.1)	5	3	0
Perth (8.2.1)	0	5	2
Internet (8.1.5)	1	5	1
Euro (8.1.8)	0	5	2
Tory (8.1.9)	5	1	2
Tory (8.1.10)	5	3	0
Eucharist (8.3.1)	5	1	1
Eucharist (8.3.5)	6	2	0
Early (8.3.6)	2	1	4

Note: sometimes students provided both the Arabic equivalent and a transliteration. Thus the sum of the totals add up to more than seven (the number of students in the translation sample).

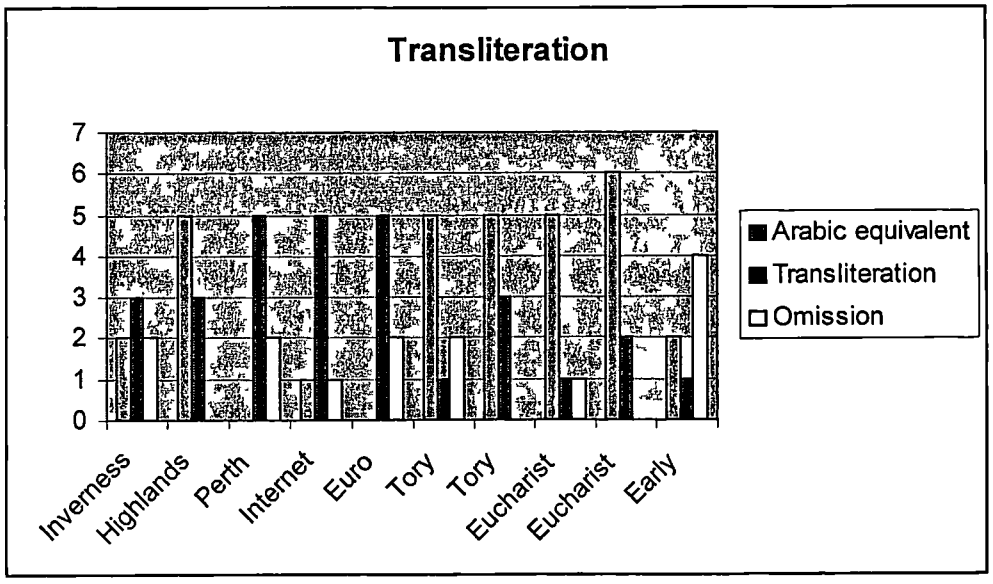


Figure 38: Translation by Transliteration

Figure 38 shows that the majority of students prefered to transliterate English proper nouns rather than providing an Arabic equivalent. In addition, it indicates that some students tend to omit English proper nouns to avoid providing their Arabic equivalents or transliterating them.

6.2.7 Personal name proper-noun equivalents

Some students prefer to transliterate personal name proper nouns rather than providing their Arabic equivalents (cf. chapter 7, section 7.2.7). For instance, some students translated "St. Paul" in Text 8.3.6 as القديس بول . The normal Arabic equivalent for "Paul" is بولص .

In addition, one student confused the gender of a personal name proper noun and translated "Helen" in Text 8.2.2 as وزير instead of وزيرة . In general, proper-noun equivalents did not constitute a serious problem in students' translations.

Personal name proper-noun equivalents

	Correct translation	Omission	Wrong translation
Helen	5	2	0
lian Duncan Smith	3	1	2
St Paul	4	0	0

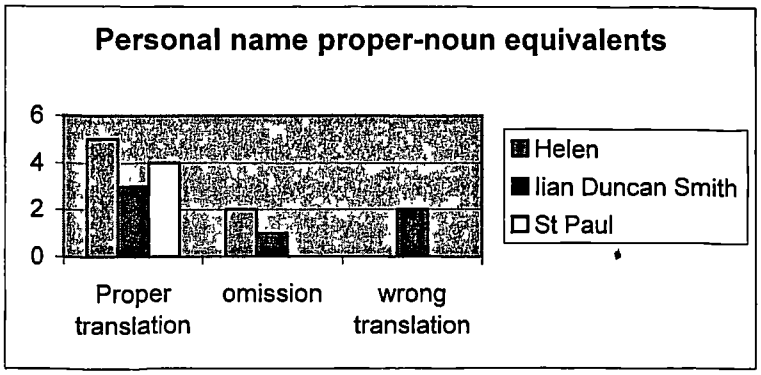


Figure 39: Personal name proper-noun equivalents

According to figure 39, most students provided acceptable Arabic equivalents for English personal name proper nouns in the source text. The figure also shows that some students found difficulty in providing the correct Arabic translation of some English nouns. To avoid such difficulty, other students omitted the translation of some English nouns in the target text.

6.2.8 Singular and Plural

The use of the plural in Arabic is acceptable to replace the singular in some contexts. Arabic style prefers plurals in certain contexts to indicate the idea of importance (cf. chapter 7, section 7.2.8). The general analysis of students' translations indicates that some students are not accurate in their translation of source text singular and plural. For instance, six students rendered the singular "reading" in "reading from scripture" in Text 8.3.4 as a singular in the target text using: تلاوة - قراءة . Only one student rendered the singular in the source text

using a plural in the target text قراءات. The use of the plural in Arabic is preferable to the singular in this context.

It is unacceptable to ignore the accurate translation of the plural or singular in the source text without any appropriate reason. To illustrate, in Text 8.3.4, the appropriate translation of the plural "services" in "Church services on a Sunday" is singular in Arabic: قداس الأحد. Some students modified their translations according to the general meaning of the text and translated it acceptably as a singular in Arabic. Others translated literally and unacceptably as the Arabic plural: الخدمات.

In contrast, it is unacceptable to render the singular in the source text by using an Arabic plural in other contexts. To illustrate, five students translated "scripture" acceptably as الكتاب المقدس in Text 8.3.4. One student translated it as a plural in Arabic, which is not acceptable in this context, as follows: والقراءة من الكتب الدينية المقدسة . There is only one "scripture" for Christians, which is the Bible. Another student translated "scripture" unacceptably as الكتب الدينية, which does not indicate the intended meaning in the source text.

It is preferable that students modify their translations to suit the Arabic target meaning. Modification includes the translation of the singular in the source text into plural in the target text. Three students distorted the intended sense of the source text by considering the plural "human rights" as one "principle" in Arabic, for example: ان مبدا حقوق الانسان . Only two students acceptably translated the singular "doctrine" using a plural in the target text, for example: اصبحت مبادئ حقوق الانسان .

Translation of plural nouns

	Plural	Singular	Omission
experiences (8.1.3)	2	4	1
authorities (8.3.1)	5	2	0
Roman authorities (8.3.1	5	2	0
services (8.3.4)	3	4	0
readings (8.3.4)	4	3	0
Prayers (8.3.4)	4	3	0
opportunities (8.1.4)	5	2	0
transitions (8.1.4)	5	2	0
Arab American (8.1.6)	4	1	2
differences (8.1.7)	4	3	0
Families (8.2.4)	6	1	0
Phones (8.2.7)	1	5	1

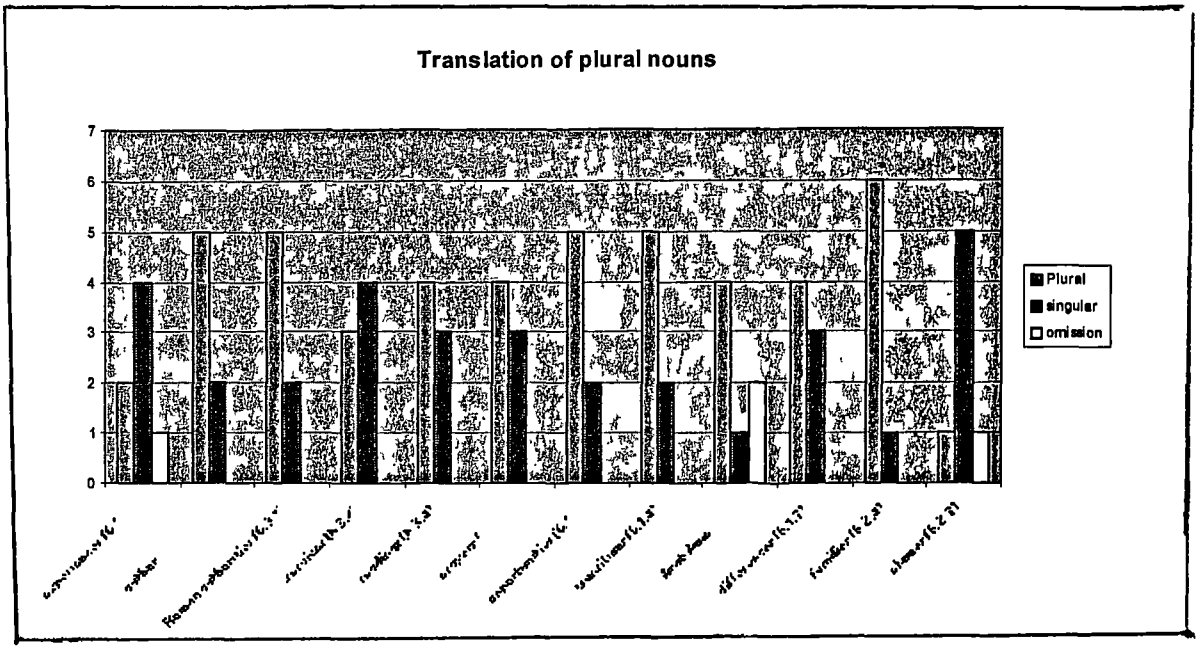


Figure 40: Translation of plural nouns

Translation of singular nouns

	Singular	Plural	Omission
Child (8.2.4)	5	2	0
A learning difficulty (8.2.2)	3	3	1
The first rite (8.3.2)	6	1	0
Scripture (8.3.4)	5	2	0
The work of Jesus (8.3.6	5	2	0
The impact of (8.3.6)	6	1	0
Missionary work (8.3.6)	5	1	1
Paul's teaching (8.3.6)	4	3	0
Price of (8.1.6)	3	3	1
One of the most (8.1.7)	5	2	0
Expert advice (8.2.6)	3	4	0

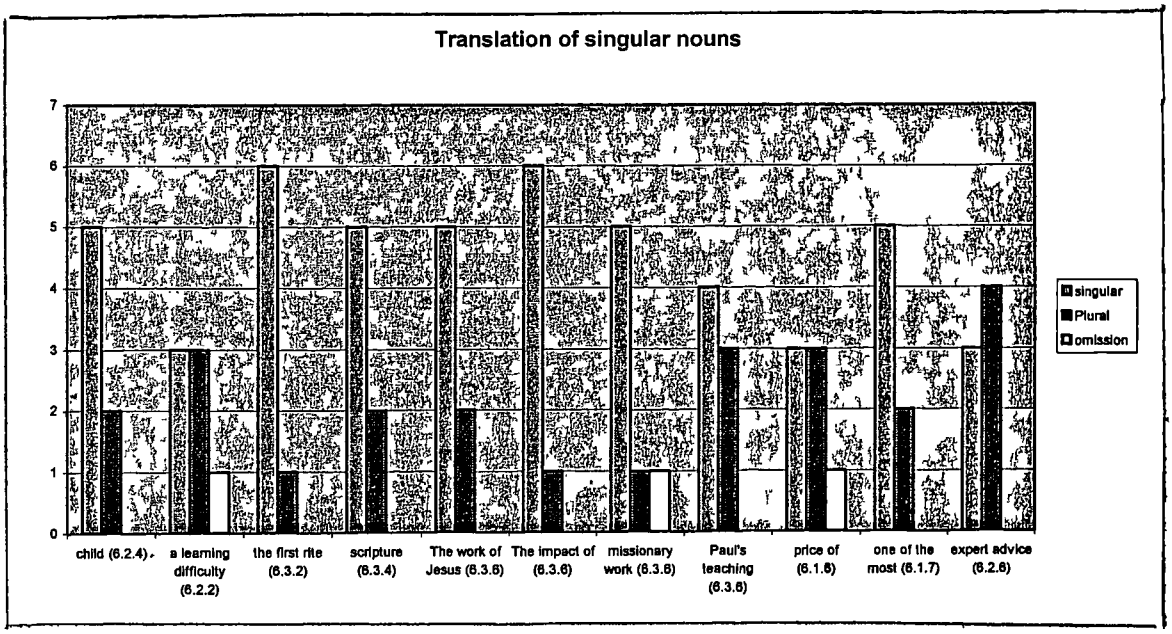


Figure 41: Translation of singular nouns

Figure 40 indicates that most students tend to render the plural in the source text into a plural in the target text. Figure 41 indicates that most students tend to render the singular in the source text into a singular in the target text. Figures 40 and 41 also indicate that some students are not accurate in rendering singular and plural nouns in the source text into the target text. Sometimes it is acceptable to render the plural in English with a singular in Arabic. But, it is unacceptable to ignore the plural in the source text and translate into a singular without any appropriate reason and vice versa.

6.2.9 Definiteness and indefiniteness

Definiteness in English is always signalled by the use of "the", while indefiniteness in the singular is signalled by the use of "a". Grammatical definiteness is expressed in Arabic by the use of ال . Arabic grammatical indefiniteness is signalled by the use of no article. The above nouns are definite in English due to the use of "the" (cf. chapter 5, section 5.6 and chapter 7, section 7.2.9).

Some students were not accurate in their translation of definiteness and indefiniteness in the source text. Although there are differences between the usages of English and Arabic, which need to be taken into account in translating, some students fairly commonly tended to translate English indefinite in the source text as definite in the target text and vice versa, without any good reason.

Some students rendered the indefinite in the source text by using a definite in the Arabic target text. For instance, some students acceptably translated "relatives and friends" in "Survivors, eye witnesses and rescue workers, relatives and friends, many of whom were the recipients of desperately moving and courageous last messages of love conveyed by mobile phone, in the long and terrible aftermath" in Text 8.2.7 as الأقارب و الأصدقاء - الأصدقاء و الأقارب . Some students similarly acceptably translated "survivors" in Text 8.2.7 rendering the indefinite in the source text by a definite in the Arabic target text, as follows: الناجون –الباقون

Translation of definiteness

	Definiteness	Indefiniteness	Omission of word
The life (8.3.1)	1	6	0
The cultural capital (8.2.	4	3	0
The recipient (8.2.7)	3	1	3

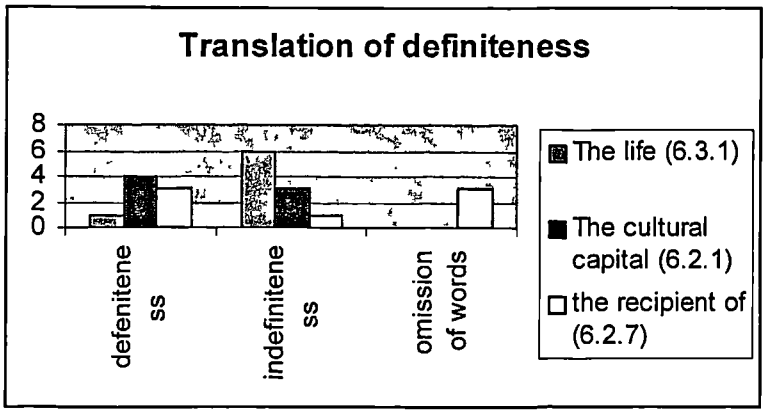


Figure 42: Translation of definiteness

Translation of indefiniteness

	Definiteness	Indefiniteness	Omission of words
A child (8.2.2)	2	4	1
A growing number (8.2.4)	2	5	0
A number of reports(8.2.4)	1	6	0
Survivors (8.2.7)	4	0	3
Eye witnesses (8.2.7)	3	1	3
Rescue workers (8.2.7)	3	1	3
Relatives and friends (8.2.7)	5	1	1
Last messages of love (8.2.4)	4	0	3
Worship (8.3.4)	4	2	1

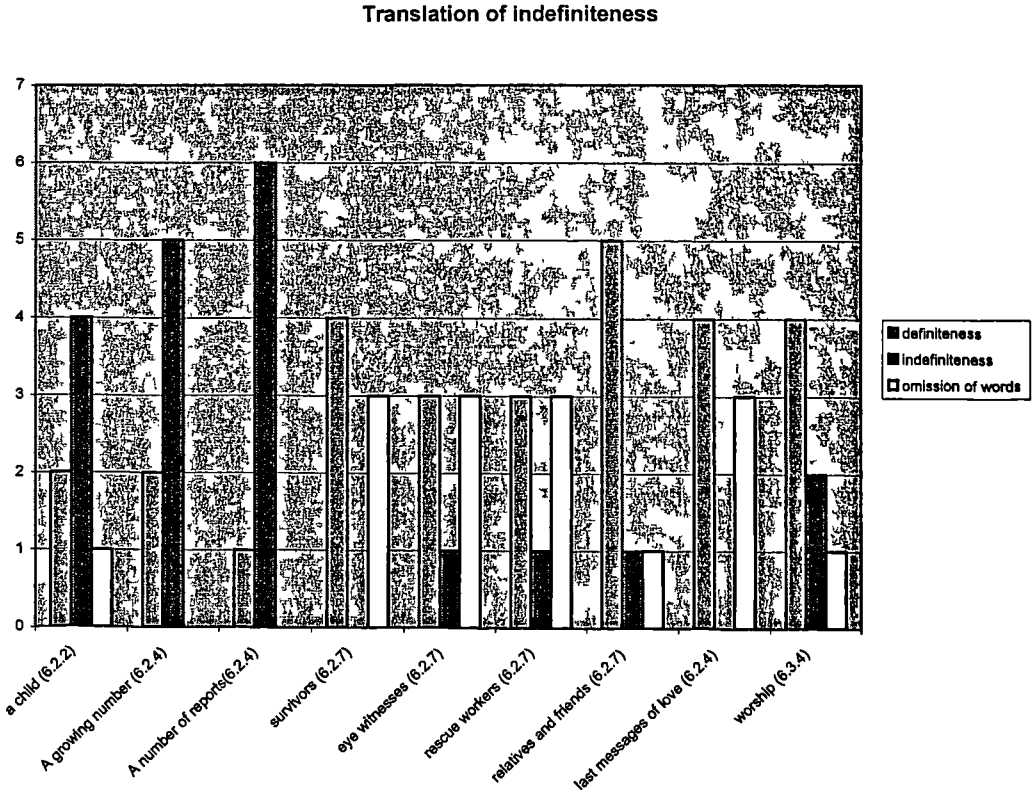


Figure 43: Translation of indefiniteness

Although there are differences between usages of English/Arabic definiteness and indefiniteness which need to be taken into account in translating, the above analysis indicates that some students fairly commonly tend to translate English indefinite in the source text as definite in the target text and vice versa, without any good reason.

6.2.10 Classifiers

Explicitation is the technique of making explicit in the target text information that is implicit in the source text (Baker (ed.) 1998, 80). Nida (1964) regards addition as the more generic and explicitation as the more specific concept. The use of Arabic classifiers is mainly related to explicitness in the target text. Classifiers are nouns, which are used, particularly but not exclusively, with proper nouns to classify what general category the proper noun belongs to. Classifiers in Arabic are typically the first (head) element in a genitive structure. Thus مدينة is a classifier in the structure مدينة انفرنيس "the city of Inverness", while عام is a classifier in the structure 2008 عام "the year 2008". Classifiers may also occur in structures other than the genitive. Thus العام is a classifier in the structure 2008 العام. Classifiers are more commonly used in Arabic than they are used in English; this may partly reflect the fact that English uses a capital letter to express that a word is a proper noun, while Arabic has no corresponding device (James Dickins, personal communication). From a translation point of view, one would expect Arabic target texts to use classifiers in some contexts where English source texts lack them. There are two main reasons for greater explicitness in the Arabic target text compared to the English source text:

-There is a general stylistic preference in Standard Arabic as compared to English for explicitness. This may be a function of the fact that Standard Arabic is an intrinsically formal language (Dickins et al 2002, 211).

-The more familiar the topic is to the reader, the less explicit the background needs to be. This means that in translating an English source text dealing with Britain into Arabic, the translator needs to add (translation by addition) background material (orientational information).

The use of classifiers by the student translators was fairly satisfactory. Some students tended not to use classifiers in their Arabic target texts. The fact that explicitness is a typical feature of formal standard Arabic may also explain the reason for using translation by addition as a technique as used by many students in this research (cf. chapter chapter 6, section 6.4.3 and chapter 7, section 7.2.10).

For instance, all students translated "Highlands" in Text 8.2.1 without using classifiers along the lines منطقة مرتفعات اسكتلندا or منطقة الهايلاندز في شمال اسكتلندا.

Such a mention of Scotland would enable readers to realise that "Inverness" in the title is a city and a part of Scotland.

Moreover, six students translated the title "Inverness" in Text 8.2.1 without using a classifier to make it clear to the target reader that "Inverness" is a city.

Addition of classifiers

	Classifier	No classifier	Omission of the word
Inverness	1	4	0
Highlands	0	7	0
Perth	0	5	2
Euro	1	5	0
Liberal Democrats	2	5	0
Tory	4	3	0
Christianity (8.3.1)	1	4	2
Christianity (8.3.2)	4	3	0

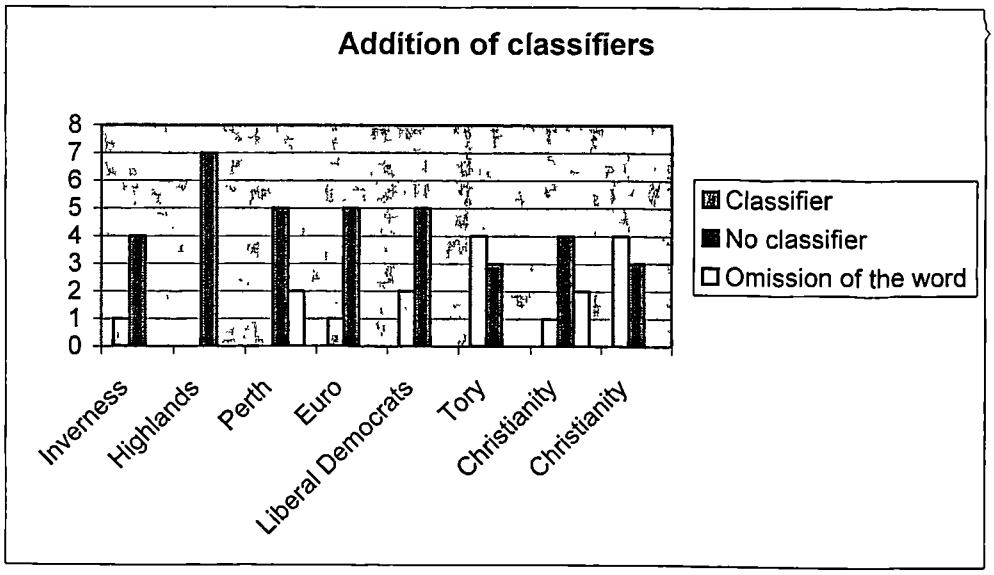


Figure 44: Addition of classifiers

Figure 44 indicates that few students added classifiers in their translations. The above figure shows that some students tended to use classifiers in political and religious contexts. It is also worth noting that more students used a classifier with "Christianity" in "Like all faiths, Christianity has a strong set of traditions that mark the believer's road past life's milestones" in Text 8.3.2 more than they did with "Christianity" in "The history of Christianity is focused on the life, death and resurrection of one person, Jesus Christ" Text 8.3.1. There is a possibility that

the use of the word "faith" influenced students' decisions to classify "Christianity". In addition, students tended not to use classifiers when they were not sure about the meaning of words in the source text. The figure also shows that a few students tended to omit the word from their translation if they were not sure about its meaning.

7.2.11 Punctuation

Students failed to use full stops and other punctuation marks in Arabic. Other students translated the title using punctuation marks following it (cf. chapter 7, section 7.2.11). Many students translated the title and followed it by the :- or : . For example, two students translated the title "NHS-Style Rating Plan" in Text 8.2.6 , as follows:

نظام الصحة الوطني _ خطة تقدير (تصنيف) النظام:-

خدمة الصحة الأهلية (NHS) _ خطة تقييم أسلوب:-

6.2.12 Acronyms

Some students kept acronyms in their original Latin-script form in the target text. For instance, one student translated the English acronym "NHS" and kept the original acronym "NHS" in her translation of the title "NHS-Style Rating Plan" in Text 8.2.6 , as follows:

- خدمة الصحة الأهلية (NHS) _ خطة تقييم أسلوب:-

(cf. chapter 5, section 5.3.4 and chapter 7, section 7.2.12).

Translation of acronyms

	Translation in words	Transliteration	English form	Omission/Partial omission	Wrong translation
US (8.1.2)	7	0	0	0	0
US (8.1.3)	6	0	0	1	0
US (8.1.9)	7	0	0	0	0
NHS (8.2.6)	2	0	1	1	0
EU (8.1.8)	3	0	0	2	2
EU (8.1.7)	5	0	0	0	2
EU (8.1.7)	5	0	0	1	1
EU (8.1.7)	5	0	0	1	1
UK (8.2.5)	6	0	1	0	0

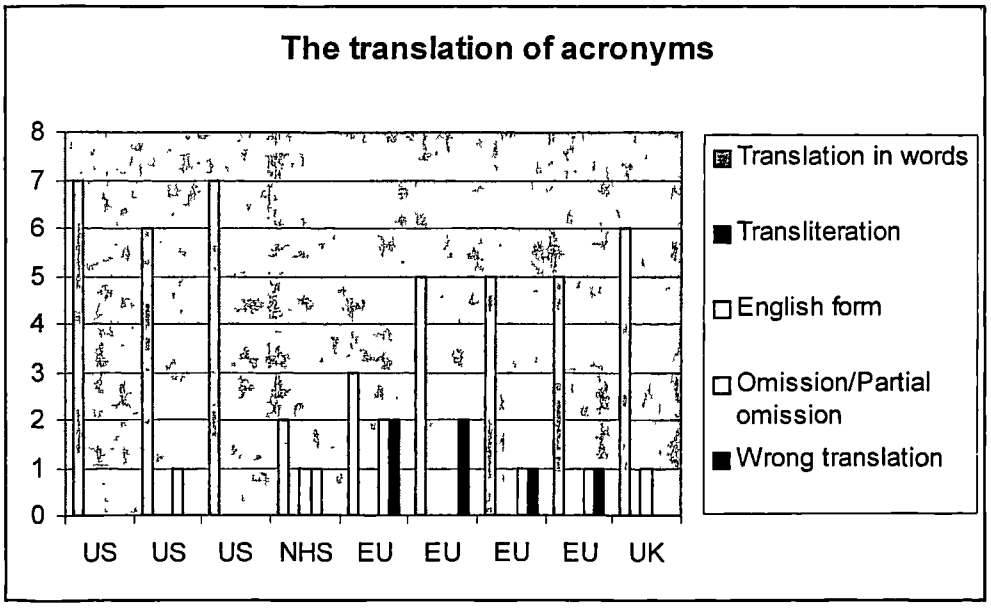


Figure 45: Translation of acronyms

Although it is to some extent acceptable to maintain the original acronyms in target translations, students should be encouraged. to translate the title completely into the target language and not to keep words or acronyms from the source text. Figure 45 indicates that most students tended to translate English acronyms using words. Few students left the English form in the target text untranslated.

6.2.13 Metaphors

It is acceptable for students to translate an English metaphor literally if it is common in Arabic or has the same meaning in Arabic (cf. Dickins et al 2002, 146-161). According to Nida, translators can omit ambiguous metaphors from the target text. In translating the Bible, Nida suggests omitting many complex metaphors in spite of the loss of meaning. Nida considers that the target readers' understanding is important and can justify the omission of ambiguous figurative language in the source text (cf. Nida 1964). Some students tended to translate source text metaphors literally rather than providing Arabic equivalents which are appropriate to the context.

To illustrate, two students translated the lexicalised metaphor "lifeline" which describes the support offered to "learning difficulty parents" in the title "Therapy lifeline for learning difficulty parents" in Text 8.2.2 literally as the original metaphor حبل النجاة . Students' translations indicate that the higher the proportion of figurative language, the greater the students' misunderstanding. Non-figurative language is easier for students to translate accurately. The difficulty involved in figurative language such as metaphors increases when the source-language metaphor is not used in the target language (cf. chapter 7, section 7.2.13). In addition, the more the source culture differs from the target culture, the more students tend to misunderstand the source text and translate unacceptably. For instance, there is no proper therapy for parents who have learning difficulties in Palestine, Thus, the chances of students' misunderstanding increase. None of the students rendered the English metaphor into a modified Arabic form along the following lines:

- العلاج الحيوي . - العلاج المنقذ

6.2.14 Puns

The general analysis of students' translation texts indicates that all students failed to provide an appropriate Arabic equivalent for the only English source text pun in the translation texts. They failed to translate the pun in the title "Government in a Jam over Preserved Rights" of Text 8.2.3 as illustrated by the following translation attempts:

- حكومة في ورطة بشان الحقوق المحفوظة
- الحكومة في الضغط هضمت الحقوق
- الحكومة في زحام حول الحقوق المحفوظة
- نظام الحكم في ازدواج الحقوق المحفوظة

None of the students modified their translations of the English pun "jam.... preserved" as ورطة الحكومة و الحقوق المتوارثة

Thus, it is very difficult to maintain an English pun in Arabic. In general, Arabic does not favor puns, so reproducing and even compensating for puns is not necessary in the Arabic target text (cf. chapter 7, section 7.2.17 and chapter 8, section 8.2.3).

6.2.15 Collocation

"Collocation is the occurrence of one word in close proximity with another. An important area for collocation is the used of conjoined phrases on the pattern "X and Y"" (Dickins et al 2002, 71). It is not necessary that all English collocations have equivalent Arabic collocations. Some English collocations have equivalent Arabic collocations such as النظام السياسي "political system". Other English collocations such as "Islamic revivalism" do not have a standard collocation in Arabic, as illustrated in students' translations. Some English collocations have fixed patterns in English and not in Arabic (cf. chapter 5, section 5.3.3 and chapter 7, section 7.2.15).

In general, students did not experience serious problems with collocations. However in Text 8.1.6 and Text 8.2.2, some students gave the following unacceptable Arabic equivalents:

-Islamic revivalism: حركة البعث الإسلامي - الإحياء الإسلامي–

-Cool Heads: الرؤوس الباردة – عقول هادئة –العقول الهادئة –

6.2.16 Polysemy

Polysemy means "the existence of two or more denotative meanings in a single word" (Dickins et al 2002, 72). Regarding polysemy, some students faced problems which negatively affected the meaning of their translations. In general,

polysemy was not a serious problem in students' translations (cf. chapter 7, section 7.2.16).

Secretary: الوزيرة - السكرتيرة in "Scottish Secretary Helen has called for "Cool Heads" as Scotland waits to see the economic impact of the US terror attacks" (Text 8.2.2)

Inverness: انفرنيس - الانفرناسية (الانفرناسية is a type of clothing سترة ذات حزام و دثار للكتفين in "Inverness is undermining cliché's about life in the Highlands through its attempt to become the Cultural Capital of Europe in 2008" (Text 8.2.1).

Implies: يلمح-يتضمن in "This also implies adopting international standards of openness with regard to communication, commerce, government and science" (Text 8.1.5). It is unacceptable to translate "implies" using يلمح as follows:

..... و هذا ايضا يلمح بتبني المعايير العالمية للانفتاح .

6.2.17 Adverbs

Some students tended to omit some English adverbs from their translations. To illustrate, in Text 8.1.4, two students omitted the English adverb "markedly" from their translations of the sentence " ..... long established landscape change markedly" , as follows:

- مفاهيم سياسية لفترة طويلة من الزمن ...
- مفاهيم سياسية سادت لفترة طويلة ....

In general, however, the translation of English adverbs did not constitute a serious problem for students (cf. chapter 5, section 5.8 and chapter 7, section 7.2.17).

6.2.18 Grammatical errors

Some students made simple grammatical mistakes in their translations. To illustrate:

"It is estimated that <u>two million</u> people" (Text 8.2.5)

- يقدر بان اثنين مليون instead of يقدر بان مليوني .

"He had twelve disciples" (Text 8.3.1)

- كان له اثنا عشر حواري instead of كان له اثنا عشر حواريا .

- فقد كان لديه اثني عشر من الاتباع instead of فقد كان لديه اثنا عشر من الاتباع .

- و كان له اثني عشر حواريا instead of و كان له اثنا عشر حواريا .

"Before a person can be confirmed, they have to undergo a period of study and preparation with their church minister" (Text 8.3.3)

- فانهم يخضعوا لفترة دراسة instead of فانهم يخضعون لفترة دراسة .

"Church services on a Sunday divide into two general types: Eucharistic services and services of the word" (Text 8.3.4)

- ان قداس الكنيسة تنقسم instead of ان قداس الكنيسة ينقسم .

"Both types of service will include hymns, readings and prayers"(Text 8.3.4)

- كلا النوعين سيتضمنوا الترنيمات instead of يتضمن كلا النوعين الترنيمات .

"Paul's teaching centered on understanding the death and resurrection of Jesus Christ as a central point of history" (Text 8.3.6)

- فتعليم او تدريس بول كان مركز على instead of فتعليم او تدريس بول كان مركزا على .

"Even where transitions are peacefully negotiated" (Text 8.1.4)

- التغيير سلمي و دستوري instead of التغيير سلميا و دستوريا .

"Asylum seekers" (Text 8.1.8)

- طالبي اللجوء السياسي instead of طالبو اللجوء السياسي .

"But, there are also very stark differences between the EU itself and other polities, even ones that share some federal characteristics with the EU" (Text 8.1.7)

- اللاتي تشتركن في بعض الخواص instead of اللاتي تشترك في بعض الخواص .

"The birth of the Euro and an expanded role of the EU in macroeconomic policy coordination gave coherence to a European monetary policy network" (Text 8.1.8)

- ..... منح شبكة السياسة النقدية الاوروبية الانسجام و التناسق
- ..... اعطى تماسك لشبكة السياسة الاوروبية
- .... اعطت ترابط لشبكة السياسة المالية الاوروبية
- ... اعطى ترابط لشبكة السياسات المالية الاوروبية
- اعطى تماسك الشبكة السياسية الاوروبية

Most students unacceptably wrote ترابط ـتماسك instead of the accusative ـتماسكا ترابطا.

"The death and resurrection of Jesus Christ" (Text 8.3.6)

- موت و بعث السيد المسيح عيسى instead of الموت و البعث السيد المسيح عيسى

The definite article ال should not appear on the first element (head) of the genitive اضافة construction.

Some students faced major linguistic difficulties in translating complex English structures. Failure to understand these structures may lead to serious problems in translation and an overall unacceptable translation (cf. chapter 7, section 7.2.18). For instance, students found difficulty in understanding complex structures such as the following:

"It has been suggested that the work of Jesus Christ, the impact of his death and resurrection would not have made any lasting impact on the world were it not for the missionary work of Paul" (Text 8.3.6).

Students provided various translations, as follows:

- ان انجاز السيد المسيح و اثار موته و بعثه لم يكن من الممكن ان يكون له اثر دائم لولا الاعمال التبشيرية لبول
- من المعتقد بان عمل المسيح عيسى و تاثير موته و بعثه لم يعمل أي تاثير دائم على العالم و هو ليس العمل التبشيري لبولس
- لقد ساد الاعتقاد ان اعمال المسيح و تاثير موته و بعثه من جديد ما كان ليكون له الاثر الدائم و البالغ لولا تاثير بعثه (بول)
- لم يكن ما اقترح ان عمل يسوع المسيح و تاثير موته و ان الاحياء لم يضع أي تاثير مستمر على العالم بسبب العمل التبشيري لبول

- لقد تم اقتراح عمل السيد المسيح بان اثر موته و البعث لم يكن له أي اثر دائم على العالم لم تكون لعمل التبشيري للقديس بول

- لقد اقترح ان عمل عيسى المسيح اثر موته و بعثه لن يؤثر بشكل دائم على العالم كما لم يكن لعمل باول المبشر

- لقد كان معتقدا ان اعمال المسيح عيسى و تاثير موته و بعثه لن يكون لها ذلك الاثر لولا العمل التبشيري لبول

The translation of complex structures proves to be difficult for most students. The use of a double negative and a complex tense structure in "It has been suggested ..... would not have made ..... were it not for...." contributes to this difficulty in students' translations.

Another two of the above students unacceptably translated "suggested" as though it meant "believed", as follows: - لقد ساد الاعتقاد ان - لقد كان معتقدا ان من المعتقد بان .

Another student rendered the affirmative in the source text by using a double negative in the target text, as follows:

- لم يكن ما اقترح ان عمل يسوع المسيح و تاثير موته و ان الاحياء لم يضع أي تاثير مستمر على العالم بسبب العمل التبشيري لبول

Although, a double negative often gives the meaning of affirmation, here it does not. This translation is very problematic and obscure, partly because the negation has been transferred to the "suggested" element.

The following sentence also proved structurally problematic:

"The rite comes after the actions of Jesus who, at the meal, took bread and wine and asked his disciples to consume them and continue to do so in memory of him" (Text 8.3.5).

Students' translations were as follows:

- ان هذا الطقس (احد الشعائر الدينية) جاء من تصرفات السيد المسيح و الذي تناول الخبز و الخمر و طلب من اتباعه ان يفعلوا مثله و يستمروا في فعله ذكرى له

- جاءت هذه الشعيرة من افعال عيسى (في الوجبة) الذي اخذ خبزا و خمرا و طلب من الحواريين ان يستهلكوها و يستمروا بفعل ذلك في ذكراه

- و هذا هو الطقس يعود لقيام المسيح اثناء الوجبة باخذ الخبز و النبيذ و طلبه من اتباعه تناولها و الاستمرار بذلك تخليدا له

- و هذا النسك اتى من افعال المسيح الدي اخذ الخبز و النبيد في هذه الوجبة و طلب من تابعيه ان ياكلوه و ان يستمروا في فعل ذلك في ذكراه
- هذه الشعيرة جاءت من افعال السيد عيسى اثناء الطعام حيث تناول الخبز و شرب النبيد و طلب من اتباعه بالتهامهم و الاستمرار على ذلك في ذكراه
- هذه الطقوس ماخودة من المسيح الذي اخذ خبزا و نبيد و طلب من الحواريين ان ياكلوا معه و يستمروا بهذه الاعمال كذكرى له
- و هذا المنسك يعود لقيام المسيح في الوجبة باخذ الخبز و النبيد ثم يطلب من اتباعه بتناولها و الاستمرار بذلك تخليدا له

Four students translated "comes from" literally, as follows:

- جاءت هذه الشعيرة من افعال عيسى (في الوجبة) الدي اخذ خبزا و خمرا و طلب من الحواريين ان يستهلكوها و يستمروا بفعل ذلك في ذكراه
- هذه الشعيرة جاءت من افعال السيد عيسى اثناء الطعام حيث تناول الخبز و شرب النبيد و طلب من اتباعه بالتهامهم و الاستمرار على ذلك في ذكراه
- ان هذا الطقس (احد الشعائر الدينية) جاء من تصرفات السيد المسيح و الذي تناول الخبز و الخمر و طلب من اتباعه ان يفعلوا مثله و يستمروا في فعله ذكرى له
- و هذا النسك اتى من افعال المسيح الذي اخذ الخبز و النبيد في هذه الوجبة و طلب من تابعيه ان ياكلوه و ان يستمروا في فعل ذلك في ذكراه

The above translations produced a weak Arabic style. The target text sounds like English rather than Arabic. The more literal a translation is (that is to say the greater the source–language bias), the more it will be influenced by English (cf. Dickins et al 2002, 17).

6.2.19 Use of colloquial Arabic

Some students unacceptably used colloquial Arabic in their translations (cf. chapter 7, section 7.2.19). The following are some examples:

"Yet, the "Euro-12" version of the Council, which brings together only representatives of states within the Euro-zone, quickly spawned a far more integrated sub-group, or 'policy community'" (Text 8.1.8)

- فوق ذلك فنسخة اليورو الثانية عشر .....

"Yet, the "Euro-12" version of the Council, which brings together only representatives of states within the Euro-zone, quickly spawned a far more integrated sub-group, or 'policy community'" (Text 8.1.8)

انتخب و بسرعة مجموعة فرعية متكاملة اكثر أو مجتمع سياسات-

المجموعة الفرعية المدموجة أو جماعة سياسية -

"The new Conservative leader Iain Duncan Smith has offered a virtual suspension of party politics for as long as the "war" against terror attacks goes on" (Text 8.1.9)

- إن الزعيم الجديد لحزب المحافظين ايان دنكان سميث عرض أن يتم تعطيل مؤقت أخلاقي لسياسة الحزب طالما الحرب ضد الإرهاب تجري

- ما دام الحرب مستمرة - على طول مدة الحرب – لمدة الحرب التي تحدث –طالما الحرب تجري -

"The Liberal Democrats too have said they will consider attending cross-party talks but stress that ending all domestic democratic activity would be giving in to terrorism" (Text 8.1.9)

أيضا اخذ الديمقراطيين الغير متعصبين كلام الحزب المقابل.

"The Euro has the power to split the party" (Text 8.1.10)

- و اليورو له القدرة على شق الحزب .

"Since the Labour Party was returned to power in June, it has wasted no time outlining plans to deliver on its manifesto pledge to make voluntary and community organizations "Key to labour's vision of Britain"" (Text 8.2.3)

- في شهر 6-في شهر ستة

- بعمل المنظمات التطوعية و الاجتماعية (مفتاح لرؤية العمال لبريطانيا). .

"Before a person can be confirmed, they have to undergo a period of study and preparation with their church minister" (Text 8.3.3)

- يجب أن يمر في فترة من الدراسة و الاستعداد مع المسؤول في كنيستهم .

"Christian worship involves praising God in music and speech, reading from scripture, prayers of various sorts, a "sermon", and various holy ceremonies such as Eucharist" (Text 8.3.4)

- إن العبادة في الديانة المسيحية يتحتوي على حمد الرب بالموسيقى و الكلام و التلاوة من الكتاب المقدس و الصلوات بأنواع مختلفة و عظة و شعائر مقدسة عديدة مثل نص القربان المقدس

"This rite comes from the actions of Jesus who, at the meal, took bread and wine and asked his disciples to consume them and continue to do so in memory of him" (Text 8.3.5)

- جاءت هده الشعيرة من أفعال عيسى (في الوجبة) الذي اخذ خبزا و خمرا و طلب من الحواريين أن يستهلكوها و يستمروا بفعل ذلك في ذكراه

6.2.20 General linguistic and stylistic issues

None of the students added explanatory notes inside the main body of the target text to make it more natural and comprehensible to target readers (cf. chapter 7, section 7.2.20). Students' translations of Text 8.1.8 did not explicate the notion of "Euro-12" in "Yet, the "Euro-12" version of the Council, which brings together only representatives of states within the Euro-zone, quickly spawned a far more integrated sub-group, or 'policy community'", for example. They translated it literally. Two students unacceptably omitted "Euro-12" from their translations and replaced it with the adjective جديد "new", as follows:

- لذلك فان النسخة الجديدة لنظام الاتحاد التي تعطي الحق فقط لممثلي الدول في قاعدة الاتحاد سوف يؤدي الى وجود مجموعة متكاملة واحدة .
- لذلك النسخة الجديدة لنظام الاتحاد التي تعطي الحق فقط لممثلي الدول في قاعدة الاتحاد سوف يؤدي الى وجود مجتمع سياسي .

The previous omission is probably related to a lack of understanding of the source text. "Euro-12" is important information in this context and necessary for the accuracy of students' translations.

Two students translated "council" unacceptably as اتحاد . Although, the European countries that considered the Euro their official currency constitute a union, the mentioning of the union without an adjective to describe it is inadequate.

Only one student translated "Euro-12" acceptably as 12 مجلس اليورو . Other students provided vague Arabic translations, as follows:

نسخة اليورو الثانية عشر للمجلس –اليورو 12 نسخة لاعضاء المجلس - نسخة اليورو 12 للمجلس

The translation of the above phrase indicates the importance of the translator's judgment. Those who produced vague translations translated the above phrase literally. The only student who translated it acceptably in Arabic omitted the translation of "version" to suit the Arabic context.

In Text 8.1.5, four students ignored the translation of the English pronoun "their" in "Globalization and modernity are intertwined, so that efforts to modernize forms of education, commerce and government are all linked to the new modes of globalized communication and their mastery". Maybe this omission is related to students' doubts about its correct reference. Three other students translated the pronoun "their", but confused its correct reference "the new modes of globalized communication", as follows:

- الاساليب الجديدة للاتصال العالمي و سيطرته
- الاشكال الجديدة لعولمة الاتصال و سيادته

Other students provided unattractive translations for some titles. For example, some students provided unattractive translations for the title "NHS-Style Rating Plan" in Text 8.2.6 because of their preference for literal translation, as follows:

- نظام الصحة الوطني _ خطة تقدير (تصنيف) النظام:-
- خدمة الصحة الأهلية (NHS) _ خطة تقييم أسلوب:-

Some students were not consistent in their translations through the title and the text. For instance, two students unacceptably translated the title "Domestic Matters" in Text 8.2.4 as مسائل محلية –مشاكل محلية . The same two students acceptably translated "domestic" in the first sentence of the text as العنف المنزلي and العنف الأسرى .

6.3 Wider cultural issues

6.3.1 Issues related to types of texts

The general analysis of students' translations indicate that some students do not have sufficient knowledge about the source text culture (cf. chapter 4, sections 4.1, 4.2 and 4.3 and chapter 7, section 7.3.1). Geographical information is one important aspect in this respect. For instance, lack of this type of information led some students to translate the title "Inverness" in Text 8.2.1, as follows:

بحيرة انفيرنيس – الانفرناسية (سترة ذات حزام و دثار)

Another student translated "the Persian Gulf" in Text 8.1.6 as الخليج الفارسي instead of the standard الخليج العربي. The student's choice of الخليج الفارسي as the equivalent of "Persian Gulf" is related to her preference for literal translation. Students do not feel confident enough even to change proper names in the source text.

6.3.1.1 Political texts

The general analysis of students' translations indicates that some students faced difficulty in translating political texts (cf. chapter 4, section 4.1). Their difficulty with political texts may be a result of lack of familiarity with ordinary political life. To illustrate, some students unacceptably translated "Scottish Secretary" in "Scottish Secretary Helen has called for "Cool Heads" as Scotland waits to see the economic impact of the US terror attacks" Text 8.1.2 as السكرتيرة الاسكتلندية – سكرتيرة الحكومة الاسكتلندية – أمينة السر الاسكتلندية .

Other students unacceptably translated "party identification" in "Partisan development proposes that party identification intensifies over the lifespan as a result of experiences with the party system such as voting" Text 8.1.3 as

دمج– اختيار – معرفة – تحديد هوية –تعريف .

6.3.1.2 Social texts

The general analysis of students' translations indicates that some students faced difficulties in this area. These may be a result of lack of familiarity with Western social life, and differences between the source and target cultures (cf. chapter 4, section 4.2). To illustrate, some students unacceptably translated "NHS" in Text 8.2.6 as نظام الصحة العالمي . Another student translated "losing a child" in Text 8.2.1 unacceptably as وضع الطفل "putting a child". "Losing" indicates that care system took the child away from the parents. On the other hand, وضع "putting" indicates that the parents put the child in the care system. The fact that the care system in Palestine does not have the authority to take children away from their parents is probably the motive behind this change, as in the following:

- إن وضع الطفل في مركز لرعاية الطفل هو يعتبر بدوره تجربة قاسية عنيفة بالنسبة لأي والدين
- إن فقدان طفل هو تجربة قاسية لأي أبوين في نظر نظام الرعاية
- إن فقدان طفل بسبب نظام العناية لخبرة مدمرة لأي والدين

Other students unacceptably translated "the Department of Health" in Text 8.2.6 as قسم الصحة - دائرة الصحة .

Finally, one student translated "love" in "last messages of love" in Text 8.2.7 as مودة instead of حب .This is mainly related to the student's social culture, which considers "love" in a strong emotional sense rather taboo. مودة is a more acceptable translation of "love" in Arabic than حب , because it is emotionally weaker. This is also considered one main aspect related to the differences between English and Arabic cultures.

The following are other examples that illustrate how students reflected their own culture and experiences in their translations:

-In Text 8.2.8 "Asylum seekers", one student translated "asylum seekers" as الباحثين عن ملجا. Others translated "voucher system" in "It is painful to imagine the death of hope they must experience coming face to face with the reality of internment camps, high security prisons, legal processes designed for deterrence and the voucher system which is described as "crude and cruel"".

as نظام الكفيل – نظام الردع و الإبطال (cf. chapter 8, section 2.8).

-In Text 8.2.9 some students translated "Home Office" in "The Home Office will appeal shortly against last week's high court ruling that it unlawfully detained, and breached the human rights of four asylum seekers", as مكتب الداخلية (cf. chapter 8, section 8.2.8).

-In Text 8.2.9, one student reflected the Palestinian immigration experience in her translation of "asylum seekers who have been dispersed" in "The centre processes asylum applications within 10 days compared with the average 13 months it takes for asylum seekers who have been dispersed around the country". The student translated this as هم الذين يشردوا . Asylum seekers are distributed in Britain and they have to be looked after. As a result, يشردوا is not suitable in this context (cf. chapter 8, section 8.2.9).

6.3.1.3 Religious texts

The translation of religious texts indicates that students faced difficulties in this area. This can be related to the differences between the source and target religions (cf. chapter 4, section 4.3). For instance, some students translated "church minister" in "Before a person can be confirmed, they have to undergo a period of study and preparation with their church minister" Text 8.3.3 as وزير المسؤول في كنيستهم - كنيستهم and "this service" in the same text as الخدمة .

Some students were not duly faithful to the source text. The influence of their culture or faith was evident in their translations. To illustrate, Text 8.3.1 illustrates one essential aspect of the Christian faith related to the death of Jesus. Even if this aspect of the Christian faith is different from the translator's Islamic belief, the translator should be faithful to the source text. One student translated "he had overcome death" as وضحت لهم انه لم يمت . The student probably was repeating the meaning of the Quranic verse "لم يمت و لكن شبه لهم".

"Christian worship involves praising God in music and speech, reading from scripture, prayers of various sorts, a "sermon", and various holy ceremonies such as Eucharist" (Text 8.3.4)

- و التلاوة من الكتاب المقدس

The student used تلاوة which has Islamic associations rather than Christian associations.

- و القراءة من صلوات ابتهالات الكتاب المقدس بأنواع مختلفة (Text 8.3.4)

The student added ابتهالات which is associated with the Islamic faith more than with Christianity.

- و الصلوات بأنواع مختلفة و عظة (Text 8.3.4)

The student translated "prayers" as صلوات which suggests ritual prayers as in Islam instead of أدعية.

One student translated "sermon" as الخطاب الديني which echoes خطبة in an Islamic context (Text 8.3.4).

"This rite comes from the actions of Jesus who, at the meal, took bread and wine and asked his disciples to consume them and continue to do so in memory of him" (Text 8.3.5)

- إن هذا الطقس (أحد الشعائر الدينية) جاء من تصرفات السيد المسيح و الذي تناول الخبز و الخمر و طلب من اتباعه أن يفعلوا مثله و يستمروا في فعله ذكرى له (Text 8.3.5)

One student translated wine as خمر instead of نبيذ. Unlike in Christianity, the word خمر has negative associations in the Islamic religion.

6.3.2 Cultural Transplantation

"Cultural transplantation indicates the wholesale transplanting of the entire setting of the source text, resulting in the entire text being rewritten in an indigenous target culture setting" (Dickins et al 2002, 32). By extension we can talk of momentary cultural transplantation where a small section of the text is so transplanted (cf. chapter 7, section 7.3.2). Five students applied such momentary cultural transplantation in their translations of Text 8.2.6:

" ... depending on their performance as green, amber or red"

They translated amber as اصفر "yellow" because the traffic light system in Palestine uses yellow instead of amber.

6.4 Other translation issues

6.4.1 Layout

Some students translated titles within their main text. For instance, one student translated the title "Addiction" in Text 8.2.5 as:

..... الإدمان: يقدر بان اثنين , carrying directly on with the main text following the title.

6.4.2 Translation by omission

Translation by omission is the most obvious form of translation loss. It is translation in which something which occurs in the source text is simply omitted from the target text (cf. Dickins et al 2002, 23). Some students unacceptably ignored the translation of words, phrases and even morphemes whose meanings they did not know (cf. chapter 7, section 7.4.1). For example, two students ignored the translation of "macro" in the phrase "in macroeconomic policy coordination" in Text 8.1.8 (cf. chapter 8, section 1.2). Thus,

- ..... في تنسيق السياسة الاقتصادية أعطى ...

Similarly in their translations of "central belt perceptions" in "Highlands still struggle against some central belt perceptions that culture stops north of Perth" in Text 8.2.1, three students chose to translate the English adjective "central" and omitted the English noun "belt", as follows:

- المفاهيم المركزية التي تنص على أن الثقافة تتوقف شمال بيرث
- الملاحظات المركزية بان الثقافة تقف في شمال بيرت
- المفاهيم الرئيسية في المنطقة و التي تتوقف ثقافتها شمال بيرث

In addition, other students ignored the translation of "Perth" in "Highlands still struggle against some central belt perceptions that culture stops north of Perth" in Text 8.2.1, for example الأفكار المقيدة تقول أن الثقافة تتوقف عند حد معين في الشمال.

"Perth" is considered part of the basic information in the text and should not be omitted.

6.4.3 Translation by addition

Translation by addition is translation in which something is added to the target text, which is not present in the source text (Dickins et al 2002, 24). None of the students added explanatory material for target readers when they translated culturally specific words or phrases (cf. chapter 6, section 6.2.10 and chapter 7, section 7.4.2). None of the students, for example, added explanatory notes in their translation of "states within the Euro zone" in Text 8.1.8 along the following lines: الدول التي اعتمدت اليورو عملة رسمية .

In addition, none of the students added explanatory information in their translation of "key members include national treasury officials and central bankers" in the same text to connect it to the previous sentence "The birth of the Euro and an expanded role of the EU in macroeconomic policy coordination gave coherence to a European monetary policy network". To illustrate, none of them added explanatory information such as the prepositional phrase في هذه الشبكة to make it clear to the readers that these key members are part of the European monetary policy network as follows: الاعضاء الاساسيون هم موظفو الخزانة و البنك المركزي في هذه الشبكة .

In Text 8.2.1, most students translated "Highlands" in "Inverness is undermining cliché's about life in the Highlands through its attempt to become the Cultural Capital of Europe in 2008" as follows: الحياة في المناطق –الحياة في الهايلاند المرتفعة. None of the students translated this by adding explanatory information such as منطقة الهايلاند الجبلية في شمال اسكتلندا . Such a mention of Scotland enables readers to realize that "Inverness" is part of Scotland. It is also preferable to add explanatory cultural and geographical information for the whole sentence, along the following lines:

لا يزال سكان مرتفعات شمال اسكتلندا يصارعون المفاهيم الشائعة عند بعض سكان المناطق ذات الكثافة السكانية العالية في جنوب اسكتلندا بانه ليس هناك حضارة تذكر الى الشمال من مدينة بيرث في وسط اسكتلندا .

In Text 8.2.8, most students translated "legal processes designed for deterrence" in "It is painful to imagine the death of hope they must experience coming face to face with the reality of internment camps, high security prisons , legal processes designed for deterrence and the voucher system .." as follows:

- و عمليات مشروعة تصمم لردعهم
- و العمليات الشرعية المصممة لنظام الردع
- و الممتلكات القانونية للردع
- العمليات القانونية المصممة لاعاقتهم

None of the students provided a comprehensive translation and added information which would be necessary for a full understanding of the text in Palestine along the following lines:

و الاجراءات القانونية الهادفة الى اعاقة قدوم المزيد من الاجنين .

Translation by addition using semantic repetition to achieve emphasis and improve students' Arabic style of writing is a common feature in students' translations. For instance, two students translated "intertwined" in "Globalization and modernity are intertwined" Text 8.1.5 as مفهومان متطابقان-تؤمان لا ينفصلان . Another student translated "recurrent" in "recurrent conflict in the Persian Gulf" Text 8.1.6 as الصراع المتواتر و المتكرر . In addition, two students acceptably used semantic repetition in their translation of "Explaining the European Union, what it does, how it does it and with what effect ...", as follows: ان توضيح و سياق ماهية الاتحاد الاوروبي و كيفية عمله و تاثيره اهم .....

- ان شرح و تفصيل الاتحاد الاوروبي . ماذا يعمل و كيف يعمل و مع أي تاثير هو واحد من اكثر التحديات ... It is in fact more acceptable in Arabic to say توضيح سياق than توضيح و سياق .

One student used semantic repetition in her translation of "very stark differences" in "But, there are also very stark differences between the EU itself and other polities, even ones that share some federal characteristics with the EU" Text 8.1.7, as follows: .... اختلافات شديدة و بارزة .

Another student used semantic repetition in her translation of "gave coherence" in "The birth of the Euro and an expanded role of the EU in macroeconomic policy coordination gave coherence to a European monetary policy network" Text 8.1.8 as ..... منح شبكة السياسة النقدية الاوروبية الانسجام و التناسق

6.4.4 Use of alternative translations

Some students offered target readers several alternatives in their translations instead of providing target readers with what they judged to be the best equivalent for the source word and phrase.

Some students provided readers with many alternative equivalents. This is a typical feature of students trying to be on the safe side, but not addressing translation in a professional manner. The following are some examples:
"In a rare move, the new Tory leader said he would let his shadow ministers sit on the Cabinet emergency committees in a show of unity against the terrorists who attacked the US" (Text 8.1.9)
بأنه سيدع وزرائه (وزراء الظل)(و مجموعة من وزراء المعارضة)

Another student in Text 8.1.2, translated "lose their cool" in " She said, "This is the time for calmness and indeed those who lose their cool in this kind of situation can plummet the economy into crisis" as الذين يفقدون برودهم او هدوءهم .

One student decided to put two equivalents for "Highlands" in Text 8.2.1 as follows: الحياة في الهاي لاند (الجزر المرتفعة). One student gave two alternatives for the adjective "federal" in Text 8.1.7 , as follows: (تلك التي تشارك في الاتحاد الأوروبي في بعض الخصائص الفدرالية (الاتحادية). Stylistically, it is often more appropriate to use a genuine Arabic equivalent for words in the source text because the target readers are Arabs. The chances of students understanding a form such as الخصائص الاتحادية are accordingly greater than their understanding of الخصائص الفيدرالية .

One student translated "authoritative control" in "The EU has far less authoritative control over its citizens and territory compared to nation states" Text 8.1.7, as follows:
- ..... و ان اوروبا لها حكم رسمي (ذو سلطة) على مدنها و

6.4.5 Ignoring the translation of texts

A few students ignored the translation of some texts. Neglecting the translation of texts may be related to their level of difficulty.

Proportion of texts not translated

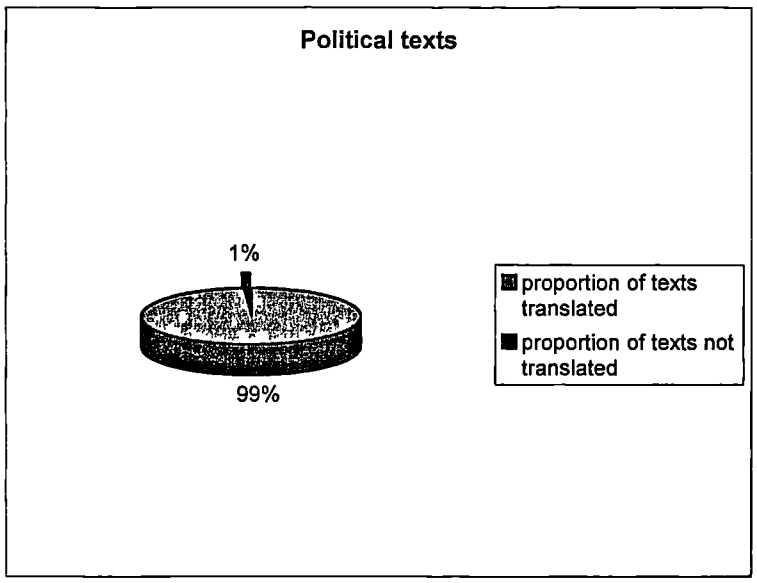


Figure 46 : The translation of political texts

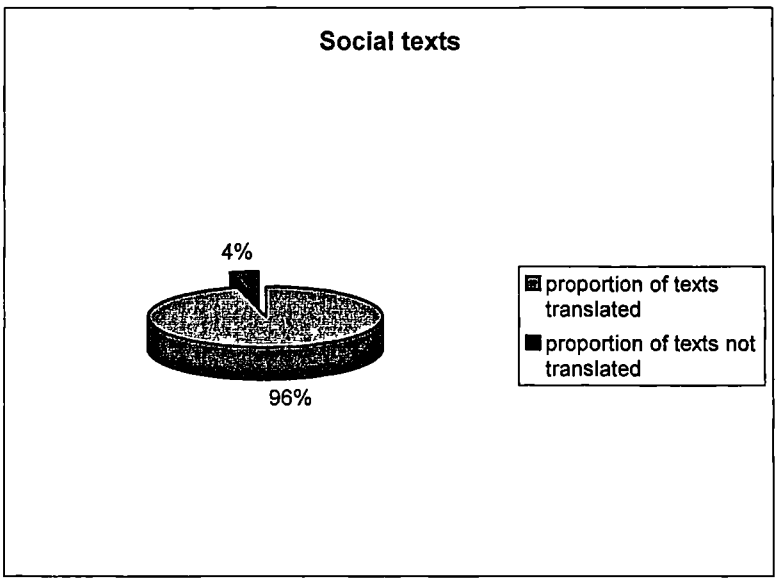


Figure 47: The translation of social texts

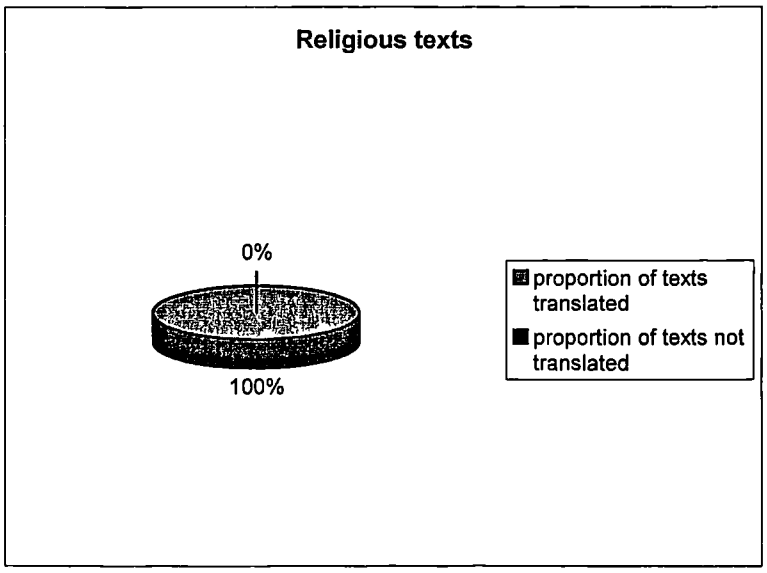


Figure 48: The translation of religious texts

Results indicate that a high percentage of students translated all types of texts.

7.4.6 Ignoring the translation of titles

Some students ignored the translation of some titles. Neglecting the translation of titles may be related to their level of difficulty. For instance, all students acceptably translated the easily understood title "Addiction" in Text

8.2.6. On the other hand, only four students translated the more obscure title "NHS-Style Rating Plan". Most of the translations of this title were to some extent unacceptable.

Proportion of titles not translated

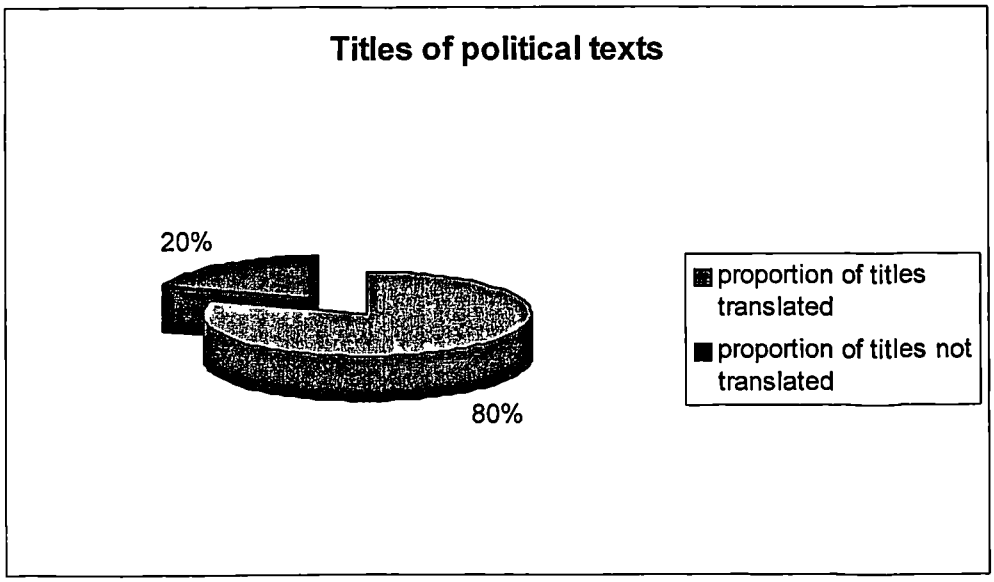


Figure 49 : The translation of political titles

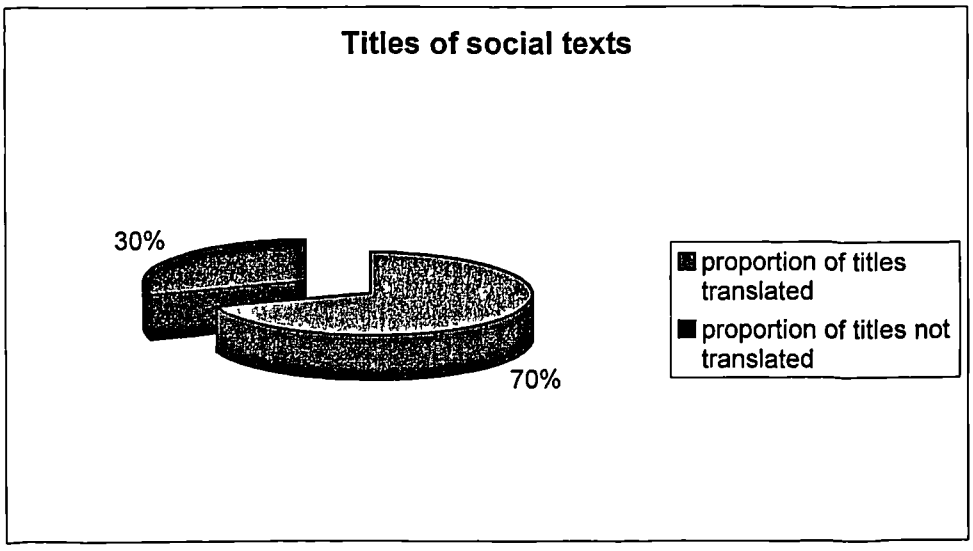


Figure 50 : The translation of social titles

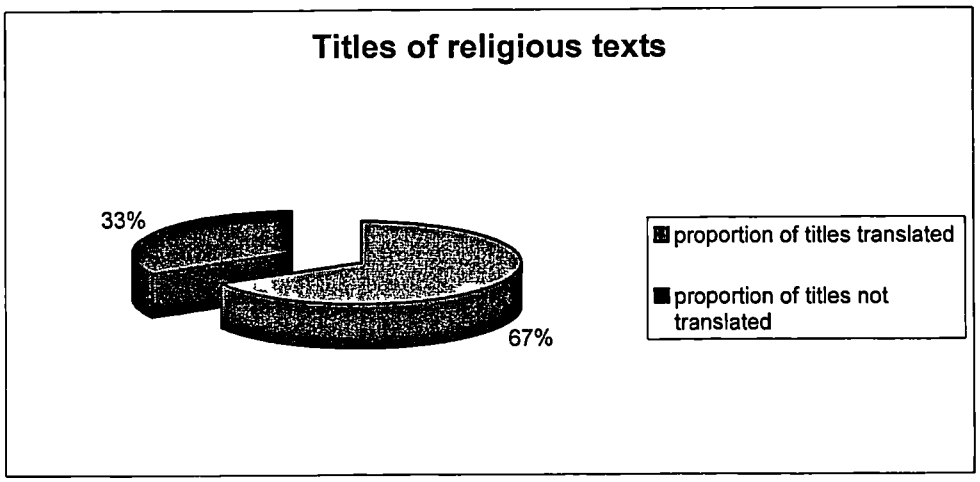


Figure 51: The translation of religious titles

Results indicate that most students translated most titles of the translation sample. However students tended to ignore the translation of titles more than the translation of texts. The difficulty of translating some of the titles may explain this.

Translation of titles of political texts

	Translated the title	Ignored the translation of title
Human rights as a common concern	7	0
Cool Heads	6	1
Party Identification	5	2
The political consequences	6	1
Globalization and the Internet	6	1
Deepening the melting pot	5	2
European Union	5	2
The Euro	5	2
The conservative leader	5	2
The battle for leadership	6	1

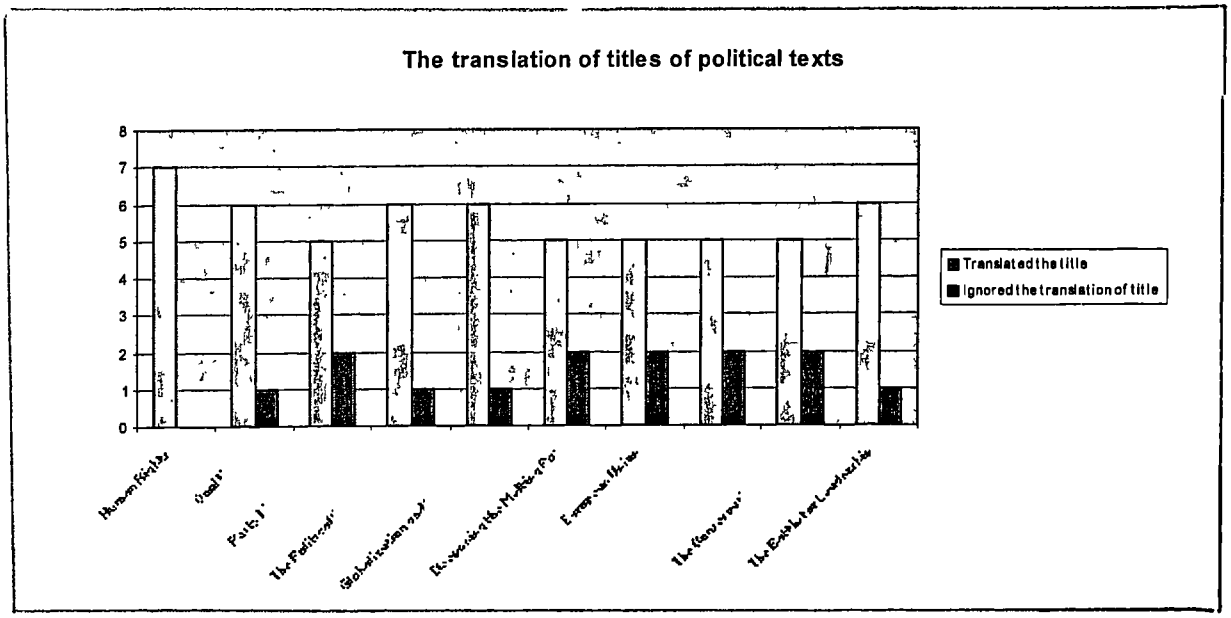


Figure 52: The translation of titles of political texts

Although results of the above table indicate that the majority of students tended to translate the titles of political texts, only the text "Human Rights as a Common Concern" was translated by all students. The texts whose titles were most frequently ignored in translation were "Party Identification", "Turning the melting pot", "European Union", The Euro" and "The Conservative leader". The translation of the above titles is fairly difficult, largely because the political concepts discussed are not well known in Palestine.

The translation of titles of social texts

	Translated the title	Ignored the translation of title
NHS Rating Plan	4	3
Retaliation	4	3
Home office to appeal	5	2
Asylum seekers	5	2
Inverness	5	2
Therapy lifeline	5	2
Government in a jam	4	3
Domestic matters	6	1
State fragmentation	4	3
Addiction	7	0

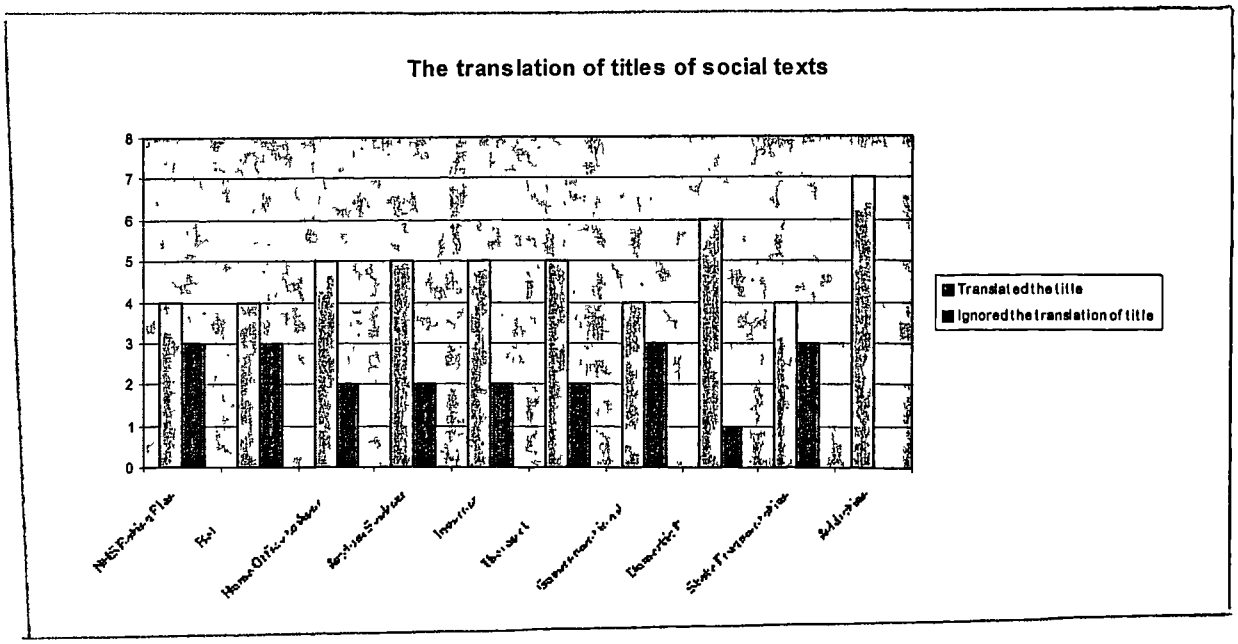


Figure 53: The translation of titles of social texts

Although results of the above table indicate that the majority of students tended to the translate titles of social texts, only the title "Addiction" was translated by all students. The texts whose titles were most frequently ignored in translation were "NHS Rating Plan", "Retaliation", "Government in a Jam over Preserved Rights" and "State Fragmentation". The translation of the above titles is fairly difficult, largely because the social concepts discussed are not well known in Palestine.

The translation of titles of religious texts

	Translated the title	Ignored the translation of title
Christianity	5	2
Baptism	7	0
Confirmation	5	2
Worship	6	1
Eucharist	6	1
St. Paul and the early church	4	3

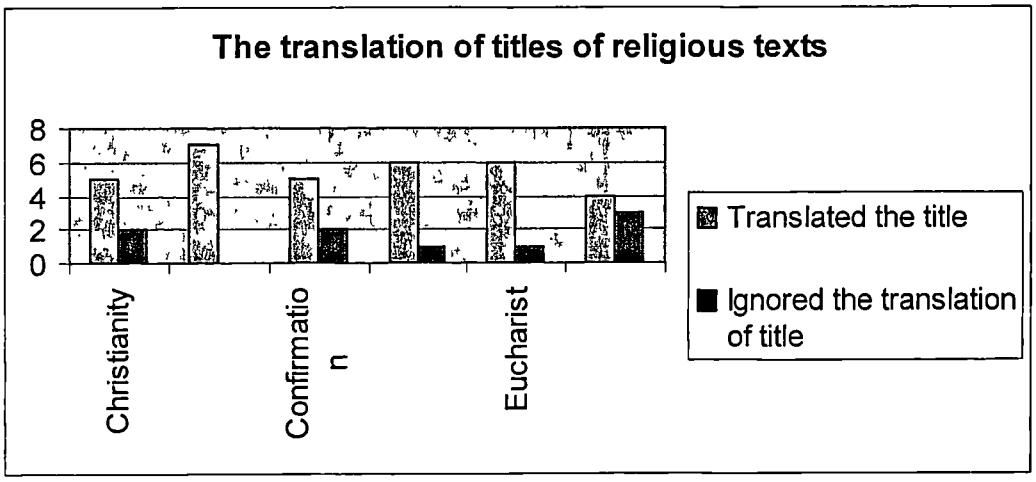


Figure 54: The translation of titles of religious texts

Although results of the above table indicate that the majority of students tended to translate the titles of religious texts, only the title "Baptism" التعميد was translated by all students. The texts whose titles were most frequently ignored in translation were "St. Paul and the Early Church", "Christianity" and "Confirmation". The translations of "St. Paul and the early Church" and Confirmation" are moderately difficult. However a number of students also failed to translate the easily translatable title "Christianity". This suggests that some students may consider the translation of titles unimportant.

Chapter Seven: Conclusions and Recommendations

7.0 Introduction

This thesis has shed light on a vital subject related to English/Arabic translation, with particular emphasis on political, social and religious aspects of culture. An attempt has been made to investigate types of cultural and linguistic errors made by students due to the differences between the source and target cultures and linguistic systems. The central focus of the research has been presented through the three translation tests. Each translation test is related to a specific area in the target culture. It is important to mention that research results are peculiar to Al Azhar University and students' low level in English/Arabic translation cannot be generalized to other Arab universities.

The researcher considered issues related to English/Arabic translation theories, processes and techniques in chapter two. Chapter three dealt with research methodology and design. The type of research, subjects of research, research instruments, translation sample and administration of the translation tests were discussed in detail. Chapter eight which has been placed at the end of the thesis (cf. chapter 1, section 1.7) comprises a detailed analysis of translation tests taking into consideration the analysis of cultural, linguistic and stylistic errors. In chapter four, cultural errors were related to the wider cultural context through detailed description of aspects of Arabic and Western (particularly British) cultures. Chapter five provided a brief description of some aspects of the English and Arabic linguistic systems. These aspects related mainly to students' linguistic problems in English/Arabic translation. The results of the research indicate that students faced difficulties translating cultural texts due to the differences between the source and target cultures. In addition, the analysis of texts indicates that students have a tendency for literal translation from the source texts. Results also indicate that students produced some linguistic errors in their Arabic translations due to the differences between the two linguistic systems. This research corroborates the first hypothesis discussed in chapter 2, section 1.3: students at the English Department in Al Azhar University are expected to encounter cultural problems in English-Arabic translation especially in translating words, phrases

and expressions that are used figuratively or that may have no equivalent in the target language. It also corroborates the second hypotheses: due to the differences between the English and Arabic linguistic systems, students at Al Azhar University are expected to encounter some linguistic difficulties in English/Arabic translation especially in translating complex source language structures. Students have noticeable stylistic weaknesses in translation into their native language. Some students' translations can be characterised as having a weak Arabic style. The researcher hopes that this research will be a step towards improving students' translation quality and translation techniques.

In the light of the general and statistical analysis of students' translations and research results, the researcher presents the following conclusions and recommendations. These are structured to mirror the structure of chapter six.

7. 1 General comprehension issues

7.1.1 Pre-reading

Pre-reading is an important technique which helps students to improve their translation quality. It is preferable that students read the text before translating the title. Reading the text provides a better understanding of the content of the text, a better idea about the exact meaning of the title and thus a better translation of both the title and the text (cf. chapter 2, section 2.2). Students should understand the source text before starting their translations because any mistake at the beginning of the translation can easily lead to other mistakes and an overall unacceptable translation. It is recommended the teachers ensure that students always pre-read translation texts. It is also preferable that teachers discuss the meaning of the text before students start their translations (cf. chapter 6, section 6.1.1).

Fraser (1994) studied the practice of twenty-one professional translators at work. Although results revealed that there was a clear tendency not to establish meaning in advance through prior reading, students at Al Azhar University-Palestine should be encouraged to pre-read the text before translating it. Pre-reading is a useful skill. Mitchell (1996) also argues that reading as a skill is taken

for granted and some translators either start their translation without reading the text first or they may read the text, but they focus on the words, not the content. He (1996, 100) suggests the following exercises aimed at encouraging students to devote more attention to reading, as a vital stage before translation:

- A descriptive text is given to students to prepare at home. A student is asked to talk about it on the basis of the effect or impression it had on him/her. Others add their own impressions. Later, the text is given for translation with the recommendation that they use in their translation the mental images developed during the exercise. This will encourage students to trust their trained imagination. The aim of this exercise is to help students visualize the text.
- A text is chosen for its structure based on time (time-line), places (mental map of the world), differences, similarities (columns or table) and relationships (parts to whole). Possible patterns are discussed and drawn on the white board. This and further texts are given for translation, with the recommendation that students use the images generated during the exercises The aim of this exercise is to let patterns emerge from one's reading of a text.
- Texts to be translated are given with illustrations or diagrams offering clues that are essential for a proper understanding (e.g. advertisements, technical texts, etc). Other texts are given without visuals: students discuss possible illustrations. The aim of this exercise is to strengthen one's visual associations when reading)

7.1.2 Dictionary use

Students should be encouraged to use dictionaries in a proper way. Teachers can practise the proper use of dictionaries at classroom. students should consult all alternatives given in dictionaries and chose the most appropriate equivalent to the target text. In other words, students choice of equivalents should be based on the existence of harmony between the meaning in dictionaries and the context (cf. Kussmaul 1995, 105-118). Students should be encouraged to use both English/Arabic and Arabic/English dictionaries to check the exact meanings, denotations and connotations of words. It is also preferable for students to use a

thesaurus during their translations (cf. Dickins et al 2002, 4 and chapter 6, section 6.1.2).

Jaaskelainen (1989b, 188, 191-192) studied the difference between professional translators (postgraduates with five years translation experience) and non-professional translators (undergraduates with five years translation experience) in their use of dictionaries. The professional translators were more confident in their use of dictionaries. They did not use bilingual dictionaries to solve comprehension problems, but rather to solve production problems. They also used them rather cautiously. In fact, they tended to use the bilingual dictionary as a source of inspiration, when their own inner dictionary suffered from a momentary malfunction. They also used monolingual dictionaries to solve production problems, and checked items in a first language monolingual dictionary to confirm their spontaneous tentative translation variants .

Students should be encouraged to use other sources of specialist terminology in addition to general-purpose dictionaries, such as the Internet and specialist dictionaries in various fields related to the subject of the source text. This is a good step towards improving the quality of their translations and developing their skills as potential professional translators. The translation teaching programme can provide students with specialist dictionaries and encourage students to use them. Specific translation exercises related to specialist terminology can be given to students to practise the use of specialist dictionaries and other sources such as the Internet.

There are two translation techniques that can used to overcome translation difficulties in not knowing the meaning of some words, phrases or even sentences. One of these techniques is making intelligent guesses and the other is omission. Students should be encouraged to make intelligent guesses about the meaning of words which they do not know, prior to consulting dictionaries. Some students guess as an alternative of looking words up from dictionaries. In most contexts, looking words up from dictionaries is better than guessing if students do not have a fairly good idea about the context. Guessing need to be controlled.

Developing students' confidence is important for their future success as translators. Fraser (1994) puts emphasis on teaching students how to be selective in their use of dictionaries, especially bilingual ones. She recommends involving students in contextualised brainstorming of English vocabulary in a relevant subject area prior to starting the translation exercise. She also recommends facilitating recognition of second language terms by restricting the use of dictionaries and reference books in class to monolingual dictionaries and thesauruses. She suggests allocating significant time to intensive preparation of appropriate first language texts prior to beginning translation.

Finally, there should be a special time devoted to the proper use of dictionaries in translation courses. Students can be taught the basic concepts of "lexicography, which includes structural semantics with notions such as synonyms, polesmy, collocation, connotations and other distinctive features" (Kussmaul 1995, 124).

7.1.3 Proof-reading

Dickins et al draw attention to the importance of revision and editing as the final stages of the post-translation process illustrating that the main task during the revision stage is checking the target text for adherence to the source text in terms of accuracy (Dickins et al 2002, 217-221).

Students should be required to proof-read their translations of the title and text. Proof-reading provides an excellent opportunity for students to improve their translations. It enables students to overcome simple grammatical mistakes in their translations. In addition, students should be encouraged to proof-read their translations for the purpose of improving their Arabic style of writing (cf. chapter 6, section 6.1.3).

7.2 Linguistic and stylistic issues

7.2.1 Word order

Students should be encouraged to use Arabic verbal sentences rather than Arabic nominal sentences unless there is a specific reason to do so. In Standard Arabic, the use of verbal sentences is more frequent than the use of nominal sentences (cf. chapter 6, section 7.2.1 and chapter 5, section 5.4), most students tended to use nominal sentences probably as a result of their preference for literal translation from the source text.

7.2.2 Connectors

Students should be encouraged to monitor their use of the common Arabic connector و. Some students overstress the connection between sentences of a text using only the common Arabic connector و . Although connection between sentences is a standard feature of Arabic writing, students should not limit their use to the Arabic connector و . They should be encouraged to vary their use of Arabic connectors. It is important for students to understand that variation in Arabic connectors contributes to achieving a good Arabic style. Variation of connectors contributes to making the text more comprehensible, more attractive and less boring for target readers. Students' translations indicate that some students vary their use of Arabic connectors to some extent. However, other students repeatedly use the same connector in the same text.

Students should also be encouraged not to use double connectors in their translations, e.g. translating English connectors such as "also" and "although" adding also the common Arabic connector و (cf. chapter 6, section 6.2.2 and chapter 5, section 5.13).

7.2.3 Active and passive

Students should be encouraged to pay attention in their translations to English passive sentences. In English, the passive is commonly used with a "by"-

phrase expressing the agent. Some students tend to translate the English passive with a "by"-phrase using the Arabic passive with بواسطة or من قبل to express the agent. The passive is normally acceptable in Arabic if the doer of the action is unknown or not mentioned in the text. Although the use of بواسطة or من قبل is starting to be acceptable in media language and informal writing, students should normally avoid the usages which contribute to weakness in the Arabic style.

Students should also be encouraged to write the Arabic vowels فتحة ـ كسرة ـ ضمة on verbs where confusion might otherwise arise, to form the correct Arabic passive. Without vowelling, one cannot differentiate between the Arabic perfect active كسر and the Arabic perfect passive كسر. Similarly, one cannot differentiate between the Arabic imperfect active يكسر and the Arabic imperfect passive يكسر. Some students ignore the importance of the Arabic vowels in their translations of the Arabic passive (cf chapter 6, section 6.2.3 and chapter 5, section 5.2.5).

7.2.4 Emphatic particles: إن

Results reveal that some students overuse إن in their translations. The use of إن should be mainly limited to emphasizing the importance of the main sentences of the text.

The general analysis of students' translations indicate that some students used إن to give their target text a formal Arabic style while maintaining a fairly literal translation in terms of word order. Some students tend to use إن at the beginning of many sentences in the same text. إن may also be used as a marker of formality (Dickins & Watson 1999, 428). This overuse of إن is unacceptable in the same text and provides a weak Arabic style. It is unacceptable to emphasize the importance of all the sentences in the text by using إن. In case a student feels that the second sentence is as important as the first sentence, there are other ways of expressing this importance, such as adding ... و من الجدير ذكره. Another alternative is to decide which sentence is more important than the other and use إن in that sentence only (cf. chapter 5, section 5.4.1 and chapter 6, section 6.2.4).

7.2.5 Tēnses

Students should be encouraged to pay attention to their translation of English tenses. Students should read the text carefully and determine the appropriate tense to be used. The context of the text can determine the appropriateness of the tense used (cf. chapter 6, section 6.2.5, and chapter 5, section 5.1.1).

7.2.6 Transliteration and loan words

Students should be encouraged not to use English words as loan words or transliterate them in the target title or text unless there is a particular reason to do so. Students should do their best to provide an appropriate Arabic equivalent because the purpose of translation is to facilitate target readers' comprehension of the source text. Transliteration or loan words may hinder target readers' comprehension of crucial information in the text. As long as there is an accepted Arabic equivalent for the English word, it is normally recommended to use this in the target Arabic text (cf. chapter 6, section 6.2.6 and chapter 5, section 5.3.4).

Another stylistic issue related to loan words and transliteration is that sometimes loan words such as تلفون are acceptable because they are well known and widely used. In certain cases regions such as Gaza. the genuine Arabic form, such as هاتف sounds more formal or belongs to a higher register. On the other hand, sometimes loan words are not acceptable in Standard Arabic even though they maybe found in some dialects (e.g. لوري for "lorry"). Here the genuine Arabic form should be used (e.g. شاحنة).

7.2.7 Proper-noun equivalents

According to Newmark, unless the proper name already has an accepted translation, it should not be translated but must be adhered to. Surnames in fiction often have deliberate connotations through sound and meaning. In these cases, the translator should explain the connotations, in a glossary. They should not be translated if they represent national qualities.

Trademarks, brand names and private institutions must not be translated because they are related to the source language culture. Names of newspapers and journals should be transcribed (Newmark 1981, 71). So, transliteration is the norm in translating proper names. In case there is an Arabic equivalent for a proper name in the source text, it is preferable that students provide the Arabic equivalent especially religious proper names (cf. chapter 6, section 6.2.7). In the translation classroom, a useful practise would be to produce and distribute a list of the most common proper male and female personal names in the target culture. This would help students become familiar with the gender associated with these proper names and thus use the right pronouns in their translations.

7.2.8 Singular and Plural

Students should be encouraged to be accurate in their translation of singular and plural in the source text. It is unacceptable to ignore the accurate translation of the plural or singular in the source text without any appropriate reason (cf. chapter 6, section 6.2.8).

7.2.9 Definiteness and indefiniteness

Students should be encouraged to be accurate in their translation of definiteness and indefiniteness in the source text (cf. chapter 6, section 6.2.9 and chapter 5, section 5.6). Special exercises can be practiced in this area to help students overcome this problem.

7.2.10 Classifiers

Students should be encouraged to translate into Arabic using classifiers for explicitness and stylistic normality. In cases where students face a culturally specific item and particularly a proper name, they should be encouraged to make it clear by adding a classifier, if appropriate. Students should also be encouraged to translate titles by addition using classifiers for more explicitness in the target text. In case students encounter a culturally based word or phrase and particularly

a proper noun, they should be encouraged to make it clear by adding correct classifiers (cf. chapter 6, section 6.2.10).

7.2.11 Punctuation

Students should be encouraged to use proper Arabic punctuation marks especially the full stop at the end of sentences. Punctuation marks are very important for providing good quality Arabic translations. They are important to indicate the end of sentences, the grammatical relations between words, etc. Some students tend to ignore punctuation marks, and even translate whole source texts without using a single full stop. Many students translated the title and followed it by these punctuation marks :- or : . Students should be encouraged to translate the title without any punctuation marks following it (cf. chapter 6, section 6.2.11).

7.2.12 Acronyms

Although it is to some extent acceptable to maintain the original acronyms in target translations, students should be encouraged to translate the title completely into the target language and not to keep words or acronyms from the source text. To maintain an untransliterated original form in the translation may be to some extent acceptable especially if the English acronym is universally known, such as the acronym "DNA". Usually an Arabic translation should precede the English acronym (cf. chapter 6, section 6.2.12 and chapter 5, section 5.3.4)

7.2.13 Metaphors

Students should be encouraged to provide an appropriate Arabic equivalent for English metaphors in source texts (cf. chapter 6, section 6.2.13). Due to the difficulty of translating metaphors, some classes can be devoted to the practise the translation of metaphors. Besides practising the translation of metaphors, it is important to improve students' critical judgment about the appropriateness of the translation of metaphors in the target text. Dickins et al (2002, 159-160), for

example, provide some practical exercises for students to improve their critical judgment about the proper translation of metaphors. The aim of these exercises is to let students think carefully about the appropriateness of various alternatives. In one exercise, teachers provide students with two different target texts, one fairly literal and the other idiomatic. Students have to decide which translations are appropriate and provide explanations for their choices. Similar exercises could be developed for students at Al Azhar University.

7.2.14 Puns

It is very difficult to maintain an English pun in Arabic. In general, Arabic does not favor puns, so reproducing and even compensating for puns is not necessary in the Arabic target text (cf. chapter 6, section 6.2.14).

Students should be encouraged to provide appropriate Arabic equivalents for English source text puns if possible. These are likely to involve abandoning the pun in the Arabic target text on the basis that target readers' understanding of the target text is crucial to determining the success of the translation. As a result, it is important for students to avoid literal translations of English puns because the target translations will be unacceptable.

7.2.15 Collocations

To improve students ability to recognise and translate English collocations, teachers can ask students to produce lists of common collocations in English on the basis of their English reading. They can also ask students to spot English collocations in source texts and suggest acceptable translations for them (cf. chapter 5, section 5.3, and chapter 6, section 6.2.15).

7.2.16 Polysemy

In order to overcome issues related to polysemy, it is recommended that students re-read the source text, consult a dictionary and proof-read their translations (cf. chapter 6, section 6.2.16).

7.2.17 Adverbs

Structural patterns differ from one language to language (Dickins et al 2002, 98). Arabic has many choices for the translation of English adverbs. The translation of English adverbs can be simple Arabic adverbs or complex forms of various kinds in Arabic (cf. chapter 5, section 5.8 and chapter 6, section 6.2.17). It is recommended that students practise the translation of some English adverbs using various Arabic forms. It is also important that students decide which is the best Arabic equivalent form for English adverbs in particular contexts.

7.2.18 Grammatical errors

Students can be helped to overcome basic grammatical errors which are slips on their part by the explicit incorporation of proof-reading as part of the translation exercise (cf. chapter 7, section 7.1.3 and chapter 6, section 6.2.18)). Grammatical issues can also be dealt with through specific translation tasks that include problematic grammatical structures. Teachers can, for example, provide students with target translations having several grammatical mistakes in Arabic and ask students to identify these mistakes.

Students should be encouraged not to overuse Arabic prepositions in their translations (chapter 5, section 5.9). The excessive use of Arabic prepositions often weakens the style of writing. To illustrate, one student used two Arabic prepositions in the translation of the title "Government in a Jam over Preserved Rights" Text 8.2.3, as follows:

حكومة في ورطة بشان الحقوق المحفوظة -

7.2.19 Use of colloquial Arabic

Students should also be encouraged to avoid the use of colloquial Arabic instead of Standard Arabic in their translations. Hervey and Higgins (1992,18) emphasize the point that English native speakers are often not competent enough in their native language, which affects their translation negatively. The use of colloquial Arabic may reflect the relative lack of students' competence in Standard Arabic (cf. chapter 6, section 6.2.19).

7.2.20 General linguistic and stylistic recommendations

None of the students used appropriate Arabic techniques to translate words or phrases in inverted commas in source texts. It is recommended that students use the Arabic phrase أو ما يسمى ب to translate words or phrase in inverted commas " " in the source text such as "policy community" in Text 8.1.8 and "war" in Text 8.1.9. By using the above Arabic phrase, translators distance themselves from opinions or ideas they do not approve in the source text (cf. chapter 8, sections 8.1.8 and 8.1.9).

Students should be encouraged to master their native language. It is preferable that the translation teaching programme helps students to overcome this problem by offering special Arabic courses in cooperation with the Arabic Department at the same university. The translation teaching programme can identify areas of students' weaknesses and draw students' attention to them. Students consider that their being native speakers is enough for them to master the grammar and style of their native language. The first step towards improving their mastery of the Arabic language is admitting that they have grammatical and stylistic problems. Students' translations indicate that some students have specific Arabic grammatical and stylistic problems related to case and mood endings (إعراب). Students should also be encouraged to read more original Arabic texts to improve their style of writing (cf. chapter 6, section 6.2.19).

Students should be encouraged to check the correct reference of English pronouns in the source text and not to ignore their translations.

Students may face major linguistic difficulties in translating English as a source language. Students may face difficulty in understanding complex structures in the source text. Failure to understand these difficulties may lead to serious problems in translation and an overall unacceptable translation. To overcome this problem, teachers can do the following:

-They can provide students with English texts having several English complex structures and ask students to translate these texts, having first analysed the structural issues together in class (cf. chapter 6, section 6.2.18).

-They can if possible, provide students with extra English courses (from the English Department) with emphasis on these complex structures.

"Contrastive analysis is the study of two languages in contrast... It is probably most useful in pointing out areas where direct translation of a term or phrase will not convey accurately in the second language the intended meaning of the first. At a global level, it leads the translator to look at broader issues such as whether the structure of the for a given text-type is the same in both languages" (Baker (ed.) 1998, 47). It is preferable for students to take an English/Arabic linguistic contrastive analysis course to increase their awareness of linguistic differences between English and Arabic. This may help them to avoid mistakes related to the differences between the two linguistic systems.

There are different styles for different types of texts. Students should be able to identify different types of texts and chose the suitable style for their translation. To improve this skill, teachers can give students a source text and a target text having gaps related to a specific stylistic problem. Teachers can also provide students with various alternatives and ask students to fill the gaps in the target text by choosing one of the alternatives. Students have to provide stylistic reasons for their choice. Dickins et al (2002, 157) provide such types of exercises, which mainly depend on the notion that students should be able to decide what makes sense in the target language.

Students should avoid offering alternatives in their translations. They should provide target readers with what they judge to be the best equivalent for the source word and phrase. Providing target readers with two equivalents and letting readers decide what is the best is unacceptable in professional translation, and should therefore be avoided with translation trainees. They should learn to be professional, deciding the best equivalent for a particular word in the source text and using that in their translations (cf. chapter 6, section 6.4.4).

Students should be encouraged not to translate literally from the source text because the result of a literal translation can be a vague Arabic target text. For example, in Text 8.1.8, one student translated "yet, the "Euro-12" version of the Council, which brings together only representatives of states within the Euro-zone, quickly spawned a far more integrated sub-group, or "policy community" as follows:

- و علاوة على ذلك فان تحول مجلس اليورو 12 الذي يمثل معا ممثلون الأمم في منطقة اليورو فقط و الذي اتبع بسرعة طائفة موحدة مندمجة جدا أو مجتمع سياسة .

Students should also modify the source text to be acceptable to target readers. It is important for translators to trust their personal judgments as native speakers. The translator has the choice whether to add or remove words from the source text to provide an acceptable Arabic translation.

In Text 8.1.1, Two students translated "come to play" in "The doctrine of human rights has come to play a distinctive role in international life" literally as جاء ليلعب , which is completely unacceptable since it denotes purpose, and therefore changes the denotative meaning. Four students indicated the meaning of English present perfect "come to play" acceptably introducing new information by using اصبحت , for example: اصبحت تلعب دور مميز .

Students should be encouraged to develop a general translation procedure to improve their translation quality. Percival (1989, 89) suggests the following practical translation procedure that includes five main stages:

- Read through the text to be translated, in order to establish the style and mood of the original and to ascertain the exact meaning given to important terms by the original author.

- Research the subject in order to fill in any gaps in translator's knowledge of the subject matter before actually attempting it.
- Translate in draft (optional depends on translator's time)
- Put the draft translation aside for 48 hours. This is one of the characteristics of ideal translation rather than practical translation. The translator with a fresh mind concentrate on style and expression of the target language rather than on the meaning of the original.
- Read through the translation again checking, revising and editing.

7.3 Wider cultural issues

7.3.1 Issues related to types of texts (political, social and religious)

The general analysis of students' translations indicates that some students face difficulty in translating political, social and religious texts (cf. chapter 6, sections 6.3.1, 6.3.2 and 6.3.3, chapter 4, sections 4.1, 4.2 and 4.3 and chapter 8, sections 8.1, 8.2 and 8.3). General knowledge is very important for students' translation quality. Students should be encouraged to improve their general knowledge of the political, social and religious source culture by listening to English-language media. It is also recommended that teachers encourage students to read more about the source culture. Better understanding of the source culture helps students to understand cultural texts and as result improve the quality of their translations.

The translation teaching programme can play a vital role in improving students' political, social and religious knowledge about the source culture. Exposing students to various cultural topics can help students to achieve this aim. For instance, students should improve their geographical knowledge of the target country. Providing students with a list of the most common names of major cities and towns in the UK is a simple practice that can increase their geographical knowledge

Students' inaccurate translations related to cultural issues are a clear indication of the importance of cultural background regarding the source culture

of the text. The greater the cultural background which translators have, the more they are likely to be competent in their translations. Students may face major difficulties in translating cultural texts and particularly in understanding various aspects of the culture of the source text. A failure to understand these cultural aspects may lead to serious problems in translation and an overall unacceptable translation. To overcome this problem, teachers can provide students with English texts having several cultural problems and ask students to translate these texts, following class discussion of the cultural issues. It is also recommended that teachers if possible provide students with extra material about the source culture and discuss differences between the source culture and their own target culture, in relation to specific texts, which are being translated in the classroom.

7.3.2 Cultural transplantation

Students should, if appropriate, be encouraged to use cultural transplantation in their translations (cf. chapter 6, section 6.3.2 and chapter 8, section 8.2.6).

7.3.3 Reading and study

It is recommended that students take an intensive reading course in Western culture using existing materials in English and read extensively to build up their limited vocabulary, which negatively affects their translation quality. To illustrate, there are Western cultural studies courses taught at universities such as Bethlehem University in Palestine. It is more practical for translation teachers at Al Azhar University to use existing materials which have already been developed at other universities and modify them according to their needs than to produce their own materials.

7.3.4 Living in an English speaking country

It is recommended that students be given the opportunity to stay for a reasonable period of time in an English speaking country to achieve a better understanding of the target culture. This will positively affect the quality of their

translations. This would be more possible if Al Azhar University were twinned with one or more universities in the UK. Students from UK universities could come to study Arabic at Al Azhar and Al Azhar students could go to study English in the UK.

7.4 Other translation issues

7.4.1 Translation by omission

Omission should be encouraged to produce a comprehensive Arabic translation. Students should not ignore the translation of words whose meanings they do not know. They should be encouraged to consult a proper dictionary. Students should be encouraged not to translate by omission without some acceptable reason. One acceptable reason would be to that they might sacrifice a small loss of meaning to keep a good Arabic style. For example, omission may reflect different patterns of cohesion (cf. Dickins et al 2002, 23). It is completely unacceptable to omit important words in the source texts because of negligence. It is also unacceptable to omit words or phrases simply because students do not know their meanings or they do not fit the meaning in their target translations. Omission should be the last option when students are unable to find out the meaning of a word or phrase even in dictionaries (cf. chapter 6, section 6.4.2).

7.4.2 Translation by addition

Students should be encouraged to add explanatory material for target readers when they translate culturally specific words or phrases. The addition of explanatory translation notes at the end of a translation should not be encouraged except in some academic contexts. Normally, this explanatory material would be expected to be integrated into the main text to make the resulting target text more natural. However, particularly in technical texts, it may be acceptable or even preferable to include it as target text footnotes (cf. chapter 6, section 6.4.3).

"Arabic frequently makes use of repetition of synonyms or near-synonyms, in a way which is not normally found in English" (Dickins et al 2002, 59). Accordingly, students should be encouraged to translate by addition to enhance their Arabic style of writing using semantic repetition and achieve emphasis (cf. chapter 6, section 6.4.3).

Students should be encouraged to make use of translation by addition to make the target text more acceptable in terms of tonal register to the target readers (Dickins et al 2002, 163). It is normal in Arabic to use honorific terms with religious figures and places having religious significance, e.g. مكة - المدينة المنورة - القدس الشريف-سيدنا محمد المكرمة . It is worth mentioning that the use of the English capital letter indicates that "Jesus Christ" is a proper noun. It is appropriate for students to use السيد عيسى المسيح to reflect a sense of respect in Arabic.

7.4.3 Translation of titles

Students should be encouraged to translate titles even if they are problematic

It is preferable that students translate the title in a way which is attractive to target readers. Attractive titles are important to encourage target readers to read the text. Students should be encouraged to modify, add or omit words or phrases from the title to provided attractive and acceptable translations.

Students should be consistent unless there is a specific reason not to be so, in their translations through the title and the text. The translation of the title can in some circumstances be more flexible than the translation of the text.

It is also recommended that teachers practise translation of titles to improve students' translation quality. They can provide students with several texts having problematic titles and ask students working in groups to translate titles only, on the basis of pre-reading of the entire text.

Students should not ignore the translation of the title, which is an integral part of the overall text. Titles are important for attracting readers' attention to read the text. Many students ignored the translation of the title. Neglecting the translation of titles may be related to two things:

1. Students' neglect of the importance of the translation of the title.
2. The difficulty of translating the title.

Students should be encouraged to translate the title separately on a different line from the translation of the text (chapter 6, section 6.4.1 and chapter 8, section 8.2.5).

Chapter Eight: Reference chapter: general analysis of students' translations

8.0 Introduction

This chapter is devoted to the analysis of students' translations of texts. It will be divided into three aspects: general analysis of political texts, general analysis of social texts and general analysis of religious texts.

8.1 General analysis of students' translations of political texts

8.1.1 Human Rights as a Common Concern

The doctrine of human rights has come to play a distinctive role in international life. This is primarily the role of a moral touchstone – a standard of assessment and criticism for domestic institutions, a standard of aspiration for their reform, and increasingly a standard of evaluation for the policies and practices of international, economic and political institutions.

Title:

"Common"

Three students translated "common" as عام , two translated it as مشترك and the other two as شائع . Although all the above alternatives are acceptable, عام is the best in this context.

"Concern"

Four students translated "concern" as اهتمام , two translated this as مفهوم and one translated "concern"it as مصلحة . اهتمام is also acceptable here. It is unacceptable to consider human rights as an "interest" مصلحة . The other two students unacceptably confused "concern" with "concept" and translated it as مفهوم.

Text:

Four students started their translation with the use of إنّ. The reason for this seems to be their belief that this is good style. In Arabic, إنّ is used to emphasize important things. According to the source text, students should estimate the degree of emphasis in the English text and where the emphasis is high render this using إنّ. It is to some extent acceptable to start the first sentence which introduces the main idea of the text by using إنّ. This is to emphasize the central topic of the text. Such an initial sentence is sometimes termed a topic sentence (Dickins et al 2002, 423).

The use of إن should be limited to emphasize the importance of key sentences and not all sentences in the text. Students not only use إنّ to emphasize the importance of sentences but also to provide a more formal Arabic style for their translations. Students should not use إنّ in subsequent, less important sentences (cf. chapter 5, section 5.4.1, chapter 6, section 6.2.4 and chapter 7, section 7.2.4).

"The doctrine"

The two Arabic equivalents for "doctrine"مذهب and عقيدة have religious associations. If they are used in a political context, they imply a political belief-system. So, it is not acceptable to describe human rights by using either عقيدة or مذهب in Arabic . It is more acceptable to use the word مبادئ. Five students used مبادئ and only two students used مذهب or عقيدة . Five students translated the singular in the source text using a singular in the target text, as follows:

ان مبدا حقوق الانسان - ان عقيدة حقوق الانسان - مذهب الحقوق الانسانية

It is preferable that students modify their translations to suit the Arabic target meaning. Modification includes the translation of the singular in the source text into plural in the target text. Three students distorted the intended sense of the source text by considering the plural "human rights" as one "principle" in Arabic, for example: ان مبدا حقوق الانسان . Only two students acceptably translated the singular "doctrine" using a plural in the target text, for example: اصبحت مبادئ حقوق الانسان .

"The doctrine of human rights has come to play"

Two students translated "come to play" literally as جاء ليلعب , which is completely unacceptable since it denotes purpose, and therefore changes the denotative meaning. Four students indicated the meaning of English present perfect "come to play" acceptably introducing new information by using اصبحت , for example: اصبحت مبادئ حقوق الانسان تلعب دورا مميزا . Two students used both إنّ and أصبحَ in the same sentence which gives a weak style in Arabic. It is unacceptable to combine the emphatic إنّ with the non-emphatic أصبحَ in the same sentence, to give, for example:

ان مبدا حقوق الانسان اصبح يلعب دورا مميزا .

"international life"

Four students translated "international life" as الحياة الدولية and three students translated it as الحياة العالمية . These phrases sound rather vague in Arabic. None of the students chose a more acceptable and precise equivalent such as المجتمعات الدولية . This seems to be a direct influence of students' preference for literal translation.

"This is primarily the role of a moral touchstone"

Three students acceptably translated "a moral touchstone" as المحك الاخلاقي and one student translated it as المحكات الاخلاقية . Although accuracy in translation is essential, it is acceptable in this context to render the singular in the source text by using a plural in the target text. The use of the Arabic plural محكات does not affect the intended meaning in the source text in this context. Another student acceptably translated "a moral touch stone" as الواعز الاخلاقي . One student translated "a moral touch stone" unacceptably as اللمسات الاخلاقية . She translated "touch" literally and ignored the "stone" element. Another student translated it less acceptably as وسيلة الاختبار الاخلاقية المعنوية, which has a vague meaning in Arabic. The above student translated "moral" providing two Arabic equivalents for it as الاخلاقية المعنوية. Five students rendered the indefinite "a moral touchstone" with a definite in Arabic.

It is acceptable to render the indefinite in the source text using a definite in the target text as long as it does not change the intended meaning in the source text.

"primarily"

One student unacceptably omitted "primarily" from her translation. Five students conveyed the intended meaning of "primarily" as follows: اساسا or في المقام الاول. Only one student used the less acceptable اولا .

"standard"

The English source text repeats the word "standard" three times. Six students acceptably kept the same pattern in Arabic, for instance:

كمعيار للتقييم و النقد للمؤسسات المحلية و معيار الطموح لاصلاحهم –و هذا اساسا دور اللمسات الاخلاقية و بتزايد معيار التقييم للسياسات و تدريبات الاقتصاد الدولي و المؤسسات السياسية

Two students used two Arabic equivalents محك and مقياس for "standard" in the same text, for instance:

فله دور كمحك اخلاقي لمستوى التقويم و النقد للقوانين المحلية و مقياس الطموح لاصلاح تلك القوانين و اكثر من ذلك كمستوى تقويم لسياسات و ممارسات المؤسسات الاقتصادية و الانماط السياسية الدولية

One student unacceptably omitted any equivalent of "standard of evaluation" for no obvious reason.

"assessment"

There are two acceptable Arabic equivalents for "assessment": تقويم and تقييم . The difference between them is that تقويم describes the process and تقييم describes the results. Six students used تقييم and only one used تقويم .

"domestic institutions"

Four students translated "domestic institutions" acceptably as المؤسسات المحلية or المؤسسات الاهلية . None of the above students chose the Arabic equivalent وطنية to describe these institutions although it is one of its acceptable Arabic meanings. Three students translated it unacceptably as القوانين المحلية or مستوى التخمين و النقد المحلية , as follows:

و هذا هو الدور الاساسي في المحكات الاخلاقية , مستوى التخمين و النقد المحلية , مستوى ....

و هذا اولا دور وسيلة الاختبار المعنوية , مستوى تقييم الممتلكات و الدخل و نقد للقوانين الداخلية و مستوى ....

فله دور كمحك اخلاقي لمستوى التقويم و النقد للقوانين المحلية و مقياس .....

"their reform"

The pronoun "their" refers to "domestic institutions" in the source text. Five students translated the English pronoun acceptably, for instance و معيار الطموح لاصلاحهم. Those who translated "domestic institutions" unacceptably, for instance as القوانين المحلية, confused the proper reference for the English pronoun "their", as follows: اصلاح تلك القوانين. Two students unacceptably ignored "their" in their translations, for instance: معدل الطموح للاصلاح . Two students confused "reform" with "form" and translated it unacceptably as: معيار للطموح من اجل تشكيلهم

"increasingly"

Three students unacceptably ignored the translation of the English adverb "increasingly". One student translated "increasingly" at the end of the Arabic sentence, as follows: و معيار طموح من اجل اصلاحهم و على نحو متزايد. Three students acceptably translated the English adverb "increasingly" before the translation of "a standard", as follows: هذا اولا دور و سيلة الاختبار المعنوية ..... و على نحو متزايد مستوى تقدير للسياسات و الممارسات للقوانين السياسية و الاقتصادية العالمية.

In this context, it is more acceptable to translate the English adverb "increasingly" before the translation of "standard" instead of putting it at the end of the sentence.

"a standard of evaluation for the policies and practices of international, economic and political institutions"

One student unacceptably ignored the translation of the above phrase. Two students confused the English noun "economy" with the English adjective "economic". Two students unacceptably translated "international economic" as الاقتصاد الدولي . Only two students correctly related the three adjectives "international", "economic" and " political" to the noun "institutions", as follows:

بالمنشات السياسية الاقتصادية الدولية

للقوانين السياسية و الاقتصادية العالمية

However, both of them chose the wrong translation of the noun "institutions" rendering it as منشات and قوانين instead of مؤسسات . Four students chose to separate the adjectives from the noun "institutions" by adding another noun. For example:

سياسات و ممارسات المؤسسات الاقتصادية و الانماط السياسية الدولية

8.1.2 Cool Heads

Scottish Secretary Helen has called for "Cool Heads" as Scotland waits to see the economic impact of the US terror attacks. She said, "This is the time for calmness and indeed those who lose their cool in this kind of situation can plummet the economy into crisis".

Title:

"Cool Heads"

One student unacceptably ignored the translation of the title. Another student unacceptably translated the title literally as الرؤوس الباردة . Three students partially translated the title literally as العقول الهادئة , which is fairly acceptable. One student translated "heads" as زعماء as follows الزعماء رابطي الجاش , giving a somewhat unacceptable translation. The source text does not limit the reference to زعماء "leaders" . Moreover, it is unacceptable to use the accusative/genitive form رابطي , rather than the nominative رابطو (cf. chapter 5, section 5.2.3).
Only one student provided the best Arabic equivalent of "Cool Heads" conveying its denotative meaning as ضبط النفس .

Text:

"Scottish Secretary"

Three students translated the title literally or partially literally, which is unacceptable, as follows: امينة السر – سكرتيرة الحكومة الاسكتلندية –السكرتيرة الاسكتلندية الاسكتلندية. In Palestine, the title وزير is equivalent to the title "secretary" in the UK. Only three students translated "Scottish Secretary" correctly as الوزير الاسكتلندي or الوزيرة الاسكتلندية . Although one student translated "Secretary" correctly as وزيرة , she confused "Foreign Secretary" with "Scottish Secretary" and translated it unacceptably as وزيرة خارجية اسكتلندا . In addition, another student unacceptably confused the gender of the Secretary "Helen" considering her a

male. There is a possibility that the student associated politics with gender because the dominant ministers in Palestine are male.
This indicates the importance of proof-reading, because there is a reference in the text to her gender: "she said".

Due to the differences between the source and target political cultures, none of the students translated "Scottish Secretary" correctly as وزيرة الدولة للشؤون الاسكتلندية (cf. chapter 4, section 4.1, chapter 6, section 6.3.1.1 and chapter 7, section 7.3.1.1).

"Cool Heads"

The phrase "Cool Heads" is an idiom, this being "a figurative expression whose meaning cannot be deduced from the denotative meanings of the words that make it up" (Dickins et al 2002, 273). In the above context, "cool" roughly means calm. Its Arabic equivalent should reflect the meaning "behaving logically and calmly" in the source text. Three students translated "cool heads" as they did in the title, as follows:

..... اطلقت السكرتيرة اسكوتلاندية هيلين اسم الرؤوس الباردة على اسكتلندا

..... بينما السكرتيرة الاسكوتلندية تدعو لرباطة جاش زعماء اسكتلندا تنتظر ان

..... يطلب, يدعو, يستلزم الوزير الاسكتلندي (هيلين) العقول الهادئة حيث ان اسكتلندا

The proper understanding of "cool heads" is crucial to the proper translation of the target text. To illustrate, the Arabic equivalent الرؤوس الباردة does not convey the intended meaning in the source text.
One student who translated "cool heads" in the title as العقول الهادئة acceptably modified her translation in the text using التفكير العقلاني , as follows:

..... لقد نادت الوزيرة الاسكتلندية هيلين لتفكير عقلاني حيث تنتظر اسكتلندا

Another student translated this phrase partially literally and partially according to its meaning in context as الهدوء و البرود .

"those who lose their cool"

English and Arabic have sets of rules relating to the use of relative forms such as "that", "who", "which", etc in English and الذي - التي , etc. in Arabic. These are rather different in the two languages. In Arabic, if the noun is definite, the one must use الذي– التي , etc. If it is indefinite, one has to omit الذي– التي . All students translated who as الدين in this context (cf. chapter 5, section 5.11).

Most of the students were consistent in their translations of "cool" through the title and the text and translated it acceptably as يفقدون هدوئهم or رباطة جاشهم . One student translated it in the first sentence of the text ضبط النفس and in the other title as يفقدوا برودهم . Another student was not sure, so she wrote two choices يفقدون برودهم او هدوءهم a typical feature of students trying to be on the safe side, but not addressing translation in a professional manner (cf. chapter 6, section 6.2.20 and chapter 7, section 7.2.20).

"The economic impact of the US terror attacks"

Six students used the Arabic preposition على and only one student used في to translate the place relationship between "US" and "terror attacks" in the source text. These students wrote الهجمات الارهابية على - الضربات الارهابية في الولايات المتحدة الولايات المتحدة. Both Arabic prepositions are acceptable because the choice of the Arabic preposition depends on the Arabic nouns ضربات and هجمات .

In addition, all students chose various acceptable translations for "terror attacks" such as الهجوم الارهابي– هجمات الارهاب - الهجمات الارهابية - الضربات الارهابية . Four students chose الهجمات الارهابية .

"impact of"

Four students translated the English preposition "of" using the Arabic preposition ل , as in: التاثير الاقتصادي لهجمات - –الاثار الاقتصادية للضربات . One student chose to translate "of" using على , giving a wrong meaning التاثير الاقتصادي على الهجوم . Another two students student acceptably used في - المترتبة عن .
الضربات الارهابية في الولايات المتحدة - الاثار الاقتصادية المترتبة عن الهجمات .

She said "This is the time..."

Five students translated this as كما قالت - لقد قالت– لقد قالت – و قد قالت –قالت . Two students used و قد اضافت –و ذكرت . Another two students translated the indirect speech as in English using "...", as follows:

لقد قالت حان وقت الهدوء ..... .

لقد قالت هذا هو وقت الهدوء ..... .

None of the above students rendered the direct speech properly in Arabic (cf. chapter 5, section 5.12). It is important if one quotes the exact words of other

people to translate them using a semi colon and quotation marks, as follows: " " : و قالت . Five students acceptably removed the inverted commas and used ان :

و قد اضافت ان هذا هو وقت – قالت بان هذا هو الوقت –و دكرت ان هذا هو وقت

كما قالت ان هذا الوقت لهدوء الاعصاب–و قد قالت انه حان الوقت للهدوء

"plummet the economy into crisis"

Students' translations were as follows:

يزجوا بالاقتصاد الى مشكلة حقيقية

يسببوا ازمة الاقتصاد

ادارة الاقتصاد في وقت الازمات

ان يجعلوا الاقتصاد يهبط الى ازمة

سيتسببون في انحدار الافتصاد الى مستوى الكارثة

ان يقودوا الاقتصاد الى ازمة

يسببون بهبوط الاقتصاد الى الحضيض .

All students rendered the right sense of "plummet" in their Arabic translations. They acceptably maintained the metaphor of "fall" or "rapid fall" in Arabic (cf. chapter 6, section 6.2.13 and chapter 7, section 7.2.13).

The following three translations were relatively acceptable, as follows:

يزجوا بالاقتصاد الى مشكلة حقيقية

سيتسببون في انحدار الافتصاد الى مستوى الكارثة

يسببون بهبوط الاقتصاد الى الحضيض

One student unacceptably changed the meaning of the source text and translated it as ادارة الاقتصاد في وقت الازمات . The normal Arabic equivalent for "crisis" when it is related to the economy of the country is ازمة اقتصادية or more strongly كارثة اقتصادية , the latter perhaps being closer to "economic catastrophe" or "economic meltdown" . One student unacceptably translated "economy" literally as a noun using a non-standard usage in the target text ازمة الاقتصاد . Another student acceptably translated "crisis" as مشكلة حقيقية .

8.1.3 Party identification among Asian American immigrants

Among the U.S.-born population, the development of partisanship is often associated with either age or experience with the political system. Partisan development proposes that party identification intensifies over the lifespan as a result of experiences with the party system such as voting. During past waves of migration, political parties played an important role in incorporating some immigrant groups into the U.S. political system.

Title:

Two students unacceptably ignored the translation of the title.

"Party identification"

Three students unacceptably translated "identification" literally as معرفة الحزب- تحديد هوية الحزب - تعريف الحزب. The other two students modified their translation of "identification" according to the context as اختيار الحزب -دمج الحزب. None of the students translated "party identification" correctly, for instance as الانتماء الحزبي or الولاء الحزبي. Such mistakes may be related to students' ignorance of the operation of political parties, being under occupation for more than thirty years (cf. chapter 4, section 4.1, chapter 6, section 6.3.1.1 and chapter 7, section 7.3.1.1).

"Asian American immigrants"

Four students translated "American" before "Asian", as follows: المهاجرين الامريكان الاسيويين. This word order means that they are now Americans but stresses their Asian origin. Only one student translated this phrase, as الاسيويين الامريكيين stressing their present nationality. None of the students translated this as المهاجرين الامريكيين الاسيويي الاصل - المهاجرين الامريكيين من اصل اسيوي, which are the clearest and most idiomatic translations in Arabic.

Text:

"US-born population"

Three students translated "US-born population" fairly literally. They typically used the word اصليين "original" which does not give the intended meaning in the source text, as follows:

من بين سكان الولايات المتحدة الاصليين

بين سكان الولايات المتحدة الاصليين

- ان من بين سكان الولايات المتحدة المواليد الاصليون

In fact the اصلي suggests Native Americans, i.e. American Indians.

Another three students reflected the intended meaning in the source text, as follows:

السكان المولودين في الولايات المتحدة

سكان الولايات المتحدة الدين ولدوا بها

الناس الذين ولدوا في الولايات المتحدة

Only one student translated "US-born population" idiomatically and acceptably as السكان امريكيي المولد. It would be clearer to readers if the student translated "population" by using الاسيويين امريكيي المولد .

"the development of partisanship"

One student produced a semantically incorrect translation: تطور النصرانية. Maybe the student confused النصرانية "Christianity" with المناصرة "support". Five students produced weak Arabic translations which relayed only a part of the meaning, as follows: التطوير – التطور الحزبي – تطوير احساس بالمواطنة –تطوير مواطنتهم للموالاة–

- تطور المشايعة (المناصرة)

One student produced a completely unacceptable translation: تنمية الحرية . None of the students translated this phrase in its full meaning as تطور الولاء الحزبي or تطور الانتماء الحزبي .

"partisan development"

Although the element "partisan" was repeated in the previous sentence, four students were not consistent in their translations. The reason for this is probably that they do not know its proper meaning in this context. One student translated

"partisanship" in the first sentence as تطور المشايعة and "partisan development" in the second sentence as تطور المناصرة. Another student translated "partisanship" as تطور المشايعة (المناصرة) and then translated "partisan" as تطور المشايع (المناصر). This is probably because the first occurrence of "partisan" is compounded with "ship" to indicate that it is a noun. One student produced an unacceptable translation for both occurrences, تطور النصرانية in the first sentence and تنمية الحرية in the second sentence, suggesting complete misunderstanding. Finally, one student translated "partisan" acceptably as تطوير مواطنتهم in the first sentence and " partisan development" unacceptably as احساس بالمواطنة يتقدم in the second sentence, using يتقدم instead of the more acceptably abstract يتطور.

Students' failures to render the intended meaning in the source text reflect their lack of competence in translating certain political texts especially those which are not related to their everyday life (cf. chapter 4, section 4.1, chapter 6, section 6.3.1.1 and chapter 7, section 7.3.1.1).

Only three students were consistent in their translations, for instance:

.... الذين يطورون احساسهم بالمواطنة ...

..... فان تطور الاحساس بالمواطنة

"Among the U.S born population, the development....."

Five students placed the translation of the phrase "among the US born population" at the beginning of the target text as in the source text e.g. من بين سكان الولايات المتحدة . Only two students translated it at the end of the sentence, as follows:

ان تطور النصرانية مرتبط ..... بين السكان المولودين في الولايات المتحدة

ان التطور الحزبي غالبا ما يكون ..... و ذلك من بين السكان امريكي المولد

Both positions are acceptable in this context.

"often associated"

Four students ignored the translation of "often". This yielded translations such as:

..... يرتبط تطور المشايعة اما بالعمر

..... يطورون احساسهم بالمواطنة

..... يرتبط تطور المشايعة (المناصرة) اما بالعمر

..... ان تطور النصرانية مرتبط اما بالعمر

Only three students rendered "often" appropriately, as follows:

-فان التطوير للموالاة مرتبطة غالبا مع .....

ان التطور الحزبي غالبا ما يكون مرتبط بالعمر .....

..... يقومون بتطوير مواطنتهم غالبا بمساعدة .....

"age or experience with ...."

Five students rendered the English preposition "with" using two acceptable Arabic prepositions مع and ب , as in الخبرة مع النظام–الخبرة بالنظام .

Two students unacceptably omitted "with" and changed the meaning in the source text in their translations, as follows:

نتيجة خبرات نظام الحزب

كنتيجة لنظام الحزب مثل الانتخابات

All students rendered "age" as عمر except one who rendered it as سن , as in:

من خلال اما السن او الخبرة بالنظام السياسي

مرتبط بالعمر او الخبرة بالنظام السياسي .

It is more appropriate to render it as عمر than سن because عمر is more formal than سن .

"either....or..."

Six students acceptably rendered "either .... or" in Arabic using اما ... او... .

For example, ... مرتبط اما بالعمر او بالخبرة ..... .

Only one student acceptably rendered it without using اما, as مرتبط بالعمر او الخبرة .

"Party identification"

Once again, students were inconsistent in their Arabic translations as between the title and the text. One student translated "party identification" as تعريف الحزب in the title and as دمج الحزب in the text. Another student translated it as تحديد هوية الحزب in the title and omitted the word هوية in the text (cf. comments made regarding the translation of the title above).

"intensifies over a lifespan"

Due to the lack of understanding of the source text, four students produced unacceptable translations, as follows:

دمج الحزب يؤكد على مدة الحياة

- دمج الحزب يشدد على مدة الحياة

- يمتد اختيار الحزب مدى الحياة

يقوى تحديد الحزب على مدار الحياة

Two students completely failed to translate these words, apparently using the avoidance technique to overcome translation difficulties, as follows:

- ولاء الشخص للحزب ير جع الى خبرته معه خصوصا فترة الانتخابات

-ولاء الشخص للحزب ير جع الى خبرته به خصوصا فترة الانتخابات

Only one student provided an acceptable translation, as follows:

معرفة الحزب تقوى على مدى الحياة

"experiences with the party"

Only two students reflected the plural in their Arabic translation, as follows:

نتيجة خبرات نظام الحزب

كنتيجة للخبرات مع نظام الحزب

Five students retained the singular, for instance:

كنتيجة للخبرة بنظام الحزب

Both the singular and plural are acceptable in Arabic.

"voting"

Four students translated this correctly as التصويت- حق التصويت -حق الاقتراع .

Three students confused its meaning and translated it as فترة الانتخابات-الانتخابات .

"during past waves of migration"

All students correctly rendered "during" as اثناء-خلال .

Five students rendered "past" as السابقة and two students rendered it as الماضية .

Both Arabic equivalents are acceptable. Six students rendered "waves" as موجات .

One student rendered it as امواج . موجات is more acceptable in this metaphorical sense than امواج .

"immigrant groups"

Six translations were unacceptable to some extent, such as

المجموعات المهاجرة - الموجات المهاجرة - مجموعات الهجرة - الجماعات المهاجرة .

Only one student translated this phrase correctly as مجموعات المهاجرين .

"U.S. political system"

Five students translated this as النظام السياسي للولايات المتحدة and one student translated it as نظام الولايات المتحدة السياسي . Both translations are acceptable. One student unacceptably omitted "US" in her translation: النظام السياسي .

"incorporating some immigrant groups"

Six students translated "incorporating" as دمج . The use of the Arabic equivalent دمج is better than the use of اشتراك , adopted by one student.

8.1.4 The political consequences of the local electoral system

Political transitions contain volatile moments when long-established political landscapes change markedly. Old political sensibilities are challenged. New political forces are constituted. Popular social groups claim new rights. Even where transitions are peacefully negotiated, new institutional arrangements are fragile, and the opportunities for securing democracy are uncertain.

Title:

One student unacceptably ignored the translation of the title.

"Political consequences"

Five students acceptably translated "political consequences" as النتائج السياسية . One student translated this as التتابعات السياسية . This student confused التتابعات with the correct translation التبعات .

"Local electoral system"

All students' translations were acceptable, for instance:
نظام الانتخابات المحلية - للنظام الانتخابي المحلي - لنظام الانتخاب المحلي

Text:

"Political transitions"

All students provided different acceptable equivalents, such as:

الانقلابات السياسية–التحولات السياسية .

"contain volatile moments"

All students acceptably translated "contain" as يضم – يحتوي – يتضمن –يشمل .

Five students unacceptably translated "volatile moments" as

لحظات متغيرة – لحظات سريعة الزوال –لحظات خيالية - لحظات خيالية - لحظات سريعة -

لحظات –لحظات متقلبة: Two translations were relatively more acceptable, as follows: .

تقلب. None of the students translated "volatile moments" in a good Arabic style as

من سمات التحولات السياسية لحظات تتسم بالتفجر ..... .

تتسم التحولات السياسية بلحظات من التقلب..... .

"long-established"

Students' translations were as follows:

عندما تتغير النظم السياسية بشكل واضح

عندما تتغير الصور السياسية الوطيدة (الراسخة) بوضوح

فنجدها فجاة تتغير الى مفاهيم سياسية لفترة طويلة من الزمن

و ذلك عندما تتغير بطريقة ملحوظة المشاهد السياسية قديمة التاسيس

و تتغير المشاهد السياسية على نحو ملحوظ

و ذلك عندما تتاسس المناظر السياسية ... (و تتغير بسرعة)

ففجاة تتغير مفاهيم سياسية سادت لفترة طويلة

"Long established" is an adjective that describes "landscapes". Only two students translated this as an adjective in Arabic as

الصور السياسية الوطيدة الراسخة - المشاهد السياسية قديمة التاسيس .

"Semantic repetition is a typical feature of Arabic style, and is typically used to express emphasis" (Dickins et al 2002, 59). One of the above students used semantic repetition الوطيدة الراسخة in her translation (cf. chapter 6, section 6.4.3 and chapter 7, section 7.4.2). Both translations are unacceptable (see discussion of "landscapes" below). Another student translated the phrase "long-established" unacceptably as a verb تتاسس . Only three students translated "long-established" to some extent acceptably as لفترة طويلة - الراسخة - لفترة طويلة من الزمن . Three

students unacceptably omitted the English adjective "long-established" in their translations, for instance: عندما تتغير النظم السياسية بشكل واضح .

"political landscapes"

Most students found difficulty in translating "landscapes". Four students were influenced by different meanings in the al Mawrid dictionary and translated "landscape" literally, as follows: المشاهد السياسية – المشاهد السياسية –الصور السياسية – المناظر السياسية. Other students did their best to modify the translation of "landscape" and provide acceptable Arabic equivalents, such as مفاهيم - النظم السياسية - سياسية. Although, these are acceptable Arabic equivalents, they do not precisely reflect the meaning intended in the source text. None of the students translated "political landscapes" by the most clearly idiomatic Arabic equivalent الاوضاع السياسية .

"change markedly"

Two students ignored the importance of the adverb "markedly" and omitted it from their translations, as in ففجاة تتغير مفاهيم سياسية سادت لفترة طويلة .
One student unacceptably translated "markedly", as follows: تتغير بسرعة .
Four students rendered the intended meaning of "markedly" in the source text, as follows: تتغير بطريقة ملحوظة – تتغير بوضوح – تتغير على نحو ملحوظ –تتغير بشكل واضح .

"old political sensibilities are challenged"

Students' translations were as follows:

ان الحساسيات السياسية القديمة قد اصبحت قيد التحدي

الوعي السياسي القديم يمكن تحديه

و هدا بدوره يجعل مشاعرنا موضوعة امام تحدي عنيف

فالحساسيات السياسية القديمة تطعن

ان الحساسيات السياسية القديمة تم تحديها

الحساسيات السياسية القديمة كانت قد تحديت

و هدا يضع مشاعرنا السياسية امام تحدي

"political sensibilities"

Four students translated "political sensibilities" unacceptably as الحساسيات السياسية , as in: ان الحساسيات السياسية القديمة قد اصبحت قيد التحدي .

Two students translated it unacceptably as مشاعرنا السياسية – مشاعرنا, in the following:

و هذا يضع مشاعرنا السياسية ....

و هذا بدوره يجعل مشاعرنا موضوعة امام .....

It is unacceptable for the translator to introduce his/her personality into a factually oriented translation of this kind because this renders the translation too subjective. The above two students did this. Only one student rendered "political sensibilities" correctly to some extent as الوعي السياسي . None of the students translated "political sensibilities" as the idiomatic المنطق السياسي . One student translated the verb "to be" literally, as follows: كانت قد تحديت .

"new political forces are constituted"

Students' translations were as follows:

و تم تاسيس قوات سياسية جديدة

و تكونت قوى سياسية جديدة

قوى سياسي جديد

و القوات السياسية الجديدة تؤسس

و قد يتم تشكيل قوى سياسية جديدة

و بعض القوى السياسية الجديدة قد تشكلت

فقوى سياسية جديدة تشكل

Five students translated "political forces" acceptably as قوى سياسية - القوي السياسية . It is acceptable to use both the Arabic definite and indefinite in this context. One student unacceptably omitted "are constituted" , as follows: قوى سياسي جديد .

"popular social groups claim new rights"

Three students translated "popular" correctly using the following Arabic equivalents المعروفة - المشهورة –الشهيرة . Two students unacceptably translated "popular" as الشائعة–الجديدة . The English adjective "new" describes the English noun "rights" and not the English noun "group". Three students acceptably translated "groups" as جماعات and four students translated it acceptably as مجموعات . Although both of them are acceptable, the more idiomatic Arabic equivalent is جماعات اجتماعية . Six students unacceptably translated "claim" as قد ادعت or تدعى because this corresponds to the commonly used meaning of

"claim", i.e. allege, in English. Only one student gave the right meaning in this text تطالب .

"even where transitions are peacefully negotiated, new institutional arrangements are fragile"

"even where"

Three students translated "even" acceptably as و حتى عندما . Two students translated this as "although" و بالرغم من ان . One of the meanings of "although" is "even if" in the English Thesaurus. There is a difference between the two meanings "even if " and "even where". "Even where" describes a specific situation "Where transitions are peacefully negotiated". On the other hand, "although" and "even if" indicate a condition and a result. The condition is that "transitions are peacefully negotiated" and the result is "new institutional arrangements are fragile". One student translated "even where" unacceptably as و في حيث يتم . Another student translated this by using إن at the beginning of the sentence and translated "even where" in the middle of the sentence, as follows:

- ان التشريعات و الترتيبات الجديدة قد تكون هشة و فرص تحقيق الديمقراطية و الامان تكون غير اكيدة حتى في حالة تداول التحولات السياسية السلمية . This is an example of the overuse of إن.

Only two students did not include ان in their translation, as follows:

- و في حيث يتم التفاوض سلميا على الانتقالات تظل الترتيبات المؤسساتية هشة و فرص تامين الديمقراطية مشكوك فيها
- حتى عندما تبحث التحولات بطريقة سلمية تكون الترتيبات التاسيسية هشة و فرص تامين الديمقراطية غير مضمونة.

"transitions are peacefully negotiated"

Students' translations were as follows:

- و حتى عندما يتم مناقشة التحولات بطريقة سلمية.....
- حتى عندما يتم التفاوض على هذه التحولات سلميا.....
- و بالرغم من ان التغيير سلميا و دستوريا.....
- حتى عندما تبحث التحولات بطريقة سلمية.....
- و في حيث يتم التفاوض سلميا على الانتقالات.....
- .....حتى في حالة تداول التحولات السياسية السلمية.
- و بالرغم من ان التغيير سلمي و دستوري .....

One student did not pay proper attention to Arabic grammatical rules and unacceptably translated "peacefully negotiated" as التغيير سلمي و دستوري instead of التغيير سلميا و دستوريا (cf. chapter 5, section 5.2.3). Two students translated "peacefully" by addition using semantic repetition, offering two acceptable equivalents as follows: سلميا و دستوريا. To some extent, the use of Arabic doublets may enhance students' style of writing (cf. chapter 6, section 6.4.2 and chapter 7, section 7.4.2).

Unlike English, Arabic can express adverbs in various ways (cf. chapter 5, section 5.8, section 6, section 6.2.17 and chapter 7, section 7.2.17). To illustrate, students translated the English adverb "peacefully" in various ways, as follows: السلمية (adjective) , بطريقة سلمية (prepositional phrase) and سلميا (adverb) .

Three students unacceptably avoided the English passive by removing any reference to "negotiations" in their translations, for instance: بالرغم من ان التغيير ..... سلمي و دستوري . Another three students acceptably translated the English passive by using a quasi-passive in Arabic, as in: يتم التفاوض - يتم مناقشة .

Only one student translated the passive by using the Arabic passive, as follows: - ..... حتى عندما تبحث التحولات بطريقة سلمية . (cf. chapter 5, section 5.2.5, chapter 6, section 6.2.3 and chapter 7.2.3).

"new institutional arrangements are ....."

Students translations were as follows:

.... فان ترتيب المؤسسات الجديدة يكون ضعيف و سريع الزوال

.... فان ترتيبات جديدة تكون سريعة الزوال

.... تكون الترتيبات التاسيسية هشة

... تظل الترتيبات المؤسساتية هشة

ان التشريعات و الترتيبات الجديدة قد تكون هشة ..... حتى في حالة تداول التحولات السياسية السلمية

Two students unacceptably omitted the above clause in their translations, as follows:

و بالرغم من ان التغيير سلمي و دستوري فان فرصة تسلم الديمقراطية غير مضمونة

و بالرغم من ان التغيير سلميا و دستوريا فان الفرصة التي يتمكن من خلالها حماية الديمقراطية ليست مضمونة

The adjective "new" describes "arrangements". One student unacceptably translated the adjective "institutional" as a noun describing it with the adjective

"new" as follows: ترتيب المؤسسات الجديدة . Three students translated the verb "to be" acceptably using تكون - تظل . One student unacceptably confused المؤسساتية with التاسيسية . Another student unacceptably translated the English adjective "institutional" using the Arabic noun التشريعات . Maybe the student confused "constitutions" and "institutions". Only one student provided an acceptable Arabic translation, as follows: تظل الترتيبات المؤسساتية هشة ... .

"and the opportunities for securing democracy are uncertain"

Five students translated "and" using the Arabic connecter و, for instance:

- و حتى عندما يتم..... و فرص تامين .....
- حتى عندما يتم ..... و الفرص .....

It is acceptable to translate the English connector "and" using و, especially if students did not use the same Arabic connector at the beginning of the sentence, for instance: .... ان التشريعات و الترتيبات الجديدة ... و فرص تحقيق الديمقراطية

Two students used the Arabic connector و twice in their translations, for instance:

و في حيث يتم التفاوض سلميا على الانتقالات تظل الترتيبات المؤسساتية هشة و فرص تأمين الديمقراطية مشكوك فيها.

Two other students translated "and" by using فان because of their choice to translate "even where" as بالرغم من , as in the following:

- و بالرغم من ان ..... فان الفرصة .....

It is worth mentioning that .... فان .... بالرغم من ان is a typical use in Arabic. Unlike in Arabic, the use of "however" is not common after "although" in English (cf. resumptive particles, Dickins and Watson 1999).

One student made the repetition of و more acceptable by adding كذلك as in the following: ..... و كذلك فرص ..... و حتى عندما يتم مناقشة .

"securing democracy"

Four students translated "securing democracy" correctly as تامين الديمقراطية and one student translated it acceptably as تحقيق الديمقراطية . Two students unacceptably translated "securing democracy" as تسلم الديمقراطية and حماية الديمقراطية . تسلم الديمقراطية is unacceptable because democracy is abstract and not a concrete object to be handed over. حماية الديمقراطية indicates that democracy is already exists, which is not indicated in the original context.

"uncertain"

Students provided various acceptable Arabic equivalents, as follows:
غير – غير مضمونة - مشكوك فيها - غير اكيدة – ليست مضمونة – غير مؤكدة –غير مؤكدة مضمونة

8.1.5 Globalization and the Internet

Globalization and modernity are intertwined, so that efforts to modernize forms of education, commerce and government are all linked to the new modes of globalized communication and their mastery. This also implies adopting international standards of openness with regard to communication, commerce, government and science.

Title:

One student unacceptably ignored the translation of the title.

"Globalization and the Internet"

Five students translated the title correctly العولمة و الانترنت . The translation of "Internet" as الانترنت is an acceptable cultural borrowing (cf. chapter 6, section 6.2.6 and chapter 7, section 7.2.6). الانترنت is more frequently used in the Arab word more than شبكة المعلومات, which is more formal. Only one student chose to render the prescribed Arabic equivalent for this word which is شبكة المعلومات.

Text:

"Globalization and modernity"

All students were consistent in their Arabic translation of "globalization" through the title and the text. Five students acceptably translated "modernity" as الحداثة . Two students translated it as العصرية, this being a less common equivalent than الحداثة . None of the students translated it as المعاصرة which renders the English meaning more precisely than العصرية .

"Globalization and modernity are intertwined"

Five students acceptably translated "intertwined" , as follows:

مرتبطان – متضافرتان – مترابطة –متداخلتين - متداخلتان .

Two students translated "intertwined" by addition using semantic repetition as an attempt to achieve emphasis and improve their Arabic style, in the following: مفهومان متطابقان – تؤامان لا ينفصلان (cf. chapter 6, section 6.4.3 and chapter 7, section 7.4.2).

".... to modernize forms of education, commerce and government..."

"modernize"

Five students were consistent in their translations of "modernity" and "modernize" through the text. Those who translated the noun "modernity" as حداثة translated the verb "modernize" as تحديث .

The two students who translated the noun "modernity" as عصرية , translated the verb "modernize" as تجديد and تجعل روح العصر موجودة في instead of being consistent and translating this as عصرنة .

"forms of education, commerce and government..."

Four students translated "forms" as اشكال . This is to some extent acceptable with education and commerce but not with government, for instance:

تحديث اشكال التعليم و التجارة و الحكومة . Another student translated "forms" as انماط which is also acceptable in a translation in the context of "education" and not in that of "commerce" or "government" as تحديث انماط التعليم و الدعاية و الحكومة . One student translated "forms" as وسائل "methods / means", which is not acceptable in this context. None of the students rendered the meaning of "forms of government" as انماط الحكم or اشكال الحكم . This reflects their lack of knowledge of some aspects of politics.

"so that efforts.....are all linked to new modes of globalize communication and their mastery"

All students rendered the English passive acceptably (cf. chapter 5, section 5.2.5, chapter 6, section 6.2.3 and chapter 7, section 7.2.3). Six students translated

the English passive acceptably using an Arabic active participle having a medio-passive sense, as follows:

- ان جهود تحديث ..... كلها مرتبطة بالاشكال .....
- فان الجهود لتجديد ..... كلها مترابطة مع.....
- فان المجهودات لتحديث ..... كلها متصلة بالاشكال .....
- جهود تحديث اشكال .....كلها متصلة لاشكال.....
- و لذلك تبدل جهود ..... و جميع حكومات العالم متصلة مع بعضها البعض .....
- حيث ان تبدل الجهود لتحديث ..... فكلها متعلقة بعولمة الاتصالات

Only one student rendered the English passive by using an Arabic perfect verb, as follows:

- ..... لذلك فقد ارتبطت الجهود لكي تجعل روح العصر موجودة في التعليم و التجارة و الحكومة .....

Another student misunderstood the source text, as is reflected in her translation. Although "government" is singular, this student considered the verb "are linked" specific only to "governments" as a plural, as follows:

- و لذلك تبدل جهود لتحديث وسائل التعليم و التجارة و جميع حكومات العالم متصلة مع بعضها البعض .....

".... New modes of globalized communication and their mastery"

Three students translated this phrase in general acceptably, as follows:

- ..... كلها مترابطة مع الاساليب الجديدة للاتصال العالمي و سيطرته
- ..... كلها متصلة بالاشكال الجديدة لعولمة الاتصال و سيادتها
- ..... كلها متصلة لاشكال جديدة من عولمة الاتصالات و سيطرتهم

One of the above student unacceptably translated "their mastery" as سيطرتهم instead of سيطرتها . Three other students translated this phrase generally acceptably, but ignored "and their mastery", as follows:

- ..... كلها مرتبطة بالاشكال الجديدة لوسائل الاتصال العالمية
- ..... متصلة مع بعضها البعض في طرق عولمة وسائل الاتصال
- كلها متعلقة بعولمة الاتصالات

One student ignored the translation of the whole phrase completely. Four students were consistent in their translation through the title and the text, repeating the Arabic noun عولمة as a standard translation for the English noun "globalization" and the English adjective "globalized", for instance: في طرق ..... العولمة و الحداثة . Two students who translated "globalized communication" used the standard Arabic equivalents in everyday life للاتصال العالمي - الاتصالات العالمية . عولمة الاتصالات

These equivalents are less formal and convey the Arabic meaning better than عولمة الاتصالات . Students may assume that "globalize" has a different meaning from "global - عالمي", so they translated it عولمة .

"their mastery"

The pronoun "their" refers to "new modes of globalized communication". Four students preferred to ignore the translation of this pronoun. Maybe this omission is related to students' doubts about its correct reference. Three students translated the pronoun "their", but confused its correct reference to "the new modes", as follows:

- الاساليب الجديدة للاتصال العالمي و سيطرته
- الاشكال الجديدة لعولمة الاتصال و سيادته
- لاشكال جديدة من عولمة الاتصالات و سيطرتهم

The first two students translated the plural pronoun as a singular Arabic pronoun and considered its reference to be "communication" instead of الاساليب - الاشكال . The third student made the reference in the Arabic plural. However, this cannot grammatically refer to اشكال .

"This also implies adopting international standards of openness with regard to communication, commerce, government and science"

"also"

All students started their translation by the Arabic connector و and five of them added ايضا . "Also" is used as a connector in English, and is a fairly common equivalent of ايضا and و . The translation of the English connector "also" reflects a preference for literal translation even in terms of word order (cf. chapter 5, section 5.13, chapter 6, section 6.2.2 and chapter 7, section 7.2.2). Three students translated it before the verb as in English, which gives a weak Arabic style, while two of them translated it more acceptably after the verb, as follows:

- و هذا ايضا يتطلب.....
- و هذا يشمل ايضا.....

It is worth mentioning that students tend to be influenced by the source language but add what is used in the target language . This may explain students'

preference to translate connectors in the source text and add connectors from the target language (for similar examples in a professional English-Arabic translation see Baker 1992, 196).

"implies adopting international standards"

Six students translated the verb "imply" correctly as يتطلب- يشمل -يتضمن . Only one student translated it in the more basic sense as يلمح , which is not suitable in this context.

"international standards"

All students provided various acceptable translation, such as:
المعايير العالمية – المستويات العالمية – معايير دولية .

"adopting international standards"

Five students translated this phrase correctly using تبني for "adopting". The other two students ignored "adopting" in their translation, as follows:
- و هذا يتضمن ايضا المستويات العالمية في الانفتاح .
- و هذا يتضمن معايير دولية للانفتاح .

"international standards of openness"

Three students translated this correctly as معايير دولية للانفتاح . Three students confused the use of the proper Arabic preposition, for example: مستويات جديدة عالمية المستويات العالمية في الانفتاح - حول الانفتاح . One student unacceptably translated the above phrase as معايير مفتوحة عالمية , which reflects a misunderstanding of the source text.

"with regard to communication, commerce, government and science"

"with regard to"

Students used various translations for "with regard to". Four students used the Arabic preposition في , while one student used the Arabic preposition ب , and three students used مع الاخذ بعين الاعتبار - مراعية , فيما يتعلق ب , as follows:
- ..... معايير دولية للانفتاح في مجالات .....
- ..... مستويات عالمية حول الانفتاح في مجال .....

- .... مستويات جديدة عالمية حول الانفتاح .....

- ..... مقياسات عالمية بالاتصال .....

- .... المستويات العالمية في الانفتاح فيما يتعلق بالاتصال .....

- ..... معايير مفتوحة عالمية مراعية الاتصال.....

- ..... المعايير العالمية للانفتاح مع الاخذ في الاعتبار بالاتصال.....

The most appropriate and standard Arabic translation for "with regard to" is فيما يتعلق ب . Some of the other translations are acceptable such as the ones using مراعية

- مع الاخذ بعين الاعتبار and the Arabic preposition ب . The Arabic preposition في is not acceptable because of the addition of the Arabic noun مجالات , which has no correspondent in the source text.

"communication, commerce, government and science"

All students were consistent in their translations regarding "commerce" through the text. Six students translated "commerce" correctly as تجارة and one student translated it unacceptably as دعاية . Five students were also consistent in their translation of "government" through the text. One student unacceptably omitted "government" in the above phrase. Another student unacceptably translated "government" in the previous sentence ".... government are all .." as حكومات العالم and acceptably in the above phrase as حكومة . None of the students modified her translation and translated "government" as حكم in this context.

Five students translated "communication" as الاتصال and two students translated this as الاتصالات . Although the Arabic plural الاتصالات is more appropriate than the Arabic singular الاتصال , five students acceptably rendered the English singular by using the Arabic singular الاتصال. This reflects students' preference for literal translation.

8.1.6 Deepening the melting pot: Arab-American at the turn of the century

The Arab world has figured prominently in media at the turn of the century. The price of oil, Islamic revivalism, recurrent conflict in the Persian Gulf, and the roadblocks to peace in the Israeli-Palestinian dispute remain important areas of concern. Attention has also turned to the growing size and voice of Arab peoples now living in the United States, a group often viewed suspiciously by mainstream commentators and public alike. Its relatively small size notwithstanding, the Arab-American population is gaining recognition for its potential political influence.

Title:

Two students ignored the translation of the title.

"Deepening the melting pot"

Two students translated "deepening the melting pot" literally as: تعميق وعاء - الصهر تعميق الانصهار . One student misused the dictionary and confused "melting pot" with "melting point" to give the translation درجة الانصهار العميق . All the above translations are completely unacceptable. Most students failed to understand that "melting pot" in this metaphorical sense indicates an area in which many races are mixed. One of the above students gave several equivalents for the reader to choose from, as follows:

تعميق البلد البوتقة : البلد التي ينصهر فيها المهاجرين مع المواطنين –(تعميق الانصهار)
شكل العرب الامريكان نقطة التغيير .

Although the above student understood the intended meaning, she was unable to present it clearly in a good Arabic style. This translation also reflects a popular strategy among students to give several equivalents and explanations and let the reader decide which is best. This strategy reflects the reality of some students living as immigrants مهاجرون , in Gaza, and citizens مواطنين under occupation. Although this is not a professional translation strategy, students feel that they have done their best by providing both literal and metaphorical

meanings (cf. chapter 4, section 4.2, chapter 6, section 6.3.1.2 and chapter 7, section 7.3.1.2).

Only two students reflected the intended meaning in their translation, as follows: تعميق بوتقة الاندماج -تعميق بوتقة الدمج . None of the students rendered the title through the use of translation by addition to explain the intended meaning in a good Arabic style, as in تعميق الاندماج في بوتقة المجتمع الامريكي . Translation by addition has the potential to give greater explicitness to the target text (cf. chapter 6, section 6.4.3 and chapter 7, section 7.4.2).

"Arab-American"

Three students translated this as العرب الامريكان - العربي الامريكي . They followed the same word order as the English. By doing so, they emphasised that the present nationality of these people is American. The other two students choose to translate this as الامريكان العرب emphasizing their Arab origins. None of the students translated this as الامريكان من اصل عربي , which is a frequent phrase in the media.

"at the turn of the century"

Three students translated this phrase fairly literally, as follows:
في تحول القرن indicates the intended meaning but is a weak Arabic style. The other two translations are acceptable. A further two students translated this phrase direct from the dictionary without any addition or modification نقطة التغيير . As a result, their Arabic translations were unacceptable, as follows: شكل العرب الامريكان نقطة التغيير .
None of the students added explanatory material, to give more explicit translations, such as في اواخر القرن العشرين - مطلع القرن الواحد و العشرين . In this context, such translation by addition yields the most acceptable translation.

Text

"The Arab world has figured prominently in media"

Six students translated the "Arab world" as العالم العربي . Only one student translated it as العرب , indicating the people involved, as follows: لقد اثر العرب بشكل بارز في الاعلام في نهاية القرن . The above student did not render the intended meaning

in the source text. It is also unacceptable to omit "world" without any obvious reason.

"has figured"

Three students translated this literally and unacceptably as شكل العالم العربي , as follows:

- شكل العالم العربي بشكل بارز في وسائل الاعلام نقطة تغيير
- شكل العالم العربي بشكل بارز في وسائل الاعلام نقطة تغيير
- لقد شكل العالم العربي بوضوح او ببروز في الاداعة في نهاية هدا القرن

One students unacceptably changed the intended meaning in the source text, as follows:

- لقد اثر العرب بشكل بارز في الاعلام .....

Three students reflected the intended meaning, as follows:

- ان العالم العربي هو موضوع دائم الطرح .....
- ان العالم العربي موضوع دائم الذكر في وسائل الاعلام.....
- برز العالم العربي بشكل واضح في .....

The above three translations are acceptable.

"prominently"

All students acceptably followed the same word order as the English source text. They translated this adverbial element in the middle of the sentence as in the English source text (cf. chapter 5, section 5.8, chapter 6, section 6.2.17 and chapter 7, section 7.2.17). For example:

- ان العالم العربي هو موضوع دائم الطرح .....
- ان العالم العربي موضوع دائم الذكر في وسائل الاعلام.....
- برز العالم العربي بشكل واضح في .....
- لقد اثر العرب بشكل بارز في الاعلام .....
- شكل العالم العربي بشكل بارز في وسائل الاعلام .....

"in media"

Four students translated "in media" acceptably, for example وسائل الاعلام . Two students translated this as لاعلام - وسائل الاعلان . Only one translation was unacceptable because it indicates one aspect of the media and not all of them, i.e. في الاذاعة "on radio". None of the students translated this by addition adding the

adjective الامريكية to the noun وسائل الاعلام to make the reference clear. Again, such translation by addition provides a better style in Arabic. Arabic can to some extent be described as an explicit language, and tends to make references more explicit than English (cf. chapter 6, section 6.4.3 and chapter 7, section 7.4.2).

"at the turn of the century"

Three students were consistent in their translations through the title and the text and translated this as في نهاية هدا القرن –نقطة التغيير - نقطة التغير in both the title and text. Only two students were not consistent in their translations through the title and the text. One student translated "at the turn of the century" as عند منعطف القرن in the title, and as في نهاية القرن in the text, as follows:

- برز العالم العربي بشكل واضح في في وسائل الاعلان في نهاية القرن .

The other student translated this as في تحول القرن in the title and as في نهاية القرن in the text, as follows: لقد اثر العرب بشكل بارز في الاعلام في نهاية القرن . This example indicates the importance of proof-reading for producing an acceptable translation for the reader. The two students who ignored the translation of the title translated "at the turn of the century" here as على مدار القرن .

"The price of oil, Islamic revivalism, recurrent conflict in the Persian Gulf and the roadblocks to peace in the Israeli-Palestinian dispute....."

"The price of oil"

One student unacceptably ignored the translation of "the price of " and only translated "oil" as البترول , in the following:

..... فتحسن البترول و الاحياء الاسلامي و الصراع المتكرر في الخليج الفارسي .

Six students translated this correctly as اسعار البترول - اسعار البترول –سعر البترول . اسعار النفط Although "price" is singular in the source text, three students translated it as a plural in Arabic because they are used to the term اسعار البترول –اسعار النفط in the media.

"Islamic revivalism"

Three students translated "Islamic revivalism" literally as given in the al Mawrid dictionary as النزعة الاحيائية للاسلام or الاحياء الاسلامي. Although these are technically correct translations, at least to the extent that they are given in the

dictionary, other translations such as الصحوة الاسلامية or النهضة الاسلامية are better because they are more frequently used. These translations are good examples of students' idiomatic and communicative translations. One student translated this phrase unacceptably as حركة البعث الاسلامي indicating a specific political party or organization (on analogy with حركة فتح or Fateh organization) instead of making it a general term (cf. chapter 6, section 6.2.15 and chapter 7, section 7.2.15).

"recurrent conflict in the Persian Gulf"

Four students translated "recurrent" correctly as المتكرر . One of them translated this with semantic repetition as المتواتر و المتكرر . Two students translated it as الحالي, ignoring the translation of the prefix "re". Two students unacceptably ignored its translation completely, as in الصراع في الخليج العربي.

"Persian Gulf"

Five students translated "Persian Gulf" literally as الخليج الفارسي . Only two students translated this as الخليج العربي . This example reflects the great influence of literal translation on students. All students should translate this as it is known in the Arab world, i.e. الخليج العربي .

"roadblocks to peace in the Israeli-Palestinian dispute"

All students produced different translations, as follows:

- العقبات التي تواجه السلام في الصراع العربي الاسرائيلي
- العقبات التي تواجه السلام في الخلاف العربي الاسرائيلي
- تعثر الوصول الى احلال السلام كنهاية للصراع الفلسطيني الاسرائيلي
- عقبات السلام في النزاع الفلسطيني الاسرائيلي
- عوائق السلام في الصراع الاسرائيلي الفلسطيني
- العقبات لتحقيق السلام في الصراع الاسرائيلي الفلسطيني
- و طرق السلام المسدودة في الصراع الفلسطيني الاسرائيلي

Two students replaced "Israeli-Palestinian" by العربي الاسرائيلي العربي الفلسطيني "Arab-Israeli". Maybe, this reflects their beliefs as Palestinians that the conflict is not only a Palestinian, but also an Arab conflict. By translating their own beliefs, students are not faithful to the author of the source text. Students also used three

acceptable common words to describe the dispute الصراع - النزاع - الخلاف . The Arabic noun الخلاف is less powerful and more personal than النزاع الصراع .

"roadblocks to peace"

Students choose to translate "roadblocks" in different ways, as follows:

- العقبات التي تواجه السلام .....
- عقبات السلام .....
- عوائق السلام .....
- العقبات لتحقيق السلام .....
- و طرق السلام المسدودة في الصراع .....
- تعثر الوصول الى احلال السلام كنهاية للصراع .....

It is not acceptable to say عقبات السلام - عوائق السلام -العقبات لتحقيق السلام because this implies that "roadblocks" are part of the "peace" which is not the case. It is acceptable to say العقبات التي تواجه السلام . One student chose to translate the "road" element in "roadblocks" as طرق and the English noun-stem "blocks" as the Arabic adjective المسدودة, in the following:

اسعار النفط و الاحياء الاسلامي و الصراع في الخليج العربي و طرق السلام المسدودة في الصراع الفلسطيني الاسرائيلي تبقى مواضيع هامة . Another student translated the English noun "roadblock" as an Arabic verb تعثر , in the following:

..... و تعثر الوصول الى احلال السلام كنهاية للصراع العربي الاسرائيلي فتبقى مواضيع مثيرة للاهتمام

"remain"

Six students acceptably translated the verb "remain" using the Arabic imperfect tense, as follows: تبقى مجالات مهمة للنقاش - تبقى مجالات مهمة للغاية - فتبقى لا تزال مساحات هامة للاهتمام - تظل موضع اهتمام - تبقى مواضيع هامة - مواضيع مثيرة للاهتمام . One student unacceptably translated the English present "remain" as the Arabic perfect tense as كما و بقيت نقاط تستحق الاهتمام. It is unacceptable in this context to translate the English present tense by the Arabic perfect because the English present here indicates a generalized present. By using the Arabic perfect tense, these areas are related only to the past (cf. chapter 5, section 5.2.1, chapter 6, section 6.2.5 and chapter 7, section 7.2.5).

"important areas of concern"

Four students translated "areas" acceptably as مجالات or مواضيع. Two students translated it as نقاط or مساحات, which is unacceptable, because the price of oil, Islamic revivalism, recurrent conflict and the Israeli-Palestinian dispute are major issues in the world. They cannot be described as نقاط or مساحات, because نقاط "points" suggests specific and limited features, while مساحات is not used metaphorically in this sense.

"attention has also turned to the growing size and voice of Arab peoples now living in the United States, a group often viewed suspiciously by mainstream commentators and public alike"

"also"

Three students acceptably ignored the translation of "also" starting their translation with the Arabic connector و, as in the following:

- و لقد تحول الاهتمام الى ..... . Three students somewhat less acceptably translated "also" as ايضا although they also started their translation of this sentence with the Arabic connectorو, as in the following: و يتحول الاهتمام ايضا الى ..... . The final student translated "also" by using اخر instead of ايضا, as follows: اهتمام اخر.

This is stylistically preferable to ايضا, because it avoids the use of two connectors in the target text (cf. chapter 5, section 5.13, chapter 6, section 6.2.2 and chapter 7, section 7.2.2).

".....attention has turned...."

Students acceptably translated "has turned", as follows:

- اهتمام اخر اصبح موجه - و الانتباه اصبح ايضا موجها - لقد تحول الاهتمام
- لقد تحول الاهتمام - و الاهتمام ايضا محول الى - و يتحول الاهتمام ايضا
- لذلك هناك اهتمام ب

The use of اصبح is best in this context because it focuses on the element of change.

"growing size and voice of Arab peoples now living in the United States"

Three students translated the whole or part of this phrase fairly literally as

زيادة نمو صوت العرب - نمو الحجم و الصوت العربي -زيادة و نمو حجم و صوت العرب

The above students used semantic repetition in their translation which is a feature of the Arabic style of writing (cf. chapter 6, section 6.4.3 and chapter 7, section 7.4.2). It is unacceptable to translate "size" literally as حجم العرب because this does not give the meaning intended in the source text. One student translated "size" by relating it to the "voice " of Arab peoples , as follows: الانتباه اصبح موجها الى الحجم المتنامي لاصوات العرب. Another student translated the noun "Arab" by the Arabic adjective العربي as follows: نمو الحجم و الصوت العربي . Two students translated the intended meaning of the English word "size" by using - تعداد السكان العرب و ارائهم صوت و عدد العرب, which partially reflect the intended meaning. One of the above students who wrote تعداد السكان العرب و ارائهم replaced "the voice of Arab peoples" by اراء السكان العرب "views of Arab peoples" to make it more acceptable in Arabic. Another students decided to ignore the translation of "growing size and voice of Arab peoples" and used التاثير المتنامي للاقلية العربية في الولايات المتحدة . Although it is a fact that "Arab peoples" are considered a minority in the United States, the mentioning of "minority" together with the omission of any target text equivalent of "growing size" counteracts the intended meaning of "growing number". So, it is better to say الجالية العربية instead of الاقلية العربية in this context. This translation reflects only the meaning of "voice of Arab peoples" and ignores "size of Arab peoples". In addition, it is better to translate "Arab peoples" by using only العرب because "Arab peoples" implies that they are from different countries and they are not united in one جالية . Stylistically, it is better to say جالية عربية , since this is an idiomatic phrase. The student related the adjective "growing" to the effect of the Arab minority rather than to their size and voice which led them to have such growing influence. The proper Arabic equivalent for "Arab people" is حجم الجالية العربية which is better than حجم العرب . None of the students translated this phrase using the best equivalent النقل العربي due to the influence of literal translation.

"a group often viewed suspiciously by mainstream commentators and public alike"

Three students ignored the translation of this phrase. Three students translated the English passive by using بواسطة or من قبل which is unacceptable in traditional Arabic grammar, though it is sometimes found in Modern Standard Arabic (cf. chapter 5, section 5.2.5, chapter 6, section 6.2.3 and chapter 7, section

7.2.3). The passive is traditionally only acceptable in Arabic if the doer of the action is unknown or not mentioned in the text (cf. Khalil 1991, 18). On the other hand, the use of بواسطة or من قبل has started to be acceptable in media language and everyday. Translations which used بواسطة or من قبل were as follows:

- ... و التي نظر اليها دوما بنظرات الريبة من قبل المعلقون و الجمهور الامريكي
- ... و المجموعة غالبا ما تشاهد بارتياب بواسطة معلقين خصوصين و عموميين على حد سواء
- ..... و التي نظر اليها دوما بالريبة بواسطة النقاد و الجمهور الامريكي سواء

The above translations are quite clumsy. Two students combined the impersonal passive with the use of بواسطة –من قبل which produces a weak Arabic style of writing. Only one student translated the English passive into an Arabic active using the Arabic imperfect tense: ... و العرب هناك عبارة عن مجموعة ينظر اليها الناقدين و الراي العام بازدراء . The above student unacceptably wrote الناقدين instead of الناقدون.

"often viewed"

Only three students translated "often" . One of them translated it correctly as غالبا and the other two students translated it incorrectly as دوما "always" .

"suspiciously"

Three students unacceptably ignored the translation of the phrase "a group often viewed suspiciously by mainstream commentators and public alike", as follows:

- و لقد تحول الاهتمام الى زيادة نمو صوت العرب في الولايات المتحدة
- و لقد تحول الاهتمام الى زيادة و نمو حجم و صوت العرب في الولايات المتحدة
- اهتمام اخر اصبح موجه الصوت و عدد العرب المقيمين في الولايات المتحدة

Three students acceptably translated the English adverb in the middle of their Arabic sentence using Arabic prepositional phrases in the middle of the sentence, as follows:

- ... و التي نظر اليها دوما بنظرات الريبة من قبل المعلقون و الجمهور الامريكي
- ... و المجموعة غالبا ما تشاهد بارتياب بواسطة معلقين خصوصين و عموميين على حد سواء
- ..... و التي نظر اليها دوما بالريبة بواسطة النقاد و الجمهور الامريكي سواء

One student acceptably put the adverbial phrase at the end of the sentence using the wrong Arabic equivalent, as follows:

- ... و العرب هناك عبارة عن مجموعة ينظر اليها الناقدين و الراي العام بازدراء

"mainstream commentator and public alike"

Three students unacceptably ignored the translation of the above phrase. Three students translated this phrase acceptably, as follows:

- ... و العرب هناك عبارة عن مجموعة ينظر اليها الناقدين و الراي العام بازدراء
- ... و التي نظر اليها دوما بنظرات الريبة من قبل المعلقون و الجمهور الامريكي
- ..... و التي نظر اليها دوما بالريبة بواسطة النقاد و الجمهور الامريكي سواء

One of the above students who translated it as الناقدين و الراي العام بازدراء unacceptably ignored the adjective "mainstream". The other two students chose to add الامريكي to describe the public, as follows:

- بواسطة النقاد و الجمهور الامريكي سواء - من قبل المعلقون و الجمهور الامريكي

The above translations by addition are acceptable in adding more explicitness to that of the source text. There is a possibility that some students added the adjective الامريكي to identify the foreign public and to distance themselves emotionally to ensure readers that they are a foreign public in this context (cf. chapter 6, section 6.4.3 and chapter 7, section 7.4.2). Another student translated "the public" by considering them معلقين عمومين, which is unacceptable since it has no clear meaning, as follows:

- ... و المجموعة غالبا ما تشاهد بارتياب بواسطة معلقين خصوصين و عموميين على حد سواء

"alike"

Five students unacceptably ignored the translation of "alike". Only two students translated it as سواء - على حد سواء .

"Its relatively small size notwithstanding, the Arab-American population is gaining recognition for its potential political influence"

Three students used the Arabic connector ف to connect this sentence with the previous sentence ".... a group often viewed suspiciously by mainstream commentators and public alike".

- فالعرب الامريكيين يكسبون اعتراف متزايد بتاثير سياسي محتمل
- فان العرب الامريكيون يكتسبون اعترافا متزايدا لما يملكونه من تاثير سياسي محتمل
- فهو قد بقي نسبة ضئيلة . يكسب العرب الامريكان تقدير كبير بسبب نفودهم

The use of the Arabic connector ف is unacceptable because the two sentences indicate two logically unconnected ideas. Although it is good to

vary the use of Arabic connectors, it is important to choose an appropriate connector (cf. chapter 5, section 5.13, chapter 6, section 6.2.2 and chapter 7, section 7.2.2). Two of the above students unacceptably ignored the translation of the first part of the sentence. Three students connected this sentence with the above sentence using و مع –و بالرغم من انه , على الرغم من ان دلك , as follows:

- و على الرغم من دلك فهو يبقى ضئيل نسبيا و يكسب السكان العرب الامريكان التقدير بسبب نفوذهم السياسي
- و بالرغم من انه عدد صغير فقد اصبح العرب الامريكان لهم نفوذ و تاثير سياسي متوقع في امريكا
- و مع دلك فان عدد العرب الامريكيين قليل . ان العرب الامريكيين ينالون الاعتراف بهم بفضل تاثيرهم السياسي المحتمل

One student translated the above sentence literally, producing a weak Arabic style, as follows:

- انه حجم صغير نسبيا على الرغم من ان السكان العرب الامريكيين يحوزون على الاعتراف لتاثيرهم السياسي المحتمل . This student also misunderstood the source text translating حجمها الصغير نسبيا "Its small size" as "It is a small size" حجم صغير نسبيا. The first part of the sentence is not clear especially regarding the reference of the Arabic pronoun " ه ". It would be more acceptable, as follows:

- على الرغم من ان عدد العرب الامريكان صغير نسبيا الا انهم يحوزون على الاعتراف لتاثيرهم السياسي المحتمل . Although cataphoric reference (use of a pronoun before its co-referring noun) is acceptable in English, Arabic does not typically allow such reference (cf. Halliday and Hassan 1976, 14-17). Another student translated the English present continuous by using the Arabic verb اصبح , which is unacceptable, as follows:

- و بالرغم من انه عدد صغير فقد اصبح العرب الامريكان لهم نفوذ و تاثير سياسي متوقع في امريكا

The meaning of اصبح contradicts the meaning of متوقع in the near future. Another two students translated this sentence by using two Arabic sentences, which produces a weak Arabic style, as follows:

فهو قد بقى نسبة ضئيلة . يكسب العرب الامريكان تقدير كبير بسبب نفوذهم السياسي .

Most students' translations reflected other meanings rather than the meaning intended in the source text. To illustrate, most students considered the Arabs' political influence as a fact in the present as a result of which they have gained recognition. By contrast, the source text indicates that Arabs may have political influence in the future, so they have now started to gain recognition.

"Arab-Americans"

Only two students were inconsistent in their translation through the title and the text. They unacceptably translated " Arab-Americans" as الامريكان العرب in the title and العرب الامريكان in the text.

"relatively small size"

Students' translations were as follows:

- ..... فهو يبقى ضئيل نسبيا .....
- ....انه حجم صغير نسبيا..... -
- ..... فهو قد بقى نسبة ضئيلة..... -
- .... عدد العرب الامريكان قليل ..... -
- .... انه عدد صغير .... -

Two students acceptably translated the English adverb by using the Arabic adverb نسبيا in the middle of the sentence as in the English. Another student acceptably translated the English adverb by using the Arabic noun نسبة which provided an ambiguous meaning. The other two students unacceptably ignored the translation of the English adverb completely, probably because they did not know how to integrate it into source text sentence (cf. chapter 5, section 5.8, chapter 6, section 6.2.17 and chapter 7, section 7.2.17).

"for its potential political influence"

Six students translated the singular English pronoun "its" which refers to the "Arab-American population" correctly by using a plural Arabic pronominal form which refers to السكان العرب الامريكان .

- ..... بسبب نفوذهم السياسي
- ..... على الاعتراف لتاثيرهم السياسي المحتمل
- .... على الاعتراف لتاثيرهم السياسي المحتمل
- ..... بسبب نفوذهم السياسي
- ..... لما يملكونه من تاثير سياسي محتمل
- و بالرغم من انه عدد صغير فقد اصبح العرب الامريكان لهم نفوذ و تاثير سياسي متوقع في امريكا

Only one student ignored the translation of the English pronoun as follows:

- فالعرب الامريكيين يكسبون اعتراف متزايد بتاثير سياسي محتمل

This is unacceptable because it obscures the identity of the group which has influence.

8.1.7 European Union and the case for portfolio

Explaining the European Union, what it does, how it does it and with what effect – is one of the most daunting challenges facing political science as a discipline. Clearly, there are important differences between being an ordinary nation-state and a EU Member State. But there are also very stark differences between the EU itself and other polities, even ones that share some "federal" characteristics with the EU. The EU has far less authoritative control over its citizens and territory compared to nation-states.

Title:

"the case for portfolio"

Two students ignored the translation of the title. Three students provided different weak equivalents: حالة الوزارة - وضع الوزارة -قضية الوزارة . Another student translated it unacceptably as قضية الاوراق التجارية . The best translation, which was provided by one student, was الحقيبة الوزارية .
None of the students modified the title to make it genuinely clear, e.g. translating it as الاتحاد الاوروبي و تحديد المسؤوليات . This seems to be related to their preference for literal translation.

Text:

"Explaining the European Union, what it does, how it does it and with what effect is ....."

All students acceptably started their translations by using ان to indicate the topic sentence of the text, as follows:

- ان تفسير ماهية الاتحاد الاوروبي و ما يقوم به و كيفية ذلك و النتائج المترتبة هي احدى .....
- ان شرح ما هو الاتحاد الاوروبي و ماذا يفعل و كيف يفعل و ما مدى تاثير فعله يظل احدى .....
- ان توضيح ماهية الاتحاد الاوروبي و كيفية عمله و تاثيره هو اهم التحديات .....
- ان توضيح الاتحاد الاوروبي ماذا يعمل؟ و كيف يعمل ؟ و باي تاثير ؟ لهو تحدي واضح .....
- ان تفسير الاتحاد الاوروبي - ماذا يعمل و كيف يعمل دلك و باي تاثير - يعتبر احد اعظم .....

Two students acceptably used semantic repetition, as follows:

- ان توضيح و سياق ماهية الاتحاد الاوروبي و كيفية عمله و تاثيره اهم .....

- ان شرح و تفصيل الاتحاد الاوروبي . ماذا يعمل و كيف يعمل و مع أي تاثير هو واحد من اكثر التحديات ...

It is more acceptable in Arabic to say توضيح و سياق than توضيح سياق .

"how it does it and with what effect"

The "effect" in the above phrase is related to the previous questions about the European Union. All students' translations reflected this except one, who translated this phrase, as follows:

- ان تفسير ماهية الاتحاد الاوروبي و ما يقوم به و كيفية دلك و النتائج المترتبة هي احدى .....

The above sentence has no specific reference for the Arabic word نتائج which is related to the effect of the European Union.

"Explaining .... is one of the most daunting challenges"

Five students rendered the meaning of the source text. Two students translations ignored the translation of "one of" in the source text, as follows:

- ان توضيح و سياق ماهية الاتحاد الاوروبي و كيفية عمله و تاثيره اهم التحديات .....

- ان توضيح ماهية الاتحاد الاوروبي و كيفية عمله و تاثيره هو اهم التحديات .....

The above translations relay the notion that "explaining the European Union... is the most ...." instead of "....is one of the most...." . Five students translated "one of the most" correctly by using احدى اهم - احد اعظم .

"daunting challenges"

Six students provided different acceptable equivalents for the adjective "daunting", as follows: التحديات الكبيرة – التحديات المروعة – تحدي واضح . One student gave an unacceptable equivalent التحديات المثبطة . None of the students chose to translate "daunting" as جسام which most effectively gives the intended meaning of the source text.

"facing political science as a discipline"

Three students unacceptably translated "discipline" as نظام . Two translated this as فرع من فروع المعرفة . Two students unacceptably ignored "discipline" in their translations as follows: ..... هو اهم التحديات التي تواجه العلوم السياسية. . The omission of any Arabic equivalent of "discipline" may be

related to the presence of "science" which a hyponym of "discipline". The student chose not to repeat known information in the same sentence.

"Clearly, there are important differences between being an ordinary nation-state and a EU member state"

"Clearly, there are important differences ....."

All students translated the adverb "clearly" at the beginning of the Arabic sentence using different acceptable phrases such as: و – و من الواضح –فمن الواضح بوضوح, as follows:

- فمن الواضح ان هناك فوارق هامة بين كون الدولة دولة عادية او عضو في الاتحاد الاوروبي
- من الواضح ان هناك فرق بين ان تكون دولة قومية عادية و ان تكون عضوا في الاتحاد الاوروبي
- من الواضح انه يوجد اختلافات مهمة بين الدول العادية و بين عضو في الاتحاد الاوروبي
- من الواضح ان هناك فرق بين ان تكون دولة قومية عادية و ان تكون عضوا في الاتحاد الاوروبي
- من الواضح ان هناك اختلافات هامة بين ان تكون الدولة هي دولة قومية اوان تكون دولة عضو في الاتحاد الاوروبي
- و من الواضح انه يوجد اختلاف مهم بين كون الدولة دولة القومية العادية و دولة عضو اوروبية
- و بوضوح هناك اختلافات هامة بين كونه ولاية وطنية عادية و عضو ولاية اوروبية

Two students started their translation by using the common Arabic connector و . Only one student used the Arabic connector ف . All are acceptable in this context, and are better than not using a connector.

"important differences"

Two students unacceptably omitted "important" in their translations. Four students translated "differences" as اختلافات , while three translated this as –فرق فوارق . The two equivalents are equally acceptable. Three students rendered the plural "differences" into the singular Arabic اختلاف or فرق . Maybe, this is related to the use of the singular "nation-state" and the singular "EU member state". These translations were as follows:

- من الواضح ان هناك فرق بين ان تكون دولة قومية عادية و ان تكون عضوا في الاتحاد الاوروبي
- و من الواضح انه يوجد اختلاف مهم بين كون الدولة الدولة القومية العادية و دولة عضو اوروبية
- من الواضح ان هناك فرق بين ان تكون دولة قومية عادية و ان تكون عضوا في الاتحاد الاوروبي

Only one student changed the singular in the source text " an ordinary nation-state" to an Arabic plural دول to match the plural "differences", as follows:

- من الواضح انه يوجد اختلافات مهمة بين الدول العادية و بين عضو في الاتحاد الاوروبي .

It is worth mentioning that the same student did not change the singular "EU member state" into the Arabic plural الاعضاء .

"an ordinary nation-state"

Six students gave various acceptable Arabic equivalents for "ordinary nation-state", as follows: دولة قومية - الدول العادية - دولة قومية عادية - الدولة عادية . Only one student translated "state" unacceptably as ولاية وطنية عادية . One student ignored the word "ordinary" in her translation, as follows:

- من الواضح ان هناك اختلافات هامة بين ان تكون الدولة هي دولة قومية اوان تكون دولة عضو في الاتحاد الاوروبي

"EU member state"

Four students translated "EU member state" as عضو في الاتحاد الاوروبي . One student translated it as دولة عضو في الاتحاد الاوروبي . It is clearer to the reader if "EU member state" is translated as دولة عضو rather than عضو, as follows: من الواضح انه يوجد اختلافات مهمة بين الدول العادية و بين عضو في الاتحاد الاوروبي . Both عضو and دولة عضو are equally acceptable if the student previously mentioned دولة , as follows:

- فمن الواضح ان هناك فوارق هامة بين كون الدولة دولة عادية او عضو في الاتحاد الاوروبي
- من الواضح ان هناك اختلافات هامة بين ان تكون الدولة هي دولة قومية اوان تكون دولة عضو في الاتحاد الاوروبي

Another two students translated "EU member state" unacceptably as

و عضو ولاية اوروبية - و دولة عضو اوروبية

The above students changed the English noun "European Union" to an adjective in their translations اوروبية . دولة عضو is vague because it can means that this "European state" is a member of any organization without a specific reference to "European Union". It is also unacceptable to translate "state" as ولاية instead of دولة because ولاية is part of a state in the sense of independent nation.

"But, there are also very stark differences between the EU itself and other polities, even ones that share some "federal" characteristics with the EU"

In English, the use of the adverb "clearly" at the start of the sentence (as in the previous sentence) is often followed by a contrast in the following sentence

indicated by the use of "but" . In this text, "clearly" is followed by a contrast, as follows:

"Clearly, there are important differences between being an ordinary nation state and EU Member state. But, there are also very stark differences between the EU itself and other polities, even ones that share some federal characteristics with the EU"

Six students rendered this contrast using لكن , as follows:

- ..... لكن هناك فوارق كبيرة ايضا
- ..... و لكن يوجد ايضا اختلافات شديدة و بارزة بين
- ..... و لكن هناك ايضا فرقا كبيرا بين
- ..... و لكن هناك ايضا اختلافات صارمة جدا بين
- ..... و لكن يظل هناك اختلافات شديدة بين
- ..... لكن هناك ايضا فرقا كبيرا بين

Only one student ignored this contrast and connected these sentences with the Arabic connector ايضا , this being a literal translation of "also": ايضا يوجد اختلافات ..... قوية بين . It is more acceptable to ignore the translation of "also" and retain the translation of "but", because the basic meaning of the sentence depends on the contrast. Only one students rendered the contrast in the sentence by using و لكن without the use of ايضا . This student translated "also" by using the common Arabic connector و , as follows: ..... و لكن يظل هناك اختلافات شديدة بين .

Unlike in Arabic, the combined use of the two English connectors "but ..... also " is considered a feature of English. So, it is acceptable in Arabic to omit the translation of "also" in the target text especially after the use of the common Arabic connector و , as follows:

- ..... و لكن يظل هناك اختلافات شديدة بين

"stark differences"

All students used various acceptable translations for the adjective "stark" , such as:

- ..... فوارق كبيرة ايضا .....
- ..... اختلافات شديدة و بارزة بين .....
- ..... فرقا كبيرا بين .....
- ..... اختلافات صارمة جدا بين .....

- ..... اختلافات شديدة بين .....

- ..... فرقا كبيرا بين .....

..... اختلافات قوية بين .....

The two students who omitted the translation of the English adjective "important" in the previous sentence, translated the adjective "stark" in this sentence as كبيرا and قوية . One of the above students acceptably used semantic repetition, as follows: اختلافات شديدة و بارزة . Two students translated the plural "differences" by using the singular in Arabic, as follows: - .... فرقا كبيرا بين . These two students were both consistent in their translations and also translated "differences" in the previous sentence as a singular in Arabic.

"….. between the EU itself and other polities, …."

Students produced various translations, as follows:

- ... بين الاتحاد الاوروبي نفسه و سياسات اخرى

- .... بين اوروبا نفسها و الحكومات (الدول) الاخرى

- بين الاتحاد الاوروبي نفسه و الحكومات

- .... بين الاوروبي و السياسات الاخرى

- ..... بين الاتحاد الاوروبي نفسه و الدول الاخرى

- بين الاتحاد الاوروبي نفسه و بين الحكومات الاخرى

- بين الاتحاد الاوروبي نفسه و الحكومات

It is unacceptable to translate the European Union as اوروبا as did one student. It is also unacceptable to omit "Union" from the Arabic translation and leave the adjective, as follows: .... بين الاوروبي و السياسات الاخرى . Another student translated "between" twice which is weak Arabic style, as follows: بين الاتحاد الاوروبي نفسه و بين الحكومات الاخرى .

"other polities"

"Polities" has different meanings in the al Mawrid dictionary, such as حكومة – نظام حكم– دولة . Four students translated "polities" acceptably as حكومات . Two students translated it acceptably as دول . One student unacceptably put both of the Arabic equivalents حكومات and دول leaving the choice to the reader, as follows: .... بين اوروبا نفسها و الحكومات (الدول) الاخرى . Two students translated "polities" unacceptably as سياسات . None of these students made an effort to produce a more

acceptable Arabic translation, such as: لكن هناك فروق جلية بين الاتحاد الاوروبي و كيانات سياسية اخري . The equivalent كيانات سياسية is more acceptable than سياسات because it describes the political status of the European Union and not its policy.

".....even ones that share some "federal" characteristics with the EU"

"even"

All students translated "even if" as حتى . Only one student added the standard Arabic connector و to it to connect the two sentences, as follows:

- نفسه و سياسات . حتى ان بعض الدول التي تشترك مع الاتحاد الاوروبي ببعض الخصائص الفدرالية اخرى..
- نفسها و الحكومات (الدول)الاخرى و حتى الدول التي تشارك اوروبا الصفات الفدرالية .....
- نفسه و الحكومات حتى عند اولئك الدين لديهم ميول فيدرالية للاتحاد الاوروبي- .....
- الاوروبي و السياسات الاخرى حتى هؤلاء اللاتي تشترك في بعض الخواص الفيدرالية مع الاوروبي..
- نفسه و الدول الاخرى تلك التي تشارك في الاتحاد الاوروبي في بعض الخصائص الفدرالية (الاتحادية)

- نفسه و بين الاخرى . حتى بين الحكومات التي تشترك في بعض الخصائص الفيدرالية في الاتحاد

- نفسه و الحكومات حتى عند اولئك الدين لديهم ميول فيدرالية للاتحاد الاوروبي ..

"ones"

Although "ones" refers to "other polities", one student was inconsistent in her translation. She translated "other polities" as سياسات and "ones" as دول . Four students translated "ones" as اولئك – تلك - اللاتي. The use of اولئك – اللاتي is unacceptable because Modern Standard Arabic normally has feminine singular agreement with inanimate plurals. It is also grammatically incorrect to write اللاتي تشترك instead of اللاتي تشتركن , as follows:

- الاوروبي و السياسات الاخرى حتى هؤلاء اللاتي تشترك في بعض الخواص الفيدرالية مع الاوروبي..

One student misunderstood the meaning in the source text and translated it unacceptably, as follows: نفسه و حتى عند اولئك الدين لديهم ميول فيدرالية للاتحاد الاوروبي . الحكومات . The above student translated "ones" as countries which favour being part of the EU instead of sharing some federal characteristics with the EU.

"share some "federal" characteristics"

Five students translated the English present tense "share" as the Arabic imperfect tense تشترك –تشارك , as follows:

- ..... حتى ان بعض الدول التي تشترك مع الاتحاد الاوروبي ببعض الخصائص الفدرالية

- الدول الاخرى حتى تلك التي تشارك في الاتحاد الاوروبي في بعض الخصائص الفدرالية (الاتحادية)

The other two students omitted the verb in their translations, as follows:

- .. نفسه و الحكومات حتى عند اولئك الذين لديهم ميول فيدرالية للاتحاد الاوروبي

"some"

Only four students translated "some" as بعض in their translations. Other students omitted it unacceptably, as follows:

- .....نفسها و الحكومات (الدول)الاخرى و حتى الدول التي تشارك اوروبا الصفات الفدرالية

- ..... نفسه و الحكومات حتى عند اولئك الذين لديهم ميول فيدرالية للاتحاد الاوروبي

Those who omitted it from their translations misunderstood the original meaning in the source text and accordingly produced unacceptable translations.

"federal characteristics"

Five students translated this acceptably as الخصائص الفيدرالية - الصفات الفيدرالية – الخواص الفيدرالية . One student unacceptably gave two equivalents for the adjective "federal", as follows:

- نفسه و الدول الاخرى تلك التي تشارك في الاتحاد الاوروبي في بعض الخصائص الفدرالية (الاتحادية) - حتى.

Although it is not a professional translation technique to give two alternatives and let the reader decide which is better, this student is the only one who mentioned the pure Arabic equivalent for "federal" اتحادي . All other students translated it as an acceptable loan word فيدرالى from English. From the researcher's point of view, it is more appropriate to use the pure Arabic equivalent for words in the source text because the target readers are Arabs and the chances are greater that they will understand الخصائص الاتحادية than الخصائص الفيدرالية .

".... share .... with the EU"

One student omitted the translation of the English preposition, which is acceptable in this sentence, as follows:

- .....نفسها و الحكومات (الدول)الاخرى و حتى الدول التي تشارك اوروبا الصفات الفدرالية

Two students acceptably translated the English preposition "with" by using the Arabic preposition مع, (together with the verb تشترك), as follows

- حتى ان بعض الدول التي تشترك مع الاتحاد الاوروبي ببعض الخصائص الفدرالية ...
- الاوروبي و السياسات الاخرى حتى هؤلاء اللاتي تشترك في بعض الخواص الفيدرالية مع الاوروبي.

Another two students translated "with" using the Arabic preposition في, which is unacceptable, because it changes the meaning of the source text. The use of the Arabic preposition في means that these states are part of the EU, as follows:

- نفسه و الدول الاخرى تلك التي تشارك في الاتحاد الاوروبي في بعض الخصائص الفدرالية (الاتحادية)

- نفسه و بين الاخرى . حتى بين الحكومات التي تشترك في بعض الخصائص الفيدرالية في الاتحاد

Two other students unacceptably translated "with" using the Arabic preposition ل but omitting any equivalent of "share" (as discussed above), in the following:

- ..... نفسه و الحكومات حتى عند اولئك الدّين لديهم ميول فيدرالية للاتحاد الاوروبي
- .. نفسه و الحكومات حتى عند اولئك الدّين لديهم ميول فيدرالية للاتحاد الاوروبي

The use of this preposition is related to the omission of the English verb "share".

"EU"

It is generally unacceptable for student translators to be inconsistent in their translations. All students translated "EU" correctly in the sentence "Explaining the European Union ..." as الاتحاد الاوروبي . Two students translated the "EU" in this sentence as اوروبي–اوروبا without any plausible reason for omitting the noun "union" and left the adjective European", as follows:

- الاوروبي و السياسات الاخرى حتى هؤلاء اللاتي تشترك في بعض الخواص الفيدرالية مع الاوروبي..
- .....نفسها و الحكومات (الدول)الاخرى و حتى الدول التي تشارك اوروبا الصفات الفدرالية

"The EU has far less authoritative control over its citizens and territory compared to nation-states"

"The EU"

All students were consistent in their translation, even those who translated "EU" wrongly in the previous sentence, as follows:

- ان الاتحاد الاوروبي ليس له سيطرة كبيرة على مواطنيه بالمقارنة مع دول اخرى
- و ان اوروبا لها حكم رسمي (دو سلطة) على مدنها و منطقتها بالمقارنة مع الدول القومية الاخرى
- ان الاتحاد الاوروبي لديه سلطة اقل على المواطنين مقارنة مع حكومات الدول
- فالاوروبي له تحكم تسلطي اقل على مواطنيه و المقاطعات بالمقارنة بالولايات الوطنية
- ان الاتحاد الاوروبي له سيطرة سلطوية قليلة على مواطنيه و مناطق مقارنة مع الدول الاقليمية
- ان هذا الاتحاد له سيطرة قليلة على مواطنيه و اقليمه بالمقارنة مع الدول الاخرى
- ان الاتحاد الاوروبي لديه سلطة اقل للمواطنين مقارنة مع حكومات الدول

"has far less authoritative control"

One student ignored the translation of " far less ", which is unacceptable, as follows:

- و ان اوروبا لها حكم رسمي (دو سلطة) على مدنها و منطقتها بالمقارنة مع الدول القومية الاخرى

Another student acceptably translated "far less" by using the negation of "great" as follows: ان الاتحاد الاوروبي ليس له سيطرة كبيرة على مواطنيه بالمقارنة مع دول اخرى . Two students ignored the comparison in the sentence and translated "far less " as قليلة instead of اقل , which gives a weak Arabic style. Three students acceptably translated this phrase literally as: تحكم تسلطي اقل -سلطة اقل . None of the students changed the word order or the grammar of the source text to produce another form of comparison in Arabic as in the following: تقل سيطرة الاتحاد الاوروبي الرسمية على مواطنيه و اراضيه عن الدول ذات السيادة . This grammatical transposition here gives a stronger Arabic style.

"authoritative control"

Only one student translated "authoritative control" correctly, as حكم رسمي , as follows:

- و ان اوروبا لها حكم رسمي (دو سلطة) على مدنها و منطقتها بالمقارنة مع الدول القومية الاخرى

Again, the student here unprofessionally offered the reader two equivalents: حكم رسمى and حكم دو سلطة . Five students ignored the translation of the English adjective "authoritative" in their translations, as follows:

- ان الاتحاد الاوروبي ليس له سيطرة كبيرة على مواطنيه بالمقارنة مع دول اخرى
- ان الاتحاد الاوروبي لديه سلطة اقل على المواطنين مقارنة مع حكومات الدول
- ان الاتحاد الاوروبي له سيطرة سلطوية قليلة على مواطنيه و مناطق مقارنة مع الدول الاقليمية
- ان هدا الاتحاد له سيطرة قليلة على مواطنيه و اقليمه بالمقارنة مع الدول الاخرى
- ان الاتحاد الاوروبي لديه سلطة اقل للمواطنين مقارنة مع حكومات الدول

One student chose the wrong meaning for the English adjective "authoritative", probably because the corresponding Arabic nouns to English "authority", سيطرة and سلطة, have roughly the same meanings, as follows:

- ان الاتحاد الاوروبي له سيطرة سلطوية قليلة على مواطنيه و مناطق مقارنة مع الدول الاقليمية

The use of سيطرة سلطوية weakens the style of writing.

"over"

Six students translated the English preposition "over" correctly as على. Only one student chose to translate it as the Arabic preposition ل. Although both translations are acceptable, it is more common to translate the English preposition "over" by using the Arabic preposition على.

".... its citizens and territory ...."

Three students unacceptably omitted "territory" in their translations. For example: ان الاتحاد الاوروبي لديه سلطة اقل للمواطنين مقارنة مع حكومات الدول. Four students translated "territory" as: مناطق – اقليمه – المقاطعات – منطقتها. Unlike the use of مقاطعات and اقليم, the use of مناطق is acceptable. The use of مقاطعات and اقليم is acceptable when reference is made to one country but is not appropriate for the European Union. Regarding the EU, it is more acceptable to use اراض than مناطق. اراض is the standard constitutional equivalent of English "territory".

"compared to"

Four students used the phrase بالمقارنة مع to translate "compared to", which is acceptable in Arabic. For instance: ان هذا الاتحاد له سيطرة قليلة على مواطنيه و اقليمه بالمقارنة مع الدول الاخرى. The other three students translated "compared to" by مقارنة without the use of any Arabic preposition, which is also acceptable. For example,

- ان الاتحاد الاوروبي له سيطرة سلطوية قليلة على مواطنيه و مناطق مقارنة مع الدول الاقليمية

"nation-states"

Three students were inconsistent in their translations, as follows:

One student translated "nation states" here as حكومات الدول and as دول قومية in the first sentence of the text " ..... between an ordinary nation-state and a ....".

Another student translated it as الدول الاقليمية here and as دولة قومية in the first sentence.

A third student translated it as حكومات الدول here and as دولة قومية in the first sentence.

8.1.8 The Euro

The birth of the Euro and an expanded role of the EU in macroeconomic policy coordination gave coherence to a European monetary policy network. Key members include national treasury officials and central bankers. Yet, the "Euro-12" version of the Council, which brings together only representatives of states within the Euro-zone, quickly spawned a far more integrated sub-group, or 'policy community'.

Title

"The Euro"

Two students ignored the translation of the title. Four students followed the translation of the title by using (:-) or (:) at the beginning, as follows:

اليورو:- and اليورو:. One of the above students translated the title as part of the text, as follows: ..... ان نشاة اليورو : اليورو . One would standardly expect a title to be translated without any punctuation marks and on a separate line. Five students translated the title correctly and literally as اليورو using the Arabic definite article ال . None of them used the classifier عملة to make it explicit. Arabic as an explicit language has a stylistic preference for the use of classifiers. Using classifiers can compensate for the lack of capital letters in Arabic. Classifiers make it plain that what follows is a proper noun (cf. chapter 6, section 6.2.10 and chapter 7, section 7.2.10). One student ignored the translation of both the title and the text.

Text:

"The birth of the Euro and an expanded role of the EU in macroeconomic policy coordination gave coherence to a European monetary policy network"

"The birth of the Euro"

Students' translation were as follows:

- ان ميلاد اوروبا ....
- ان ميلاد العملة الاوروبية (اليورو) .....
- ان مولد اليورو .....
- لقد اعطى ميلاد اليورو ...
- ان ميلاد اليورو .....
- ان نشاة اليورو .....

One student translated "Euro" unacceptably as اوروبا "Europe" without any reasonable explanation. Five students started their translation using ان . It is acceptable to translate "birth" as ميلاد -مولد . But, it is unacceptable to translate it as نشاة "upbringing". In addition, one student translated the English noun by using the Arabic verb اعطى and the noun ميلاد . The use of the Arabic verb اعطى is related to the use of لقد and the main verb in the sentence "gave coherence". To some extent, the use of لقد gives the sense of the importance of the first sentence of the text just as does the use of ان. Both uses are acceptable in this context. The use of لقد enabled the student to translate the sentence without following the same word order as the English sentence, as follows:

- "the birth of the Euro ..... gave coherence ....."
- ..... لقد اعطى ميلاد اليورو

The use of ان enabled students to produce an otherwise more literal translation following the same SV word order as the English sentence, as follows: ..... اعطى ..... ان ميلاد اليورو . It seems that students used ان to give their target text a sense of Arabic style while maintaining a fairly literal translation in terms of word order (cf. chapter 5, section 5.4.1, chapter 6, section 6.2.4 and chapter 7, section 7.2.4).

In addition, most students translated the English metaphor literally and used the same metaphor in Arabic. None of the students translated it without using a metaphor, e.g. اصدار . This is due to the fact that "the birth of" is a standard metaphor in both English and Arabic.

"and an expanded role of the EU in macroeconomic policy coordination"

Students' translations were as follows:

- ان ميلاد اوروبا و دورها العظيم الموسع في تسوية و موازنة السياسة الاقتصادية واسعة النطاق منح .....

- ان ميلاد العملة الاوروبية (اليورو) و توسع دور الاتحاد الاوروبي في تنسيق السياسة الاقتصادية اعطى ...
- ان مولد اليورو و الدور الموسع لليورو في تنسيق سياسة اقتصادية كبرى اعطت .....
- لقد اعطى ميلاد اليورو و الدور الممتد للاتحاد الاوروبي شبكة تنسيق سياسة الاقتصاد الموسعة خزانيا ...
- ان ميلاد اليورو و امتداد دور الاتحاد الاوروبي في تنسيق للسياسات الاقتصادية الضخم اعطى .....
- ان نشاة اليورو و الدور الموسع للاتحاد الاوروبي في تنسيق السياسة الاقتصادية اعطى .....

All students translated "and" as expected by using the Arabic equivalent و . Four students translated "expanded" literally as توسع–الموسع . Although these Arabic equivalents are acceptable, there are other Arabic words that are more appropriate in this context, such as الدور المتعاظم –الدور المتزايد - الدور المتنامي . Only two students translated "expanded" using امتداد – الممتد which are more appropriate than الموسع. One student added the Arabic adjective العظيم to make it more acceptable in Arabic (semantic repetition). Four students translated the "the expanded role" literally by using an Arabic adjective and noun, as follows: دورها الدور الموسع – و الدور الممتد –العظيم الموسع و الدور الموسع . Two students changed word order and the structure, providing a more comprehensible Arabic phrase, as follows:

- و توسع دور الاتحاد - و امتداد دور الاتحاد الاوروبي .

"EU"

Only four students mentioned the European Union in their translations. One student who translated "Euro" unacceptably as اوروبا continued her translation with the same reference اوروبا . One student considered "EU" as an abbreviation for the "Euro" and translated it as follows:

- ان مولد اليورو و الدور الموسع لليورو في تنسيق سياسة اقتصادية كبرى اعطت ..... .

"in macroeconomic policy coordination"

Students' translations were as follows:

- ..... في تسوية و موازنة السياسة الاقتصادية واسعة النطاق منح .....
- ..... في تنسيق السياسة الاقتصادية اعطى ...
- ..... في تنسيق سياسة اقتصادية كبرى اعطت .....

- لقد اعطى ميلاد اليورو و الدور الممتد للاتحاد الاوروبي شبكة تنسيق سياسة الاقتصاد الموسعة خزانيا ...
- .....في تنسيق للسياسات الاقتصادية الضخم اعطى .....
- .....في تنسيق السياسة الاقتصادية اعطى .....

Two students ignored the translation of "macro" in "macroeconomic" and translated it unacceptably as السياسة الاقتصادية. Other students gave different literal Arabic alternatives taken from the al Mawrid dictionary such as - واسعة النطاق - كبرى - الموسعة خزانيا - الضخم . One of the above students added the Arabic adverbial form خزانيا "treasury-wise" to relate it to the "Euro". Although this is an intelligent attempt to clarify "economic policy", the result is obscure in Arabic. All the above alternatives give the basic meaning of "macro-" . They are acceptable in contexts other than an economics text. The most appropriate term for "macroeconomic" in Arabic is سياسة الاقتصاد الكلي . This is an indication that most students lack the appropriate terminology for technical contexts. One student misunderstood the sentence and added the equivalent of "network" to it, as follows: لقد اعطى ميلاد اليورو و الدور الممتد للاتحاد الاوروبي شبكة تنسيق سياسة الاقتصاد الموسعة خزانيا .

"gave coherence to a European monetary policy network"

Students' translation were as follows:

- ..... منح شبكة السياسة النقدية الاوروبية الانسجام و التناسق
- ..... اعطى تماسك لشبكة السياسة الاوروبية
- .... اعطت ترابط لشبكة السياسة المالية الاوروبية
- لقد اعطى .... لشبكة تداول العملات الاوروبية
- ... اعطى ترابط لشبكة السياسات المالية الاوروبية
- اعطى تماسك الشبكة السياسية الاوروبية

Most students unacceptably wrote ترابط-تماسك instead of the accusative ترابطا-تماسكا. Five students translated "gave" as اعطى and one student translated it as منح. Both of these are acceptable. Two students translated "coherence" as ترابط and another two translated it as تماسك . One student translated it by addition using semantic repetition الانسجام و التناسق . Two students omitted the adjective "monetary" in their translations, as follows:

- ..... اعطى تماسك لشبكة السياسة الاوروبية
- اعطى تماسك الشبكة السياسية الاوروبية

One of the above students confused the English noun "policy" and the English adjective "political", translating this as سياسة, which is unacceptable.

Another student omitted "policy" in her translation Sometimes, students tend to omit the translation of words whose meaning they do not know.

Other students gave several acceptable alternatives for "monetary" such as النقدية- المالية. One student translated it unacceptably as شبكة تداول العملات "currency exchange network" . Only one student translated the singular in English "policy" as the Arabic plural سياسات instead of the singular سياسة to suit the Arabic context. It is more appropriate to say سياسات to indicate different European policies that are united in one network.

"key members include national treasury officials and central bankers"

Students translated this as follows:

- و يشمل الاعضاء الرئيسيين موظفوا الخزانة القومية و اصحاب البنوك المركزية
- الاعضاء الاساسيون هم موظفو الخزانة و البنك المركزي
- و الاعضاء الرئيسية و تشمل موظفي وزارة المالية الوطنية و موظفي البنوك الرئيسية
- و يشتمل الاعضاء الرئيسين على موظفين الخزانة المحلية و موظفي البنوك الاساسية
- حيث ان الاعضاء الاساسيين يشملوا اصحاب مكاتب خزينة الدولة و اصحاب المصارف المركزيين
- الاعضاء الاساسيون بالاضافة الى الخزنة و البنك المركزي

Only two students changed the word order in the sentence and started their translations using the Arabic verbs و يشمل -على .... و يشتمل. Other students chose to follow the same word order as in the English sentence and started their translation by using Arabic nouns. One student misunderstood the English sentence and omitted "officials" in her translation, as follows:

- الاعضاء الاساسيون بالاضافة الى الخزنة و البنك المركزي

One student translated "key members" ungrammatically as الاعضاء الرئيسية.

"national treasury officials"

Students provided different translations for "officials", such as موظفوا- اصحاب . Both alternatives are inaccurate. The best Arabic equivalent for it is مسؤولين. Two students omitted "national" in their translation, as follows:

- الاعضاء الاساسيون هم موظفو الخزانة و البنك المركزي. (This gives the meaning intended in the source text). الاعضاء الاساسيون بالاضافة الى الخزنة و البنك المركزي. (This does not

give the meaning intended in the source text). One student gave a different acceptable equivalent for "national treasury", as follows:

- و الاعضاء الرئيسية و تشمل موظفي وزارة المالية الوطنية و موظفي البنوك الرئيسية . Three students gave various acceptable alternatives for "national": - المحلية - القومية - الوطنية. The first two alternatives الوطنية-القومية are better than المحلية, because the standard meaning of محلي is "local" (although محلى might translate as "national" in a phrase such صناعة محلية "national industry").

"central bankers"

Only two students translated this accurately, as follows:

- و يشمل الاعضاء الرئيسيين موظفوا الخزانة القومية و اصحاب البنوك المركزية
- حيث ان الاعضاء الاساسيين يشملوا اصحاب مكاتب خزينة الدولة و اصحاب المصارف المركزيين

Four students confused "central bankers" with "central banks". Three of them translated the sentence using "officials" for both "national treasury" and "central banks". Only one student gave the pure Arabic alternative المصارف instead of the loan word البنوك. Since the target reader are Arabs, it is more appropriate to use pure Arabic words than loan words. There seems to be a general stylistic preference for forms of Arabic origin over loan words in Arabic because of considerations of purity of Arabic language. Loan words are also typical features of Arabic dialects and accordingly tend to be avoided in formal Standard Arabic (cf. chapter 6, section 6.2.6 and chapter 7, section 7.2.6). Two students rendered the English plural "bankers" by using the Arabic singular بنك "bank", which is not acceptable for the meaning in this context, as follows:

- الاعضاء الاساسيون هم موظفو الخزانة و البنك المركزي
- الاعضاء الاساسيون بالاضافة الى الخزنة و البنك المركزي . Three students connected this sentence with the previous clause by using the common Arabic connector و. Another student used حيث ان which is a good attempt to express more precisely the semantic relationship with the previous clause. None of the above students added the prepositional phrase في هذه الشبكة to make it clear to the readers that these key members are part of the European monetary policy network. In this context, the function of translation by addition is to express explicitness.

"yet, the "Euro-12" version of the Council, which brings together only representatives of states within the Euro-zone, quickly spawned a far more integrated sub-group, or "policy community"

Students provided various translations, as follows:

- و علاوة على ذلك فان تحول مجلس اليورو 12 الذي يمثل معا ممثلون الامم في منطقة اليورو فقط و الذي اتبع بسرعة طائفة موحدة مندمجة جدا او مجتمع سياسة .
- لذلك فان النسخة الجديدة لنظام الاتحاد التي تعطي الحق فقط لممثلي الدول في قاعدة الاتحاد سوف يؤدي الى وجود مجموعة متكاملة واحدة .
- فوق ذلك فنسخة اليورو الثانية عشر للمجلس التي تجمع فقط ممثلي الولايات الداخلة في المنطقة الاوروبية او المجموعة الفرعية المدموجة او جماعة سياسية .
- و مع ذلك فان نسخة (اليورو 12) للمجلس و الذي جلب نواب الدول الى نطاق اليورو انتخب و بسرعة مجموعة فرعية متكاملة اكثر او مجتمع سياسات .
- و مع ذلك لا يزال اليورو 12 نسخة لاعضاء المجلس الذي احضر ممثلين الدول في منطقة اليورو و كذلك فقد مدد مجموعات فرعية او جماعات سياسية .
- لذلك النسجة الجديدة لنظام الاتحاد التي تعطي الحق فقط لممثلي الدول في قاعدة الاتحاد سوف يؤدي الى وجود مجتمع سياسي .

"yet"

Students provided various translations for "yet": فوق – لذلك –و علاوة على ذلك و مع –و علاوة على ذلك و مع ذلك - ـذلك . Three students translated "yet" acceptably as ذلك - . One student translated it unacceptably as فوق ذلك, which sounds more like colloquial Arabic than Standard Arabic. Two students translated "yet" unacceptably as لذلك , which gives a different meaning (the meaning of "so" / result) .

the "Euro-12" version of the council

Two students unacceptably omitted "Euro-12" from their translations and replaced it with the adjective جديد "new", as follows:

- لذلك فان النسخة الجديدة لنظام الاتحاد التي تعطي الحق فقط لممثلي الدول في قاعدة الاتحاد سوف يؤدي الى وجود مجموعة متكاملة واحدة .
- لذلك النسخة الجديدة لنظام الاتحاد التي تعطي الحق فقط لممثلي الدول في قاعدة الاتحاد سوف يؤدي الى وجود مجتمع سياسي .

The previous omission is probably related to a lack of understanding of the source text. "Euro-12" is important information in this context and necessary for the

accuracy of students' translations. Two students translated "council" unacceptably as اتحاد . Although, the European countries that considered the Euro their official currency constitute a union, the mentioning of the union without an adjective to describe it is inadequate. Only one student translated "Euro-12" acceptably as مجلس اليورو 12 . Other students provided vague Arabic translations, as follows:

نسخة اليورو الثانية عشر للمجلس –اليورو 12 نسخة لاعضاء المجلس - نسخة اليورو 12 للمجلس

The translation of the above phrase indicates the importance of the translator's judgment. Those who produced vague translations translated the above phrase literally. The only student who translated it acceptably in Arabic omitted the translation of "version" to suit the Arabic context.

The translator has the choice whether to add or remove words which are in the source text to provide an acceptable Arabic translation. Students tend to omit words that they do not understand and translate literally all words that they do understand (cf. chapter 6, section 6.4.2 and chapter 7, section 7.4.1).

"which brings together only representatives of states within the Euro-zone"

Students provided various translations, as follows:

- .....الذي يمثل معا ممثلون الامم في منطقة اليورو فقط .....
- ... التي تعطي الحق فقط لممثلي الدول في قاعدة الاتحاد.....
- .....التي تجمع فقط ممثلي الولايات الداخلة في المنطقة الاوروبية .....
- .... و الذي جلب نواب الدول الى نطاق اليورو . -
- ....الذي احضر ممثلين الدول في منطقة اليورو... . -
- .... التي تعطي الحق فقط لممثلي الدول في قاعدة الاتحاد.... -

One student rendered "Euro-zone" unacceptably as المنطقة الاوروبية "the European region". Other students translated it acceptably as نطاق - منطقة اليورو اليورو . None of the students modified their translations to be clearer, as follows: الدول التي اعتمدت اليورو عملة رسمية . Explicitness frequently is needed in translating foreign cultural issues (cf. chapter 6, section 6.4.3 and chapter 7, section 7.4.2).

quickly spawned a far more integrated sub-group or "policy community"

Students translated the above phrase, as follows:

- ... و الذي اتبع بسرعة طائفة موحدة مندمجة جدا او مجتمع سياسة . -
- ..... سوف يؤدي الى وجود مجموعة متكاملة واحدة . -
- ... او المجموعة الفرعية المدموجة او جماعة سياسية . -

- .... انتخب و بسرعة مجموعة فرعية متكاملة اكثر او مجتمع سياسات .

- .... و كذلك فقد مدد مجموعات فرعية او جماعات سياسية .

- .... سوف يؤدي الى وجود مجتمع سياسي .

All the above translations are vague or inadequate. Only one student translated "quickly". Another mistranslated "spawned" as انتخب "elected". None of the students modified their translations in order to make it more comprehensible, e.g. as follows: اثمرت مجموعة فرعية اكثر اندماجا او ما يسمى بمجموعة صانعي القرار . To translate the words in inverted commas, "policy community", in the above sentence, it is recommended that students use او ما يسمى ب . By using this Arabic phrase, translators distance themselves from something they do not directly identify themselves with in the source text.

In addition, none of the students added explanatory information after their translation to give the reader an idea about the background of the Euro and Euro-12 council along the following lines, as: "The original idea of introducing the Euro was that all European countries would use it as their official currency. In fact, only 12 countries adopted the Euro as their official currency. These established "the Euro-12 council". This council spawned a more integrated group to decide about issues related to the Euro in the European monetary policy network".

8.1.9 The Conservative leader

The new Conservative leader Iain Duncan Smith has offered a virtual suspension of party politics for as long as the "war" against terror attacks goes on. The Liberal Democrats too have said they will consider attending cross-party talks but stress that ending all domestic democratic activity would be giving in to terrorism. In a rare move, the new Tory leader said he would let his shadow ministers sit on the Cabinet emergency committees in a show of unity against the terrorists who attacked the US.

Title:

"The Conservative leader"

Two students ignored the translation of the title. One student translated "the Conservative leader" unacceptably as القائد التقليدي . Another two students translated "the Conservative leader" literally as القائد المحافظ which may give a different meaning from قائد حزب المحافظين "leader of the Conservative party". The above students considered "conservative" as an adjective describing the leader rather than a reference to the name of his political party. One student translated "the Conservative leader" , as follows: قائد محافظ - قائد حزب المحافظين في بريطانيا . The above student translated the phrase into Arabic without the Arabic definite article, then she corrected herself and added extra information في بريطانيا . This is not needed in a title, although it might be acceptable as part of a general strategy of greater explicitness in Arabic in the main part of the target text.

Text:

"The new Conservative leader Iain Duncan Smith has offered a virtual suspension of party politics for as long as the "war" against terror attacks goes on"

Students' translations were as follows:

- اقترح القائد المحافظ الجديد لاين دنكن سمث تعليق فعلي لسياسات الحزب بما ان الحرب ضد الارهاب مستمرة
- اقترح قائد المحافظين الجديد لين سميث التعليق الفعلي لسياسات الحزب ما دام الحرب ضد هجمات الارهاب مستمرة .

- ان الزعيم الجديد لحزب المحافظين ايان دنكان سميث عرض ان يتم تعطيل مؤقت اخلاقي لسياسة الحزب طالما الحرب ضد الارهاب تجري .
- لقد اقترح القائد المحافظ الجديد تعليق فعلي للجنة السياسية على طول مدة الحرب ضد هجمات الارهاب.
- لقد عرض القائد المحافظ ايان دنكان سمث تعليقا فعليا لسياسات الحزب ما دامت الحرب ضد الارهاب مستمرة (قائمة) .
- عرض القائد ايان دنكان سميث تعليق عملي للسياسات الحزبية طالما بقيت الحرب ضد الهجمات الارهابية
- ان الزعيم الجديد لحزب المحافظين ليان دنكان سميث قام بعرض تعطيل مؤقت لسياسات الحزب لمدة الحرب ضد الهجمات الارهابية التي تحدث .

Only two students translated the sentence using ان following the same English SV word order as in the English. Two students started their translations by using لقد . Both ان and لقد are emphatic particles. Five students translated this as an Arabic verbal sentence. All students acceptably translated the English present perfect using the Arabic perfect tense اقترح - عرض . Three students translated "the new Conservative leader" acceptably as الزعيم الجديد لحزب - قائد المحافظين الجديد المحافظين . One student omitted "new Conservative" in her translation: ... القائد ايان . Three other students translated this phrase unacceptably as القائد المحافظ الجديد . One student omitted the name of the conservative leader in her translation and other students gave various Arabic names. Most students confused the English I with the English L , as follows: ليان – ايان – لين –لاين , possibly because the Scottish name "Iain" (cf. the more common "Ian") is not commonly found. Three students were consistent in their unacceptable translations of "the Conservative leader" through the title and the text. In addition, three students translated "the Conservative leader" in the title unacceptably as القائد المحافظ and acceptably as قائد المحافظين الجديد - الزعيم الجديد لحزب المحافظين in the main text. This indicates that students do not proofread their translations. Another possibility is that these students did not know the best translation, so they unacceptably put both equivalents for the reader to decide. One student translated "a virtual suspension" correctly in Arabic with the appropriate accusative case-endings, as follows: تعليقا فعليا . Another student translated it unacceptably as تعليق مؤقت اخلاقي "a temporary moral suspension". This indicates that students do not pay adequate attention to their Arabic writing.

Two students misunderstood "party politics" and translated it unacceptably, as للسياسات الحزبية - للجنة السياسية .

"as long as"

Three students provided acceptable translations: ما دامت –بما ان الحرب مستمرة الحرب مستمرة - طالما بقيت الحرب - . Four students provided translations which are unacceptable, mainly because they reflect features of colloquial Arabic, such as: ما دام الحرب مستمرة - على طول مدة الحرب – لمدة الحرب التي تحدث –طالما الحرب تجري .

"terror attacks"

Four students translated "terror attacks" acceptably as –الهجمات الارهابية الحرب ضد الارهاب . Three students translated it acceptably as هجمات الارهاب . This is probably due to the influence of the media and the cliché which is often found in headlines "war against terrorism".

"The Liberal Democrats too have said they will consider attending cross-party talks but stress that ending all domestic democratic activity would be giving in to terrorism"

Students' translations were as follows:

- و لقد صرح الليبراليين الديمقراطين ايضا بانهم سوف يعلقون محادثات .....
- و قال الديمقراطين الليبراليين ايضا بانهم يركزون على انهاء كل النشاط الديمقراطي الداخلي الذي سوف يوجه لمحاربة الارهاب.
- و كذلك الحزب الديقراطي الليبرالي ايضا عرض اجراء حوار بين الاحزاب المختلفة و لكنه اكد ان نهاية النشاط الديمقراطي سيعني استسلاما للارهاب.
- و لقد صرح الديمقراطيين التحررين ايضا انهم سوف يحترمون حضور مباحثات الحزب و لكنهم اكدوا ان انهاء كل النشاطات الديمقراطية المحلية سوف يقلل من الارهاب.
- و قال الديمقراطيين الليبراليين انهم سينظرون في حضور محادثات داخل الحزب و لكنهم شددوا على ان انهاء كل نشاطات الديمقراطية الداخلية ستكون في صالح الارهاب .
- و ايضا اخذ الديمقراطيين الغير متعصبين كلام الحزب المقابل و قد شددوا على انهاء الانشطة الداخلية لكي يجدوا الوقت للقضاء على الارهاب.
- و ايضا الحزب الديمقراطي الحر صرح بان سياخذ بالاعتبار اجراء حوار بين الاحزاب و لكنه اصر على نهاية كل النشاطات الديمقراطية المحلية ستكون استسلاما للارهاب.

"The Liberal Democrats"

Three students translated "the Liberal Democrates" literally as الليبراليين الديمقراطين - الديقراطي الليبرالي - الديمقراطين الليبراليين . Another two students translated "liberal" into Arabic as الديمقراطيين التحررين - الديمقراطي الحر

. One student translated the meaning unacceptably as الديمقراطيين الغير متعصبين . It is important for students to pay extra attention and translate proper names such as the names of parties if possible using the standard Arabic form, or at least acceptably. Some non-Arabic political parties have standard forms in both English and Arabic. To illustrate, the Arabic equivalents of "Labour party" can be both حزب العمال in the case of the British Labour Party and حزب العمل in the case of the Israeli Labour Party. It is acceptable to translate the name of the party as a loan word especially if there is no Arabic equivalent for it. It is more appropriate for the Arab target readers to use pure Arabic words in their translations (cf. chapter 6, section 6.2.6 and chapter 7, section 7.2.6). Although the two students who translated "Liberal Democrats" as الديمقراطي الحر - الديمقراطيين التحررين made a good attempt, they did not use the standard Arabic term for the party الديمقراطيين الاحرار . It would have been a good idea on the part of the student who translated "the Liberal Democrats" as الديمقراطي الحر to add حزب to make it clearer to the reader.

"too"

"Too" is used in the source text to connect this sentence with the previous sentence. Although all students started their translations by using the common Arabic connector و to connect this sentence with the previous sentence, six students unnecessarily translated "too" as an extra connector. This is a clear example for students' preference for literal translation. Students should be encouraged not to use double connectors (cf. chapter 5, section 5.13, chapter 6, section 6.2.2 and chapter 7, section 7.2.2).

"have said"

All students acceptably translated the English present perfect tense using the Arabic perfect tense. Six students used various acceptable equivalents such as: قال -صرح - عرض. One student translated this phrase unacceptably using the colloquially oriented و اخذ كلام as ايضا اخذ الديمقراطيين الغير متعصبين كلام الحزب المقابل.

"they will consider attending cross-party talks"

One student omitted this from her translation, as follows:

- و قال الديمقراطين الليبراليين ايضا بانهم يركزون على انهاء كل النشاط الديمقراطي الداخلي الذي ...

Another student misunderstood the source text and provided a completely unacceptable translation, as follows: ايضا اخذ الديمقراطيين الغير متعصبين كلام الحزب المقابل . Only four students translated the English future tense correctly using

سيأخذ بالاعتبار - سينظرون في حضور محادثات داخل الحزب , as follows: س - سوف . سوف يحترمون حضور مباحثات الحزب - سوف يعقدون محادثات - اجراء حوار بين الاحزاب

Another student translated the verb "consider" unacceptably using the Arabic perfect tense, as follows: عرض اجراء حوار بين الاحزاب المختلفة . Only two students translated "attending" correctly, as follows: سينظرون في داخل الحزب سوف يحترمون حضور مباحثات الحزب . Three other students translated "attending" unacceptably, as حضور محادثات - عرض -اجراء حوار - يعقدون محادثات اجراء حوار .

"cross-party talks"

Three students unacceptably omitted this in their translations, as follows:

- و لقد صرح الليبراليين الديمقراطين ايضا بانهم سوف يعلقون محادثات.
- و قال الديمقراطين الليبراليين ايضا بانهم يركزون على انهاء كل النشاط الديمقراطي الداخلي الذي سوف يوجه لمحاربة الارهاب.
- و ايضا اخذ الديمقراطيين الغير متعصبين كلام الحزب المقابل و قد شددوا على انهاء الانشطة الداخلية لكي يجدوا الوقت للقضاء على الارهاب.

Two students translated "cross-party talks" inaccurately to mean talks inside the Liberal Democrat party, as follows:

- و لقد صرح الديمقراطيين التحررين ايضا انهم سوف يحترمون حضور مباحثات الحزب...
- و قال الديمقراطيين الليبراليين انهم سينظرون في حضور محادثات داخل الحزب ... .

Another two students translated "cross-party talks" correctly as talks between different parties, as follows:

- و ايضا الحزب الديمقراطي الحر صرح بان سيأخذ بالاعتبار اجراء حوار بين الاحزاب.....
- و كذلك الحزب الديقراطي الليبرالي ايضا عرض اجراء حوار بين الاحزاب المختلفة..... .

"but stress that ending all domestic democratic activity would be giving in to terrorism"

One student omitted this in her translation. Another three students misunderstood the source text and produced the opposite meaning to that intended, as follows:

- ... و لكنهم اكدوا ان انهاء كل النشاطات الديمقراطية المحلية سوف يقلل من الارهاب.
- .. يركزون على انهاء كل النشاط الديمقراطي الداخلي الذي سوف يوجه لمحاربة الارهاب.
- و قد شددوا على انهاء الانشطة الداخلية لكي يجدوا الوقت للقضاء على الارهاب.

Three students translated this in various acceptable ways, as follows:

- .... و لكنه اكد ان نهاية النشاط الديمقراطي سيعني استسلاما للارهاب.
- ..... و لكنه اصر على نهاية كل النشاطات الديمقراطية المحلية ستكون استسلاما للارهاب.
- ... و لكنهم شددوا على ان انهاء كل نشاطات الديمقراطية الداخلية ستكون في صالح الارهاب .

The meaning of ستكون is stronger than that of سيعنى .

Only two students rendered the English singular by using an Arabic singular, as follows: كل النشاط الديمقراطي - النشاط الديمقراطي الداخلي .

Four students translated this using the Arabic plural, as follows:

الانشطة الداخلية – كل نشاطات الديمقراطية الداخلية –كل النشاطات الديمقراطية المحلية – كل النشاطات الديمقراطية المحلية .

The use of both singular and plural are acceptable in the Arabic target text.

One student omitted "domestic" in her translation النشاط الديمقراطي and another student omitted "democratic" in her translation الانشطة الداخلية . Only two students omitted "all" in their translations. None of the students explained the phrase "domestic activities" by adding an explicit reference to Britain, such as النشاطات البريطانية الديمقراطية المحلية .

"In a rare move, the new Tory Leader said he would let his shadow ministers sit on the Cabinet emergency committees in a show of unity against the terrorists who attacked the US"

One student did not translate this sentence at all. The other six students translated this as follows:

- و في حركة نادرة و يقول رئيس حزب الاحرار بانه سيدع وزرائه (وزراء الظل)(و مجموعة من وزراء المعارضة) تجلسون في لجان الطوارئ لمجلس الوزراء في شكل الوحدة ضد الارهابين الدين يهددون الولايات المتحدة .
- و في سابقة لم يحدث لها مثيل صرح زعيم حزب المحافظين انه سيدع وزراء حكومة الظل يشاركون في جلسات الطوارئ في اشارة الى الاتحاد في وجه الارهابيين الذّين هاجموا الولايات المتحدة .
- و في خطوة نادرة صرح القائد المحافظ الجديد بانه سوف يترك وزرائه يجتمعون في لجان مجلس وزراء الطوارئ في عرض للوحدة ضد الارهابيين الدين هاجموا الولايات المتحدة .
- و في تحرك نادر من نوعه قال رئيس حزب التوري (المحافظين) سيدع الوزراء المقربين ليجلسوا في لجان الطوارئ التابعة للوزارة كاظهار للوحدة ضد الارهابين الذين هاجموا الولايات المتحدة الامريكية.
- في حركة نادرة قال القائد المحافظ الجديد بانه سوف يطلب من ممثلين ان يجلسوا في لجان الطوارئ في مجلس الوزراء في عرض لاتحاد ضد الارهابين الذين هاجموا الولايات المتحدة .
- و في حادثة نادرة صرح زعيم الحزب الجديد انه سيدع وزراء حكومة الظل يشاركون في جلسات طوارئ في اشارة الى انه يجب الاتحاد للوقوف في وجوه الارهابيون الدين هاجموا الولايات المتحدة

"in a rare move"

Students provided various relatively acceptable translations, as: - و في في سابقة لم ـ و في حادثة نادرة - في حركة نادرة - و في حركة نادرة - تحرك نادر من نوعه و في خطوة نادرة- يحدث لها مثيل . Four students translated "move" literally as تحرك – حركة –خطوة . Another two students translated "in a rare move" using acceptable and idiomatic phrases in Arabic as follows: و في سابقة لم يحدث لها . و في خطوة نادرة- مثيل

"the new Tory leader"

One student did not know the expression "Tory Party" and related this sentence to the previous one, equating the "Tory leader" with the "Liberal Democrat leader" رئيس حزب الاحرار . Another student omitted "Tory" from

her translation considering the leader as زعيم الحزب الجديد . A third student unacceptably translated "Tory" by transliteration and added "Conservative" as additional explanation رئيس حزب التوري (المحافظين) . Two students translated this as they did in the title القائد المحافظ الجديد . Only one student translated it acceptably as زعيم حزب المحافظين .

"said he would let his shadow ministers"

Only two students translated this correctly, as follows:

انه سيدع وزراء حكومة الظل - انه سيدع وزراء حكومة الظل .

One student gave three alternatives for readers, as follows:

بانه سيدع وزرائه (وزراء الظل)(و مجموعة من وزراء المعارضة) .

Three students omitted "shadow" in their translation, as follows:

انه سوف يترك وزرائه - سيدع الوزراء المقربين ليجلسوا - بانه سوف يطلب من ممثلين ان يجتمعون.

It is totally unacceptable to translate "ministers" as ممثلين "representatives".

"the Cabinet emergency committees"

Two students ignored "Cabinet" in their translations. Another student translated it unacceptably as وزارة . Three students translated "Cabinet" as مجلس الوزراء . None of them translated "Cabinet" correctly as حكومة .

"in a show of unity"

Six students provided various relatively acceptable translations, as follows:

- في شكل - - كاظهار للوحدة - في اشارة الى انه يجب الاتحاد في عرض لاتحاد ضد - في اشارة الى الاتحاد الوحدة . Only one student provided a genuinely idiomatic equivalent in this context: في عرض للوحدة .

8.1.10 The battle for leadership

The battle for the leadership of the Tory party may be finally over – but the winner now faces a far more challenging task. His party is demoralised, disunited and currently unelectable. He will have to hammer out new policies on the big issues like taxation and public spending. The euro has the power to split the party.

Title:

One student ignored the translation of the title. Three students translated this as معركة القيادة . Another two students translated it as المعركة من اجل القيادة . One student translated it as المعركة من اجل الوصول للقيادة . All of these are relatively acceptable. None of the students, however, chose to translate this using a more standard phrase in Arabic such as الصراع حول القيادة .

Text:

"The battle for the leadership of the Tory party may be finally over, but the winner now faces a far more challenging task"

Students' translations were as follows:

- ان معركة القيادة لحزب التوري ربما انتهت اخيرا و لكن الفائز يواجه الان مهام تحتاج الى تحد كبير
- ربما ان المعركة من اجل قيادة حزب الاحرار قد انتهت . و لكن الفائز الان يواجه مهمة اكثر تحدي و صعوبة .
- ان المعركة على تولي قيادة حزب المحافظين اوشكت على نهايتها و لكن الفائز يواجه الان تحدي كبير
- ان معركة القيادة للحزب المحافظ ربما تنتهي اخيرا و لكن الفائز الان يواجه مهمة متحدية اكبر
- ربما تكون المعركة على القيادة بالنسبة للحزب التوري (المحافظين) قد انتهت اخيرا و لكن الفائز يواجه مهمة ذات تحديات اكثر.
- و اخيرا تم حسم المعركة للوصول للقيادة لحزب التوري و لكن الفائز الان يوا جه مهام صعبة
- المعركة لتولي القيادة لحزب المحافظين قد تكون حانت نهايتها اخيرا و لكن الرابح الان يوا جه تحديات اكبر .

Four students used ان at the start of their translation. The combination of ان and ربما which is found in one translation gives a weak Arabic style to the extent of being ungrammatical. Only one student omitted "maybe" from her translation, as follows:

- و اخيرا تم حسم المعركة للوصول للقيادة لحزب التوري و لكن الفائز الان يوا جه مهام صعبة . This is a good attempt to translate in a good Arabic style given the pragmatic meaning of "may" in this context, which is rhetorical. Compare "I may be a fool, but at least I am not a lier". This indicates that the speaker is conceding that he is in fact a fool, but that the other person is something far worse. Another student unacceptably translated "may be" by using اوشكت على نهايتها , as follows:

- ان المعركة على تولي قيادة حزب المحافظين اوشكت على نهايتها و لكن الفائز يواجه الان تحدي كبير

Four students unacceptably translated "may be" as ربما and only one student translated it as قد تكون , such as ربما تكون المعركة على القيادة بالنسبة للحزب التوري (المحافظين) قد انتهت اخيرا و لكن الفائز يواجه مهمة ذات تحديات اكثر. Both equivalents are relatively unacceptable.

"finally over"

The use of "finally" here indicates that the battle for the leadership took a long time before it finished. So the translation of "finally" is important in this context.

Three students omitted "finally" from their translation, as follows:

- ربما ان المعركة من اجل قيادة حزب الاحرار قد انتهت . و لكن الفائز الان يواجه مهمة اكثر تحدي و صعوبة .

- ان المعركة على تولي قيادة حزب المحافظين اوشكت على نهايتها و لكن الفائز يواجه الان تحدي كبير

- و اخيرا تم حسم المعركة للوصول للقيادة لحزب التوري و لكن الفائز الان يواجه مهام صعبة . The best Arabic equivalent for "finally over" is using اخيرا at the beginning of the sentence to give emphasis.

"a far more challenging task"

The phrase "a far more" indicates a comparison between the leader's task of winning the leadership and his subsequent task after winning the leadership. So, it is important to translate this phrase. Only three students translated it by using اكثر اكبر - . Although the above students translated the comparison, one translation reflects a weak Arabic style including grammatical mistakes.

- ان معركة القيادة للحزب المحافظ ربما تنتهي اخيرا و لكن الفائز الان يواجه مهمة متحدية اكبر . One student translated this phrase using semantic repetition to strengthen the meaning in Arabic, using مهمة اكثر تحدي و صعوبة instead of مهمة اكثر تحديا .

"challenging task"

Although "task" is a singular in the source text, two students acceptably used the Arabic plural مهام to translate it give greater importance to the situation. Two students omitted "task" in their translations and translated the source-text adjective "challenging" as a target-text noun, which is to some extent acceptable, as follows: يواجه الان تحدي كبير - يواجه تحديات اكبر .

"his party is demoralised, disunited and currently unelectable"

Students' translations were as follows;

- و دلك لان حزبه يمتاز بالفوضى و عدم الوحدة و غير منتخب حديثا
- فان حزبه قد اضعفت معنوياته و انه متفكك و انه حتى الان غير منتخب
- فالحزب غير متحد و غير منتخب و مهتز معنويا
- فحزبه محبط و مشقوق و غير منتخب حاليا
- فان حزبه فاسد اخلاقيا و مفكك و غير قابل للا نتخاب حاليا
- ان حزبه ضعيف و قد انشق و اصبح غير منتخب
- فحزبه مشتت و حاليا غير منتخب

One student translated "is" fairly acceptably by using the Arabic verb يمتاز which has, however, positive rather than negative connotations.

"demoralized"

One student omitted "demoralized" in her translation". Another three students provided inaccurate translations, as follows: فاسد اخلاقيا - يمتاز -ضعيف بالفوضى. Three students provided acceptable translations, as follows: حزبه قد اضعفت معنوياته - فحزبه محبط - و مهتز معنوي . None of the above students used a polished Arabic style in their translations such as يعاني من الاحباط و الفشل . The use of "demoralised" is very strong in English. As a result, the Arabic equivalent should also be strong. This strength can be achieved by using semantic repetition, as in من الاحباط و الفشل to relay something of the force of the source text "demoralised".

"disunited"

Two students provided unacceptable translations, as follows: و قد –مشقوق - و انه متفكك - و عدم الوحدة :Five students provided acceptable translations. انشق - مشتت - و مفكك - غير متحد.

"currently unelectable"

One student omitted "currently" in her translation, which is unacceptable. The importance of "currently" is to indicate that the party is unelectable now though not necessarily for ever. Another two students translated "currently", using حتى الان –اصبح Four students translated it acceptably, using حاليا –حديثا.

"unelectable"

Six students translated "unelectable", using غير منتخب "unelected". Only one student translated this correctly as غير قابل للانتخاب. None of the students translated "unelectable" more idiomatically, e.g. as دوّ شعبية منخفضة. Only one student really attempted to match the style of the English sentence and translated this parallelism using a series of participles, as follows: فالحزب غير متحد و غير منتخب و مهتز معنويا. The English source text contains alliteration, assonance and grammatical parallelism (repetition of past participles). The above student tried to produce a similar parallelism in the Arabic target text.

"He will have to hammer out new policies on the big issues like taxation and public spending"

Students' translations were as follows:

- سوف يضطر لاستخراج سياسات جديدة في القضايا الهامة مثل الضرائب والمصاريف العامة
- و انه سوف يطرق و يتبع سياسات جديدة في قضايا كبيرة مثل الضرائب والانفاق العام
- على الزعيم الجديد ان يفكر في سياسات جديدة تعالج القضايا الكبيرة مثل الضرائب والانفاق العام
- و يجب ان يتطرق الى سياسات جديدة على القضايا الكبيرة مثل الضريبة والدفع العام
- و سيظل و سيضطر الى طرق السياسات الجديدة حول القضايا الكبيرة مثل الضرائب والنفقات العامة
- لدا يجب عليه ان يقوم بمحاولات سياسية جديدة في القضايا الكبيرة مثل موضوع الضرائب والانفاق العام
- فعليه ان ياتي بسياسات جديدة في قضايا كبيرة مثل الضرائب والانفاق العام.

"will have to hammer out"

Only three students rendered the English future tense in their translations by using س–سوف . "Hammer out" is used in a metaphorical sense in the source text to indicate the difficulty of these issues. Two students unacceptably translated "hammer out" literally as follows: و سيظل و سيضطر الى طرق - و انه سوف يطرق . Three students provided relatively acceptable translations, as follows:

على الزعيم الجديد ان يفكر في - و يجب ان يتطرق الى سياسات جديدة - فعليه ان ياتي بسياسات جديدة

سياسات جديدة . Two students translated this phrase unacceptably, as follows:

على الزعيم الجديد ان يفكر في سياسات جديدة

لذا يجب عليه ان يقوم بمحاولات سياسية جديدة .

"public spending"

Although all students provided various acceptable equivalents for "public spending", only one student used the standard Arabic term النفقات العامة .

"The euro has the power to split the party"

Students provided various translations, as follows:

- ان عملة اليورو لها القدرة على احداث شرخ في الحزب
- اوروبا لديها القوة لتمزيق الحزب
- كدلك فان قضية اليورو تهدد بانقسام الحزب
- و اليورو له القدرة على شق الحزب
- و يوجد لليورو القوة الكافية لشق الحزب
- فان دول اوروبا الغربية تمتلك القوة لكي تحطم الحزب
- كما ان اليورو يملك القوة التي بامكانها تقسيم الحزب

Two students translated "euro" wrongly as دول اوروبا الغربية –اوروبا . One of the above students previously translated "Euro" acceptably as اليورو in Text 8.1.8. Another student used an Arabic verbal sentence و يوجد لليورو القوة الكافية لشق الحزب instead of a nominal sentence لليورو القوة الكافية لشق الحزب .

"has"

Three students translated "has" by using لـه – لديها –لها . Two students used تمتلك - يملك . Another student used يوجد . All these versions are relatively acceptable. Only one student modified her translation and provided a clearly

idiomatic Arabic translation, as follows: كذلك فان قضية اليورو تهدد بانقسام الحزب . Two students translated "euro" by addition which is acceptable in this context as عملة اليورو - قضية اليورو . عملة اليورو is a good example of the use of classifiers in Arabic.

"split the party"

All students provided various acceptable translations, as follows:

لشق الحزب - تهدد بانقسام الحزب - لتمزيق الحزب - احداث شرخ في الحزب

التي بامكانها تقسيم الحزب - لكي تحطم الحزب - على شق الحزب .

8.2 General analysis of students' translations of social texts

8.2.1 Inverness

Inverness is undermining cliché's about life in the Highlands through its attempt to become the Cultural Capital of Europe in 2008. The Highlands still struggle against some central belt perceptions that culture stops north of Perth.

Title:

"Inverness"

Two students ignored the translation of the title. Five students provided various translations, as follows: بحيرة انفيرنيس – انفيرنيس –الانفرناسية . Only two students provided the correct equivalent for "Inverness" as انفيرنيس. Although there is a famous lack at Inverness called Loch Ness, one student provided unacceptable equivalent بحيرة انفيرنيس . The student should read the text and decide that the intended meaning is not "a lake" but "a city" in the source text. The other two students chose a wrong equivalent for "Inverness" from the al Mawrid dictionary, which is الانفرناسية . This is a type of clothes سترة ذات حزام و دثار للكتفين . None of the students translated the title by *addition using the classifier* مدينة *to* make it clearer to the reader as مدينة انفرنيس (cf. chapter 6, section 6.2.10 and chapter 7, section 7.2.10).

Text:

"Inverness is undermining cliché's about life in the Highlands through its attempt to become the cultural capital of Europe in 2008"

Students provided various translations, as follows:

- تقلل الانفرناسية من كلاشيهات الحياة في الهايلاند بالرغم من محاولتها لتصبح العاصمة الثقافية لأوروبا في العام 2008.
- إن انفرنيس فكرة و صيغة عن الحياة في (هاي لاندز) بالرغم من محاولتها لتصبح عاصمة ثقافية لأوروبا في عام 2008 .
- الانفرناسية و تناقش الانفرناسية فكرة الحياة في المناطق المرتفعة و محاولتها أن تصبح العاصمة الثقافية لأوروبا في سنة 2008 .

- تقوم انفيرنس بهدم فكرة مبتذلة عن الحياة في المناطق الجبلية بالرغم من محاولتها لتصبح عاصمة حضارية لأوروبا في سنة 2008 .
- بحيرة انفرنيس تشكل فكرة عن الحياة في الهاي لاند (الجزر المرتفعة) بالرغم من محاولتها لتصبح عاصمة ثقافية في أوروبا سنة ٢٠٠٨ .
- انفرنيس هي هدم الفكرة المبتذلة عن الحياة في الهضاب بالرغم من محاولتها لان تصبح العاصمة الثقافية لأوروبا في العام ٢٠٠٨ .
- الانفرناسية هي الحياة في المناطق المرتفعة بالرغم من محاولتها لتكون العاصمة الثقافية لقارة أوروبا عام 2008 م .

One student started her translation acceptably using إن to emphasize the importance of the first sentence of the text (cf. chapter 5, section 5.4.1, chapter 6, section 6.2.4 and chapter 7, section 7.2.4). Six students confused "through" and "though" which indicates that they do not understand the intended meaning in the source text. There is a possibility that they consider "Inverness is undermining" and "Inverness attempts to become the cultural capital" are two unrelated attempts to achieve the same goal. Most students' translations indicate that there is a problem in understanding the intended meaning in the source text. Five students were influenced by the English word order in the source text and started their translations with Arabic nominal sentences. Only two students changed the word order in the source text and started their translations with Arabic verbal sentences. These two students chose two different verbs, as follows:

- تقلل الانفرناسية من كلاشيهات الحياة في الهايلاند بالرغم من محاولتها لتصبح العاصمة الثقافية لأوروبا في العام 2008 .
- تقوم انفيرنس بهدم فكرة مبتذلة عن الحياة في المناطق الجبلية بالرغم من محاولتها لتصبح عاصمة حضارية لأوروبا في سنة 2008 .

None of the above students translated the English present progressive. The expected translation would be by using the Arabic imperfect tense. Four students acceptably translated the English verb "is undermining" using the Arabic imperfect تقوم ,تناقش , تشكل , تقلل . Two student unacceptably considered "is" as to be a main verb rather than an auxiliary, as follows:

- انفرنيس هي هدم الفكرة المبتذلة عن الحياة في الهضاب بالرغم من محاولتها لان تصبح العاصمة الثقافية لأوروبا في العام

- الانفرناسية هي الحياة في المناطق المرتفعة بالرغم من محاولتها لتكون العاصمة الثقافية لقارة أوروبا عام 2008 م .

Three students included various Arabic verbs in their Arabic nominal sentences, as follows:

- الانفرناسية و تناقش الانفرناسية فكرة الحياة في المناطق المرتفعة و محاولتها أن تصبح العاصمة الثقافية لأوروبا في سنة 2008 .
- بحيرة انفرنيس تشكل فكرة عن الحياة في الهاي لاند (الجزر المرتفعة) بالرغم من محاولتها لتصبح عاصمة ثقافية في أوروبا سنة

One of the above students started her translation by using the wrong equivalent for "Inverness" and chose an Arabic verb that is not appropriate in this context, as follows:

- الانفرناسية و تناقش الانفرناسية فكرة الحياة في المناطق المرتفعة و محاولتها أن تصبح العاصمة الثقافية لأوروبا في سنة 2008 .

The student's choice of the Arabic verb تناقش "discusses" indicates her lack of understanding of the intended meaning of the source text. The Arabic verb تناقش does not convey the meaning of "undermining cliché's". Unlike the source text, the Arabic translation gives a neutral meaning about life in the Highlands.

It is worth mentioning that the above student did not translate the title. Her first word of the sentence could thus be a translation of the title incorporated within the text because of her repetition of the same noun الانفرناسية twice in the same sentence. One student unacceptably translated the title alongside the first sentence of the text, as follows:

- الانفرناسية : تقلل الانفرناسية من .....

Students should be encouraged to translate the title on a separate line from the text (cf. chapter 6, section 6.4.5 and chapter 7, section 7.4.3). Students should also read and try to understand the entire text before translating the title. This technique enhances correct and efficient translation of the title. One student translated the title as بحيرة انفرنيس . The wrong translation of this title indicates the importance of students' proof-reading. In case the student had proof-read her translation, she would probably have changed her inappropriate translation of the title.

Another student chose the Arabic verb هدم , as follows:

- انفرنيس هي هدم الفكرة المبتذلة عن الحياة في الهضاب بالرغم من محاولتها لان تصبح العاصمة الثقافية لأوروبا في العام

The above student unacceptably translated the auxiliary verb "is" as هي and added the Arabic verb هدم which is related to the English main verb "undermining". By doing this, the student did not translate the intended meaning of the source text. Her Arabic target text sentence in fact provides a definition of انفرنيس . Another student chose the Arabic verb تشكل as an equivalent for the English verb "is" in the source sentence. The student's choice of word is to some extent acceptable to convey the meaning of the English sentence.

- بحيرة انفرنيس تشكل فكرة عن الحياة في الهاي لاند (الجزر المرتفعة) بالرغم من محاولتها لتصبح عاصمة ثقافية في أوروبا سنة

Due to the wrong translation of "Inverness" in the source text, the meaning of the whole Arabic translation, however, is not acceptable. The Arabic target text refers to a lake which will become the cultural capital of Europe.

The above translation indicates the importance of students' understanding of the source text before starting their translations. In the above sentence, the choice of one wrong equivalent negatively affected the meaning of the whole sentence. Moreover, the student unacceptably omitted the English main verb "undermining" in her translation.

Only two students translated the above English sentence using verbless nominal Arabic sentences, as follows:

- ..... الانفرناسية هي الحياة في المناطق المرتفعة
- ... إن انفرنيس فكرة و صيغة عن الحياة في (هاي لاندز)

One of the above students translated the English verb "is" acceptably as هي .The overall Arabic translation is unacceptable because of the student's choice of the wrong equivalent الانفرناسية . The meaning provided for الانفرناسية in the al Mawrid dictionary is as follows: سترة ذات حزام و دثار للكتفين .

One student translated "cliché's" by addition using semantic repetition, as follows: فكرة و صيغة (cf. chapter 6, section 6.4.3 and chapter 7, section 7.4.2).

Four students decided to omit the English verb "undermining" from their translations. This omission indicates that students found difficulty in translating it into Arabic, as follows:

- إن انفرنيس فكرة و صيغة عن الحياة في (هاي لاندز) بالرغم من محاولتها لتصبح عاصمة ثقافية لأوروبا في عام 2008 .
- الانفرناسية و تناقش الانفرناسية فكرة الحياة في المناطق المرتفعة و محاولتها أن تصبح العاصمة الثقافية لأوروبا في سنة 2008 .
- بحيرة انفرنيس تشكل فكرة عن الحياة في الهاي لاند (الجزر المرتفعة) بالرغم من محاولتها لتصبح عاصمة ثقافية في أوروبا سنة
- الانفرناسية هي الحياة في المناطق المرتفعة بالرغم من محاولتها لتكون العاصمة الثقافية لقارة أوروبا عام 2008 م .

The other three students translated the English word "undermining" in various ways. Two students translated it as an Arabic adjective مبتذلة and added the Arabic elements: تقوم بهدم - هدم .
The third student translated the English verb by the addition of the Arabic verb تقلل , in the following:

- تقوم انفيرنس بهدم فكرة مبتذلة عن الحياة في المناطق الجبلية بالرغم من محاولتها لتصبح عاصمة حضارية لأوروبا في سنة 2008 .
- انفرنيس هي هدم الفكرة المبتذلة عن الحياة في الهضاب بالرغم من محاولتها لان تصبح العاصمة الثقافية لأوروبا في العام
- تقلل الانفرناسية من كلاشيهات الحياة في الهايلاند بالرغم من محاولتها لتصبح العاصمة الثقافية لأوروبا في العام 2008

Students' translations indicate that three of them understood the source text relatively well but failed to render this understanding in a good Arabic style.

- تقلل الانفرناسية من كلاشيهات الحياة في الهايلاند بالرغم من محاولتها لتصبح العاصمة الثقافية لأوروبا في العام 2008 .
- انفرنيس هي هدم الفكرة المبتذلة عن الحياة في الهضاب بالرغم من محاولتها لان تصبح العاصمة الثقافية لأوروبا في العام

- تقوم انفيرنس بهدم فكرة مبتذلة عن الحياة في المناطق الجبلية بالرغم من محاولتها لتصبح عاصمة حضارية لأوروبا في سنة 2008 .

"... about life in the Highlands through its attempt to become the Cultural Capital of Europe in 2008"

Students' translations were as follows:

- الحياة في الهايلاند بالرغم من محاولتها لتصبح العاصمة الثقافية لأوروبا في العام 2008 .
- الحياة في (هاي لاندز) بالرغم من محاولتها لتصبح عاصمة ثقافية لأوروبا في عام 2008 .
- الحياة في المناطق المرتفعة و محاولتها أن تصبح العاصمة الثقافية لأوروبا في سنة 2008 .
- الحياة في المناطق الجبلية بالرغم من محاولتها لتصبح عاصمة حضارية لأوروبا في سنة 2008 .
- الحياة في الهاي لاند (الجزر المرتفعة) بالرغم من محاولتها لتصبح عاصمة ثقافية في أوروبا سنة ٢٠٠٨
- الحياة في الهضاب بالرغم من محاولتها لان تصبح العاصمة الثقافية لأوروبا في العام ٢٠٠٨
- الحياة في المناطق المرتفعة بالرغم من محاولتها لتكون العاصمة الثقافية لقارة أوروبا عام 2008 م .

"Highlands"

Three students acceptably transliterated "Highlands" as هاي لاندز - الهايلاند - الهاي لاند . However, the meaning of "Highlands" is relatively transparent. As Arab readers, it is easier for them to understand المرتفعات than الهاي لاند . One of the above students unprofessionally put two equivalents, as follows: الحياة في الهاي لاند (الجزر المرتفعة) . The student's equivalent is unacceptable because of her assumption that the "Highlands" are الجزر . her choice is directly related to her translation of "Inverness" as بحيرة . The first wrong translation leads her to a second wrong translation. This indicates the importance of understanding the source text before translating any word in the target text. The other four students provided explanations for "Highlands" rather than a direct equivalent, as follows: الهضاب . الهضاب - المناطق الجبلية - المناطق المرتفعة "hills" is not an appropriate equivalent for "mountains" in the "Highlands". None of the students translated "Highlands" as a cultural borrowing with an explanation (cf. Dickins et al 2002, 33-34). The previous translations were literal and did not indicate a specific area. A possible acceptable cultural borrowing for "Highlands" plus explanation would be منطقة الهايلاند الجبلية في شمال اسكتلندا . Such a mention of Scotland enables readers to realise that "Inverness" is part of Scotland.

".. to become the Cultural Capital of Europe..."

Students provided various acceptable translations, as follows:

- لتصبح العاصمة الثقافية لأوروبا في العام 2008 .
- لتصبح عاصمة ثقافية لأوروبا في عام 2008 .
- أن تصبح العاصمة الثقافية لأوروبا في سنة 2008 .
- لتصبح عاصمة حضارية لأوروبا في سنة 2008 .
- لتصبح عاصمة ثقافية في أوروبا سنة ٢٠٠٨
- لان تصبح العاصمة الثقافية لأوروبا في العام ٢٠٠٨.
- لتكون العاصمة الثقافية لقارة أوروبا عام 2008 م .

" to become"

Students acceptably translated "to become" appropriately, as follows:

لتصبح - لان تصبح - أن تصبح - لتكون

"... the Cultural Capital of Europe.."

Six students' translations were acceptable, as follows:

العاصمة الثقافية لأوروبا-ا لعاصمة الثقافية لقارة اوروبا- عاصمة ثقافية لاوروبا-

- عاصمة حضارية لأوروبا

Although "cultural" has the two equivalents ثقافي - حضاري, the collocation العاصمة الثقافية is more common than العاصمة الحضارية .

One student translated "the Cultural Capital of Europe" to some extent unacceptably as عاصمة ثقافية في أوروبا. The above sentence means that "Inverness" wants to be one of a number of "Cultural Capitals" in Europe and not the "Cultural Capital of Europe" in 2008 . The student should have modified it as عاصمة أوروبا الثقافية .

One of the above students acceptably used a classifier for "Europe" as follows:

ا لعاصمة الثقافية لقارة اوروبا .

Three students ignored the translation of the English definite and four students rendered the definiteness in their translations. The omission of definiteness is acceptable in this context.

"in 2008"

All students acceptably used classifiers for "2008". The use of the classifier عام is more common than the use of the classifers العام - سنة . Two students

translated this using Indian numerals as ٢٠٠٨. Five students rendered the year using Arabic numerals (i.e. the form standardly used in Europe and the Maghreb) as "2008". Due to the fact that Indian numerals are the standard form of numerals used in Palestine, it is better to use them to facilitate target readers' understanding (cf. chapter 6, section 6.2.10 and chapter 7, section 7.2.10).

None of the students modified the source text and translated it along the following lines, as follows:

تسعى مدينة انفرنيس لان تصبح العاصمة الثقافية لاوروبا عام 2008 لتحاول ان تتغلب على المعتقدات السلبية الشائعة عن الحياة في مرتفعات شمال اسكتلندا .

"The Highlands still struggle against some central belt perceptions that culture stops north of Perth"

Students provided various translations, as follows:

- و لا تزال الهايلاند تصارع ضد بعض المفاهيم المركزية التي تنص على أن الثقافة تتوقف شمال بيرث
- فان (هاي لاندز) ما زالت تصارع ضد بعض الملاحظات المركزية بان الثقافة تقف في شمال بيرت
- المناطق المرتفعة لا تزال تناضل ضد بعض الأفكار المقيدة تقول أن الثقافة تتوقف عند حد معين في الشمال
- فالمناطق الجبلية لا تزال تصارع ضد بعض ادراكات الحزم الرئيسية التي تتوقف عندها الثقافة في شمال بيرس
- إن هاي لاند (الجزر المرتفعة) ما زالت في صراع ضد بعض المفاهيم الأساسية المعوقة, هده المفاهيم التي تقف في شمال بيرث
- ما زال سكان الهضاب يناضلون ضد بعض المفاهيم الرئيسية في المنطقة و التي تتوقف ثقافتها شمال بيرث
- و المناطق المرتفعة ما زالت تناضل ضد بعض المفاهيم المفيدة التي تفضي إلى أن الثقافة تتوقف عند الشمال

Four students connected this sentence with the previous sentence. Two students used the common Arabic connector و and the other two used ف, which indicates some sort of consequence. Such connection between the two sentences reflects the fact that Arabic tends to connect sentences more frequently than English (cf. chapter 5, section 5.13, chapter 6, section 6.2.2 and chapter 7, section 7.2.2).

In addition, two students started their translations by using فان - إن , as follows:

- فان (هاي لاندز) ما زالت تصارع ضد بعض الملاحظات المركزية بان الثقافة تقف في شمال بيرت
- إن هاي لاند (الجزر المرتفعة) ما زالت في صراع ضد بعض المفاهيم الأساسية المعوقة, هده المفاهيم التي تقف في شمال بيرث

The use of فان is not acceptable in this context because the student also started the translation of the first sentence by using إن. The use of إن by the second student here is more acceptable than its use by the first because the second student did not start her first sentence using إن (cf. chapter 5, section 5.4.1, chapter 6, section 6.2.4 and chapter 7, section 7.2.4).

Three students followed the SV word order of the English sentence and started their translation using the target text equivalent of the "Highlands".

- المناطق المرتفعة لا تزال تناضل ضد بعض الأفكار المقيدة تقول أن الثقافة تتوقف عند حد معين في الشمال
- فالمناطق الجبلية لا تزال تصارع ضد بعض ادراكات الحزم الرئيسية التي تتوقف عندها الثقافة في شمال بيرس
- و المناطق المرتفعة ما زالت تناضل ضد بعض المفاهيم المفيدة التي تفضي إلى أن الثقافة تتوقف عند الشمال

Two students also used a nominal sentence adding إن to be more acceptable for target Arabic readers. In fact, the use of إن provides a weak Arabic style with مازال in the same sentence, as follows:

- فان (هاي لاندز) ما زالت تصارع ضد بعض الملاحظات المركزية بان الثقافة تقف في شمال بيرت
- إن هاي لاند (الجزر المرتفعة) ما زالت في صراع ضد بعض المفاهيم الأساسية المعوقة, هده المفاهيم التي تقف في شمال بيرث

Only two students changed the English word order to suit the Arabic stylistic preference for verbal sentences and started their translations by لا تزال - ما زال

- و لا تزال الهايلاند تصارع ضد بعض المفاهيم المركزية التي تنص على أن الثقافة تتوقف شمال بيرث
- ما زال سكان الهضاب يناضلون ضد بعض المفاهيم الرئيسية في المنطقة و التي تتوقف ثقافتها شمال بيرث

"The Highlands still struggle against some ..."

All students provided acceptable translations, as follows:

- و لا تزال الهايلاند تصارع ضد بعض

- فان (هاي لاندز) ما زالت تصارع ضد بعض
- المناطق المرتفعة لا تزال تناضل ضد بعض
- فالمناطق الجبلية لا تزال تصارع ضد بعض
- إن هاي لاند (الجزر المرتفعة) ما زالت في صراع ضد بعض
- ما زال سكان الهضاب يناضلون ضد بعض
- و المناطق المرتفعة ما زالت تناضل ضد بعض

"The Highlands"

All students were consistent in their translations and translated "Highlands" as they did in the first sentence of the text, as follows:

هاي لاندز - هاي لاند –الهايلاند

المناطق الجبلية - الجزر المرتفعة - الهضاب –المناطق المرتفعة

Only one student translated "the Highlands" by addition as سكان الهضاب to suit the Arabic meaning that it is people in the Highlands who struggle. This translation is acceptable because it conveyes the meaning intended in the source text.

"Struggle"

Students provided two equivalents for "struggle": تناضل - تصارع. In this context, تصارع is better than تناضل. The use of تناضل is related more to political issues in Arabic. In contrast, تصارع is acceptable for both political and non-political issues. Only one student acceptably translated the English verb by using the Arabic prepositional phrase في صراع.

" .. central belt perceptions ..."

Students' translations were as follows:

- المفاهيم المركزية التي تنص على أن الثقافة تتوقف شمال بيرث
- الملاحظات المركزية بان الثقافة تقف في شمال بيرت
- الأفكار المقيدة تقول أن الثقافة تتوقف عند حد معين في الشمال
- المفاهيم الرئيسية في المنطقة و التي تتوقف ثقافتها شمال بيرث
- المفاهيم المقيدة التي تفضي إلى أن الثقافة تتوقف عند الشمال
- المفاهيم الأساسية المعوقة, هده المفاهيم التي تقف في شمال بيرث
- ادراكات الحزم الرئيسية التي تتوقف عندها الثقافة في شمال بيرس

Five students rendered "perceptions" acceptably as أفكار - مفاهيم . Only two students translated it unacceptably implying sudden realisation as ملاحظات "comments" and ادراكات "perceptions". None of the students translated "central belt" correctly due to their lack of cultural and geographical background about both Scotland and England.

To overcome their lack of understanding of the source text, students adopted a number of techniques, as follows:

Some translated the source text literally and produced vague Arabic translations, as follows:

- المفاهيم الأساسية المعوقة, هذه المفاهيم التي تقف في شمال بيرث
- ادراكات الحزم الرئيسية التي تتوقف عندها الثقافة في شمال بيرس

Some chose to translate the English adjective "central" and omitted the English noun "belt" in their translations, as follows:

- المفاهيم المركزية التي تنص على أن الثقافة تتوقف شمال بيرث
- الملاحظات المركزية بان الثقافة تقف في شمال بيرت
- المفاهيم الرئيسية في المنطقة و التي تتوقف ثقافتها شمال بيرث

Some chose to translate the English noun "belt" as an Arabic adjective meaning "restricted" and omitted the English adjective "central" in their translations, as follows:

- الأفكار المقيدة تقول أن الثقافة تتوقف عند حد معين في الشمال
- المفاهيم المقيدة التي تفضي إلى أن الثقافة تتوقف عند الشمال

" ..that culture stops north of Perth"

Students' translations were as follows:

- المفاهيم المركزية التي تنص على أن الثقافة تتوقف شمال بيرث
- المفاهيم الرئيسية في المنطقة و التي تتوقف ثقافتها شمال بيرث
- المفاهيم المقيدة التي تفضي إلى أن الثقافة تتوقف عند الشمال
- المفاهيم الأساسية المعوقة, هده المفاهيم التي تقف في شمال بيرث
- ادراكات الحزم الرئيسية التي تتوقف عندها الثقافة في شمال بيرس

Two students ignored the translation of this phrase. Four students acceptably translated "that" as ان . Three students translated it less acceptably as التي because they mistook "that" in the English source text for a relative pronoun. In fact,

"that" in this context is a complementizer introducing a clause which functions as a noun (noun-phrase clause).

"...culture stops north of Perth"

Two students unacceptably omitted "Perth" from their translations, as follows:

- الأفكار المقيدة تقول أن الثقافة تتوقف عند حد معين في الشمال
- المفاهيم المقيدة التي تفضي إلى أن الثقافة تتوقف عند الشمال

"Perth" is considered part of the basic information in the text and should not be omitted.

Only two students successfully rendered the meaning intended in the source text, as follows:

- المفاهيم المركزية التي تنص على أن الثقافة تتوقف شمال بيرث
- المفاهيم الرئيسية في المنطقة و التي تتوقف ثقافتها شمال بيرث

The other three students failed to render the meaning intended in the source text, as follows:

- الملاحظات المركزية بان الثقافة تقف في شمال بيرت
- المفاهيم الأساسية المعوقة, هذه المفاهيم التي تقف في شمال بيرث
- ادراكات الحزم الرئيسية التي تتوقف عندها الثقافة في شمال بيرس

It is not acceptable in Arabic to say الثقافة تقف - المفاهيم تقف. The translation goes on inaccurately الحزم الرئيسية هي في شمال بيرس .

"Perth"

Three students provided an acceptable transliteration for "Perth" as بيرث . Two students provided less acceptable transliterations such as بيرس - بيرت . These are not as good as بيرث because they are less accurate phonetically than بيرث .

None of the students translated the above sentence adding explanatory cultural and geographical information for the whole text, along the following lines:

لا يزال سكان مرتفعات شمال اسكتلندا يصارعون المفاهيم الشائعة عند بعض سكان المناطق ذات الكثافة السكانية العالية في جنوب اسكتلندا بانه ليس هناك حضارة تذكر الى الشمال من مدينة بيرث في وسط اسكتلندا .

8.2.2 Therapy lifeline for learning difficulty parents

Losing a child to the care system is a devastating experience for any parent. When you have a learning difficulty and becoming a parent has re-ignited painful memories of childhood abuse, the trauma intensifies.

The Title:

Two students ignored the translation of the title. Only one student translated it accurately, as follows:

- مساعدة علاجية للآباء الدين لديهم صعوبة في التعلم

Another student translated part of the meaning intended in the source text, as follows:

- علاج مشاكل يتعرض لها الوالدين

The above student unacceptably omitted "learning difficulty" and only translated "parents". She also translated "Therapy", and unacceptably omitted "life line".

The other three students did not understand the intended meaning in the source sentence. Thus, they failed to render this accurately in Arabic, as follows:

- علاج مشاكل يتعرض لها الوالدين في التعليم
- حبل النجاة للعلاج للآباء المتعلمين من صعوبات
- العلاج هو حبل النجاة لتعلم الصعوبات التي تواجه الأبوة

The title includes a lexicalised metaphor "life-line" which describes the support offered to "learning difficulty parents". Students' translations indicate that the higher the proportion of figurative language, the greater the students' misunderstanding. Non-figurative language is easier for students to translate accurately. The difficulty involved in figurative language such as metaphors increases when the source-language metaphor is not used in the target language (cf. chapter 6, section 6.2.13 and chapter 7, section 7.2.13). In addition, the more the source culture differs from the target culture, the more students tend to misunderstand the source text and translate unacceptably. None of the students rendered the English metaphor into a standard Arabic usage, such as: - العلاج المنقذ

العلاج الحيوي

The Text:

"Losing a child to the care system is a devastating experience for any parent"

One student ignored the translation of the text as they did the translation of the title. Other students' translations were as follows:

- يعتبر فقدان الطفل لنظام الرعاية تجربة مدمرة لأي أب أو أم
- إن وضع الطفل في مركز لرعاية الطفل هو يعتبر بدوره تجربة قاسية عنيفة بالنسبة لأي والدين
- إن فقدان طفل بسبب نظام العناية لخبرة مدمرة لأي والدين
- إن فقدان طفل هو تجربة قاسية لأي أبوين في نظر نظام الرعاية
- إن فقدان طفل لنظام الرعاية لهو تجربة قاسية لدى أي والد
- فقدان أي طفل لصالح مركز الرعاية الطفولة هي تجربة قاسية لأي والدين

Four students started their translations by using إن, which is acceptable to emphasize the importance of the first sentence of the text (cf. chapter 6, section 6.2.4 and chapter 7, section 7.2.4).

Only one student started her translation using an Arabic verbal sentence, as follows:

- يعتبر فقدان الطفل لنظام الرعاية تجربة مدمرة لأي أب أو أم

Another student translated the English sentence literally without any modification, as follows:

- فقدان أي طفل لصالح مركز الرعاية الطفولة هي تجربة قاسية لأي والدين

"Losing a child"

Four students rendered the indefiniteness in their translations, as follows: فقدان أي طفل –فقدان طفل . The use of أي طفل is better than the use of طفل in this context. One of the above students translated "losing" unacceptably as "putting" in the sentence. "Losing" indicates that the "care system" took the child from the "parents". On the other hand, "putting" indicates that the "parents" put the child in the "care system". The fact that the care system in Palestine does not have the authority to take children from their parents is probably the motive behind this change (cf. chapter 4, section 4.2), as in the following:

- إن وضع الطفل في مركز لرعاية الطفل هو يعتبر بدوره تجربة قاسية عنيفة بالنسبة لأي والدين
- إن فقدان طفل هو تجربة قاسية لأي أبوين في نظر نظام الرعاية
- إن فقدان طفل بسبب نظام العناية لخبرة مدمرة لأي والدين

None of the students changed "losing to the care-system" to "the care-system taking" in Arabic to make it easier to understand, e.g.:
يعتبر اخد نظام الرعاية الاجتماعية لطفل تجربة مؤلمة للاباء

" to the care system"

Students' translations were as follows:

- يعتبر فقدان الطفل لنظام الرعاية
- إن وضع الطفل في مركز لرعاية الطفل
- إن فقدان طفل بسبب نظام العناية
- إن فقدان طفل هو تجربة قاسية لأي أبوين في نظر نظام الرعاية
- إن فقدان طفل لنظام الرعاية
- فقدان أي طفل لصالح مركز الرعاية الطفولة

Only three students translated "care system" to some extent acceptably as نظام الرعاية . The above translations would be more acceptable if students added الاجتماعية or modified this by using the term used in Palestine نظام الشؤون الاجتماعية
One student translated "care-system" acceptably as نظام العناية . This is relatively acceptable because it renders the meaning intended in the source text.
Two students translated "system" unacceptably as مركز , as follows:
مركز لرعاية الطفل - مركز الرعاية الطفولة . The above translations are also unacceptable because they limit the care system to childhood.

"is a devastating experience"

Students' translations were as follows:

- يعتبر فقدان الطفل لنظام الرعاية تجربة مدمرة لأي أب أو أم
- إن وضع الطفل في مركز لرعاية الطفل هو يعتبر بدوره تجربة قاسية عنيفة بالنسبة لأي والدين
- إن فقدان طفل بسبب نظام العناية لخبرة مدمرة لأي والدين
- إن فقدان طفل هو تجربة قاسية لأي أبوين في نظر نظام الرعاية
- إن فقدان طفل لنظام الرعاية لهو تجربة قاسية لدى أي والد
- فقدان أي طفل لصالح مركز الرعاية الطفولة هي تجربة قاسية لأي والدين

Four students translated the copular structure acceptably using a pronoun of seperation هو - هي (cf. Dickins and Watson 1999, 383).

Two students translated this as يعتبر - هو يعتبر بدوره . One of the above students combined the two acceptable equivalents, هو يعتبر , and the pronoun of seperation to give the sense of "is" in her translation, as follows:

- إن وضع الطفل في مركز لرعاية الطفل هو يعتبر بدوره تجربة قاسية عنيفة بالنسبة لأي والدين

One student acceptably translated the English copular structure using a verbless nominal sentence in Arabic, as follows:

- إن فقدان طفل بسبب نظام العناية لخبرة مدمرة لأي والدين

One of the students used a semantically light verb, e.g. يعتبر , يوجد , تظل , تكون or يكون (cf. Dickins and Watson 1999, 21-22) as follows:

يعتبر فقدان الطفل لنظام الرعاية تجربة مدمرة...

"a devastating experience"

Students' translations were as follows:

تجربة قاسية – خبرة مدمرة – تجربة قاسية عنيفة –تجربة مدمرة

One student unacceptably chose the equivalent خبرة instead of تجربة in this context. Another student acceptably translated "devastating" by addition using the semantic repetition قاسية عنيفة . All the Arabic adjectives that have been used were strong enough to render the meaning intended in the source text (cf. chapter 6, section 6.4.3 and chapter 7, section 7.4.2).

"for any parent"

Five translations were acceptable, as follows:

- لأي والدين - بالنسبة لأي والدين - لأي أب أو أم
- لأي أبوين - لأي والدين

Only one student unacceptably limited her translation to fathers and not mothers, as follows: لدى أي والد .

"When you have a learning difficulty and becoming a parent has re-ignited painful memories of childhood abuse, the trauma intensifies".

Students' translations were as follows:

- عندما تكون أب لك صعوبة تعليم و معرفة و تصبح أب له ذكريات مؤلمة و ملتهبة عن إساءة معاملة الطفولة, يشتد الحرج و تقوى الصدمة
- فعندما يكون لديك طفل يعاني من مشاكل في التعليم فان الأب يصبح لديه ذكريات مليئة بالألم عن سوء معاملة الأطفال

- و عندما تتعلم من صعوبة و تصبح والد له ذكريات مؤلمة متوهجة جراء سوء معاملة الطفولة تتفاقم الصدمة
- و عندما تصبح أب أو أم و يقيد ذلك ذكريات قوية من سوء معاملة الأطفال, فان المشكلة تتفاقم
- فعندما يكون لديك صعوبات تعليمية و تصبح أبا فسوف تتذكر الذكريات المؤلمة التي كانت في طفولتك من إساءة معاملة الأطفال و شدة الضرر الجسدي
- فعندما تعاني من مشاكل في التعليم و تصبح أبا يصبح لدى الأب ذكريات مؤلمة عن سوء المعاملة في الطفولة

One student ignored the translation of this sentence.

Five students connected this sentence with the previous sentence. Two students used the common Arabic connector و and three students used ف (cf. chapter 6, section 6.2.2 and chapter 7, section 7.2.2).

All students followed the general English word order and started their translation by the use of عندما .

"When you have a learning difficulty"

One student ignored the translation of the above phrase, as follows:

- و عندما تصبح أب أو أم و يقيد دلك ذكريات قوية

Three students translated this phrase and conveyed the intended meaning in the source text, as follows:

- فعندما يكون لديك صعوبات تعليمية
- فعندما تعاني من مشاكل في التعليم
- عندما تكون أب لك صعوبة تعليم و معرفة

One of the above students translated "parent" as أب. It is unacceptable to translate "parent" اب as "father" only. "Parent" in English includes both father and mother. One of the above students acceptably used semantic repetition, as follows: عندما تكون أب لك صعوبة تعليم و معرفة.

Two students misunderstood the source text and translated this unacceptably, as follows:

- فعندما يكون لديك طفل يعاني من مشاكل في التعليم
- و عندما تتعلم من صعوبة و تصبح والد

The above translations are unacceptable. One of the students considered the "son" and not the "parent" to suffer from learning difficulties. The other student considered "the father" to be learning from a difficulty and not suffering from it.

" ... have learning difficulties"

Students' translations were as follows:

يتواجد عندك الصعوبة في التعلم - لك صعوبة تعليمية - لديك صعوبات تعليمية

تعاني من مشاكل في التعليم - يعاني من مشاكل في التعليم

Three students translated "have" as لك - يتواجد عندك - لديك . The use of لديك is better than the use of لك - يتواجد عندك . It is more appropriate in Arabic when talking about abstract possession to use لدي . Another two students translated "have" acceptably using the Arabic verb تعاني . Only one student ignored "have" in her translation unacceptably translating the whole phrase, as follows:

تتعلم من صعوبة -

Only two students chose the idiomatic Arabic equivalent صعوبات تعليمية . One of the students rendered the plural in the source text "difficulties" into a singular in the Arabic صعوبة (cf. chapter 6, section 6.2.8 and chapter 7, section 7.2.8). It is worth mentioning that a number of students tend to change the singular in the English text into plural in Arabic if it is positive. On the other hand, they tend to render the plural in the English text into singular in Arabic if it is negative like the above example.

Two students translated "learning difficulties" to some extent acceptably as مشاكل في التعليم .

One student translated "difficulties" and ignored the translation of the adjective "learning" , as follows: تتعلم من صعوبة.

".. and becoming a parent"

Students provided various translations, as follows:

- عندما تكون أب لك صعوبة تعليم و تصبح أب
- فعندما يكون لديك طفل يعاني من مشاكل في التعليم فان الأب يصبح لديه
- و عندما تتعلم من صعوبة و تصبح والد له
- و عندما تصبح أب أو أم و يقيد دلك ذكريات قوية
- فعندما يكون لديك صعوبات تعليمية و تصبح أبا فسوف
- فعندما تعاني من مشاكل في التعليم و تصبح أبا يصبح لدى الأب

Although five of the above students relayed the intended meaning of the source text, they rendered it in a weak Arabic style, such as:

- عندما تكون أب لك صعوبة تعليم و تصبح أب

"becoming"

Five students rendered "becoming" as تصبح. Only one student translated it unacceptably, as follows:

- الأب يصبح لديه ذكريات instead of يصبح أبا .

"a parent"

Only one student rendered this correctly as أب أو أم . Other students referred only to the father, as follows: أبا - والد - الأب - أب .

".. has re-ignited painful memories of childhood abuse"

Students' translations were as follows:

- و تصبح أب له ذكريات مؤلمة و ملتهبة عن إساءة معاملة الطفولة
- عندما يكون لديك طفل يعاني من مشاكل في التعليم فان الأب يصبح لديه ذكريات مليئة بالألم عن سوء معاملة الأطفال
- و عندما تتعلم من صعوبة و تصبح والد له ذكريات مؤلمة متوهجة جراء سوء معاملة الطفولة
- و عندما تصبح أب أو أم و يقيد ذلك ذكريات قوية من سوء معاملة الأطفال
- و تصبح أبا فسوف تتذكر الذكريات المؤلمة التي كانت في طفولتك من إساءة معاملة الأطفال و شدة الضرر الجسدي
- و تصبح أبا يصبح لدى الأب ذكريات مؤلمة عن سوء المعاملة في الطفولة

"has re-ignited"

Five students translated this as يصبح - و يقيد ذلك - فسوف تتذكر

Only two students translated it acceptably as فسوف تتذكر - و يقيد ذلك . The other three students translated it unacceptably as يصبح . The meaning of يصبح contradicts the meaning of "re-ignited". يصبح has the meaning that these memories are new and not from childhood as indicated by the meaning of "re-ignited". One student ignored the English verb in her translation by using له as follows: و تصبح أب له ذكريات مؤلمة و ملتهبة عن إساءة معاملة الطفولة .

"painful memories"

All students translated "painful memories acceptably, as follows:

ذكريات مؤلمة و ملتهبة - ذكريات مؤلمة و متوهجة

- ذكريات مليئة بالألم - الذكريات المؤلمة - ذكريات مؤلمة - ذكريات قوية

Two students combined the translation of "re-ignited" and "painful memories", as follows: ذكريات مؤلمة و ملتهبة - ذكريات مؤلمة و متوهجة

Two students translated "painful memories" literally and acceptably as الذكريات المؤلمة . One student translated this less literally but acceptably as ذكريات قوية. Although painful memories are strong, it is better to translate "painful" literally as مؤلمة . Five students translated "painful memories" using an Arabic indefinite. One student used an Arabic definite to indicate that these memories are from the known past.

" .. of childhood abuse"

Students' translations were as follows:

عن إساءة معاملة الطفولة - عن سوء معاملة الأطفال - جراء سوء معاملة الطفولة

عن سوء المعاملة في الطفولة - إساءة معاملة الأطفال و شدة الضرر الجسدي

All students translated "abuse" acceptably , as إساءة المعاملة - سوء المعاملة .

Only one person translated "childhood abuse", as عن سوء المعاملة في الطفولة .

The other five students translated it unacceptably in this context considering "childhood" as "children". Even those who translated "childhood" as طفولة had weak translations because the overall meaning is general and not specific. One student translated "abuse" correctly as إساءة معاملة. But she limited "childhood abuse" to "severe physical abuse" و شدة الضرر الجسدي . One of the above students misunderstood the source text and related the abuse to other children, as follows:

- و تصبح أبا فسوف تتذكر الذكريات المؤلمة التي كانت في طفولتك من إساءة معاملة الأطفال و شدة الضرر الجسدي

"the trauma intensifies"

Students' translations were as follows:

- فان الأب يصبح لديه ذكريات مليئة بالألم عن سوء معاملة الأطفال

- من إساءة معاملة الأطفال و شدة الضرر الجسدي

فعندما تعاني من مشاكل في التعليم و تصبح أبا يصبح لدى الأب ذكريات مؤلمة عن سوء المعاملة في الطفولة

- عن إساءة معاملة الطفولة, يشتد الحرج و تقوى الصدمة
- جراء سوء معاملة الطفولة تتفاقم الصدمة
- من سوء معاملة الأطفال, فان المشكلة تتفاقم

Although "the trauma intensifies" is the main clause in the English sentence, three students omitted it in their translations. This indicates the importance of proof–reading as an important technique to improve students' translations (cf. chapter 6, section 6.1.3 and chapter 7, section 7.1.3).

As a result of students' omission, the three Arabic sentences were weak and did not convey the meaning intended in the source text.

Three students translate the main clause as المشكلة تتفاقم - تقوى الصدمة – تتفاقم الصدمة . Two of the above students translated it acceptably, as تقوى الصدمة - تتفاقم الصدمة.

It is relatively unacceptable to translate "trauma", as مشكلة "problem" because "trauma" is stronger than "problem". It is worth mentioning that "trauma" is psychological rather than physical. None of the students rendered this and translated it as الصدمة النفسية .

8.2.3 Government in a Jam over Preserved Rights

Since the Labour Party was returned to power in June, it has wasted no time outlining plans to deliver on its manifesto pledge to make voluntary and community organizations "key to Labour's vision of Britain".

The Title:

Three students ignored the translation of the title. The other four students translated it, as follows:

- حكومة في ورطة بشان الحقوق المحفوظة
- الحكومة في الضغط هضمت الحقوق
- الحكومة في زحام حول الحقوق المحفوظة
- نظام الحكم في ازدواج الحقوق المحفوظة

The title of this text is a good example of a pun. The title includes two main words related to each others "jam" and "preserved". Students' translations indicate that they failed to render the punning aspect in Arabic or even see it in the source text. As a result, three students did their best to translate the title literally but failed to produce a good title in Arabic (cf. chapter 6, section 6.2.14 and chapter 7, section 7.2.14). Their translations indicate that they did not understand the source text properly. Only one student understood the intended meaning in the source text and translated it some extent acceptably, as follows:

- حكومة في ورطة بشان الحقوق المحفوظة

Three students translated "government" acceptably as حكومة . Only one student translated it unacceptably as نظام الحكم .

Only one student translated the intended meaning of "jam" in the source text as ورطة . The other three students translated "jam" unacceptably as

ازدواج - الزحام - الضغط i.e. they translated the wrong meaning of "jam" in English (a problem of polysemy in translation: cf. chapter 6, section 6.2.16 and chapter 7, section 7.2.16). Only two students translated "over" acceptably as حول - بشان . The use of بشان is better than the use of حول

Three students translated "preserved rights" literally and to some extent acceptably as الحقوق المحفوظة . The other student omitted "preserved" in her translation and translated "preserved rights" as الحقوق . None of the above students modified her translation to be more acceptable in Arabic and translated "preserved rights" as الحقوق المتوارثة "hereditary rights".

The Text:

"Since the Labour Party was returned to power in June, it has wasted no time outlining plans to deliver on its manifesto pledge to make voluntary and community organizations "key to labour's vision of Britain"

Students' translations were as follows:

- منذ أن أعيد حزب العمل للسلطة في حزيران, فانه لم يضيع أي وقت لوضع الخطط لتقدم في بيانها تعهدا لجعل المنظمات المجتمعية و الطوعية هو عنوان لرؤية حزب العمل في بريطانيا
- منذ أن عاد حزب العمال إلى الحكم في شهر يونيو, لم يضيع وقت لرسم خطط ليسلم بيانها و عهدها الرسمي لعمل منظمات اختيارية مشتركة (مبدا رئيسي لرؤية حزب العمال في بريطاني).

- منذ عودة حزب العمل إلى السلطة في يونيو فانه لم يضيع وقتا في وضع خطط تكون بمثابة الضمان لجعل المؤسسات الخيرية و الطوعية هي المفتاح لرؤية حزب العمل-العمال ببريطانيا.
- منذ رجوع حزب العمال للحكم في يونيو, لم يعد تهدر أي خطط لمخطط زمني لان تصل إلى ضمانها الرسمي لتأسيس منظمات اتحادية و اختيارية (مفتاح لرؤية العمال في بريطانيا).
- منذ أن عاد حزب العمال إلى مكانته في شهر ستة لم يضيع أي وقت ليعلن بتعهد لبيان رسمي بعمل المنظمات التطوعية و الاجتماعية (مفتاح لرؤية العمال لبريطانيا).
- منذ أن عاد حزب العمل إلى السلطة في شهر6 لم يعد لديهم الوقت لوضع خطط تمهيدية لإيصال البيان السياسي الدي يتعهد بعمل منظمات اختيارية و جماعية (أساس رؤية العمال في بريطانيا).
- منذ عودة حزب العمل إلى السلطة في يونيو لم يضيع وقتا في وضع خطط تكون الضمان لجعل المنظمات الخيرية هي المفتاح لرؤية حزب العمل في بريطانيا.

"Since the Labour Party was returned to power in June"

All students acceptably started their translation by using منذ أن–منذ .

"Labour Party"

All students' translations were acceptable, as follows:حزب العمال - حزب العمل . The standard translation of "Labour Party" (i.e. the British party) is حزب العمال .

"was returned"

Only one student rendered the passive in her translation, as follows: منذ أن أعيد.... The other six students translated it as follows: منذ –منذ أن عاد - منذ عودة - رجوع . Three students translated the English passive "was returned" by using two acceptable Arabic verbal nouns رجوع - عودة . Three students translated the English passive by using the Arabic active perfect verb عاد . It is better to render the passive in the source text by using an Arabic passive to indicate that it was the British people who returned the Labour Party to power (cf. chapter 5, section 5.2.5, chapter 6, section 6.2.3 and chapter 7, section 7.2.3).

"to power"

Six translations were acceptable, as follows: للحكم - إلى الحكم - إلى –للسلطة السلطة . Only one student translated "to power" unacceptably as إلى مكانته . This last Arabic equivalent does not necessary mean that the Labour Party returned to power.

"in June"

Five students provided acceptable translations, as follows: في حزيران - في شهر يونيو - في يونيو . Two students provided less acceptable translations which reflect colloquial usage in Arabic (cf. chapter 6, section 6.2.19 and chapter 7, section 7.2.19), as follows: في شهر 6-في شهر ستة .

Students' translations indicate students' preference for literal translation. None of the students modified their translation to improve the style, as in the following: منذ إعادة انتخاب حزب العمل في شهر يونيو و توليه السلطة .

"it has wasted no time"

Five students omitted an Arabic pronoun equivalent of "it" from their translations, for example: منذ أن عاد حزب العمال إلى الحكم في شهر يونيو, لم يضيع وقت . Only two students translated "it" using a pronoun, in both cases suffixed to the emphatic particle ان, for example: منذ أن أعيد حزب العمل للسلطة في حزيران, فانه لم يضيع أي وقت .

All students rendered the negation "no time" acceptably by using لم . All students acceptably rendered the English perfect tense "has wasted" by using the Arabic jussive following لم (the equivalent of the pefect with positive sentences), as follows:

- لم يضيع أي وقت لوضع الخطط - لم يضيع وقت لرسم خطط
لم يضيع أي وقت ليعلن بتعهد - لم يعد تهدر أي خطط لمخطط زمني
- لم يضيع وقتا في وضع خطط - لم يعد لديهم الوقت لوضع خطط - لم يضيع وقتا في وضع خطط

As the above translations show, only three students rendered the intended meaning of the source text, as follows:

لم يضيع أي وقت ليعلن بتعهد - لم يضيع أي وقت لوضع الخطط - لم يضيع وقت لرسم خطط

The other three students translated this unacceptably giving the sense that the Labour Party had no time to make plans, as follows:

- لم يضيع وقتا في وضع خطط - لم يعد لديهم الوقت لوضع خطط - لم يضيع وقتا في وضع خطط

Another student translated this phrase unacceptably giving the sense that the Labour Party no longer wanted to lose plans instead of time, as follows: لم يعد تهدر أي خطط لمخطط زمني . Students' translations indicate their preference for literal translation. None of the above students modified the Arabic translation, to make it more idiomatic along the following lines: لم يضع و قته سدى –استثمر وقته .

"outlining plans"

One student ignored this in her translation as follows: لم يضيع أي وقت ليعلن بتعهد . Another students unacceptably limited plans to time plans, as follows: لم يعد تهدر أي خطط لمخطط زمني . The other five students translated it acceptably, as: في وضع خطط - لوضع خطط – في وضع خطط –لوضع الخطط - لرسم خطط .

"to deliver on its manifesto pledge "

Students' translations were as follows:

- لتقدم في بيانها تعهدا لجعل المنظمات
- ليسلم بيانها و عهدها الرسمي لعمل منظمات
- تصل إلى ضمانها الرسمي لتأسيس منظمات
- ليعلن بتعهد لبيان رسمي بعمل المنظمات
- لإيصال البيان السياسي الذي يتعهد بعمل منظمات
- لم يضيع وقتا في وضع خطط تكون الضمان لجعل المنظمات الخيرية
- في وضع خطط تكون بمثابة الضمان لجعل المؤسسات

"to deliver on"

Two students ignored the translation of the English verb unacceptably, as follows:

- لم يضيع وقتا في وضع خطط تكون الضمان لجعل المنظمات الخيرية
- في وضع خطط تكون بمثابة الضمان لجعل المؤسسات

Four students translated the English verb "deliver" using Arabic verbs, as follows: ليسلم بيانها و عهدها الرسمي - – ليعلن بتعهد لبيان رسمي –لتقدم في بياتها تعهدا لان تصل إلى ضمانها الرسمي

One student translated the English verb "deliver" in a grammatically acceptable way by using the Arabic verbal noun إيصال , as follows: لإيصال البيان السياسي .

Only two students translated the meaning intended in the source text acceptably. One student translated it as لان تصل إلى ضمانها الرسمي .

The other student translated the English verb "to deliver on" to some extent acceptably as the Arabic noun إيصال , in the following: لإيصال البيان السياسي الذي يتعهد . Two students translated "deliver" literally, failing to understand the meaning of the phrasal verb "deliver on", and accordingly providing a translation along the

lines للإيفاء بتعهده الرسمي . Five students failed to render the intended meaning of the source text, as follows:

Three students considered the aim of the plans be to announce the manifesto pledge instead of being a way to achieve it, as follows:

- لتقدم في بيانها تعهدا لجعل المنظمات
- ليسلم بيانها وعهدها الرسمي لعمل منظمات
- ليعلن بتعهد لبيان رسمي بعمل المنظمات

Two of the above students considered the "plans" to be the "manifesto pledge" instead of being a way to achieve the "manifesto pledge", as follows:

- لم يضيع وقتا في وضع خطط تكون الضمان لجعل المنظمات الخيرية
- في وضع خطط تكون بمثابة الضمان لجعل المؤسسات

"manifesto"

Four students rendered "manifesto" acceptably, as:

- لتقدم في بيانها تعهدا لجعل المنظمات
- ليسلم بيانها و عهدها الرسمي لعمل منظمات
- ليعلن بتعهد لبيان رسمي بعمل المنظمات
- لإيصال البيان السياسي الدي يتعهد بعمل منظمات

Three students unacceptably omitted "manifesto" in their translations, as follows:

- تصل إلى ضمانها الرسمي لتأسيس منظمات
- في وضع خطط تكون بمثابة الضمان لجعل المؤسسات
- لم يضيع وقتا في وضع خطط تكون الضمان لجعل المنظمات الخيرية

"pledge"

All students acceptably rendered "pledge" in their translations, as:

الضمان – الضمان –ضمانها - يتعهد - عهدها – بتعهد –تعهدا . None of the students translated "to deliver on its manifesto pledge", e.g.: ليوفي بتعهده في بيانه الرسمي . This translation gives the sense of "deliver on" meaning "fulfil".

"to make voluntary and community organizations"

Students' translations were as follows:

- لجعل المنظمات المجتمعية و الطوعية هو عنوان لرؤية حزب العمل في بريطانيا
- لجعل المؤسسات الخيرية و الطوعية هي المفتاح لرؤية حزب العمل-العمال ببريطانيا.
- لعمل منظمات اختيارية مشتركة (مبدا رئيسي لرؤية حزب العمال في بريطانيا).

- لتأسيس منظمات اتحادية و اختيارية (مفتاح لرؤية العمال في بريطانيا).
- بعمل المنظمات التطوعية و الاجتماعية (مفتاح لرؤية العمال لبريطانيا).
- بعمل منظمات اختيارية و جماعية (أساس رؤية العمال في بريطانيا).
- لجعل المنظمات الخيرية هي المفتاح لرؤية حزب العمل في بريطانيا.

"to make"

All students rendered the English infinitive by using various Arabic verbal noun forms, as follows: لجعل – لعمل – لتأسيس – بعمل. Only three students used the best alternative in this context لجعل. Other equivalents are not acceptable. "Make organizations" does not mean establishing them in this context تأسيس. In addition, عمل منظمات gives the meaning of establishing them in Arabic. Those who used the equivalent عملprovided weak Arabic translations, as follows:

- بعمل المنظمات التطوعية و الاجتماعية (مفتاح لرؤية العمال لبريطانيا).
- بعمل منظمات اختيارية و جماعية (أساس رؤية العمال في بريطانيا).
- لعمل منظمات اختيارية مشتركة (مبدا رئيسي لرؤية حزب العمال في بريطانيا).

"voluntary"

Only one student translated "voluntary" correctly as تطوعية, this being the Arabic equivalent for "voluntary" in Palestine. Two other students translated it unacceptably as طوعية. Two students translated it unacceptably, as خيرية, "charity organizations". This is not an equivalent of voluntary organizations. Charity organizations may include voluntary and paid work. One of the above students translated "voluntary", providing two unacceptable equivalents: المؤسسات الخيرية و الطوعية. Three students translated "voluntary" literally and unacceptably as اختيارية. This is not a common usage in Palestine.

"community organizations"

Two students unacceptably omitted "community" from their translations, as follows:

- لجعل المنظمات الخيرية هي المفتاح لرؤية حزب العمل في بريطانيا.
- لجعل المؤسسات الخيرية و الطوعية هي المفتاح لرؤية حزب العمل-العمال ببريطانيا.

Five students translated "community organizations", as follows:

منظمات مشتركة - منظمات اتحادية - منظمات اجتماعية - منظمات جماعية –المنظمات المجتمعية

The best translation for "community" is مجتمعية. The second best alternative is

اجتماعية . Social organizations are not necessarily community organizations. The other three equivalents منظمات مشتركة - منظمات اتحادية - منظمات جماعية are not acceptable in this context.

"organizations"

Six students translated "organizations" as منظمات . Only one student translated it as مؤسسات . Although both equivalents are acceptable, مؤسسات is more common than منظمات in a social context.

"key to Labour's vision of Britain"

"key to"

Four students translated the metaphor literally in Arabic using the equivalent مفتاح as a metaphor in Arabic. This equivalent is to some extent acceptable because Arabic has the same metaphor (cf. chapter 6, section 6.2.13 and chapter 7, section 7.2.13). Three students translated it as مبدا رئيسي– عنوان –أساس . The three alternatives عنوان – مبدا رئيسي –أساس are better than the equivalent مفتاح . The use of "key" is metaphorical and it indicates that something is vital. These three equivalents convey the meaning intended in the source text.

"Labour's vision of Britain"

Students' translations were as follows:

- هو عنوان لرؤية حزب العمل في بريطانيا
- (مبدا رئيسي لرؤية حزب العمال في بريطانيا).
- (مفتاح لرؤية العمال في بريطانيا).
- (مفتاح لرؤية العمال لبريطانيا).
- (أساس رؤية العمال في بريطانيا).
- هي المفتاح لرؤية حزب العمل في بريطانيا.
- هي المفتاح لرؤية حزب العمل-العمال ببريطانيا.

"Labour's vision"

All students translated "Labour's vision" acceptably, as follows:

رؤية العمال–لرؤية العمال – لرؤية حزب العمال –لرؤية حزب العمل

None of the students modified it in Arabic to make it clearer, e.g.:

الأساس لنظرة حزب العمل المستقبلية لبريطانيا .

"of Britain"

Only one student rendered the meaning intended in the source text and translated "of Britain" acceptably as لبريطانيا . Six students translated it unacceptably, as ببريطانيا - في بريطانيا . The source text refers to "Labour's vision of Britain" and not "in Britain".

8.2.4 Domestic Matters

A growing number of social workers have acknowledged the impact that domestic violence has on their clients. A number of reports now exist which have identified how domestic violence can affect families and children, in relation to child protection, work with abused children, and through the court welfare system.

The Title:

One student ignored the translation of the title. Another student unacceptably gave two equivalents, as follows: قضايا محلية - أمور محلية .

Five students translated "domestic matters" fairly unacceptably, as follows:

مسائل محلية– شؤون داخلية – مشاكل محلية – الأمور الداخلية –قضايا محلية .

"matters

Four students provided various acceptable equivalents for "matters", as follows: شؤون - الأمور - قضايا . Two students provided less acceptable equivalents: مسائل - مشاكل .

"domestic"

All students provided equivalents which are relatively acceptable such as داخلية–محلية . None of the students chose the best equivalents منزلية or أسرية in this context to reflect the ideas in the text.

The Text:

"A growing number of social workers have acknowledged the impact that domestic violence has on their clients"

The following are students' translations:

- إن عددا متزايدا من العمال الاجتماعيين قد عرفوا تأثير العنف المحلي على زبائنهم
- اعترف عدد متزايد من العمال الاجتماعيين بتأثير العنف الداخلي على زبائنهم
- عدد متزايد من الباحثين أيقنوا التأثير الكبير للعنف داخل البيت على زبائنهم
- إن العدد المتزايد للأخصائيين الاجتماعيين أعطى الانطباع بان العنف المحلي وقع على زبائنهم
- لقد اعترف عدد متزايد من الأخصائيين الاجتماعيين أن العنف الأسرى له اثر على الأشخاص الدين يعانون منه
- اعترف عدد متزايد من العمال بان العنف الداخلي له تأثير على زبائنهم
- العدد المتزايد من العاملين الاجتماعيين عرفوا بتأثير العنف المنزلي على زبائنهم

Four students kept the English SV word order and started their translations by using Arabic nominal sentences. Only three students changed the English word order and started their translations by using Arabic verbal sentences (cf. chapter 5, section 5.4.1, chapter 6, section 6.2.1 and chapter 7, section 7.2.1).

Only two students acceptably started their translations with إن to emphasize the importance of the first sentence in the text.

Six students provided translations which are to some extent acceptable in that they convey the basic meaning of the source text. Only one student failed to render the meaning of the source text, as follows:

- إن العدد المتزايد للأخصائيين الاجتماعيين أعطى الانطباع بان العنف المحلي وقع على زبائنهم

The above translation is unacceptable because there is a basic difference in meaning between "have acknowledged" and the phrase اعطى الانطباع "gave the impression" in the Arabic translation.

"A growing number of"

Students' translations were acceptable, as follows: - عددا متزايدا - عدد متزايد - العدد المتزايد. Only two students translated " a growing number" by using a definite in Arabic. It is better to use an indefinite in this context because there are no specific social workers (cf. chapter 5, section 5.6, chapter 6, section 6.2.9 and chapter 7, section 7.2.9).

"social workers"

Only two students chose the standard Arabic alternative for "social workers": الأخصائيين الاجتماعيين. Three students translated "social workers" literally and less acceptably in Arabic, for example: العاملين الاجتماعيين - العمال الاجتماعيين .

Two students translated "social workers" unacceptably as الباحثين –العمال . These students unacceptably omitted "social" in their translations. There are also other acceptable Arabic alternatives for "social workers", such as: مرشد –مشرف اجتماعي اجتماعي.

"have acknowledged"

All students translated the English present perfect tense using the Arabic perfect tense, as follows:

- قد عرفوا - اعترف - أيقنوا - اعطى الانطباع

Three students translated "have acknowledged" acceptably, as اعترف .

Two students confused "know" and "acknowledge" and translated "have acknowledged" unacceptably as عرفوا . Two students translated "have acknowledged" unacceptably as أيقنوا - أعطى الانطباع , which do not convey the meaning intended in the source text. There is a difference in meaning between اعترف and أيقن . اعترف gives the meaning that the person is convinced and s/he has admitted it in public. أيقن gives the meaning that the person is convinced in themselves.

"the impact"

One student unacceptably chose an inappropriate equivalent for "the impact", الانطباع, in her Arabic translation, as follows:

- إن العدد المتزايد للأخصائيين الاجتماعيين أعطى الانطباع بان العنف المحلي وقع على زبائنهم

Six students translated "the impact" acceptably, as follows:

التأثير الكبير- اثر –تأثير

One of the above students translated "the impact" by addition, as التأثير الكبير.

"domestic violence"

Only two students used the standard equivalents for "domestic violence": العنف المنزلي - العنف الأسرى . The same students translated "domestic" in the title as, مسائل محلية –مشاكل محلية . Although the two students translated "domestic" acceptably in the text, neither of them proof-read their translation of the title translation and corrected it. Four students translated "domestic violence" literally and unacceptably as العنف المحلي –العنف الداخلي . One student translated it acceptably as العنف داخل البيت . The above student followed a technique in

translation that should be encouraged, adding words that are not found in the source text to produce an acceptable translation in Arabic.

"has on their clients"

All students translated "their clients" relatively acceptable as زبائنهم . The Arabic noun زبائن is more associated with dealing with people in markets than in social services. Another student acceptably translated "clients" using additional explanatory material in Arabic, as follows: على الأشخاص الدين يعانون منه .
One student failed to provide a good Arabic translation, as follows: العنف المحلي وقع على زبائنهم . Here the verb وقع على is incorrect, and the student should also have put الدي after العنف المحلي . None of the above students translated "clients" as عملائهم because of its association with the political situation in Palestine. The Arabic noun عملاء has very negative implications in Palestine, where it often means "collaborators". None of the above students modified their translations and translated "their clients" as follows: المتعاملين معهم –المستفيدين من خدماتهم .

"A number of reports now exist which have identified how domestic violence can affect families and children, in relation to child protection, work with abused children, and through the court welfare system"

Students' translations were as follows:

- و يوجد الآن عددا من التقارير و التي قامت بتوضيح بتأثير العنف المحلي على العائلات و الأطفال فيما يتعلق بحماية الأطفال و العمل مع الأطفال الذين تم الإساءة إليهم من خلال نظام الرفاهية و المحكمة
- و حددت عدد من التقارير الموجودة الآن كيف يؤثر العنف الداخلي على العائلات و الأطفال - بالنسبة لحماية الطفل - العمل مع الأطفال الذين يساء معاملتهم و من خلال نظام الخدمة الاجتماعية
- فانه يوجد عدد كبير من التقارير التي تؤكد على مدى تأثير العنف على العائلة و الأطفال و علاقته بحماية الطفل و كدلك العمل مع الأطفال المصابين و كدلك نظام الرعاية
- و قد كشفت عدد من التقارير الموجودة الآن كيف أن العنف المحلي يؤثر على العائلات و الأطفال و علاقته بحماية الأطفال و العمل مع الأطفال المساء إليهم و أيضا من خلال نظام محكمة الشؤون الاجتماعية
- يوجد الآن العديد من التقارير يحدد كيفية تأثير العنف الأسرى على العائلات و الأطفال فيما يتعلق بحماية الطفل و العمل مع الأطفال الذين تم معاملتهم بإساءة و خلال نظام الإخاء الاجتماعي
- كما و أقرت عددا من التقارير الموجودة على تأثير العنف الداخلي على العائلات و الأطفال. و ذلك له علاقة بحماية الطفل و إساءة معاملة الأطفال و نظام الرفاهية العادل
- و عدد من التقارير الموجودة التي تثبت كيف يمكن للعنف المنزلي أن يؤثر على العائلات و الأطفال و علاقته بحماية الطفل و العمل مع أطفال أسئ إليهم و من خلال نظام الوصاية

Six students changed the English word order and translated the above sentence using Arabic verbal sentences. One student started her translation using فانه. She acceptably chose to emphasize the importance of the second sentence of the text. Six students connected this sentence with the previous sentence by using different Arabic connectors. Four students used the common Arabic connector و. One student chose the Arabic connector ف and another student connected the two sentences in a good Arabic style, as follows: ... كما و أقرت .

"A number of reports"

Students' translations were acceptable, as follows:

عدد من التقارير - العديد من التقارير – عدد كبير من التقارير- عدد من التقارير –عددا من التقارير عدد من التقارير–عددا من التقارير . All students rendered the indefinite "reports" in the source text acceptably using the Arabic definite التقارير . One student translated "a number of" by addition and added كبير as follows: عدد كبير من التقارير . This is stylistically acceptable but introduces some distortion of meaning into the target text.

"now exist"

Students translated "now exist", as follows:

يوجد عدد كبير من التقارير– عدد من التقارير الموجودة الان –و يوجد الآن عددا من عددا من التقارير الموجودة – يوجد الآن العديد من التقارير –عدد من التقارير الموجودة الآن عدد من التقارير الموجودة . Three students unacceptably omitted "now" in their translations, as follows: عددا من - عدد من التقارير الموجودة - يوجد عدد كبير من التقارير التقارير الموجودة . Omission should not be encouraged unless there is necessity for it in the target text. Students should be encouraged to translate the source text without omission in order to produce a comprehensive Arabic translation (cf. chapter 6, section 6.4.2 and chapter 7, section 7.4.1). Three students translated the English present tense "exist" acceptably using the Arabic imperfect tense يوجد . Four students acceptably chose to render the English verb "exist" by using the Arabic adjective الموجودة .

"which"

Three students acceptably omitted "which" from their translations, as follows:

- و حددت عدد من التقارير الموجودة الآن كيف يؤثر العنف الداخلي على العائلات و الأطفال
- كما و أقرت عددا من التقارير الموجودة على تأثير العنف الداخلي على العائلات و الأطفال.
- و قد كشفت عدد من التقارير الموجودة الآن كيف أن العنف المحلي يؤثر على العائلات و الأطفال و

One student unacceptably omitted "which", as follows:

- يوجد الآن العديد من التقارير يحدد كيفية تأثير العنف الأسرى على العائلات و الأطفال فيما يتعلق

Three students acceptably rendered "which" by using التي , referring back to التقارير , as follows:

- و يوجد الآن عددا من التقارير و التي قامت بتوضيح تأثير العنف المحلي على العائلات و الأطفال فيما
- و عدد من التقارير الموجودة التي تثبت كيف يمكن للعنف المنزلي أن يؤثر على العائلات و الأطفال و
- فانه يوجد عدد كبير من التقارير التي تؤكد على مدى تأثير العنف على العائلة و الأطفال و علاقته

"have identified"

Four students acceptably rendered the English present perfect tense "have identified" with the Arabic perfect tense, as follows: كشفت – حددت –قامت بتوضيح – أقرت . Three students, acceptably in this context, rendered the English present perfect tense "have identified" by using the Arabic imperfect tense, as follows: يحدد - تثبت –تؤكد . Usually, the majority of students render the English present perfect tense using the Arabic perfect tense. The use of the Arabic imperfect tense in the above example is probably related to the use of "now" in the source text (cf. chapter 5, section 5.2.1, chapter 6, section 6.2.5 and chapter 7, section 7.2.5).

"how"

Four students translated "how" acceptably, as follows:

كيف ان العنف - كيفية تاثير العنف - كيف يمكن للعنف –كيف يؤثر العنف

Three students unacceptably omitted "how" in their translations, as follows:

- كما و أقرت عددا من التقارير الموجودة على تأثير العنف الداخلي على العائلات و الأطفال.
- و يوجد الآن عددا من التقارير و التي قامت بتوضيح تأثير العنف المحلي على العائلات و الأطفال فيما
- فانه يوجد عدد كبير من التقارير التي تؤكد على مدى تأثير العنف على العائلة و الأطفال و علاقته

The above omission is not acceptable because the Arabic translations did not convey an important aspect in the source text, which is the way domestic violence affects children and families.

"domestic violence"

All students were consistent in their translations through the first and the second sentences of the text. Only two students gave the correct equivalents:
العنف المنزلي –العنف الأسرى

"can affect"

Four students acceptably rendered the English present tense "affect" by using the Arabic noun تأثير على. Three students acceptably translated the English verb "affect" by using the Arabic verb يؤثر على .

Six students unacceptably omitted "can" in their translations. Only one student translated "can" acceptably, as follows:
- فانه يوجد عدد كبير من التقارير التي تؤكد على مدى تأثير العنف على العائلة و الأطفال و علاقته

" families and children"

Six students translated "families and children" acceptably as العائلات و الأطفال . Only one student acceptably translated "families" using the Arabic singular, giving العائلة و الأطفال .

"in relation to child protection"

Students' translations were acceptable, as follows:
وعلاقته بحماية الاطفال – وعلاقته بحماية الطفل – بالنسبة لحماية الطفل –فيما يتعلق بحماية الأطفال
وذلك له علاقة بحماية الطفل - وعلاقته بحماية الطفل –في ما يتعلق بحماية الطفل

All students translated "in relation to" acceptably as:
و دلك له علاقة – فيما يتعلق –و علاقته - بالنسبة

The best of the above equivalents is فيما يتعلق بحماية الطفل .

None of the above students used the acceptable equivalent بخصوص .

Five students used the Arabic singular الطفل and two students used the Arabic plural الأطفال . Both usages are acceptable in Arabic and convey the meaning intended in the source text.

"work with abused children"

Five students gave the basic meaning of the source text, as follows:

- و العمل مع الأطفال الذين تم الإساءة إليهم
- العمل مع الأطفال الدين يساء معاملتهم
- و العمل مع الأطفال المساء إليهم
- و العمل مع الأطفال الذين تم معاملتهم بإساءة
- و العمل مع أطفال أسئ إليهم

Two students translated "work with abused children" unacceptably, as follows:

- و إساءة معاملة الأطفال
- و كدلك العمل مع الأطفال المصابين

None of the above students modified their translations and translated "work", along the following lines: الإشراف على –التعامل مع .

"and through"

Students' translations were as follows:

- من خلال نظام الرفاهية و المحكمة
- و من خلال نظام الخدمة الاجتماعية
- و أيضا من خلال نظام محكمة الشؤون الاجتماعية
- و من خلال نظام الوصاية
- و خلال نظام الرخاء الاجتماعي
- و نظام الرفاهية العادل
- و كذلك نظام الرعاية

Six students translated "and" acceptably as و . Two of the above students translated "and" using two connectors و كذلك –و أيضا .

Four students translated "through" accurately as و من خلال ; one student translated it unacceptably as خلال, which affected the Arabic meaning negatively; two students unacceptably omitted "through" in their translation and thus provided unacceptable Arabic translations, as follows:

- فانه يوجد عدد كبير من التقارير التي تؤكد على مدى تأثير العنف على العائلة و الأطفال و علاقته بحماية الطفل و كذلك العمل مع الأطفال المصابين و كذلك نظام الرعاية
- كما و أقرت عددا من التقارير الموجودة على تأثير العنف الداخلي على العائلات و الأطفال. و ذلك له علاقة بحماية الطفل و اساءة معاملة الاطفال و نظام الرفاهية العادل

"the court welfare system"

Six students provided unacceptable translations, as follows:

– نظام الرعاية – نظام الخدمة الاجتماعية –نظام الرفاهية و المحكمة

نظام الوصاية – نظام الرفاهية العادل –نظام الرخاء الاجتماعي .

Only one student provided an acceptable translation conveying the meaning intended in the source text, as follows:

ز نظام محكمة الشؤون الاجتماعية–

None of the above students chose more precise equivalents for "the court welfare system", such as:

نظام الرعاية الاجتماعية الخاص بالمحاكم - نظام الرعاية الاجتماعية التابع للمحاكم

Another student considered "welfare system" not to be related to "*court*" and translated it unacceptably as نظام الرفاهية و المحكمة. The other students unacceptably omitted important information in the source text.

Five students unacceptably omitted "court" from their translations, as follows:

نظام – نظام الرفاهية العادل – نظام الرخاء الاجتماعي – نظام الرعاية –نظام الخدمة الاجتماعية الوصاية. One student unacceptably omitted "welfare system" from her translation, as follows: نظام الوصاية . Four students translated "welfare system" literally into Arabic and did not modify their translation by adding الاجتماعية –الاجتماعي to make it acceptable and clear in Arabic, thus:

– نظام الرعاية –نظام الرفاهية و المحكمة

– نظام الوصاية – نظام الرفاهية العادل

Although one student modified her translation in Arabic and added الاجتماعي, she chose the wrong equivalent for "welfare" in this context, as follows: نظام الرخاء الاجتماعي. Two students unacceptably translated "court" by using two attributes related to "court": وصاية - العادل , in the following: نظام الرفاهية العادل - نظام الوصاية.

8.2.5 Addiction

It is estimated that two million people in the UK have an addiction. However, addiction still remains taboo. An addiction is a complex illness with both physical and psychological symptoms. The way to recovery is long and painful and there is always the danger of relapsing.

The Title:

All students translated the title acceptably, as الإدمان. It is worth mentioning that this is the first text where all students translated the title. None of them ignored it as same did in other texts. This is perhaps due to the fact that the title is easy to translate (cf. chapter 6, sections 6.4.5, 6.4.6 and chapter 7, section 7.4.3).

The Text:

"It is estimated that two million people in the UK have an addiction"

Students' translations were as follows:

- لقد تم تقدير مليوني شخص مدمن في بريطانيا
- يقدر بان اثنين مليون من الشعب في المملكة المتحدة يمارس الإدمان
- تشير الإحصائيات بأنه يوجد (حوالي) 2 مليون مدمن في المملكة المتحدة
- لقد قدر انه اثنان مليون شخص في مدمنين للمخدرات
- يقدر أن 2 مليون شخص في المملكة المتحدة يعانون من حالات الإدمان
- قدر حوالي مليونين من المدمنين في المملكة المتحدة
- هناك مليونان شخص إحصائيا في المملكة المتحدة يعانون الإدمان

"It is estimated"

Five students rendered the passive in Arabic by using a passive or pseudo-passive with تم, as follows: لقد تم تقدير - يقدر بان - لقد قدر أن - يقدر ان - قدر. One students rendered the English passive by using the Arabic active, as follows: تشير الإحصائيات بأنه يوجد (حوالي) 2 مليون مدمن في المملكة المتحدة. This student added the Arab subject الإحصائيات and changed the verb to تشير to make it active in Arabic. Another student used a verbless nominal sentence, as follows: هناك مليونان شخص إحصائيا في المملكة المتحدة يعانون الإدمان. This student added the adverb إحصائيا and omitted the English verb "estimated". As long as the student conveys the intended meaning in the source text, it is acceptable to change the passive in the source text

into an active in the target text (cf. chapter 5, section 5.2.5, chapter 6, section 6.2.3 and chapter 7, section 7.2.3).

"that"

Only four students acceptably rendered "that" in their translations using أن– بان بأنه , as follows:

- يقدر بان اثنين مليون من الشعب في المملكة المتحدة يمارس الإدمان
- تشير الإحصائيات بأنه يوجد (حوالي) 2 مليون مدمن في المملكة المتحدة
- لقد قدر انه اثنان مليون شخص في--- مدمنين للمخدرات
- يقدر أن 2 مليون شخص في المملكة المتحدة يعانون من حالات الإدمان

Three students acceptably omitted "that" in their translations, as follows:

- لقد تم تقدير مليوني شخص مدمن في بريطانيا
- قدر حوالي مليونين من المدمنين في المملكة المتحدة
- هناك مليونان شخص إحصائيا في المملكة المتحدة يعانون الإدمان

"two million people"

Students' translations were as follows: 2 – اثنين مليون من الشعب –مليوني شخص . مليونين من المدمنين - مليونان شخص –2 مليون شخص -مليون مدمن - اثنان مليون شخص

Some of the above students did not pay attention to the correct case in Arabic and translated this unacceptably as يقدر بان اثنين مليون instead of مليوني (cf. chapter 5, section 5.2.3, chapter 6, section 6.2.18 and chapter 7, section 7.2.18).

Three students acceptably omitted "people" from their translations. It is acceptable to omit words that do not affect the intended meaning in the source text. All students who omitted "people" acceptably replaced it by مدمن. Only one student acceptably translated "people" differently from other students, as: من الشعب

"in the UK"

Six students provided two acceptable equivalents: المملكة المتحدة - بريطانيا. Three students acceptably changed the English word order and translated "in the UK" at the end of the Arabic sentence, as follows:

- تشير الإحصائيات بأنه يوجد (حوالي) 2 مليون مدمن في المملكة المتحدة
- لقد تم تقدير مليوني شخص مدمن في بريطانيا
- قدر حوالي مليونين من المدمنين في المملكة المتحدة

Four students followed the English word order and translated "in the UK" in the middle of the sentence, as follows:

- يقدر بان اثنين مليون من الشعب في المملكة المتحدة يمارس الإدمان

One student unacceptably kept the English word "UK" in its original Latin-script form in her translation. It is almost always unacceptable to keep untransliterated English words in an Arabic translation (cf. chapter 6, section 6.2.6 and chapter 7, section 7.2.6).

"have an addiction"

Four students acceptably translated "have an addiction" as مدمنين –مدمن .

One of the above students translated "have an addiction" by addition, as follows:

مدمنين للمخدرات

Three students translated "have" using two Arabic verbs, as follows:

يعانون من حالات الادمان –يمارس الإدمان - يعانون الادمان

It is normal in Arabic to say يعانون الإدمان . يمارس الإدمان is unacceptable. None of the students translated "have" literally as عندهم إدمان . This is relatively unacceptable.

"However, addiction still remains taboo"

Students' translations were as follows:

- و مع ذلك, فان الإدمان لا يزال محرم
- و مع ذلك فان الإدمان يبقى محظورا و محرما
- على أية حال فان الإدمان لا يزال معزولا و محرما
- و مع ذلك فالمخدرات لا تزال محرمة
- و مع ذلك يظل الإدمان منعزل
- و بالرغم من ذلك, لا يزال الإدمان محرما
- مع انه لا يزال ممنوع

Five students connected this sentence with the previous sentence using the common Arabic connector و . The above students also translated "however" acceptably as مع ذلك - بالرغم من ذلك . This means that the above students connected this sentence with the previous sentence using two connectors (cf. chapter 6, section 6.2.2 and chapter 7, section 7.2.2).

Two students translated "However" , as follows:

على أية حال فان الإدمان لا يزال معزولا و محرما -
مع انه لا يزال ممنوع -

"addiction still remains"

Five students translated "addiction" acceptably as الإدمان . One student referred back to "addiction" by using the Arabic pronoun ه , in the following:
مع انه لا يزال ممنوع -
Another student translated "addiction" unacceptably as مخدرات .

Five students translated "still" acceptably as لا يزال , for instance:
على أية حال فان الإدمان لا يزال معزولا و محرما -
Two students omitted "still" from their translations. This is acceptable in this context because ظل– يبقى "remains" which they used in their translation partially conveys the idea of "still", in the following:
و مع ذلك فان الإدمان يبقى محظورا و محرما -
و مع ذلك يظل الإدمان منعزل -

"remains" /

Only two students translated "remains" as يبقى–يظل (as noted above).
Five students omitted "remains" from their translations, conveying the same basic sense through the use of لا تزال–لايزال "still", as in:
و مع ذلك, فان الإدمان لا يزال محرم -

"taboo"

Students' translations were as follows: محرم - محظورا و محرما - معزولا و ممنوع - محرما - منعزل - محرمة - محرما . Two students translated "taboo" by addition using semantic repetition (cf. chapter 6, section 6.4.3 and chapter 7, section 7.4.2), as follows: محظورا و محرما - معزولا و محرما . Two students chose the wrong equivalent for "taboo" in this context: معزول–منعزل. Five students translated it to some extent acceptably as محرم . The Arabic word محرم has Islamic religious associations that are not intended in the source text. "Taboo" in the source text means something that is forbidden or disapproved of, placed under a social prohibition and not a religious ban. So, it is legally not allowed and psychologically not allowed to talk about it. As a result, the best Arabic

equivalent for "taboo" is محظورا (cf. chapter 4, section 4.3). None of the above students translated "taboo" using a longer more complete explanatory phrase, such as: من الأمور التي لا يرغب بالحديث عنها .

"An addiction is a complex illness with both physical and psychological symptoms"

Students' translations were as follows:

- الإدمان هو مرض معقد له أعراض جسدية و نفسية
- الإدمان مرض مركب بأعراض نفسية و فسيولوجية
- حيث انه مرض معقد له أعراض نفسية و جسدية
- فالإدمان هو مرض معقد و له أعراض نفسية و جسدية
- إن الإدمان مرض معقد و له أعراض جسدية و نفسية
- يعتبر الإدمان مرض معقد من الناحية الجسمية و النفسية
- فالإدمان مرض معقد له أعراض جسدية و نفسية

Two students connected this sentence with the above sentence using the Arabic connector ف ; for example:

- فالإدمان هو مرض معقد و له أعراض نفسية و جسدية

Another student acceptably started her translation with حيث أن to connect this sentence with the previous sentence.

All students translated "addiction" as الإدمان . Only one student used the Arabic pronoun suffix ه , as follows:

- حيث انه مرض معقد له أعراض نفسية و جسدية

One student acceptably started her translation with إن to emphasize the importance of the sentence. This usage is acceptable because this is the first use of إن in this target text (cf. chapter 6, section 6.2.4 and chapter 7, section 7.2.4).

Five students followed the English SV word order and translated this sentence as an Arabic nominal sentence (cf. chapter 5, section 5.4.1, chapter 6, section 6.2.1 and chapter 7, section 7.2.1). Only one student translated this sentence as a verbal Arabic sentence, as follows:

- يعتبر الإدمان مرض معقد من الناحية الجسمية و النفسية

"is"

One student translated "is" acceptably as يعتبر . Two students marked the copular structure acceptably using هو . Four students used a simple nominal sentense in their translations, as follows:

- الإدمان مرض مركب بأعراض نفسية و فسيولوجية
- حيث انه مرض معقد له أعراض نفسية و جسدية
- إن الإدمان مرض معقد و له أعراض جسدية و نفسية
- فالإدمان مرض معقد له أعراض جسدية و نفسية

All the above translations are acceptable.

"a complex illness"

Six students translated "a complex illness" acceptably as مرض معقد . Only one student translated it unacceptably as مرض مركب .

"with both physical and psychological symptoms"

Students' translations were acceptable, as follows:

له أعراض جسدية و نفسية - بأعراض نفسية و فسيولوجية - من الناحية الجسمية و النفسية

Only one student omitted "symptoms" from her translation, in the following:

- من الناحية الجسمية و النفسية

All students acceptably omitted "both" in their translations. English fairly frequently makes use of emphatic conjunctive devices ("both .... and" , "either...or", "neither....nor") where Arabic has a single conjunction (cf. chapter 5, section 5.13).

"The way to recovery is long and painful and there is always the danger of relapsing"

Students' translations were as follows:

- و طريق الشفاء طويل و مؤلم و دائما هناك مخاطر الانتكاس (العودة إلى نفس الحالة)
- و السبيل إلى الشفاء طويل و مؤلم و هناك دائما خطر من العودة إليه
- فان الطريق للشفاء منه طويل و مؤلم و هناك دائما خطر العودة إليه
- و طريق الشفاء طويلة و مؤلمة و هناك دائما خطر النكسة
- الطريق لشفاء طويل و مؤلم و يظل هناك خطر الوقوع فيه مرة أخرى
- و إن طريق الشفاء طويل و مؤلم كما و يوجد خطر الانتكاس

طريق الشفاء منه طويل و شاق كما أن هناك دائما خطر العودة إليه -

Five students connected this sentence with the previous sentence. Four students connected it by using the common Arabic connectors و . Only one student used the Arabic connector ف to connect this sentence with the previous one (cf. chapter 5, section 5.13, chapter 6, section 6.2.2 and chapter 7, section 7.2.2).

All students followed the general English word order; for instance: طريق الشفاء طويلة و مؤلمة و هناك دائما خطر النكسة .

Two students acceptably used إن in their translations to emphasize the importance of the sentence. None of these students used إن in the previous sentence.

"the way to recovery"

Six students translated this acceptably using two acceptable equivalents for "the way", as follows:

و السبيل للشفاء طويل و مؤلم - الطريق للشفاء منه طويل و مؤلم –و طريق الشفاء طويل و مؤلم

الطريق لشفاء طويل و مؤلم - طريق الشفاء طويل و مؤلم - طريق الشفاء منه طويل و شاق

Only one student translated "way" as الطريقة "method" in Arabic, as follows:

و طريقة الشفاء طويلة و مؤلمة .

"and there is always"

Students' translations were acceptable, as follows:

و يظل هناك - كما و يوجد - كما ان هناك دائما –و دائما هناك - وهناك دائما

و هناك دائما –و هناك دائما

Two students unacceptably omitted "always" from their translation, in the following: و يظل هناك - كما و يوجد

The Arabic imperfect يظل can be regarded as at least a partial translation of "always" involving grammatical transposition (Dickins et al 2002, 16).

"the danger of relapsing"

Students' translations were to some extent acceptable, as follows: مخاطر خطر –خطر النكسة - خطر العودة اليه –الانتكاس (العودة إلى نفس الحالة) - خطر من العودة اليه

خطر العودة – خطر الانتكاس –الوقوع فيه مرة أخرى . The most standard equivalents are

خطر الانتكاس - النكسة . One student acceptably translated the English singular "danger" using the Arabic plural مخاطر.

8.2.6 NHS – Style Rating Plan

The Department of Health is considering introducing a rating system for social care organizations based on the "NHS traffic light" system. These organizations will be classified depending on their performance as green, amber or red. "Green" health organizations will be entitled to greater local freedom to manage for themselves. Poorly performed "red" health organizations will receive experts' advice and support.

The Title:

Three students ignored the translation of the title. Four students translated it, as follows:

- أسلوب خطة التصنيف
- نظام الصحة الوطني _ خطة تقدير (تصنيف) النظام:-
- خدمة الصحة الأهلية (NHS) _ خطة تقييم أسلوب:-
- خطة تصنيفية حديثة (خدمة صحية أهلية)

"NHS"

One student ignored "NHS" in her translation. Three students translated "NHS" to some extent acceptably, as: نظام الصحة الوطني - خدمة الصحة الاهلية - خدمة صحية اهلية.

"Style rating plan"

Students' translations were to some extent acceptable because they conveyed the intended meaning in the source text. However, they were not attractive as Arabic titles (cf. chapter 6, section 6.4.6 and chapter 7, section 7.4.3). The preference of some students for literal translation is clear from their translations:

خطة تصنيفية حديثة - خطة تقييم أسلوب - خطة تقدير (تصنيف) النظام - أسلوب خطة التصنيف -

The best equivalent for "Style rating plan" from the above is خطة تصنيفية حديثة. Although the student omitted "style" from her translation, her translation is

acceptable as a good title translation. The above student acceptably added "new" to her translation from her understanding of the text.

None of the students translated "NHS-style rating plan" , as

- خطة الخدمات الصحية الوطنية للتصنيف الإداري - خطة خدمة الصحة الوطنية للتصنيف

The Text:

"The Department *of Health is considering* introducing a rating system for social care organizations based on the "NHS traffic light" system"

Students' translations were as follows:

- إن قسم الصحة يدرس إمكانية تقديم نظام تصنيف لمنظمات الرعاية الاجتماعية حيث يعتمد على نظام الإشارة الضوئية (NHS)
- تعتبر دائرة الصحة تقديم نظام تصنيف لمنظمات الرعاية الاجتماعية قائم على نظام إشارات المرور لنظام الصحة القومية
- يهتم قسم الصحة الآن بإعادة نظام جديد للتعامل مع مؤسسات الرعاية الاجتماعية مبني على إشارات المرور
- تدرس دائرة الصحة تقديم نظام تقدير لتنظيمات الرعاية الاجتماعية المبني على نظام الإشارة الضوئية (NHS)
- إن وزارة الصحة تنظر في تقديم نظام تصنيف من اجل منظمات رعاية الاجتماعية مؤسسة على نظام (إشارة المرور)
- يعتبر قسم الصحة مقدمة لنظام تصنيف منظمات الخدمة الاجتماعية التي تعتمد على نظام الإشارات الضوئية لنظام الصحة العالمي
- إن قسم الصحة يدرس مسالة إدخال نظام تقييمي لمؤسسات الرعاية الاجتماعية مبني على نظام الإشارات المرورية

Three students acceptably started their translations with إن to emphasize the importance of the sentence. Those who started their translations with إن retained the English SV word order (cf. chapter 6, section 6.2.4 and chapter 7, section 7.2.4). Four students changed the English SV word order and used Arabic verbal sentences (cf. chapter 6, section 6.2.1 and chapter 7, section 7.2.1).

"The Department of Health"

Four students translated "The Department of Health" unacceptably, as قسم الصحة . Two students also translated "The Department of Health" unacceptably as دائرة الصحة. The above students should understand that قسم الصحة or دائرة الصحة do

not have the authority to apply a "new rating system" in the UK. Only one student translated "The Department of Health" acceptably as وزارة الصحة. This is mainly a cultural mistake because the Arabic equivalent for "Department of Health" is وزارة الصحة "Ministry of Health" in Palestine (cf. chapter 4, section 4.2).

"is considering introducing"

Three students provided various acceptable Arabic equivalents, as follows: تنظر في تقديم - تدرس تقديم — تعتبر تقديم -يدرس إمكانية. The other three students provided unacceptable equivalents, as follows: يهتم الآن - يدرس مسالة -يعتبر مقدمة بإعادة. Two of the above students adopted a weak Arabic style يدرس - يعتبر مقدمة مسالة. Another student added إعادة, which gives the meaning that it is an old system.

"a rating system"

Six students provided acceptable translations, as follows: نظام -نظام تصنيف نظام تقييمي – لنظام تصنيف – نظام تصنيف – نظام تقدير -تصنيف. Only one student unacceptably omitted "rating" in her translation, as follows: نظام جديد.

"for social care organizations"

Students' translations were as follows:

مؤسسات الرعاية الاجتماعية -لمنظمات الرعاية الاجتماعية - لمنظمات الرعاية الاجتماعية

منظمات الخدمة الاجتماعية– منظمات رعاية الاجتماعية -لتنظيمات الرعاية الاجتماعية

لمؤسسات الرعاية الاجتماعية

Students provided two acceptable translations for "social care", as follows:

خدمة اجتماعية -رعاية اجتماعية.

Students provided three acceptable equivalents for "organizations", as

تنظيمات – منظمات -مؤسسات.

The best Arabic equivalent for "social care organizations" is

مؤسسات الرعاية الاجتماعية.

"based on "

Students' translations were acceptable, as follows: – قائم على -حيث يعتمد على مبني على – تعتمد على – مؤسسة على – المبني على -مبني على. The most standard equivalent is يعتمد على.

"the "NHS traffic light" system"

Students' translations were partially acceptable because they conveyed the intended meaning in the source text, as follows:

- نظام إشارات المرور لنظام الصحة القومية- فكرة إشارات المرور -نظام الإشارة الضوئية (NHS)

نظام الاشارة الضوئية (NHS) - نظام اشارة المرور

نظام الإشارات المرورية - نظام الإشارات الضوئية لنظام الصحة العالمي

Three students translated "the "NHS" traffic light system" by omission of "NHS", in the following:

نظام إشارة المرور - فكرة إشارات المرور - نظام الإشارات المرورية

Two students unacceptably did not translate "NHS" and kept it in Latin-script in their Arabic translations, as follows:

نظام الإشارة الضوئية (NHS) -نظام الإشارة الضوئية (NHS)

The appropriate Arabic equivalent for "the traffic light system" is نظام إشارات المرور الضوئية . In this Arabic context, it is acceptable to omit "traffic" and keep "light system" because the basic meaning of the source text is conveyed as in the following three translations:

نظام الاشارة الضوئية (NHS)-نظام الإشارة الضوئية (NHS).

- نظام الإشارات الضوئية لنظام الصحة العالمي

It is also acceptable to omit "light" and keep "traffic system" because the basic meaning is conveyed, as in the following translations:

- نظام إشارات المرور لنظام الصحة القومية- فكرة إشارات المرور - نظام إشارة المرور-

- نظام الإشارات المرورية

One student confused the translation of "WHO" and "NHS". The above student translated "organization" in "WHO" unacceptably as "system" in the following:

- نظام الإشارات الضوئية لنظام الصحة العالمي

Another student translated "services" in "NHS" as "system" in the following:

- نظام إشارات المرور لنظام الصحة القومية

None of the above students translated it completely and accurately, as

نظام الإشارة الضوئية لخدمات الصحة الوطنية.

"These organizations will be classified depending on their performance as green, amber or red"

Students' translations were as follows:

- إن هده المنظمات سوف يتم تصنيفها بالاعتماد على أدائها كالأخضر و الأصفر و الأحمر
- هده المنظمات سوف تصنف بالاعتماد على أدائها مثل اخضر و اصفر و احمر
- هده المؤسسات سوف تعطى اللون حسب جودة أدائها
- و هده النظم سوف تصنف تبعا لادائها إلى اخضر أو كهرماني أو احمر
- هده المنظمات ستصنف اعتمادا على أدائها كالون الأخضر و الكهرماني أو الأحمر
- و سيتم تصنيف هده المنظمات حسب أدائها كأخضر - ا صفر - احمر
- فهده المنظمات ستصنف طبقا لادائها بالأخضر, الاصفر او الأحمر

One student unacceptably started her translation with ان. This use is unacceptable because the same student started the translation of the first sentence in the text with إن . It is unacceptable to repeat إن and emphasize the importance of all the sentences in the text (cf. chapter 6, section 6.2.4 and chapter 7, section 7.2.4).

Three students connected this sentence with the previous sentence by using the common Arabic connector و or the Arabic connector ف (cf. chapter 6, section 6.2.2 and chapter 7, section 7.2.2).

Six students followed the English word SV order and used Arabic nominal sentences. Only one student changed the English word order and used an Arabic verbal sentence (cf. chapter 6, section 6.2.1 and chapter 7, section 7.2.1), as follows:

- و سيتم تصنيف هده المنظمات حسب أدائها كأخضر - ا صفر - احمر

"These organizations"

All students acceptably translated "these" as هده . Five students were consistent in their translations and translated "organizations" as منظمات-مؤسسات. Only two students were not consistent in their translations. One student translated "organizations" in the first sentence as تنظيمات and in this sentence as نظم . The other student translated "organizations" in the first sentence as مؤسسات and in this sentence as منظمات.

"will be classified"

All students acceptably rendered the future tense by using either سوف or س, as follows: سيتم تصنيف – ستصنف - ستصنف – سوف يتم تصنيفها – سوف تصنف –سوف تصنف سوف تعطى (cf. chapter 5, section 5.2.1, chapter 6, section 6.2.5 and chapter 7, section 7.2.5). All students rendered the passive acceptably in Arabic, as follows: سوف - سيتم تصنيف – ستصنف - ستصنف – سوف يتم تصنيفها – سوف تصنف –سوف تصنف تعطى.

"depending on their performance"

Students' translations were acceptable, as follows:

تبعا لادائها – حسب جودة ادائها – بالاعتماد على ادائها –بالاعتماد على ادائها

طبقا لادائها– حسب أدائها –اعتمادا على أدائها.

"as green, amber or red"

Three students acceptably translated "as" using ك, in the following:

- إن هده المنظمات سوف يتم تصنيفها بالاعتماد على أدائها كالأخضر والأصفر والأحمر
- و سيتم تصنيف هده المنظمات حسب أدائها كالأخضر - ا صفر - احمر
- هده المنظمات ستصنف اعتمادا على أدائها كالون الأخضر و الكهرماني أو الأحمر

Another student translated "as" acceptably as مثل, in the following:

- هده المنظمات سوف تصنف بالاعتماد على أدائها مثل اخضر و اصفر و احمر

Two students replaced "as" in their translations by Arabic prepositions, as follows:

- و هده النظم سوف تصنف تبعا لادائها إلى اخضر أو كهرماني أو احمر
- فهده المنظمات ستصنف طبقا لادائها بالأخضر, الاصفر او الأحمر

One student ignored the translation of "as green, amber or red", as follows:

- هده المؤسسات سوف تعطى اللون حسب جودة أدائها

"amber"

Four students acceptably translated "amber" as اصفر "yellow" because the traffic light system in Palestine uses yellow instead of amber. It is acceptable to modify the translation to suit the culture of the target reader. This is called cultural transplantation (cf. Dickins et al 2002, 31). Such a modification will increase the chances of better understanding of the source text (cf. chapter 6,

section 6.3.2 and chapter 7, section 7.3.2). Two students acceptably translated "amber" literally as كهرماني .

"Green" health organizations will be entitled to greater local freedom to manage for themselves"

Students' translations were as follows:

- المنظمات الصحية الخضراء سوف يسمح لها بمزيد من الحرية المحلية لادارة أنفسهم
- منظمات الصحة (اخضر) سوف تؤهل لحرية محلية عظيمة لترتيب أنفسهم
- فالمؤسسة التي تحمل الإشارة الخضراء سوف تعطى حرية إدارة ذاتية محلية
- و سوف تؤهل أنظمة الصحة الخضراء لان تكون اكثر حرية محلية للإدارة الذاتية
- منظمات الصحة الخضراء سيتم إعطائها حرية محلية اكبر ليتدبروا أنفسهم
- و سوف تدل منظمات الصحة الخضراء على المزيد من الحرية لحكم أنفسهم
- فالمنظمة التي تحمل إشارة خضراء سوف تعطى قدر كبير من حرية الإدارة المحلية

Four students connected this sentence with the previous sentence by either the common Arabic connector و or the Arabic connector ف.

Five students followed the English word order and used Arabic nominal sentences. Only two students changed the English SV word order and used Arabic verbal sentences, as follows:

- و سوف تؤهل أنظمة الصحة الخضراء لان تكون اكثر حرية محلية للإدارة الذاتية
- و سوف تدل منظمات الصحة الخضراء على المزيد من الحرية لحكم أنفسهم

"Green" health organizations

Five translations were in various ways unacceptable, as follows:

- المنظمات الصحية الخضراء - منظمات الصحة الأخضر
- منظمات الصحة الخضراء – منظمات الصحة الخضراء –أنظمة الصحة الخضراء

The above students translated "green" as an adjective.

Two students modified their translations and provided slightly better translations, as follows: المؤسسة التي تحمل الإشارة الخضراء - المنظمة التي تحمل إشارة خضراء. The above students unacceptably used the Arabic verb تحمل with الإشارة الخضراء which gives a weak Arabic equivalent of the source text. None of the above students modified their translations along the following lines: المؤسسات الصحية ذات التصنيف الأخضر .

"organizations"

Six students were consistent in their translations in this sentence and the previous sentence and translated "organizations" either as مؤسسات-منظمات . In fact, مؤسسات is more common than منظمات in describing the health sector in Palestine. Only one student was not consistent in her translation and translated "organizations" as نظم in the previous sentence, and as انظمة in this sentence.

"will be entitled"

Students' translations were as follows: سوف – سوف تؤهل لمزيد –سوف يسمح لها سوف تعطى – و سوف تدل على –سيتم إعطائها - سوف تؤهل لان –تعطى حرية . All students acceptably rendered the future tense by using either س or سوف. In addition, all students rendered the passive acceptably by using Arabic passive verbs. Only one student unacceptably translated "entitled" as و سوف تدل على .

"greater local freedom"

Students' translations were as follows: تؤهل لحرية محلية –مزيد من الحرية المحلية إعطائها حرية محلية اكبر - تدل –لان تكون اكثر حرية محلية - تعطى حرية ادارة ذاتية محلية –عظيمة . One of the above students rendered her translation in a weak Arabic style, as follows: تعطى قدر كبير من حرية الإدارة المحلية - على المزيد من الحرية لان تكون اكثر حرية محلية . Four students translated the comparison in "greater" acceptably by the use of اكبر - اكثر –المزيد , as follows: اعطائها –لان تكون اكثر حرية محلية - مزيد من الحرية المحلية حرية محلية اكبر - تدل على المزيد من الحرية. Three students unacceptably omitted the comparison in their translations, as follows: تعطى حرية إدارة ذاتية محلية - تعطى قدر تؤهل لحرية محلية عظيمة - كبير من حرية الإدارة المحلية .

"to manage for themselves"

Students' translations were as follows:

حرية محلية عظيمة لترتيب أنفسهم - حرية إدارة ذاتية محلية –الحرية المحلية لادارة أنفسهم

الحرية لحكم أنفسهم–حرية محلية للإدارة الذاتية - حرية محلية ليتدبروا أنفسهم

. Four students translated the English verb "to manage" acceptably by using the Arabic noun إدارة , in the following: حرية الإدارة المحلية الحرية المحلية لادارة حرية الإدارة - الحرية لحكم أنفسهم –حرية محلية للإدارة الذاتية - حرية ادارة ذاتية محلية –انفسهم المحلية . Three students translated the English verb "to manage" partially

acceptably by using rather inappropriate Arabic verbs, in the following: حرية محلية الحرية لحكم انفسهم - حرية محلية ليتدبروا انفسهم - عظيمة لترتيب انفسهم . The meanings of the above Arabic verbs are not equivalent to the English verb "to manage".

"themselves"

Four students acceptably translated "themselves" literally as أنفسهم . Two students acceptably modified their translations and translated "themselves" as الذاتية , in the following: حرية إدارة ذاتية محلية - حرية محلية للإدارة الذاتية . The above translations are excellent examples of acceptable modification in the target text to suit the target language style. Two students unacceptably omitted "themselves" from their translations, as follows: حرية الإدارة المحلية .

"Poorly performed "red" health organizations will receive expert advice and support"

Students' translations were as follows:

- و المنظمات الفقيرة (الحمراء) سوف تتلقى النصيحة و الدعم من الخبراء
- منظمات الصحة (احمر) المؤدية على شكل هزيل سوف تستقبل نصيحة و دعم الخبير
- و أما المؤسسات التي تحمل الإشارة الحمراء فإنها ستتلقى الدعم و النصح من الخبراء
- بينما أنظمة الصحة الحمراء الأقل اداءا سوف تستقبل نصيحة الخبير و دعمه
- و منظمات الصحية الحمراء سوف تتلقى نصيحة و دعم الخبراء
- بينما منظمات الصحة الرديئة ذات الأداء الأحمر ستتلقى نصيحة و دعم من الخبير
- أما المنظمات سيئة الأداء و التي تحمل الإشارة الحمراء فسوف تتلقى الدعم و النصح من الخبراء

Three students acceptably connected this sentence with the previous sentence by using the common Arabic connectorو. Another two students acceptably connected this sentence with the previous sentence by using بينما . All students followed the English SV word order and used Arabic nominal sentences.

"Poorly performed "red" health organizations"

Students' translations were as follows:

- و المنظمات الفقيرة (الحمراء)
- منظمات الصحة (احمر) المؤدية على شكل هزيل
- و أما المؤسسات التي تحمل الإشارة الحمراء
- بينما أنظمة الصحة الحمراء الأقل اداءا
- و منظمات الصحية الحمراء

- بينما منظمات الصحة الرديئة ذات الأداء الأحمر
- أما المنظمات سيئة الأداء و التي تحمل الإشارة الحمراء

"Poorly"

None of the students translated the English adverb "poorly" at the beginning of the Arabic sentence to mirror its occurence at the beginning of the English sentence. Two students unacceptably omitted "poorly" from their translations, as follows:

- و منظمات الصحية الحمراء
- و أما المؤسسات التي تحمل الإشارة الحمراء

Another two students unacceptably translated "poorly" literally, as follows:

- بينما منظمات الصحة الرديئة ذات الأداء الأحمر
- و المنظمات الفقيرة (الحمراء)

One student unacceptably added the sense of comparison to her Arabic translation, as follows:

- بينما أنظمة الصحة الحمراء الأقل اداءا

The above comparison is unacceptable because if it is related to the above sentence, these organizations will be interpreted as receiving amber instead of red . The other two students translated "poorly" , as follows:

- منظمات الصحة (احمر) المؤدية على شكل هزيل
- أما المنظمات سيئة الأداء و التي تحمل الإشارة الحمراء

The second translation سيئة الأداء is the best equivalent provided by the above students.

"red" health organizations"

Three students translated "red" to some extent acceptably as an Arabic adjective, as follows:

- و المنظمات الفقيرة (الحمراء)
- بينما أنظمة الصحة الحمراء
- و منظمات الصحية الحمراء

Another student translated "red" as a colour without proper connection in the Arabic sentence as follows: منظمات الصحة (احمر) .

The other three students provided better translations, as follows:

- بينما منظمات الصحة الرديئة ذات الأداء الأحمر

- و أما المؤسسات التي تحمل الإشارة الحمراء
- أما المنظمات سيئة الأداء و التي تحمل الإشارة الحمراء

One of the students interpreted the performance of the organization as "red", as follows: بينما منظمات الصحة الرديئة ذات الأداء الأحمر

The other two students unacceptably used the Arabic verb تحمل with الإشارة الحمراء , which provides a weak Arabic equivalent of the target text.

None of the above students modified their translations along the following lines: المؤسسات الصحية المتدنية الأداء ذات التصنيف الأحمر .

"will receive"

Students' translations were as follows:

- سوف تتلقى النصيحة و الدعم من الخبراء
- سوف تستقبل نصيحة و دعم الخبير
- فإنها ستتلقى الدعم و النصح من الخبراء
- سوف تستقبل نصيحة الخبير و دعمه
- سوف تتلقى نصيحة و دعم الخبراء
- ستتلقى نصيحة و دعم من الخبير
- فسوف تتلقى الدعم و النصح من الخبراء

All students acceptably rendered the future tense by using سوف– س.

Students provided two acceptable equivalents for the English verb "receive", as follows: تستقبل - تتلقى . Five students translated "receive" as تتلقى , which is better than تستقبل in this context. تستقبل gives the meaning that these organizations will accept the expert advice, which is not stated in the source text.

"experts' advice and support"

All students translated this acceptably, as follows:

- النصيحة و الدعم من الخبراء
- نصيحة و دعم الخبير
- الدعم و النصح من الخبراء
- نصيحة الخبير و دعمه
- نصيحة و دعم الخبراء
- نصيحة و دعم من الخبير
- الدعم و النصح من الخبراء

Four students translated the English plural "experts" by using the Arabic plural

خبراء . Three students rendered the English plural "experts" using the Arabic singular الخبير. This is acceptable since الخبير here can be interpreted as a generic singular. One student changed the English word order to suit the Arabic style, as follows: نصيحة الخبير و دعمه .

8.2.7 Retaliation is no substitute for therapy

The day the world was irreversibly altered. Survivors, eye witnesses and rescue workers, relatives and friends, many of whom were the recipients of desperately moving and courageous last messages of love conveyed by mobile phone, in the long and terrible aftermath. How America, as a super-power, deals with its new vulnerability is now occupying international politics.

The Title:

Students' translations were as follows:

- الاخد بالثار لا يمكن أن يحل محل العلاج
- الانتقام ليس بديلا للعلاج النفسي
- الانتقام ليس بديلا للعلاج
- الانتقام لا يكون بديلا عن العلاج

Three students ignored the translation of the title. Four students translated the title and conveyed the intended meaning in the source text.

Students provided two acceptable equivalents for "Retaliation" as follows:

الاخد بالثار - الانتقام

"is"

Four students acceptably translated "is" using the defective verb ليس in their Arabic translations. The shorter and more attractive the title, the more acceptable it is to target readers. This use of ليس enables students to have a short title in their translations.

"no substitute"

Students' translations were acceptable, as follows:

لا يكون بديلا عن - ليس بديلا ل - لا يمكن أن يحل محل

The best equivalent is ليس بديلا ل because it yields relatively a short and attractive title phrase.

"therapy"

Three students translated this acceptably as العلاج . One student acceptably added the Arabic adjective النفسي to the Arabic noun العلاج. This indicates that the student read the text before her translation of the title.

The Text:

"The day the world was irreversibly altered. Survivors, eye witnesses and rescue workers, relatives and friends, many of whom were the recipients of desperately moving and courageous last messages of love conveyed by mobile phone, in the long and terrible aftermath"

Students' translations were as follows:

- تغير العالم الذي يصعب تغيره اليوم. الباقون و شهود العيان , رجال الانقاذ , الأقارب و الأصدقاء , كثيرا من المستلمين لرسائل الحب المتحركة السابقة المنقولة بتهور بواسطة صوت الجوال , في اثار حادثة طويلة و مخيفة
- لقد تغير العالم تغيرا لا رجعة فيه, فالهاتف الجوال غير حياتنا. فهو يستخدم في أعمال الانقاذ و البحث عن أحياء بواسطة الأصدقاء و الأقارب
- اليوم العالم متغير عكسيا. فالناجين و الشهود العيان و عمال الانقاذ و الأقارب و الأصدقاء و الكثير من المستلمين من الحركات اليائسة و اخر رسائل الحب الشجاعة المبعوثة بالجوال في الاعقاب الرهيبة و الطويلة.
- عندما تغير العالم بشكل لا رجعة فيه. فان الناجون , شهود العيان و عمال الانقاذ و الأقرباء و الأصدقاء , كانوا هم الأشخاص الذين استقبلوا رسائل المودة الأخيرة الشجاعة و التي كانت تتنقل بيأس عن طريق الهواتف المحمولة . إن تلك الفاجعة المخيفة طويلة الأمد.
- إن العالم اليوم كان متعذرا إلغاؤه أو تبديله. فان الباقين على قيد الحياة , شهود عيان و عمال , اقارب و اصدقاء , فان العديد منهم هم متلقون الرسائل الحب الاخيرة و الشجاعة عبر الهاتف النقال لتلقي محادثة اخيرة مرعبة
- لقد تبدل العالم اليوم تبدل لا رجعة فيه فلقد اصبح الهاتف النقال يستخدم في البحث عن أحياء و في أعمال الانقاذ و ذلك عن طريق الأقارب و الأصدقاء

One student ignored the translation of the text and added the following comment: "Non sense, where is the main verb?".

The above comment indicates that the student did not understand the text and as a result preferred not to translate it. This comment is proof that students' decisions not to translate certain texts are at least sometime based on their lack of understanding the source text (cf. chapter 6, section 6.4.5).

One student acceptably started her translation with إن to emphasize the importance of the first sentence of the text (cf. chapter 6, section 6.2.4 and chapter 7, section 7.2.4).

- إن العالم اليوم كان متعذرا إلغاؤه أو تبديله. فان الباقين على قيد الحياة , شهود عيان و عمال , أقارب و أصدقاء , فان العديد منهم هم متلقون الرسائل الحب الأخيرة و الشجاعة عبر الهاتف النقال لتلقي محادثة أخيرة مرعبة

Another two students acceptably started their translations by adding لقد to enhance the Arabic style of their translations. This adds emphasis to the meaning, as follows:

- لقد تغير العالم تغيرا لا رجعة فيه, فالهاتف الجوال غير حياتنا. فهو يستخدم في أعمال الانقاذ و البحث عن أحياء بواسطة الأصدقاء و الأقارب
- لقد تبدل العالم اليوم تبدل لا رجعة فيه فلقد اصبح الهاتف النقال يستخدم في البحث عن أحياء و في أعمال الانقاذ و دلك عن طريق الأقارب و الأصدقاء

One student acceptably decided to start her translation with عندما to enhance the Arabic style of her translation, as follows:

- عندما تغير العالم بشكل لا رجعة فيه. فان الناخبون , شهود العيان و عمال الانقاذ و الأقرباء و الأصدقاء , كانوا هم الاشخاص الدين استقبلوا رسائل المودة الاخيرة الشجاعة و التي كانت تتنقل بياس عن طريق الهواتف المحمولة . إن تلك الفاجعة المخيفة طويلة الأمد.

One student acceptably changed the English SV word order and used an Arabic verbal sentence (cf. chapter 6, section 6.2.1 and chapter 7, section 7.2.1), as follows:

- تغير العالم الدي يصعب تغيره اليوم. الباقون و شهود العيان , رجال الانقاذ , الاقارب و الاصدقاء , كثيرا من المستلمين لرسائل الحب المتحركة السابقة المنقولة بتهور بواسطة صوت الجوال , في اثار حادثة طويلة و مخيفة . Another three students acceptably chose to change the English SV word order and used an Arabic verbal sentence preceded by لقد - عندما, as follows:

- لقد تغير العالم تغيرا لا رجعة فيه, فالهاتف الجوال غير حياتنا. فهو يستخدم في أعمال الانقاذ و البحث عن أحياء بواسطة الأصدقاء و الأقارب
- عندما تغير العالم بشكل لا رجعة فيه. فان الناخبون , شهود العيان و عمال الانقاذ و الأقرباء و الأصدقاء , كانوا هم الاشخاص الدين استقبلوا رسائل المودة الاخيرة الشجاعة و التي كانت تتنقل بياس عن طريق الهواتف المحمولة . إن تلك الفاجعة المخيفة طويلة الأمد.

- لقد تبدل العالم اليوم تبدل لا رجعة فيه فلقد اصبح الهاتف النقال يستخدم في البحث عن أحياء و في أعمال الانقاد و ذلك عن طريق الأقارب و الأصدقاء

Only one student chose to keep the English SV word order and used an Arabic nominal sentence, as follows:

- اليوم العالم متغير عكسيا. فالناخبين و الشهود العيان و عمال الانقاذ و الاقارب و الاصدقاء و الكثير من المستلمين من الحركات اليائسة و اخر رسائل الحب الشجاعة المبعوثة بالجوال في الاعقاب الرهيبة و الطويلة . The above translation is a vivid example of students' tendency to translate literally. The above literal translation is unacceptable because it gives a vague Arabic meaning through the use of عكسيا .

"The day the world was irreversibly altered"

Students' translations were as follows:

- تغير العالم الذي يصعب تغيره اليوم
- لقد تغير العالم تغيرا لا رجعة فيه
- اليوم العالم متغير عكسيا
- عندما تغير العالم بشكل لا رجعة فيه
- إن العالم اليوم كان متعذرا إلغاؤه أو تبديله.
- لقد تبدل العالم اليوم تبدل لا رجعة فيه

Only three students acceptably rendered the intended meaning in the source text in a good Arabic style, as follows:

- لقد تغير العالم تغيرا لا رجعة فيه
- عندما تغير العالم بشكل لا رجعة فيه
- لقد تبدل العالم اليوم تبدل لا رجعة فيه

One of the above students enhanced her Arabic style by the use of the absolute accusative structure تغيرا ---- تغير . Another student who used the same Arabic structure had a grammatical mistake in her translation. She wrote تبدل ---- تبدل instead of تبدلا ---- تبدل . Another student provided a translation which is to some extent acceptable as follows: تغير العالم الذي يصعب تغيره اليوم . The above student understood the basic meaning of the English sentence but failed to render the meaning completely in Arabic. On the basis of incomplete understanding, she added الذي يصعب تغيره as an equivalent for "irreversibly altered", adding root repetition to improve her Arabic style, as follows: تغير----تغيره اليوم (cf. Dickins et al 2002, 103).

Two students provided unacceptable translations. One student translated the source text literally and provided a vague Arabic translation, as follows:

- اليوم العالم متغير عكسيا . The other student unacceptably altered the intended meaning in the source text, as follows: إن العالم اليوم كان متعذرا إلغاؤه أو تبديله .

"was altered"

Four students rendered the English past tense acceptably using the Arabic perfect tense, as follows: تبدل-تغير . Two students failed to use the past tense in their translations because of the word "The day". These students translated "the day" as "today" , as follows:

- اليوم العالم متغير عكسيا
- إن العالم اليوم كان متعذرا إلغاؤه أو تبديله.

None of the students rendered the passive in the source text, as follows:

- تغير العالم الذي يصعب تغيره اليوم
- لقد تغير العالم تغيرا لا رجعة فيه
- اليوم العالم متغير عكسيا
- عندما تغير العالم بشكل لا رجعة فيه
- إن العالم اليوم كان متعذرا إلغاؤه أو تبديله.
- لقد تبدل العالم اليوم تبدل لا رجعة فيه

"irreversibly"

One student translated "irreversibly" as عكسيا at the end of the Arabic sentence as in the English source text, as follows: اليوم العالم متغير عكسيا

Two students ignored it in their translations, as follows:

- إن العالم اليوم كان متعذرا إلغاؤه أو تبديله.
- تغير العالم الذي يصعب تغيره اليوم

Only three students modified the translation of the English adverb "irreversibly" and translated it acceptably as لا رجعة فيه to suit the Arabic meaning at the end of the Arabic sentence.

"Survivors, eye witness and rescue workers, relatives and friends"

Students' translations were as follows:

- الباقون و شهود العيان, رجال الانقاذ, الأقارب و الأصدقاء
- فالهاتف الجوال غير حياتنا. فهو يستخدم في أعمال الانقاذ و البحث عن احياء بواسطة الاصدقاء,

و الاقارب

- فالناجين و الشهود العيان و عمال الانقاذ و الأقارب و الأصدقاء

- فان الناجون, شهود العيان و عمال الانقاذ و الأقرباء و الأصدقاء

- فان الباقين على قيد الحياة, شهود عيان و عمال, أقارب و أصدقاء

- فلقد اصبح الهاتف النقال يستخدم في البحث عن أحياء و في أعمال الانقاذ و دلك عن طريق الأقارب و الأصدقاء

Five students acceptably connected this sentence with the previous sentence by the use of the Arabic connector ف. Two students chose to emphasize the importance of this sentence by the use of إنّ. The use of إن is acceptable, in the following sentence فان الناجون, شهود العيان و عمال الانقاذ و الأقرباء و الأصدقاء. because this is the first usage of إن in this text. On the other hand, the use of إنّ in the sentence فان الباقين على قيد الحياة , شهود عيان و عمال , أقارب و اصدقاء is unacceptable because the student started the first sentence of the text by using ان , as follows: إن العالم اليوم كان متعذرًا إلغاؤه أو تبديله.

The use of إن should be limited to emphasize the importance of key sentences and not all sentences in the text. Students not only use إن to emphasize the importance of sentences but also to provide a more formal Arabic style for their translations (cf. chapter 6, section 6.2.4 and chapter 7, section 7.2.4).

Another student used لقد at the beginning of her translation. This usage is unacceptable because the same student also started the translation of the previous sentence by لقد, in the following:

- لقد تبدل العالم اليوم تبدل لا رجعة فيه

Two student acceptably started the translation of this sentence without the use of an Arabic connector, e.g.:

- الباقون و شهود العيان, رجال الانقاذ, الأقارب و الأصدقاء

In Arabic target texts, English commas are frequently replaced by the common connetor و (cf. chapter 5, section 5.13, chapter 6, section 6.2.2 and chapter 7, section 7.2.2). Two of the above students were influenced by the use of commas in the English source text and used them in their Arabic target translation. Although it is less normal than in English, the comma has started to be acceptable in Modern Standard Arabic (James Dickins, personal communication).

Five students started their translations with an Arabic nominal sentences. None of the above students changed the English word order and used an Arabic verbal sentence. This preference for Arabic nominal sentences is possibly due to the length of the sentence in the source text. In addition, it is easier for students to change the English word order and translate by using an Arabic verbal sentence if the main verb in the sentence is a full verb and not a copular verb (cf. chapter 5, section 5.4, chapter 6, section 6.2.1 and chapter 7, section 7.2.1). One student unacceptably used اصبح , which does not suit the meaning in the source text, as follows:

- فلقد اصبح الهاتف النقال يستخدم في البحث عن أحياء و في أعمال الانقاذ و دلك عن طريق الأقارب و الأصدقاء

Only four students understood the intended meaning of the source text and rendered it acceptably in Arabic, as follows:

- الباقون و شهود العيان, رجال الانقاذ, الأقارب و الأصدقاء, كثيرا من المستلمين لرسائل الحب المتحركة السابقة المنقولة بتهور بواسطة صوت الجوال, في آثار حادثة طويلة و مخيفة
- فالناجين و الشهود العيان و عمال الانقاذ و الأقارب و الأصدقاء و الكثير من المستلمين من الحركات اليائسة و آخر رسائل الحب الشجاعة المبعوثة بالجوال في الأعقاب الرهيبة و الطويلة
- فان الناجون, شهود العيان و عمال الانقاذ و الأقرباء و الأصدقاء, كانوا هم الأشخاص الدين استقبلوا رسائل المودة الأخيرة الشجاعة و التي كانت تنتقل بيأس عن طريق الهواتف المحمولة. إن تلك الفاجعة المخيفة طويلة الأمد.
- فان الباقين على قيد الحياة, شهود عيان و عمال, أقارب و أصدقاء, فان العديد منهم هم متلقون الرسائل الحب الأخيرة و الشجاعة عبر الهاتف النقال لتلقي محادثة أخيرة مرعبة

The translation of the following two students indicates that they did not understand the source text properly and as a result failed to render it acceptably in Arabic, as follows:

- فلقد اصبح الهاتف النقال يستخدم في البحث عن أحياء و في أعمال الانقاذ و دلك عن طريق الأقارب و الأصدقاء
- فالهاتف الجوال غير حياتنا. فهو يستخدم في أعمال الانقاذ و البحث عن احياء بواسطة الاصدقاء و الاقارب

"Survivors"

Two students translated "survivors" as أحياء , in the following unacceptable translations:

- فالهاتف الجوال غير حياتنا. فهو يستخدم في أعمال الانقاذ و البحث عن أحياء بواسطة الأصدقاء و الأقارب ,

- فلقد اصبح الهاتف النقال يستخدم في البحث عن أحياء و في أعمال الانقاذ و دلك عن طريق الأقارب و الأصدقاء

Only two students provided the most acceptable Arabic equivalent for "survivors" الناجين , as follows:

- فالناجين و الشهود العيان و عمال الانقاذ و الأقارب و الاصدقاء

- فان الناجون, شهود العيان و عمال الانقاذ و الأقرباء و الأصدقاء

Another two students gave the Arabic equivalent of الباقون , as follows:

- الباقون و شهود العيان, رجال الانقاذ, الأقارب و الأصدقاء

- فان الباقين على قيد الحياة, شهود عيان و عمال, أقارب و أصدقاء

The Arabic form الباقين على قيد الحياة is better than the Arabic forms الباقون - الباقين as an equivalent of "survivors" in this context.

Two students acceptably rendered the indefinite in the source text "survivors" by using an indefinite in the Arabic target text, as follows: البحث عن أحياء . The other four students acceptably rendered the indefinite in the source text by using a definite in the Arabic target text, as follows: الناجون –الباقون .

Students' translations reflected the differences between the Arabic and English punctuation systems. Two students translated the English sentence literally copying the English punctuation marks, as follows:

- الباقون و شهود العيان, رجال الانقاذ, الأقارب و الأصدقاء

- فان الباقين على قيد الحياة, شهود عيان و عمال, أقارب و أصدقاء

Another two students translated the English sentence literally and used the Arabic common connector و to connect all the nouns, as follows:

- فالناجين و الشهود العيان و عمال الانقاذ و الأقارب و الأصدقاء

- فان الناجون, شهود العيان و عمال الانقاذ و الأقرباء و الأصدقاء

"eye witnesses"

Two students unacceptably omitted "eye witnesses" from their translations, as follows:

- فالهاتف الجوال غير حياتنا. فهو يستخدم في أعمال الانقاذ و البحث عن أحياء بواسطة الأصدقاء و الأقارب ,

- فلقد اصبح الهاتف النقال يستخدم في البحث عن أحياء و في أعمال الانقاذ و دلك عن طريق الأقارب و الأصدقاء

The other four students translated "eye witnesses acceptably as شهود العيان .

Three of the above students acceptably rendered the indefinite in the source text by using a definite in the Arabic target text in the following: شهود العيان ; one student started her translation by a definite Arabic noun الباقين على قيد الحياة and then continued her translation by using indefinite Arabic nouns, as follows:

- فان الباقين على قيد الحياة, شهود عيان و عمال, أقارب و أصدقاء

"rescue workers"

Two students translated "rescue workers" unacceptably as "rescue work", as follows:

- فالهاتف الجوال غير حياتنا. فهو يستخدم في أعمال الانقاذ و البحث عن أحياء بواسطة الأصدقاء و الأقارب ,

- فلقد اصبح الهاتف النقال يستخدم في البحث عن أحياء و في أعمال الانقاذ و دلك عن طريق الأقارب و الأصدقاء

Another student unacceptably omitted "rescue" in her translation, as follows:

- فان الباقين على قيد الحياة, شهود عيان و عمال, أقارب و أصدقاء

The above student unacceptably rendered the indefinite in the source text by using an indefinite in the Arabic target text as follows: عمال . It is odd in Arabic to start a sentence by using a definite Arabic noun such as الباقين and connect it to indefinite Arabic nouns such as شهود عيان - عمال in the same phrase, as in the above sentence (cf. chapter 5, section 5.6, chapter 6, section 6.2.9 and chapter 7, section 7.2.9).

One student unacceptably limited "rescue work" to men in her translation as follows: الباقون و شهود العيان, رجال الانقاذ, الأقارب و الأصدقاء

Two students translated it acceptably as عمال الانقاذ .

"relatives and friends"

All students translated "relatives and friend" acceptably, as follows:

- الأقرباء و الاصدقاء - الأصدقاء و الأقارب -الأقارب و الأصدقاء - أقارب و أصدقاء

Five students acceptably rendered the indefinite in the source text by using a definite in the Arabic target text, as follows:

- الأقرباء و الأصدقاء - الأصدقاء و الأقارب -الأقارب و الأصدقاء

One student unacceptably rendered the indefinite in the source text by using an indefinite in the target text, as follows:

- فان الباقين على قيد الحياة, شهود عيان و عمال, أقارب و أصدقاء

Five students acceptably translated "relatives" as أقارب. Only one student acceptably translated it as أقرباء to provide pattern repetition with أصدقاء and produce a good Arabic style (cf. Dickins et al 2002, 100-103). One student changed the English word order in "relatives and friends" and translated it acceptably, as الأصدقاء و الأقارب.

"many of whom were the recipient of desperately moving and courageous last messages of love conveyed by mobile phone, in the long and terrible aftermath"

Two students' translations indicate that they did not understand the source text properly and as a result failed to render it properly in Arabic, as follows:

- فلقد اصبح الهاتف النقال يستخدم في البحث عن أحياء و في أعمال الانقاذ و ذلك عن طريق الأقارب و الأصدقاء
- فالهاتف الجوال غير حياتنا. فهو يستخدم في أعمال الانقاذ و البحث عن أحياء بواسطة الأصدقاء و الأقارب

The other four students translated it to some extent acceptably, as follows:

- كثيرا من المستلمين لرسائل الحب المتحركة السابقة المنقولة بتهور بواسطة صوت الجوال, في آثار حادثة طويلة و مخيفة
- و الكثير من المستلمين من الحركات اليائسة و آخر رسائل الحب الشجاعة المبعوثة بالجوال في الأعقاب الرهيبة و الطويلة
- كانوا هم الأشخاص الدين استقبلوا رسائل المودة الأخيرة الشجاعة و التي كانت تنتقل بيأس عن طريق الهواتف المحمولة. إن تلك الفاجعة المخيفة طويلة الأمد.
- فان العديد منهم هم متلقون الرسائل الحب الأخيرة و الشجاعة عبر الهاتف النقال لتلقي محادثة أخيرة مرعبة

"many of whom"

Only one student translated "many of whom" acceptably as فان العديد منهم هم Another student translated "whom" and unacceptably omitted "many" in her translation as follows: كانوا هم الأشخاص الدين. The above omission is unacceptable because it changed the intended meaning in the source text. The intended meaning in the source text is that many and not all survivors, eyewitnesses, rescue workers,

relatives and friends were the recipients of last messages of love. On the other hand, two students translated "many" and unacceptably omitted "whom" in their translations, as follows:

و الكثير من المستلمين من الحركات اليائسة - كثيرا من المستلمين لرسائل الحب

"were the recipients of "

Students' translations were as follows:

و الكثير من المستلمين من الحركات اليائسة - , كثيرا من المستلمين لرسائل الحب المتحركة

, فان العديد منهم هم متلقون الرسائل الحب الاخيرة - كانوا هم الأشخاص الذّين استقبلوا رسائل المودة

Three students acceptably translated "were recipients of" as the Arabic active participles متلقون–مستلمين .

Only one student acceptably translated "were the recipients of" as an Arabic perfect verb, as follows:

كانوا هم الأشخاص الذّين استقبلوا رسائل المودة .

Three students acceptably rendered the definite in the source text "the recipients" by using a definite in the Arabic target text, as follows:

الأشخاص–المستلمين . Only one student rendered the definite in the source text by using an indefinite in the Arabic target text: متلقون . The other three students did not translate the above phrase.

"desperately moving and courageous last massages of love conveyed"

Students' translations were acceptable, as follows:

- لرسائل الحب المتحركة السابقة
- من المستلمين من الحركات اليائسة و آخر رسائل الحب الشجاعة
- رسائل المودة الأخيرة الشجاعة و التي كانت تتنقل بيأس عن طريق الهواتف المحمولة
- الرسائل الحب الأخيرة و الشجاعة

"desperately ....conveyed by"

Only one student translated the English adverb appropriately as بياس in Arabic, as follows:

- , كانوا هم الأشخاص الدين استقبلوا رسائل المودة الأخيرة الشجاعة و التي كانت تتنقل بيأس عن طريق الهواتف المحمولة. إن تلك الفاجعة المخيفة طويلة الامد.

Another student unacceptably translated "desperately" as بتهور , in the following:

, كثيرا من المستلمين لرسائل الحب المتحركة السابقة المنقولة بتهور بواسطة صوت الجوال, في آثار - حادثة طويلة و مخيفة

One student failed to connect the translation of the English adverb with the verb "conveyed by". This student failed to recognise that "moving" in the source text is an English adjective and not a noun. She unacceptably translated "desperately" as an adjective in the following: من المستلمين من الحركات اليائسة

One student unacceptably omitted "desperately" from her translation, as follows: . الرسائل الحب الأخيرة و الشجاعة

"moving and courageous last messages of love"

Students' translations were as follows:

- لرسائل الحب المتحركة السابقة
- و آخر رسائل الحب الشجاعة
- رسائل المودة الأخيرة الشجاعة
- الرسائل الحب الأخيرة و الشجاعة

One student unacceptably translated "moving and courageous last messages of love" literally, as follows: - لرسائل الحب المتحركة السابقة

The above student also unacceptably omitted "courageous" in her translation.

Three students partially rendered the intended meaning in the source text, as follows: - رسائل المودة الأخيرة الشجاعة - و آخر رسائل الحب الشجاعة

- الرسائل الحب الأخيرة و الشجاعة

Two of them unacceptably omitted "moving" in their translations. The third student unacceptably translated "moving" as a noun, الحركات اليائسة , as already noted.

None of the above students translated "moving" acceptably in Arabic, along the following lines:

اخر رسائل الحب الشجاعة و المثيرة للمشاعر - آخر رسائل الحب الشجاعة و الجياشة بالمشاعر

One of the above students translated "love" in the source text as مودة instead of

حب . This is mainly related to the student's social culture, which considers "love" a taboo notion. This is a major difference between English and Arabic cultures

(cf. chapter 4, section 4.2). All the above students acceptably rendered the indefinite in the source text "messages" by using a definite in the target text, such as رسائل الحب .

"last messages"

Three students translated "last" acceptably as رسائل المودة الأخيرة - آخر رسائل الرسائل الحب الاخيرة . Only one student unacceptably translated it literally, as لرسائل الحب المتحركة السابقة .

"conveyed by mobile phones"

Students' translations were acceptable, as follows:

المنقولة بتهور بواسطة صوت الجوال, في آثار حادثة طويلة و مخيفة-

- المبعوثة بالجوال في الأعقاب الرهيبة و الطويلة

- و التي كانت تتنقل بيأس عن طريق الهواتف المحمولة. إن تلك الفاجعة المخيفة طويلة الامد.

- عبر الهاتف النقال لتلقي محادثة أخيرة مرعبة

The best equivalent from the above translations is عبر الهاتف النقال .

Three students provided various acceptable equivalents for "mobile phones", as follows: الهاتف النقال- الهاتف النقال –الهواتف المحمولة . The other three students provided more colloquial and less acceptable equivalents, such as الهاتف الجوال –صوت الجوال – الجوال .

Five students acceptably rendered the English plural "mobile phones" by using the Arabic singulars الجوال –الهاتف . The meaning of the Arabic singular الجوال –الهاتف acceptably renders the plural "phones" هواتف in this context.

Only one student translated the English plural "phones" as the Arabic plural الهواتف المحمولة . This is also acceptable.

Two students acceptably omitted "phones" from their translations, in the following: الجوال .

Another student acceptably added صوت in her translation, as follows:

المنقولة بتهور بواسطة صوت الجوال .

"by"

Students' translations were acceptable. They used various forms: بواسطة –ب – عن طريق – عبر , as follows:

- المبعوثة بالجوال - بواسطة صوت الجوال
- عبر الهاتف النقال - عن طريق الهواتف المحمولة

"in the long and terrible aftermath"

Students' translations were as follows:

- في آثار حادثة طويلة و مخيفة
- في الأعقاب الرهيبة و الطويلة
- إن تلك الفاجعة المخيفة طويلة الأمد.
- عبر الهاتف النقال لتلقي محادثة أخيرة مرعبة

One student unacceptably omitted "aftermath" and added "conversation". In her translation, she considered the conversation to be long and terrible, as follows:

- عبر الهاتف النقال لتلقي محادثة أخيرة مرعبة

The best equivalent for "in the long and terrible aftermath" in meaning was as follows: إن تلك الفاجعة المخيفة طويلة الأمد.

The above student translated the above phrase as a separate Arabic sentence and added إن at the beginning of her translation. The result of this separation is an overall weak Arabic style, as follows:

- و التي كانت تتنقل بيأس عن طريق الهواتف المحمولة. إن تلك الفاجعة المخيفة طويلة الأمد

The other two students translated "in the long and terrible aftermath" to some extent acceptably rendering part of the meaning of the source text, as follows:

- في آثار حادثة طويلة و مخيفة
- في الأعقاب الرهيبة و الطويلة

One of the above students translated "aftermath" literally as الأعقاب , which does not convey the intended meaning in the source text.

Students' preference for literal translation is evident in this text. None of the above students explained during her translation that this text refers to what happened in America on September 11th. The Arabic noun الفاجعة is considered the best Arabic equivalent to describe what happened in America. The use of الفاجعة is certainly stronger than the use of حادثة.

It is also possible that students did not understand the source text and as a result did not relate it to September 11th.

All students rendered the English adjectives "long and terrible" acceptably in Arabic as

طويلة و مخيفة-

- الرهيبة و الطويلة

- إن تلك الفاجعة المخيفة طويلة الأمد

- محادثة أخيرة مرعبة

"How America, as a super-power, deals with its new vulnerability is now occupying international politics"

Students' translations were as follows:

- ----

- فكيف تستطيع أمريكا كقوة عظمى أن تتعامل مع تعرضها للهجوم و ان تحتل السياسات الدولية

- إن أحد أسباب عظمة أمريكا كقوة تحتل مكانا عظيما في السياسة الدولية هو تقدمها في الاتصالات

- و كيفية تعامل أمريكا كقوة عظمى مع قابلية إصابتها الجديدة هو ما يحتل اهتمام السياسة العالمية الآن

- و كيف على أمريكا و هي القوة العظمى أن تتعامل مع وضعها الحرج هو الشغل الشاغل للسياسة الدولية الآن.

- فان أمريكا كقوة وحيدة على هشاشتها عقل للسيطرة على السياسات العالمية

- و دلك يوضح كيف أن أمريكا تحتل مكانة في السياسة الدولية و ذلك عن طريق تقدمها في الاتصالات

Two students unacceptably started their translations with إن . It is odd to emphasize a question, even an indirect question, in Arabic.

Three students did not understand the meaning of the source text. As a result, they failed to translate the actual meaning and provided a different sense in Arabic, as follows:

- إن أحد أسباب عظمة أمريكا كقوة تحتل مكانا عظيما في السياسة الدولية هو تقدمها في الاتصالات

- فان أمريكا كقوة وحيدة على هشاشتها عقل للسيطرة على السياسات العالمية

- و دلك يوضح كيف أن أمريكا تحتل مكانة في السياسة الدولية و ذلك عن طريق تقدمها في الاتصالات

Only three students understood the intended meaning of the source text and translated it acceptably, as follows:

- و كيفية تعامل أمريكا كقوة عظمى مع قابلية إصابتها الجديدة هو ما يحتل اهتمام السياسة العالمية الآن

- فكيف تستطيع أمريكا كقوة عظمى أن تتعامل مع تعرضها للهجوم و أن تحتل السياسات الدولية

- و كيف على أمريكا و هي القوة العظمى أن تتعامل مع وضعها الحرج, هو الشغل الشاغل للسياسة الدولية الآن.

Five students connected this sentence with the previous sentence. Three students acceptably used the Arabic common connector و. Another two students used the Arabic connector ف to connect the two sentences acceptably (cf. chapter 5, section 5.13, chapter 6, section 6.2.2 and chapter 7, section 7.2.2).

"How America, as a super-power deals with its new vulnerability is now occupying international politics"

The sentence in the source text includes an indirect question "How America, as a super-power deals with its new vulnerability" The presence of this indirect question makes it appropriate to modify the question word in Arabic to suit its position in the sentence and provide a better Arabic style. For instance, instead of writing the Arabic question word as كيف, it is more acceptable to change it to كيفية "manner" in this context. Only one student modified her translation to provide a better Arabic style, as follows:

- و كيفية تعامل أمريكا كقوة عظمى مع قابلية إصابتها الجديدة هو ما يحتل اهتمام السياسة العالمية الآن

Two students kept the English word order and translated "how" as كيف at the beginning of the Arabic sentence.

- فكيف تستطيع أمريكا كقوة عظمى أن تتعامل مع تعرضها للهجوم و أن تحتل السياسات الدولية
- و كيف على أمريكا و هي القوة العظمى أن تتعامل مع وضعها الحرج, هو الشغل الشاغل للسياسة الدولية الآن.

Although one of the above students conveyed the meaning intended of the source text appropriately, she provided a less acceptable Arabic style in her translation, as follows:

- و كيف على أمريكا و هي القوة العظمى أن تتعامل مع وضعها الحرج, هو الشغل الشاغل للسياسة الدولية الآن.

The final student partially conveyed the intended meaning in the source text. She translated the question acceptably, but failed to render the intended meaning in the other part of the sentence " ... is now occupying international politics". The above student unacceptably translated "occupying" literally, as follows:

- و أن تحتل السياسات الدولية

"America, as a super-power"

Five students translated "America, as a super-power" acceptably, as follows:
- أمريكا كقوة وحيدة - أمريكا كقوة عظمى - أمريكا كقوة تحتل مكانا عظيما - -أمريكا كقوة عظمى
أمريكا و هي القوة العظمى. Four students rendered the English "as" appropriately by the use of ك. One student acceptably omitted "as" and replaced it by the use of و هي to emphasize that America is a superpower. The omission of a direct equivalent of "as" is acceptable in this context because the intended meaning in the source text is conveyed.

Three students provided the standard equivalent for "super-power": قوة عظمى. One student translated "super-power" to some extent acceptably as أمريكا كقوة تحتل مكانا عظيما. The above student translated the English adjective "super" by using the Arabic verb and object تحتل مكانا عظيما. Another student unacceptably omitted "super" and replaced it by "single" in the following: أمريكا كقوة وحيدة.
Although America is considered the single super power, the addition of "single" does not give the intended meaning of being a super-power. One student unacceptably omitted an equivalent of "as a super power" altogether.

"deals with its new vulnerability"

Two students unacceptably ignored "deals with its new vulnerability", as follows:
- و ذلك يوضح كيف أن أمريكا تحتل مكانة في السياسة الدولية و ذلك عن طريق تقدمها في الاتصالات
- إن أحد أسباب عظمة أمريكا كقوة تحتل مكانا عظيما في السياسة الدولية هو تقدمها في الاتصالات

One student provided an unacceptable translation, as follows:
- فان أمريكا كقوة وحيدة على هشاشتها عقل للسيطرة على

The above student unacceptably omitted "deals with" and chose an inappropriate equivalent for "vulnerability" هشاشة "brittleness" in her translation.

Four students translated "deals with its new vulnerability" to some extent avcceptably, as follows:
- أن تتعامل مع وضعها الحرج

- أن تتعامل مع تعرضها للهجوم
- تعامل أمريكا كقوة عظمى مع قابلية إصابتها الجديدة

The above translations are acceptable because they partially convey the intended meaning of the source text. Two of the above students unacceptably omitted "new" in their translations.

The best equivalent for "vulnerability" from the above translations is

- أن تتعامل مع تعرضها للهجوم

The other two equivalents وضعها الحرج and قابلية إصابتها الجديدة are less acceptable in this context because they do not fully convey the intended meaning of "vulnerability" in this context.

"is now occupying international politics"

Four students unacceptably translated "occupying international politics". Two students unacceptably translated "occupy" literally without any modification, as follows:

- و أن تحتل السياسات الدولية
- عقل للسيطرة على السياسات العالمية.

Although two students modified their translation to some extent, they failed to render the intended meaning in the source text, as follows:

- أمريكا كقوة تحتل مكانا عظيما في السياسة الدولية
- إن أمريكا تحتل مكانة في السياسة الدولية

Only two students translated the intended meaning of the source text acceptably. One of the above students translated the metaphor "occupying international politics" literally, as follows:

- هو ما يحتل اهتمام السياسة العالمية الآن

The other student chose to ignore the metaphor and acceptably translated the meaning non-metaphorically, as follows:

- هو الشغل الشاغل للسياسة الدولية الآن

"is"

Three students unacceptably ignored the copula "is" in their translation.

- و ذلك يوضح كيف أن أمريكا تحتل مكانة في السياسة الدولية و ذلك عن طريق تقدمها في الاتصالات
- فان أمريكا كقوة وحيدة على هشاشتها عقل للسيطرة على السياسات العالمية
- فكيف تستطيع أمريكا كقوة عظمى ان تتعامل مع تعرضها للهجوم و ان تحتل السياسات الدولية

The other three students acceptably conveyed the copular sense of "is" by using هو as a pronoun of seperation, in the following:

- إن أحد أسباب عظمة أمريكا كقوة تحتل مكانا عظيما في السياسة الدولية هو تقدمها في الاتصالات
- و كيفية تعامل أمريكا كقوة عظمى مع قابلية إصابتها الجديدة هو ما يحتل اهتمام السياسة العالمية الآن
- و كيف على أمريكا و هي القوة العظمى أن تتعامل مع وضعها الحرج, هو الشغل الشاغل للسياسة الدولية الآن.

"now"

Four students unacceptably omitted "now" from their translations. Only two students translated "now" acceptably as الآن at the end of the Arabic sentence.

8.2.8 Asylum Seekers

Thousands of asylum seekers reach Britain each year fleeing hatred, but what is waiting for them often turns out to be just more. It is painful to imagine the death of hope they must experience coming face to face with the reality of internment camps, high security prisons, legal processes designed for deterrence and the voucher system which is described as "crude and cruel".

The Title:

Two students ignored the translation of the title. Five students translated "Asylum seekers" , as follows:

- الباحثين عن اللجوء السياسي
- الباحثين عن ملجا _ لجوء سياسي
- الباحثين عن حق اللجوء السياسي
- طالبي اللجوء السياسي
- الباحثين عن اللجوء السياسي

Four students unacceptably translated "seekers" literally as الباحثين عن . The standard equivalent for "asylum seekers" is طالبو اللجوء السياسي .

Only one student unacceptably translated "asylum seekers" as طالبي اللجوء السياسي instead of طالبو اللجوء السياسي , using the accusative/genitive form طالبي rather than the nominative form طالبو (cf. chapter 5, section 5.2.3 and chapter 6, section

6.2.18). One student to some extent acceptably translated "asylum seekers" by addition, as follows: الباحثين عن حق اللجوء السياسي . Another student unacceptably provided two alternatives for "asylum" as لجوء _ ملجا .

The Text:

"Thousands of asylum seekers reach Britain each year fleeing hatred, but what is waiting for them often turns out to be just more"

Students' translations were as follows:

- في كل عام يصل آلاف الباحثين عن اللجوء إلى بريطانيا هربا من الكراهية. و لكن ما ينتظرهم غالبا ما يكون اكثر مما يتوقعون
- يصل آلاف الباحثين عن ملجا سياسي إلى بريطانيا كل سنة تاركين الضغينة و الحقد و لكن ما ينتظرهم غالبا ما يكون اكبر من ذلك
- آلاف من طالبي اللجوء السياسي يصلون بريطانيا كل سنة هاربين من الكراهية و لكن ما ينتظرهم يبدو انه المزيد من الكراهية
- يفر الآلاف من الباحثين عن اللجوء السياسي كل عام, و لكن ما ينتظرهم غالبا ما يتضح انه اكثر بكثير
- يصل الآلاف من طالبي اللجوء السياسي إلى بريطانيا كل عام هاربين من الكراهية و لكن الذي ينتظرهم في الغالب يقتصر على المزيد من الكراهية
- إن آلاف الباحثين عن حق اللجوء السياسي يصلوا إلى بريطانيا كل عام. و يكونوا متفادين الكراهية
- و لكن ما الذي ينتظرهم و الذي عادة ما يلقي بهم خارج ما يريدون
- الآلاف من طالبي اللجوء السياسي الذين يصلون إلى بريطانيا كل عام هاربين من الكراهية يتضح لهم فيما بعد انهم مقدمون على ما هو أسوا

One student acceptably started her translation with إن to emphasize the importance of the first sentence in the text (cf. chapter 6, section 6.2.4 and chapter 7, section 7.2.4), as follows:

- إن آلاف الباحثين عن حق اللجوء السياسي يصلوا إلى بريطانيا كل عام. و يكونوا متفادين الكراهية و لكن ما الذي ينتظرهم و الذي عادة ما يلقي بهم خارج ما يريدون

Three students changed the English word order used Arabic verbal sentences, as follows:

- يصل آلاف الباحثين عن ملجا سياسي إلى بريطانيا كل سنة تاركين الضغينة و الحقد و لكن ما ينتظرهم غالبا ما يكون اكبر من ذلك
- يفر الآلاف من الباحثين عن اللجوء السياسي كل عام, و لكن ما ينتظرهم غالبا ما يتضح انه اكثر بكثير
- يصل الآلاف من طالبي اللجوء السياسي إلى بريطانيا كل عام هاربين من الكراهية و لكن الذي ينتظرهم في الغالب يقتصر على المزيد من الكراهية

One student used a verbal sentence preceded by the temporal adverbial في كل عام , as follows:

- في كل عام يصل آلاف الباحثين عن اللجوء إلى بريطانيا هربا من الكراهية. و لكن ما ينتظرهم غالبا ما يكون اكثر مما يتوقعون

Three students kept the English SV word order and used Arabic nominal sentences, in one case with ان , as follows:

- آلاف من طالبي اللجوء السياسي يصلون بريطانيا كل سنة هاربين من الكراهية و لكن ما ينتظرهم يبدو انه المزيد من الكراهية
- إن آلاف الباحثين عن حق اللجوء السياسي يصلوا إلى بريطانيا كل عام. و يكونوا متفادين الكراهية و لكن ما الذي ينتظرهم و الذي عادة ما يلقي بهم خارج ما يريدون
- الآلاف من طالبي اللجوء السياسي الذين يصلون إلى بريطانيا كل عام هاربين من الكراهية يتضح لهم فيما بعد انهم مقدمون على ما هو أسوا

Only two students provided the following most acceptable equivalents by adding الكراهية to emphasize the meaning of the source text "just more":

- آلاف من طالبي اللجوء السياسي يصلون بريطانيا كل سنة هاربين من الكراهية و لكن ما ينتظرهم يبدو انه المزيد من الكراهية
- يصل الآلاف من طالبي اللجوء السياسي إلى بريطانيا كل عام هاربين من الكراهية و لكن الذي ينتظرهم في الغالب يقتصر على المزيد من الكراهية

The second sentence here is less acceptable than the first sentence because of the use of يقتصر which reduces the amount of asylum seekers' sufferings.

"Thousands of asylum seekers reach Britain each year fleeing hatred"

"Thousands of asylum seekers"

Students' translations were acceptable, as follows:

- آلاف الباحثين -آلاف الباحثين - آلاف الباحثين
- الالاف من طالبي – آلاف من طالبي - الآلاف من الباحثين - الآلاف من طالبي

Three students acceptably ignored "of" in their translations.

All students acceptably rendered "thousands" by using a definite in Arabic.

"reach"

Six students translated "reach" acceptably, as follows:

يصلوا - يصلون – يصل – يصلون – يصل –يصل

One student acceptably in this context translated "reach" as يفر, in the following:

- يفر الآلاف من الباحثين عن اللجوء السياسي كل عام, و لكن ما ينتظرهم غالبا ما يتضح انه اكثر بكثير

The above student unacceptably omitted "Britain" in her translation.

"each year"

Students' translations were as follows:

كل سنة – كل عام - كل عام – كل عام – كل عام –في كل عام - كل سنة

The best equivalent for "each year" in formal Arabic is كل عام.

"fleeing hatred"

One student ignored "fleeing hatred" in her translation, as follows:

- يفر الآلاف من الباحثين عن اللجوء السياسي كل عام, و لكن ما ينتظرهم غالبا ما يتضح انه اكثر بكثير

Six students acceptably translated "fleeing hatred", as follows:

هاربين من الكراهية - هربا من الكراهية - هاربين من الكراهية - هاربين من الكراهية

– يكونوا متفادين الكراهية - تاركين الضغينة و الحقد . One student acceptably translated "hatred" by addition using semantic repetition (cf. chapter 6, section 6.4.3 and chapter 7, section 7.4.2), as follows: تاركين الضغينة و الحقد. Four students translated "fleeing" acceptably as هربا using a form of هرب "to flee". Two students provided less acceptable equivalents: متفادين –تاركين. The meanings of these equivalents are less powerful than that of "fleeing" in the source text.

"….., but what is waiting for them often turns out to be just more"

Students' translations were as follows:

- و لكن ما ينتظرهم غالبا ما يكون اكثر مما يتوقعون.

- و لكن ما ينتظرهم غالبا ما يكون اكبر من دلك

- و لكن ما ينتظرهم يبدو انه المزيد من الكراهية

- و لكن ما ينتظرهم غالبا ما يتضح انه اكثر بكثير,

- و لكن الدي ينتظرهم في الغالب يقتصر على المزيد من الكراهية

- و يكونوا متفادين الكراهية و لكن ما الدي ينتظرهم و الذي عادة ما يلقي بهم خارج ما يريدون.

- هاربين من الكراهية يتضح لهم فيما بعد انهم مقدمون على ما هو أسوا

Six students followed the English SV word order and acceptably started their translations by using و لكن.

Only one student changed the English SV word order and provided a weak Arabic style in her translation.

- هاربين من الكراهية يتضح لهم فيما بعد انهم مقدمون على ما هو أسوا

Six students acceptably translated the English complex sentence "Thousands of asylum seekers reach Britain each year fleeing hatred, but what is waiting for them often turns out to be just more" as an Arabic sentence, for example:

- آلاف من طالبي اللجوء السياسي يصلون بريطانيا كل سنة هاربين من الكراهية و لكن ما ينتظرهم يبدو انه المزيد من الكراهية

- يفر الآلاف من الباحثين عن اللجوء السياسي كل عام, و لكن ما ينتظرهم غالبا ما يتضح انه اكثر بكثير

Five students connected the translation of the two parts of the compound sentence by using the common Arabic connector و (cf. chapter 6, section 6.2.2 and chapter 7, section 7.2.2).

Only one of the above students translated the English compound sentence as one long Arabic sentence using the same punctuation marks as in the English source text, as follows:

- يفر الآلاف من الباحثين عن اللجوء السياسي كل عام, و لكن ما ينتظرهم غالبا ما يتضح انه اكثر بكثير

The above student put the comma before the translation of "but" as in the source text. The other five students did not use a comma in their translations, for example:

- آلاف من طالبي اللجوء السياسي يصلون بريطانيا كل سنة هاربين من الكراهية و لكن ما ينتظرهم يبدو انه المزيد من الكراهية

One student translated the English complex sentence as two Arabic sentences, as follows:

- في كل عام يصل آلاف الباحثين عن اللجوء إلى بريطانيا هربا من الكراهية. و لكن ما ينتظرهم غالبا ما يكون اكثر مما يتوقعون

Although the above student translated the English complex sentence as two Arabic sentences, she also connected them with the common Arabic connector و

"….. , but what is waiting for them often turns out to be just more"

One student misunderstood meaning of the source text and unacceptably translated the above sentence as follows:

-و يكونوا متفادين الكراهية و لكن ما الذي ينتظرهم و الدي عادة ما يلقي بهم خارج ما يريدون .

Four students acceptably translated "but what is waiting for them often turns to be just more" fairly literally, conveying the meaning intended in the source text, as follows:

-و لكن ما ينتظرهم غالبا ما يكون اكثر مما يتوقعون .

- و لكن ما ينتظرهم غالبا ما يكون اكبر من دلك

-و لكن ما ينتظرهم غالبا ما يتضح انه اكثر بكثير ,

- هاربين من الكراهية يتضح لهم فيما بعد انهم مقدمون على ما هو أسوا

Two students acceptably modified their translations make them more comprehensible and stylistically acceptable in Arabic, as follows:

- و لكن ما ينتظرهم يبدو انه المزيد من الكراهية

- و لكن الدي ينتظرهم في الغالب يقتصر على المزيد من الكراهية

Although the above two translations conveyed the meaning intended in the source text, the second translation is better than the first. It is not appropriate in Arabic to use the verb يقتصر " is restricted" and to follow it by المزيد . In addition, the Arabic verb يقتصر is not powerful enough to indicate the degree of hatred that is waiting for them according to the source text.

"often"

Three students unacceptably omitted the English adverb "often" in their translations, as follows:

- و لكن ما ينتظرهم يبدو انه المزيد من الكراهية

-و يكونوا متفادين الكراهية و لكن ما الدي ينتظرهم و الدي عادة ما يلقي بهم خارج ما يريدون .

- هاربين من الكراهية يتضح لهم فيما بعد انهم مقدمون على ما هو أسوا

Four students provided two acceptable equivalents غالبا–في الغالب , as follows:

-و لكن ما ينتظرهم غالبا ما يكون اكثر مما يتوقعون .

- و لكن ما ينتظرهم غالبا ما يكون اكبر من دلك

-و لكن ما ينتظرهم غالبا ما يتضح انه اكثر بكثير ,

- و لكن الدي ينتظرهم في الغالب يقتصر على المزيد من الكراهية

"It is painful to imagine the death of hope they must experience coming face to face with the reality of internment camps, high security prisons, legal processes designed for deterrence and the voucher system which is described as "crude and cruel"

Students translated the above sentence as follows:

- فمن المؤلم أن يتخيلوا موت الأمل من خلال ممارستهم و مواجهتهم وجها لوجه لما يحدث في معسكرات الدخول و السجون الأمنية و الإجراءات القانونية المروعة و النظم الإجرائية و القانونية التي توصف بالقسوة و الصعوبة

- انه من المؤلم أن نتخيل موت الأمل الذي يجب أن يجربوه يأتي و جها لوجه مع حقيقة معسكرات الدفن و سجون الأمن العليا و العمليات الشرعية لنظام الردع والإنفاق الذي يوصف بأنه قاس و غليظ

- من المحزن التخيل بان أحلامهم تموت عندما يقفون في المخيمات و السجون و أنظمة الكفالة التي تعتبر بدائية و قاسية عنيفة

- فمن المؤلم أن تتخيل الموت من الرجاء الدّي يجربوه الآتي وجها لوجه مع حقيقة معسكرات الإقامة الجبرية, والسجون بالغة السرية, والممتلكات القانونية للردع ونظام الوصل الدّي وصف بأنه قاسي و خشن .

- انه من المؤلم تصور احتضار الأمل الدّين يمروا به عندما يتقابلون وجها لوجه مع حقيقة مخيمات الاعتقال و السجون ذات الرقابة الشديدة و العمليات القانونية الموضوعة لأنظمة الكفالة و الردع و الدّي يصفونه بالجاف و القاسي

- كم هو مؤلم تخيل موت أحلامهم حيث انهم سيجربوا الوقوف وجها لوجه مع الحقيقة من مخيمات الاعتقال و سجون الأمن الخطيرة وعمليات مشروعة تصمم لردعهم ونظام الكفيل الدّي يوصف بأنه (جاف و قاسي)

- فكم هو مؤلم تصور موت آمالهم ومعايشة الواقع المؤلم في المخيمات والسجون شديدة الحراسة , العمليات القانونية المصممة لأعاقتهم وأنظمة الكفالة التي يمكن أن توصف بأنها بدائية و قاسية

Three students acceptably connected the above sentence with the previous sentence by the use of the Arabic connector ف.

Two students started their translations with the use of انه to emphasize the importance of the sentence. It is worth mentioning that these two students did not use إن to emphasize the importance of the first sentence of the text.

The only student who used إن to emphasize the first sentence of the text started this sentence as follows:

- كم هو مؤلم تخيل موت أحلامهم حيث انهم سيجربوا الوقوف وجها لوجه مع الحقيقة من مخيمات

Four students used the same declarative sentence type as the English and started their translations by the use of من المحزن -من المؤلم . Only two students changed the English structure and started their translations using the exclamatory كم هو مؤلم .

"It is painful to imagine the death of hope they must experience face to face with "

Students' translations were as follows:

- فمن المؤلم أن يتخيلوا موت الأمل من خلال ممارستهم و مواجهتهم و جها لوجه لما يحدث في
- انه من المؤلم أن نتخيل موت الأمل الذي يجب آن يجربوه يأتي و جها لوجه مع حقيقة
- من المحزن التخيل بان أحلامهم تموت عندما يقفون في المخيمات
- فمن المؤلم أن تتخيل الموت من الرجاء الذي يجربوه الآتي وجها لوجه مع حقيقة
- انه من المؤلم تصور احتضار الأمل الذين يمروا به عندما يتقابلون وجها لوجه مع حقيقة
- كم هو مؤلم تخيل موت أحلامهم حيث انهم سيجربوا الوقوف وجها لوجه مع الحقيقة
- فكم هو مؤلم تصور موت آمالهم و معايشة الواقع المؤلم في المخيمات

"It is painful"

Five students translated "It is painful" as المؤلم . Another students translated it as كم هو مؤلم and one student translated it as من المحزن . All equivalents are acceptable.

"to imagine"

Students' translations were as follows:

تصور – تخيل – تصور – أن تتخيل – التخيل – أن نتخيل –أن يتخيلوا

Two students translated the English verb "to imagine" using the Arabic verbs أن نتخيل–أن يتخيلوا . One of the above students confused the reference of the subject of the English verb "to imagine". She unacceptably considered "asylum seekers" the subject of the English verb as follows: أن يتخيلوا. The other student considered the reader (or addressee) to be the subject of the English verb "imagine" and translated it as أن نتخيل .

Four students acceptably translated "to imagine" acceptably as Arabic verbal nouns تخيل - تصور to avoid mentioning any reference to the subject of the sentence.

It is fairly frequently a good technique to translate English verbs as Arabic verbal nouns to avoid reference to ambiguous subjects as in the above example (cf. chapter 5, section 5.8, chapter 6, section 6.2.17 and chapter 7, section 7.2.17). The source text does not provide a clear reference for the subject of the English verb "to imagine". As a result, four students avoided any reference to a subject in their translations.

"the death of hope"

Students' translations were as follows:

احتضار الامل – الموت من الرجاء — موت الأمل –موت الأمل

بان أحلامهم تموت - موت آمالهم –موت أحلامهم

Two students acceptably translated the English metaphor "the death of hope" literally as موت الأمل. Another student acceptably modified her translation as احتضار الأمل, which is a common metaphor in Arabic. Although there is a difference between موت الأمل and احتضار الأمل in their basic meanings, they are related to each other and acceptable as equivalents in this context (cf. chapter 6, section 6.2.13 and chapter 7, section 7.2.13).

Three students translated the above metaphor with an acceptable reference to "asylum seekers".

One student seemed to partially misunderstand the intended meaning of the source text and thus produced an only partially acceptable translation, as follows:

- فمن المؤلم أن تتخيل الموت من الرجاء الذي يجربوه الآتي وجها لوجه مع حقيقة

Students provided three acceptable equivalents for "hope", as follows:

الرجاء – الأحلام –الأمل. All these equivalents reflect the intended meaning of the source text. One student translated the English metaphor "the death of hope" by using an Arabic nominal sentence preceded by أن, as follows: بان أحلامهم تموت

"they must experience"

Students' translations were as follows:

بان احلامهم تموت عندما يقفون في –من خلال ممارستهم و مواجهتهم - الذي يجب ان يجربوه

حيث انهم سيجربوا الوقوف –الذي يجربوه - الدي يمروا به عندما

و معايشة الواقع المؤلم

The English modal "must" in this context indicates expectation rather than obligation. This sometimes referred to as epistemic necessity (cf. Quirk et al 1985, 224). Thus, the meaning of the above phrase is that "asylum seekers are expected to experience the death of hope when they come face to face with the reality of camps" (cf. chapter 5, section 5.10).

Six students somewhat unacceptably ignored the translation of the English modal "must". One student unacceptably translated the the English modal in the sense of

"obligation or compulsion" by using يجب (cf. Quirk et al 1985, 225), as follows: الذي يجب أن يجربوه.

One student ignored the translation of "they must experience" completely as follows: بان أحلامهم تموت عندما يقفون في المخيمات .

Another student translated the English verb "experience" using Arabic nouns and associated pronouns ممارستهم و مواجهتهم . This student translated the English verb "practise" by addition, combining pattern repetition (cf. Dickins et al 2002, 100) with suffix repetition (cf. Dickins et al 2002, 108), as follows: من خلال ممارستهم و مواجهتهم . This is a typical feature of Arabic style.

Students provided various equivalents for the English verb "experience", as follows: يجربوه - يمروا به - يجربوه – حيث انهم سيجربوا .

The above equivalents are weak in their meanings. The above students to some extent acceptably used the Arabic imperfect tense. This reflects the meaning of the source text, which is not limited to asylum seekers who currently suffer the reality of camps, but also to all asylum seekers who will suffer in the future.

One student modified her translation to suit the Arabic context, providing the best of all the students' translations, as follows: و معايشة الواقع المؤلم .

The above student succeeded in avoiding any reference to time in this context.

"coming face to face with the reality of ….. "

Two students acceptably modified their translations according to the meaning of the source text, as follows:

- من المحزن التخيل بان أحلامهم تموت عندما يقفون في المخيمات و السجون وأنظمة الكفالة التي تعتبر
- فكم هو مؤلم تصور موت آمالهم و معايشة الواقع المؤلم في المخيمات والسجون شديدة الحراسة

One of the above students unacceptably omitted "the reality" and translated the entire phrase as عندما يقفون في المخيمات . Other students provided better Arabic equivalents in this context.

Three students unacceptably translated "coming face to face" literally, as follows:

- انه من المؤلم تصور احتضار الأمل الذّين يمروا به عندما يتقابلون وجها لوجه مع حقيقة مخيمات
- انه من المؤلم أن نتخيل موت الأمل الذي يجب أن يجربوه يأتي و جها لوجه مع حقيقة معسكرات الدفن
- فمن المؤلم أن تتخيل الموت من الرجاء الذّي يجربوه الآتي وجها لوجه مع حقيقة معسكرات الإقامة

Another two students acceptably modified their translations of coming face to face with", as follows:

- كم هو مؤلم تخيل موت أحلامهم حيث انهم سيجربوا الوقوف وجها لوجه مع الحقيقة من مخيمات

فمن المؤلم أن يتخيلوا موت الأمل من خلال ممارستهم و مواجهتهم و جها لوجه لما يحدث في معسكرات - الدخول

"the reality of internment camps, high security prisons, legal processes designed for deference and the voucher system which is described as "crude and cruel"

Students' translations were as follows:

- ممارستهم و مواجهتهم و جها لوجه لما يحدث في معسكرات الدخول و السجون الأمنية و الإجراءات القانونية المروعة و النظم الإجرائية و القانونية التي توصف بالقسوة و الصعوبة
- الدّي يجب أن يجربوه يأتي و جها لوجه مع حقيقة معسكرات الدفن و سجون الأمن العليا و العمليات الشرعية لنظام الردع و الإنفاق الدّي يوصف بأنه قاس و غليظ
- عندما يقفون في المخيمات و السجون و أنظمة الكفالة التي تعتبر بدائية و قاسية عنيفة
- الدّي يجربوه الآتي وجها لوجه مع حقيقة معسكرات الإقامة الجبرية, و السجون بالغة السرية, و الممتلكات القانونية للردع و نظام الوصل الدّي و صف بأنه قاسي و خشن
- الدّين يمروا به عندما يتقابلون وجها لوجه مع حقيقة مخيمات الاعتقال و السجون ذات الرقابة الشديدة و العمليات القانونية الموضوعة لأنظمة الكفالة و الردع و الدّي يصفونه بالجاف و القاسي
- حيث انهم سيجربوا الوقوف وجها لوجه مع الحقيقة من مخيمات الاعتقال و سجون الآمن الخطيرة و عمليات مشروعة تصمم لردعهم و نظام الكفيل الدّي يوصف بأنه (جاف و قاسي)
- و معايشة الواقع المؤلم في المخيمات و السجون شديدة الحراسة, العمليات القانونية المصممة لإعاقتهم و أنظمة الكفالة التي يمكن أن توصف بأنها بدائية و قاسية

"the reality of internment camps"

Two students relatively unacceptably omitted "reality" from their translations. Five students translated it more acceptably, as:

حقيقة مخيمات - حقيقة معسكرات - حقيقة معسكرات

الوقوف وجها لوجه مع الحقيقة - الواقع المؤلم

One of the above students translated "reality of" by addition as الواقع المؤلم. Students' overall translations of this phrase were to some extent acceptable, as follows:

معسكرات الإقامة الجبرية – المخيمات- المخيمات – معسكرات الدفن –معسكرات الدخول

مخيمات الاعتقال –مخيمات الاعتقال

Students provided two acceptable equivalents for "camps": مخيمات and معسكرات.

Two students unacceptably omitted "internment" from their translations and translated "internment camps", as مخيمات . Three students provided acceptable equivalents, as follows: معسكرات الإقامة الجبرية - مخيمات الاعتقال –مخيمات الاعتقال .

One student to some extent acceptably translated "interment camps" metaphorically as معسكرات الدفن. This possibly reflects inaccurate use of a dictionary. دفن is a standard Arabic equivalent of "interment" rather than "internment". The source of the student's translation may also however, be the Arabic proverb عايش كأنه ميت . This proverb is related to those who are in prison or sick and do not carry on their normal life. It is advisable to avoid strong metaphors where these could be misinterpreted literally. There is a possibility that معسكرات الدفن could be understood literally and thus convey as unintended meaning in the target text. Another student unacceptably translated "internment camps" as معسكرات الدخول. Although asylum seekers go to these camps when they come to Britain, the Arabic equivalent معسكرات الدخول does not indicate that they are obliged to stay there.

"high security prisons"

Students' translations were as follows:

السجون بالغة السرية - – السجون – سجون الأمن العليا –السجون الأمنية

السجون شديدة الحراسة – سجون الأمن الخطيرة –السجون ذات الرقابة الشديدة

One student unacceptably omitted "high security" in her translation and another student unacceptably omitted "high" from her translation. Another student unacceptably translated "high" literally, as العليا .

Two students unacceptably modified their translations, as follows:

سجون الأمن الخطيرة - السجون بالغة السرية

Only two students translated the intended meaning of the source text, as follows:

السجون شديدة الحراسة - السجون ذات الرقابة الشديدة

"legal processes designed for deterrence"

One student unacceptably omitted the above phrase from her translation, as follows: و أنظمة الكفالة . Another student unacceptably combined the translation of the above phrase with the translation of "and the voucher system which is described as "crude and cruel", as follows:

و العمليات القانونية الموضوعة لأنظمة الكفالة و الردع و الدي يصفونه بالجاف و القاسي-

Four students provided relatively unacceptable translations, as follows:

- و عمليات مشروعة تصمم لردعهم
- و العمليات الشرعية المصممة لنظام الردع
- و الممتلكات القانونية للردع
- العمليات القانونية المصممة لإعاقتهم

Only one student translated "legal processes" acceptably as الإجراءات القانونية . The same student unacceptably omitted "which is designed for deterrence" and replaced it by "crude and cruel", as follows: المروعة .

None of the above students provided a comprehensive translation and added information which would be necessary for a full understanding of the text in Palestine along the following lines:

و الإجراءات القانونية الهادفة إلى اعاقة قدوم المزيد من اللاجئين .

"and the voucher system which is described as "crude and cruel"

One unacceptably student omitted "the voucher system" and confused the reference of the English adjectives "crude and cruel", as follows:

- و النظم الإجرائية و القانونية التي توصف بالقسوة و الصعوبة

Another student unacceptably combined the translation of the "legal processes which is designed for deterrence" with the translation of "and the voucher system which is described as crude and cruel", as follows:

-و العمليات القانونية الموضوعة لأنظمة الكفالة و الردع و الذي يصفونه بالجاف و القاسي

One student did not know the exact meaning of "voucher system" and thus translated it somewhat unacceptably as الإنفاق , in the following:

و الإنفاق الذي يوصف بأنه قاس و غليظ-

Four students provided various acceptable equivalents for "the voucher system", as follows:

- و نظام الوصل الذي و صف بأنه قاسي و خشن
- و نظام الكفيل الذي يوصف بأنه (جاف و قاسي)
- و أنظمة الكفالة التي تعتبر بدائية و قاسية عنيفة
- و أنظمة الكفالة التي يمكن أن توصف بأنها بدائية و قاسية

Most students did not provide an accurate equivalent for "the voucher system" because it is related to a specific cultural context in Britain. None of the above students related this refugee situation to their situation in Palestine. Refugees in

Palestine have approximately the same system as the British voucher system in times of crisis. The United Nations gives Palestinian refugees flour vouchers. This is called in Palestine نظام الكوبونات. The difference between this system in the UK and Palestine is that vouchers are accepted in certain shops for all basic needs in the UK. In contrast, these coupons are only accepted in the United Nations warehouses in Palestine (cf. chapter 4, section 4.2).

"which is described"

Students' translations were acceptable, as follows:

و الذي يصفونه – الذي وصف بانه – التي تعتبر – الذي يوصف بأنه –التي توصف ب

التي يمكن أن توصف بأنها –الذي يوصف بأنه

All students acceptably translated "which" as الذي–التي, in accordance with the standard rules of Arabic grammar.

Five students retained the passive in their translations. Only one student translated it as the Arabic active يصفون.

"crude and cruel"

Students' translations were as follows:

بدائية و قاسية عنيفة - قاس و خشن – قاس و غليظ –القسوة و الصعوبة

بدائية و قاسية –الجاف و القاسي - جاف و قاس

One student translated the two adjectives by using three adjectives in Arabic.

The best equivalent provided is القسوة و الصعوبة (which uses nouns instead of adjectives). Other students used inappropriate Arabic adjectives in this context such as خشن - جاف– عنيف –غليظ.

8.2.9 Home Office to Appeal

The Home Office will appeal shortly against last week's high court ruling that it unlawfully detained, and breached the human rights of four asylum seekers. They had been held at the fast track immigration reception centre. The centre processes asylum applications within 10 days compared with the average 13 months it takes for asylum seekers who have been dispersed around the country.

The Title:

Students' translations were as follows:

- استئناف من وزارة الداخلية
- احتكام إلى وزارة الداخلية
- مكتب الوطن للطعن القضائي: وزارة الداخلية تستأنف
- استئناف الوزارة الداخلية
- استئناف وزارة الداخلية البريطانية الحاكم

Two students ignored the translation of the title. One student confused the meaning of "to appeal" and unacceptably translated it as احتكام إلى وزارة الداخلية instead of - استئناف الوزارة الداخلية. Two students provided acceptable translations, as follows: استئناف من وزارة الداخلية - استئناف الوزارة الداخلية .

Another student failed to avoid the literal translation of "Home Office" as مكتب الوطن : وزارة الداخلية تستانف : مكتب الوطن للطعن القضائي .

The above student is the only student who translated the English verb "to appeal" by using the Arabic imperfect verb تستأنف . Four students translated it as an Arabic verbal noun: استئناف– طعن قضائي – احتكام .

One student acceptably translated "Home office" by addition, as follows:

- وزارة الداخلية البريطانية . The same student unacceptably added الحاكم to her translation.

The Text:

"The Home Office will appeal shortly against last week's high court ruling that it unlawfully detained, and breached the human rights of four asylum seekers"

Students' translations were as follows:

- إن وزارة الداخلية استأنفت قرار المحكمة العليا الذّي صدر الأسبوع الماضي و الذّي انتهك حقوق الإنسان لاربعة أفراد من طالبي اللجوء السياسي
- سوف تحتكم قريبا وزارة الداخلية ضد حكم المحكمة العليا التي احتجزت غير قانونيا و نقضت حقوق الإنسان لاربعة من طلاب الملجأ السياسي
- ينوي مكتب الداخلية أن يتقدم باستئناف ضد قرار محكمة العدل العليا انه ليس قانونيا اعتقال أربعة من طالبي اللجوء السياسي
- سوف تطعن مكتب الوطن قريبا ضد حكم المحكمة العليا الأسبوع الماضي بالسجن الغير قانوني و خرق حَقوق الإنسان لاربعة لاجئين سياسيين

- إن الوزارة الداخلية ستستأنف قريبا قرار المحكمة العليا الصادر الأسبوع الماضي والذّي احتجز و انتهك حقوق الإنسان لاربعة أفراد من طالبي اللجوء السياسي
- سوف تستأنف وزارة الداخلية البريطانية أعمالها قريبا ضد قرار محكمة العدل العليا الذّي صدر في الأسبوع الماضي و قضى باحتجاز و نقض حقوق الإنسان بطريقة غير شرعية. حيث أن أربعة أشخاص طالبين حق اللجوء
- مكتب الداخلية سيقوم باستئناف قرار محكمة العدل العليا بأنه ليس قانونيا و خرق لحقوق أربعة من طالبي اللجوء السياسي

Two students acceptably started their translations with إن to emphasize the importance of this sentence (cf. chapter 6, section 6.2.4 and chapter 7, section 7.2.4). One of the above students unacceptably changed the future tense in the source text to the Arabic perfect tense, in the following:

- إن وزارة الداخلية استأنفت قرار المحكمة العليا الذّي صدر الأسبوع الماضي و الذّي انتهك حقوق الإنسان لاربعة أفراد من طالبي اللجوء السياسي

Three students retained the English SV word order and acceptably used Arabic nominal sentences (cf. chapter 6, section 6.2.1 and chapter 7, section 7.2.1), as follows:

- إن وزارة الداخلية استأنفت قرار المحكمة العليا الذّي صدر الأسبوع الماضي و الذّي انتهك حقوق الإنسان لاربعة أفراد من طالبي اللجوء السياسي
- إن الوزارة الداخلية ستستأنف قريبا قرار المحكمة العليا الصادر الأسبوع الماضي و الذّي احتجز و انتهك حقوق الإنسان لاربعة أفراد من طالبي اللجوء السياسي
- مكتب الداخلية سيقوم باستئناف قرار محكمة العدل العليا بأنه ليس قانونيا و خرق لحقوق أربعة من طالبي اللجوء السياسي

The other four students acceptably used Arabic verbal sentences, as follows:

- سوف تحتكم قريبا وزارة الداخلية ضد حكم المحكمة العليا التي احتجزت غير قانونيا و نقضت حقوق الإنسان لاربعة من طلاب الملجأ السياسي
- ينوي مكتب الداخلية أن يتقدم باستئناف ضد قرار محكمة العدل العليا انه ليس قانونيا اعتقال أربعة من طالبي اللجوء السياسي
- سوف تطعن مكتب الوطن قريبا ضد حكم المحكمة العليا الأسبوع الماضي بالسجن الغير قانوني و خرق حقوق الإنسان لاربعة لاجئين سياسيين

- سوف تستأنف وزارة الداخلية البريطانية أعمالها قريبا ضد قرار محكمة العدل العليا الدي صدر في الأسبوع الماضي و قضى باحتجاز و نقض حقوق الإنسان بطريقة غير شرعية. حيث أن أربعة أشخاص طالبين حق اللجوء ,

"The Home Office"

Five students were consistent in their translations through the title and the text. One student provided two equivalents for "The Home Office" and decided to use the wrong, literal equivalent in her translation, as follows:

- سوف تطعن مكتب الوطن قريبا ضد حكم المحكمة العليا الأسبوع الماضي بالسجن الغير قانوني و خرق حقوق الإنسان لاربعة لاجئين سياسيين

The above example indicates that some students prefer to translate literally even if the meaning is odd in Arabic.

Another student unacceptably translated "The Home Office", as مكتب الداخلية .

One student translated "The Home Office" acceptably by addition in the following: وزارة الداخلية البريطانية . This is a good example of explicitness as an important aspect of Arabic style. It also reflects the fact that writers are typically more explicit when they are dealing with unfamiliar topics, such as those relating to a foreign country, than when they are dealing with familiar topics (cf. chapter 6, section 6.4.3 and chapter 7, section 7.4.2).

".. will appeal shortly"

Students' translations were as follows:

سوف تحتكم قريبا وزارة الداخلية - ينوي مكتب الداخلية ان يتقدم باستئناف –استأنفت

الوزارة الداخلية ستستأنف قريبا –سوف تطعن مكتب الوطن قريبا

سوف تستأنف وزارة الداخلية البريطانية أعمالها قريبا ضد - مكتب الداخلية سيقوم باستئناف قرار

As already noted, one student unacceptably translated the English future tense "will appeal" by using the Arabic perfect tense استأنفت . Five students acceptably rendered the English future tense by using سوف–س, as follows: سيقوم باستئناف – سوف تستأنف – ستستانف – سوف تطعن –سوف تحتكم . Only one student acceptably rendered the English future tense by using the Arabic verb ينوي "intends", as follows: ينوي مكتب الداخلية أن يتقدم باستئناف ضد قرار .

"shortly"

Four students acceptably translated the English adverb "shortly" as قريبا , as in the following:

الوزارة الداخلية ستستانف قريبا –سوف تطعن مكتب الوطن قريبا - سوف تحتكم قريبا وزارة الداخلية

سوف تستأنف وزارة الداخلية البريطانية أعمالها قريبا ضد

Two students to some extent acceptably maintained the English word order and translated قريبا immediately after the Arabic verb, as follows:

الوزارة الداخلية ستستأنف قريبا - سوف تحتكم قريبا وزارة الداخلية

Two students acceptably separated the Arabic adverb from the Arabic verb to improve the Arabic style, as follows:

سوف تستأنف وزارة الداخلية البريطانية أعمالها قريبا ضد –سوف تطعن مكتب الوطن قريبا

".. against last week's high court ruling"

Three students acceptably omitted "against" in their translations because the meaning of the Arabic noun ستستأنف includes the meaning of "against" ضد , as follows:

- ستستأنف قريبا قرار المحكمة العليا الصادر الأسبوع الماضي
- باستئناف قرار محكمة العدل العليا
- قرار المحكمة العليا الدي صدر الأسبوع الماضي استأنفت

Two students adopted a more literal translation of the English text and unnecessarily translated "against", as follows:

- تستانف ضد قرار محكمة العدل العليا باستئناف
- تستأنف ضد قرار محكمة العدل العليا الدي صدر في الأسبوع الماضي

Two other students acceptably translated "against" because of the use of the Arabic verbs تحتكم –تطعن , in the following:

- تطعن ضد حكم المحكمة العليا الأسبوع الماضي
- تحتكم ضد حكم المحكمة العليا

Four students translated "last week" acceptably as

الأسبوع الماضي - الدي صدر في الأسبوع الماضي

Three students unacceptably ignored the translation of "last week", for example:

- ضد قرار محكمة العدل العليا باستئناف

All students translated "high court ruling" acceptably, as follows:

قرار محكمة العدل العليا – حكم المحكمة العليا –قرار المحكمة العليا

قرار محكمة العدل العليا - قرار محكمة العدل العليا – قرار المحكمة العليا –حكم المحكمة العليا

"that it unlawfully detained, and breached the human rights of four asylum seekers"

Five students failed to render the intended meaning in the source text accurately. Their translations were vague and did not make clear that it was The Home Office which detained and breached the human rights of asylum seekers. Four students translated " that" acceptably as الذّي - التي and unacceptably omitted "it" which provides an important reference to "The Home Office" in their translations, as follows:

- إن وزارة الداخلية استأنفت قرار المحكمة العليا الذّي صدر الأسبوع الماضي و الذي انتهك حقوق الإنسان لاربعة أفراد من طالبي اللجوء السياسي
- سوف تحتكم قريبا وزارة الداخلية ضد حكم المحكمة العليا التي احتجزت غير قانونيا و نقضت حقوق الإنسان لاربعة من طلاب الملجأ السياسي
- سوف تطعن مكتب الوطن قريبا ضد حكم المحكمة العليا الأسبوع الماضي بالسجن الغير قانوني و خرق حقوق الإنسان لاربعة لاجئين سياسيين
- إن الوزارة الداخلية ستستأنف قريبا قرار المحكمة العليا الصادر الأسبوع الماضي و الذّي احتجز و انتهك حقوق الإنسان لاربعة أفراد من طالبي اللجوء السياسي
- سوف تستأنف وزارة الداخلية البريطانية أعمالها قريبا ضد قرار محكمة العدل العليا الذّي صدر في الأسبوع الماضي و قضى باحتجاز و نقض حقوق الإنسان بطريقة غير شرعية. حيث أن أربعة أشخاص طالبين حق اللجوء ,

None of the above students made the reference clearer, along the following lines:

قرار المحكمة العليا و الذّي ينص على أن احتجاز وزارة الداخلية لاربعة من طالبي اللجوء السياسي غير قانوني و يعتبر خرقا لحقوقهم الانسانية .

Only two students acceptably translated the intended meaning of the source text. They acceptably translated "it" as انه , as follows:

- ينوي مكتب الداخلية أن يتقدم باستئناف ضد قرار محكمة العدل العليا انه ليس قانونيا اعتقال و حجز أربعة من طالبي اللجوء السياسي
- مكتب الداخلية سيقوم باستئناف قرار محكمة العدل العليا بأنه ليس قانونيا و خرق لحقوق أربعة من طالبي اللجوء السياسي

"unlawfully detained"

Students' translations were as follows:

- و الذي انتهك حقوق الإنسان
- التي احتجزت غير قانونيا
- انه ليس قانونيا اعتقال و حجز أربعة
- بالسجن الغير قانوني و خرق حقوق الإنسان
- و الذي احتجز و انتهك حقوق الإنسان
- باحتجاز و نقض حقوق الإنسان بطريقة غير شرعية
- بأنه ليس قانونيا و خرق لحقوق أربعة من طالبي

Five students acceptably translated "unlawfully" as بطريقة غير شرعية ليس –غير قانوني قانونيا. Two students unacceptably omitted "detained" in their translations, as follows: بأنه ليس قانونيا و خرق لحقوق أربعة من طالبي - و الذي انتهك حقوق الإنسان . Five students translated "detained" as follows: احتجز– اعتقل –سجن . The equivalent - احتجز is better than the other two equivalents.

"and breached the human rights of four asylum seekers"

Students' translations were as follows:

- و الذي انتهك حقوق الإنسان لاربعة أفراد من طالبي اللجوء السياسي
- و نقضت حقوق الإنسان لاربعة من طلاب الملجأ السياسي
- انه ليس قانونيا اعتقال أربعة من طالبي اللجوء السياسي
- بالسجن الغير قانوني و خرق حقوق الإنسان لاربعة لاجئين سياسيين
- و الذي احتجز و انتهك حقوق الإنسان لاربعة أفراد من طالبي اللجوء السياسي
- و نقض حقوق الإنسان بطريقة غير شرعية. حيث أن أربعة أشخاص طالبين حق اللجوء
- و خرق لحقوق أربعة من طالبي اللجوء السياسي

One student unacceptably omitted "breached the human rights", as follows:

- انه ليس قانونيا اعتقال أربعة من طالبي اللجوء السياسي

Students provided several Arabic equivalents for "breached the human rights", such as

خرق حقوق الانسان – نقضت حقوق الإنسان –انتهك حقوق الإنسان

خرق لحقوق أربعة – نقض حقوق الإنسان –انتهك حقوق الإنسان

The two common Arabic equivalents in this context are خرق and انتهك . One student unacceptably omitted "human" in her translation خرق لحقوق أربعة .

"four asylum seekers"

Students' translations were as follows:

لاربعة أفراد من طالبي اللجوء السياسي - لاربعة من طلاب اللجوء السياسي

لاربعة أفراد من طالبي اللجوء السياسي– لاربعة لاجئين سياسيين –اربعة من طالبي اللجوء السياسي

أربعة من طالبي اللجوء السياسي –حيث أن أربعة أشخاص طالبين حق اللجوء

The best equivalent for "asylum seekers" as already noted is طالبوا اللجوء السياسي . One student confused طالبوا with طلاب , which is unacceptable in this context. Another student unacceptably translated "asylum seekers" as "political refugees" in the following: لاربعة لاجئين سياسيين . The difference between the two is that "asylum seekers" *seek to stay in Britain and "political refugees" have been* granted the right to stay in Britain.

Three students acceptably translated "four asylum seekers" by addition of افراد or اشخاص , as follows:

- لاربعة أفراد من طالبي اللجوء السياسي - لاربعة أفراد من طالبي اللجوء السياسي

–حيث أن أربعة أشخاص طالبين حق اللجوء

"They had been held at the fast track immigration reception centre"

Students' translations were as follows:

- و قد تم احتجازهم في مركز الاستقبال
- لقد احتجزوا في مركز استقبال خط الهجرة السريع
- لقد تم حجز الأربعة في مراكز استقبال المهاجرين
- قبض عليهم في مركز استقبال الهجرة - سريع التعقب
- و قد تم احتجازهم في مركز الاستقبال معاملات الهجرة و إنجازها بسرعة
- و قد تم إيقافهم في مكتب الهجرة
- فقد أوقفوا في مركز استقبال المهاجرين

Four students acceptably connected this sentence with the above sentence. Three students used the Arabic common connector و and one student used the Arabic connector ف .

The majority of students followed the English word order and translated the English passive acceptably into an Arabic passive or quasi-passive.

"They had been held"

Students' translations were acceptable, as follows:

لقد تم حجز الاربعة – لقد احتجزوا –و قد تم احتجازهم

فقد أوقفوا – و قد تم احتجازهم - و تم إيقافهم –قبض عليهم

Four students acceptably translated "they" using independent Arabic pronominal forms. One student acceptably translated "they" as الأربعة . Two students acceptably omitted a independent pronominal equivalent of "they" from their translations in the following (where the third person masculine plural is marked in the verb form): لقد احتجزوا - فقد أوقفوا . All students acceptably rendered the English past tense using the Arabic perfect tense.

"at the fast track immigration reception centre"

Students' translations were as follows:

في مراكز استقبال المهاجرين – في مركز استقبال خط الهجرة السريع –في مركز الاستقبال

سريع التعقب - في مركز الاستقبال معاملات الهجرة و إنجازها بسرعة –في مركز استقبال الهجرة

في مركز استقبال المهاجرين

One student unacceptably omitted "fast track immigration", as follows: في مركز الاستقبال . Three students unacceptably omitted "fast track", as follows: مكتب الهجرة - في مركز استقبال الهجرة - في مركز استقبال المهاجرين . One of the above students acceptably translated "immigration" as مهاجرين "immigrants". Two of the above students translated the English phrase literally and produced a vague Arabic translation, as follows:

في مركز استقبال خط الهجرة السريع-

في مركز استقبال خط الهجرة _ سريع التعقب -

Only one student modified her translation to be more comprehensible in Arabic, as follows: في مركز الاستقبال معاملات الهجرة و إنجازها بسرعة .

"The centre processes asylum applications within 10 days compared with the average 13 months it takes for asylum seekers who have been dispersed around the country"

Students' translations were as follows:

- و يتعامل المركز مع طلبات اللجوء خلال عشرة أيام مقارنة بغيره ذات معدل 13 شهرا تاخدُها للباحثين عن ملجا سياسي الدِّين تفرقوا في أنحاء العالم
- يعالج المركز طلبات الملجأ في عشرة أيام مشابهة مع معدل ثلاثة عشر شهرا تاخدُ لطلاب الباحثين عن الملجأ السياسي الدِّين تم تفرقتهم في أنحاء البلاد
- و تلقت المراكز طلبات من المتقدمين خلال عشرة أيام مقارنة بالفترة السابقة حيث كانت المدة ثلاثة عشر شهرا
- المركز يعالج حق اللجوء السياسي خلال 10 أيام بالمقارنة بالمعدل الثلاثة اشهر الدِّي ياخدْه الباحثين عن حق اللجوء السياسي المشتتين في البلد
- و يتعامل المركز مع طلبات اللجوء خلال عشرة أيام مقارنة بفترة ذات معدل 13 شهرا يمكثه المركز في طلبات طالبي اللجوء الدِّين توزعوا في أنحاء البلاد
- لقد قام المركز بتقديم دعوى طلبات اللجوء السياسي خلال 10 أيام بالمقارنة بالمتوسط و هو 13 شهر لطالب حق اللجوء السياسي و هم الدِّين يشردوا في جميع أنحاء الدولة
- في حين قدم المركز طلبات لجوء سياسي في مدة 10 أيام مقارنة بالمدة الأصلية و هي 13 شهرا التي ياخدْها طالب اللجوء السياسي للبقاء في الدولة

Three students acceptably connected this sentence with the previous sentence by using the common Arabic connector و (cf. chapter 5, section 5.13, chapter 6, section 6.2.2 and chapter 7, section 7.2.2).

Six students changed the English SV word order and used Arabic verbal sentences, in one case preceeded by the temporal subordinator في حين . Only one student followed the English word order and started her translation by using of an Arabic nominal sentence, as follows:

- المركز يعالج حق اللجوء السياسي خلال 10 أيام بالمقارنة بالمعدل الثلاثة اشهر الدِّي ياخدْه الباحثين عن حق اللجوء السياسي المشتتين في البلد

Three students failed to render the intended meaning of the source text, as follows:

- و تلقت المراكز طلبات من المتقدمين خلال عشرة أيام مقارنة بالفترة السابقة حيث كانت المدة ثلاثة عشر شهرا
- لقد قام المركز بتقديم دعوى طلبات اللجوء السياسي خلال 10 أيام بالمقارنة بالمتوسط و هو 13 شهر لطالب حق اللجوء السياسي و هم الدِّين يشردوا في جميع أنحاء الدولة
- في حين قدم المركز طلبات لجوء سياسي في مدة 10 أيام مقارنة بالمدة الأصلية و هي 13 شهرا التي ياخدْها طالب اللجوء السياسي للبقاء في الدولة

"The centre processes"

Four students acceptably rendered the English present tense by using the Arabic imperfect tense, as follows: المركز يعالج - يتعامل – يعالج المركز –و يتعامل المركز المركز.

Three students unacceptably used the Arabic perfect tense, as follows:
قدم المركز طلبات –لقد قام المركز بتقديم –تلقت المراكز طلبات

The best equivalent provided for the English verb "processes" is يتعامل .

"asylum applications"

Students' translations were as follows: طلبات من – طلبات الملجأ –طلبات اللجوء طلبات اللجوء - طلبات اللجوء السياسي - طلبات لجوء سياسي – حق اللجوء السياسي -المتقدمين .

One student unacceptably translated "asylum applications", as طلبات الملجأ . Another student unacceptably omitted "asylum", as follows: تلقت طلبات من المتقدمين

Two students acceptably translated "asylum applications", as طلبات اللجوء . Another two students acceptably translated "asylum applications" , as طلبات اللجوء السياسي - طلبات لجوء سياسي - .

It is better to translate "asylum applications" using a definite form in Arabic, since this gives a greater sense of generality than does the indefinite (cf. chapter 5, section 5.6, chapter 6, section 6.2.9 and chapter 7, section 7.2.9). One student unacceptably translated "asylum applications", as حق اللجوء السياسي . This Arabic translation implies that these asylum seekers have the right to claim asylum in the UK. The above student also unacceptably used the Arabic verb يعالج instead of يقرر in this context.

"within 10 days compared with the average 13 months"

Students' translations were as follows:

- خلال عشرة أيام مقارنة بغيره ذات معدل 13 شهرا
- في عشرة أيام مشابهة مع معدل ثلاثة عشر شهرا
- خلال عشرة أيام مقارنة بالفترة السابقة حيث كانت المدة ثلاثة عشر شهرا
- خلال 10 أيام بالمقارنة بالمعدل الثلاثة اشهر
- خلال عشرة أيام مقارنة بفترة ذات معدل 13 شهرا
- خلال 10 أيام بالمقارنة بالمتوسط و هو 13 شهر
- في مدة 10 أيام مقارنة بالمدة الأصلية و هي 13 شهرا

Three students were inconsistent in their translations of the numbers, mixing figures with words: خلال عشرة أيام مقارنة بفترة ذات معدل 13 شهرا يمكثه المركز .

Another student confused one of the numbers in her translation and translated "three months" instead of "thirteen months" , as follows: المركز يعالج حق اللجوء السياسي خلال 10 أيام بالمقارنة بالمعدل الثلاثة اشهر الذي ياخذه الباحثين عن حق اللجوء السياسي المشتتين في البلد .

"compared with the average"

Students' translations were acceptable, as follows:

مشابهة مع معدل - مقارنة بالفترة السابقة حيث كانت المدة –مقارنة بغيره ذات معدل

مقارنة بالمدة الأصلية – مقارنة بفترة ذات معدل - بالمقارنة بالمتوسط –بالمقارنة بالمعدل . Two students to some extent acceptably omitted "the average" in their translations with some modifications, as follows: مقارنة بالفترة السابقة حيث كانت المدة - مقارنة بالمدة الأصلية .

"takes for asylum seekers who have been dispersed around the country"

Students' translations were as follows:

- تاخذها للباحثين عن ملجا سياسي الذين تفرقوا في أنحاء العالم
- تاخذ لطلاب الباحثين عن الملجأ السياسي الذين تم تفرقتهم في أنحاء البلاد
- و تلقت المراكز طلبات من المتقدمين خلال عشرة أيام مقارنة بالفترة السابقة حيث كانت المدة ثلاثة عشر شهرا
- الذي ياخذه الباحثين عن حق اللجوء السياسي المشتتين في البلد
- يمكثه المركز في طلبات طالبي اللجوء الذين توزعوا في أنحاء البلاد
- لطالب حق اللجوء السياسي و هم الذين يشردوا في جميع أنحاء الدولة
- التي ياخذها طالب اللجوء السياسي للبقاء في الدولة

Two students unacceptably omitted "it takes for asylum seekers who have been dispersed around the country" , as follows:

- و تلقت المراكز طلبات من المتقدمين خلال عشرة أيام مقارنة بالفترة السابقة حيث كانت المدة ثلاثة عشر شهرا
- التي ياخذها طالب اللجوء السياسي للبقاء في الدولة

Three students to some extent acceptably translated "asylum seekers" literally, as follows:

الباحثين عن الملجأ السياسي –الباحثين عن حق اللجوء السياسي - للباحثين عن ملجا سياسي .

The other equivalent طالبي اللجوء السياسي is more common and acceptable as a standard term in this context.

"who have been dispersed"

Students' translations were as follows:

الدّين يشردوا – المشتتين - الدّين توزعوا – الدّين تم تفرقتهم –الدّين تفرقوا

The best two equivalents provided were المشتتين– الدّين توزعوا .

It is unacceptable to use the Arabic equivalent الدّين يشردوا to describe the dispersal of asylum seekers around the county because it gives a different sense from the meaning intended in the source text. It is also fairly unacceptable to use the equivalent الدّين تم تفرقتهم because this gives the meaning that asylum seekers are one united group (cf. chapter 4, section 4.2).

Four students rendered the English present perfect tense by using the Arabic perfect tense, as follows:

- الدّين توزعوا -الدّين توزعوا – الدّين تم تفرقتهم –الدّين تفرقوا

Two students rendered the English passive into an Arabic passive or quasi-passive with تم, as follows:

الدّين يشردوا - الدّين تم تفرقتهم .

"around the country"

One student unacceptably omitted "around the country" in her translation, as follows: و تلقت المراكز طلبات من المتقدمين خلال عشرة أيام مقارنة بالفترة السابقة حيث كانت المدة ثلاثة عشر شهرا . One student translated "around the country" unacceptably, as في أنحاء العالم . Two students translated "around the country" acceptably as an Arabic plural, in the following:

- تاخد لطلاب الباحثين عن الملجأ السياسي الدّين تم تفرقتهم في أنحاء البلاد
- يمكثه المركز في طلبات طالبي اللجوء الدّين توزعوا في أنحاء البلاد

Three students translated "the country" acceptably as الدولة–البلد .

None of the students translated "around the country" as في أنحاء بريطانيا .

8.2.10 State Fragmentation and the Struggle over Gay Rights

State fragmentation has shaped tactical choices of gay rights. They have used three dimensions of the state: (1) judiciary, getting courts to extend or repeal existing legislation; (2) legislative, passing ordinances, laws, executive orders; and (3) popular support, using ballot initiatives and referenda. Gay rights opponents increasingly find success through ballot initiatives, a venue based on popular support rather than access to central government arenas.

The Title:

Students' translations were as follows:

- تجزئة الدولة و الصراع بشان أصحاب الشذوذ الجنسي
- تهشم الولاية و صراع حقوق اللوطيين: - -
- تجزئ الدولة و الصراع على حساب الشواذ
- تجزئة الدولة و الصراع ضد الحقوق المنتهكة: - -

Three students unacceptably ignored the translation of the title.

"state fragmentation"

Students' translations were as follows:

تجزئ الدولة - تجزئة الدولة – تهشم الدولة –تجزئة الدولة

The equivalent تهشم الدولة is unacceptable in this context because it does not reflect the meaning intended in the source text, suggesting instead the destruction of the country. One student translated "state fragmentation" unacceptably as تجزئة instead of تجزؤ .

None of the students made "state fragmentation" more explicit and translated it along the lines تجزئة سلطات الدولة و which would more comprehensibly render the meaning of the source text.

"and the struggle over"

Students' translations were as follows: و – و صراع حقوق اللوطيين –الصراع بشان الصراع ضد الحقوق المنتهكة - الصراع على حساب الشواذ . One of the above students modified her translation according to the meaning of the text and acceptably translated "struggle over" as "struggle against" because of the omission of "gay" in her translation, as follows:الصراع ضد الحقوق المنتهكة . Another student acceptably

omitted the English preposition "over", as follows: و صراع حقوق اللوطيين . Omission in titles is relatively acceptable, particularly if it makes the title more attractive. One student failed to convey the meaning intended in the source text and translated "struggle over" as و الصراع على حساب . The best equivalent given for "struggle over" in the students' translations was الصراع بشان.

None of the above students translated "struggle over" as الصراع حول , which is a standard phrase in Arabic.

"gay"

One student unacceptably omitted "gay" in her translation. This is partially related to the Arabic culture, which considers notions such as "gay" taboo. As a result, the student avoided the translation of this word (cf. Baker 1992, 24). The other three students provided various acceptable equivalents, such as أصحاب الشذوذ الجنسي - الشواد - اللوطيين . It is less common in Arabic to say أصحاب الشذوذ الجنسي than الشادون جنسيا . None of the students used the equivalent المثليين , which is neutral and more acceptable *in the target culture than the other chosen equivalents* (cf. chapter 4, section 4.2).

The Text:

"State fragmentation has shaped tactical choices of gay rights"

Students' translations were as follows:

- شكلت تجزئة الدولة اختيارات انتهازية لاصحاب الشذوذ الجنسي
- إن تنوع السلطات تم أساسا يحصل الفرد على حقوقه
- إن تهشم الولاية قد شكل اختيارات تكتيكية لحقوق اللوطيين
- لقد شكلت الدولة خيارات تخطيطية لحقوق الشواذ
- لقد كونت تجزئة الدولة اختيارات تكتيكية للحقوق البسيطة
- إن تنوع السلطات تم أساسا لكي يحصل الفرد على حقوقه

One student unacceptably ignored the translation of the whole text. Three students acceptably started their translations with إن to emphasize the importance of the first sentence of the text and enhance the Arabic style of their translations (cf. chapter 6, section 6.2.4 and chapter 7, section 7.2.4).

Three students used Arabic verbal sentences, as follows:

- شكلت تجزئة الدولة اختيارات انتهازية لاصحاب الشذوذ الجنسي
- لقد شكلت الدولة خيارات تخطيطية لحقوق الشواذ
- لقد كونت تجزئة الدولة اختيارات تكتيكية للحقوق البسيطة

Three students decided to keep the English SV word order and to use Arabic nominal sentences. They all made the use of an initial إن , as follows:

- إن تهشم الولاية قد شكل اختيارات تكتيكية لحقوق اللوطيين
- إن تنوع السلطات تم أساسا يحصل الفرد على حقوقه
- إن تنوع السلطات تم أساسا لكي يحصل الفرد على حقوقه

"State fragmentation"

Four students were consistent in their translations through the title and the text. Two students who did not translate the title provided the best modified equivalent for "state fragmentation": تنوع السلطات .

"has shaped"

Four students acceptably translated the English present perfect by using the Arabic perfect tense, as follows: شكلت– قد شكل – لقد شكلت – لقد كونت . Two students unacceptably ignored the translation of the English present perfect tense and changed the intended meaning of the source text, as follows:

- إن تنوع السلطات تم أساسا يحصل الفرد على حقوقه
- إن تنوع السلطات تم أساسا لكي يحصل الفرد على حقوقه

The above two students unacceptably omitted reference to "gay rights" and replaced it by "individual's rights".

"tactical choices of gay rights"

Two students unacceptably ignored the "tactical choices of gay element in their translations, as follows:

- إن تنوع السلطات تم أساسا يحصل الفرد على حقوقه
- إن تنوع السلطات تم أساسا لكي يحصل الفرد على حقوقه

Four students conveyed the meaning intended in the source text, as follows:

- شكلت تجزئة الدولة اختيارات انتهازية لاصحاب الشذوذ الجنسي
- إن تهشم الولاية قد شكل اختيارات تكتيكية لحقوق اللوطيين

- لقد شكلت الدولة خيارات تخطيطية لحقوق الشواذ
- لقد كونت تجزئة الدولة اختيارات تكتيكية للحقوق البسيطة

One of the above students unacceptably omitted "gay" from her translation and translated it by substitution of البسيطة "simple", "basic", as follows: - اختيارات تكتيكية للحقوق البسيطة

One of the above students chose the wrong equivalent for "tactical", as follows: اختيارات انتهازية.

Three students used two acceptable equivalents for "tactical choices": اختيارات تكتيكية and خيارات تخطيطية . Although it is acceptable to use اختيارات تكتيكية in Arabic, it is better to use the common Arabic equivalent for "tactical": تخطيطي.

None of the above students modified her translation and used something along the lines: فرصا ملائمة للحصول على حقوق المثليين .

"They have used three dimensions of the state"

Students' translations were as follows:

- انهم يستخدمون ثلاثة ميادين في الدولة
- لذّلك وضعت ثلاثة أبعاد لأي سلطة:
- و قد استخدموا ثلاثة أبعاد للولاية:
- و قد استخدموا ثلاثة أبعاد للدولة
- باستخدام ثلاث أبعاد في الدولة
- و لذّلك استخدمت ثلاث أبعاد لأي سلطة

Two students acceptably connected this sentence with the previous sentence by using the common Arabic connector و .

One student translated this sentence and the previous sentence as a long Arabic sentence, as follows:

- لقد كونت تجزئة الدولة اختيارات تكتيكية للحقوق البسيطة باستخدام ثلاث أبعاد في الدولة

Only one student followed the English SV word order and used an Arabic nominal sentence preceded by إن , as follows:

- انهم يستخدمون ثلاثة ميادين في الدولة

Four students used an Arabic verbal sentence. In two cases this began with the logical linking phrase لذلك , as follows:

- لذّلك وضعت ثلاثة أبعاد لأي سلطة:

- و قد استخدموا ثلاثة أبعاد للولاية:
- و قد استخدموا ثلاثة أبعاد للدولة
- و لذلك استخدمت ثلاث أبعاد لأي سلطة

Two of the above students translated the above English active sentence with an Arabic passive sentence, as follows:

- لذلك وضعت ثلاثة أبعاد لأي سلطة
- و لذلك استخدمت ثلاث أبعاد لأي سلطة

"They"

Three students acceptably translated the third person masculine plural "they" through the use of an Arabic verb, e.g. استخدموا .

The other three students unacceptably avoided any explicit equivalent of "they", as follows:

- لذلك وضعت ثلاثة أبعاد لأي سلطة: .
- و لذلك استخدمت ثلاث أبعاد لأي سلطة
- باستخدام ثلاث أبعاد في الدولة

The omission of an equivalent of "they" is completely unacceptable because the same students omitted the word "gay" from the previous sentence "State fragmentation has shaped tactical choices of gay rights".

"have used"

Four students acceptably translated the English present perfect tense "have used" by using the Arabic perfect tense, as follows:

استخدمت – استخدموا – استخدموا –وضعت

One student acceptably translated the English present tense "have used" by using the Arabic noun استخدام to connect this clause with the previous clause. One student unacceptably used the Arabic imperfect tense يستخدمون to translate the English present perfect tense "have used".

None of the above students modified her translation to make it more comprehensible to an Arab readership, along the following lines: و قد استفادوا من الأبعاد الثلاثة للدولة .

"three dimensions"

Students' translations were acceptable, as follows:

ثلاث ابعاد – ثلاث ابعاد – ثلاثة ابعاد – ثلاثة أبعاد – ثلاث أبعاد –ثلاثة ميادين . Three students incorrectly translated "three" as ثلاث instead of ثلاثة, introducing a grammatical error.

"of the state"

Students' translations were as follows: في – للدولة – للولاية – لأي سلطة –في الدولة لأي سلطة–الدولة . Two students unacceptably translated the English preposition "of" by using the Arabic preposition في . Two students unacceptably rendered the definite in the source text "the state" by using an Arabic indefinite, as follows: لأي سلطة. Four students provided two acceptable equivalents for "state": الدولة– الولاية . Two students unacceptably translated it as سلطة.

" (1) judiciary, getting courts to extend or repeal existing legislation"

Students' translations were as follows:

- (1) السلطة القضائية و تعمل محاكم لتوسيع أو سحب التشريع الموجود
- (1) القضائية التي تحتوي على المحاكم و تراقب السلطة التشريعية
- (1) القضائي: و إقامة محاكم لتوسيع أو لغي التشريعات الموجودة
- (1) القضاء, اللجوء إلى المحاكم لاقامة أو إلغاء التشريع القائم
- (1) بعد قضائي للحصول على القضاء لكي يمتد أو يكشف التشريعات
- (1) القضائية التي تحتوي على المحاكم و تراقب السلطة التشريعية

Four students translated "judiciary" acceptably as القضاء – القضائي –القضائية . Three students acceptably translated "judiciary" by addition, as follows:

بعد قضائي –السلطة القضائية .

"getting courts to extend or repeal existing legislation"

Only one student acceptably conveyed the intended meaning of the source text, as follows: - (1) القضاء, اللجوء إلى المحاكم لاقامة أو إلغاء التشريع القائم . Although three other students seem to have understood the intended meaning of the source text, they failed to convey it appropriately in Arabic, as follows:

- (1) السلطة القضائية و تعمل محاكم لتوسيع أو سحب التشريع الموجود
- (1) القضائي: و إقامة محاكم لتوسيع أو لغي التشريعات الموجودة
- (1) بعد قضائي للحصول على القضاء لكي يمتد أو يكشف التشريعات

Two students unacceptably translated "getting courts to extend or repeal existing legislation", as follows:

- (1) القضائية التي تحتوي على المحاكم و تراقب السلطة التشريعية

- (1) القضائية التي تحتوي على المحاكم و تراقب السلطة التشريعية

The above two students introduced new information that is not relevant to the source text.

"getting courts"

Four students unacceptably translated "getting courts", as follows: تعمل محاكم – اقامة محاكم – تحتوي على المحاكم – تحتوي على المحاكم . One student unacceptably omitted "courts" from her translation, as follows: للحصول على القضاء . Only one student translated "getting courts" acceptably, as اللجوء إلى المحاكم .

"to extend or repeal existing legislation"

Two students unacceptably omitted "to extend or repeal existing legislation", as follows:

- (1) القضائية التي تحتوي على المحاكم و تراقب السلطة التشريعية

- (1) القضائية التي تحتوي على المحاكم و تراقب السلطة التشريعية

Four students' translations were as follows:

لتوسيع او لغي التشريعات الموجودة –لتوسيع أو سحب التشريع الموجود

لكي يمتد أو يكشف التشريعات –لاقامة أو إلغاء التشريع القائم

All the above students translated "extend" literally and unacceptably, as يمتد –توسيع .

One student translated "extend" by addition, as follows:

لكي يمتد أو يكشف التشريعات–

Another student unacceptably translated "extend", as يكشف –إقامة .

One student unacceptably omitted "repeal", as follows: لكي يمتد أو يكشف التشريعات . The other three students translated "repeal" acceptably, as: سحب –إلغاء .

One student unacceptably omitted "existing" in her translation, as follows: لكي يمتد أو يكشف التشريعات. The other three students translated "the existing legislation" acceptably, as: التشريعات الموجودة – التشريع الموجود - التشريع القائم .

Two students to some extent acceptably rendered the singular in the source text "legislation" using the Arabic plural التشريعات .

None of the above students presented the intended meaning of "extend existing legislation" in a clear way, along the following lines:

توسيع دائرة اختصاص أو إلغاء التشريعات الحالية

" (2) legislative, passing ordinances, laws, executive orders;"

Students' translations were as follows:

- (2) القوانين التشريعية و الطقوس الدينية و الأوامر التنفيذية
- (2) التشريعية التي تمد القوانين و التشريعات و الأوامر التنفيذية
- (2) التشريعي: و امرار الأوامر و القوانين و الأوامر الإدارية أو التنفيذية
- (2) الهيئة التشريعية, تمرير القوانين و الأوامر التنفيذية
- (2) بعد تشريعي, القانون الوضعي, الأوامر التنفيذية
- (2) التشريعية التي تسن القوانين و التشريعات و الأوامر التنفيذية

Five students translated "legislative" acceptably, as follows:

التشريعية – بعد تشريعي – الهيئة التشريعية – التشريعي –التشريعية

Three students acceptably translated the English adjective "legislative" using the two Arabic adjectives التشريعي – التشريعية .

Two students acceptably translated the English adjective "legislative" by addition, in the following: –الهيئة التشريعية– بعد تشريعي

Three students unacceptably combined the translation of the English adjective "legislative" with the translation of "laws", as follows:

القوانين و التشريعات – القوانين و التشريعات –القوانين التشريعية

"passing"

Two students ignored "passing" in their translations, as follows:

- (2) القوانين التشريعية و الطقوس الدينية و الأوامر التنفيذية
- (2) بعد تشريعي, القانون الوضعي, الأوامر التنفيذية

Three students translated "passing" acceptably, as follows:

التي تسن– تمرير – و امرار –التي تمد

One student chose an unacceptable equivalent for "passing": التي تمد .

"ordinances"

Four students unacceptably ignored "ordinances" in their translations. Two students unacceptably translated "ordinances", as الأوامر– الطقوس الدينية . None of the students translated it acceptably, as أوامر حكومية . It seems that none of the students understood the meaning of "ordinances". None of the students overcome the problem and translated it along the following lines: و أدوات تشريعية أخرى .

"laws"

Students' translations were to some extent acceptable, as follows:
القوانين و التشريعات– - القوانين و التشريعات – القانون الوضعي ––القوانين التشريعية
القوانين–القوانين

"executive orders"

Five students translated "executive orders" acceptably as الأوامر التنفيذية . Only one student unacceptably translated "executive" by addition, as follows: الأوامر الإدارية و التنفيذية

" and (3) popular support, using ballot initiatives and referenda."

Students' translations were as follows:

- (3) الدعم العام باستخدام مبادرات حق الاقتراع واستفتاء الشعب
- (3) الدعم العام: التي تعتمد على صناديق الاقتراع والاستفتاء
- (3) الدعم الشعبي واستخدام مبادرات إجراء القرعة والاستفتاء الشعبي
- (3) المساندة الشعبية و استخدام مبادرات الاقتراع والاستفتاء
- (3) الدعم الشعبي , مستخدما مبادرات الاقتراع الانتخابي والاستفتاء
- (3) الدعم العام التي تعتمد على صناديق الاقتراع والاستفتاء

"popular support"

Students' translations were acceptable, as follows: الدعم الشعبي –الدعم العام – المساندة الشعبية. The two equivalents المساندة الشعبية– الدعم الشعبي are better than the equivalent الدعم العام in this context, because they are more specific.

"using ballot initiatives"

Five students translated "using ballot initiatives" acceptably, as follows:

و استخدام مبادرات الاقتراع – - باستخدام مبادرات حق الاقتراع - التي تعتمد على صناديق الاقتراع التي تعتمد على صناديق الاقتراع –مستخدما مبادرات الاقتراع الانتخابي

Two students unacceptably omitted "initiatives" in their translations.

One student chose unacceptable equivalent for "ballot", القرعة , in the following:

استخدام مبادرات إجراء القرعة

"and referenda"

All students acceptably translated "and referenda", as follows:

والاستفتاء – والاستفتاء – والاستفتاء – والاستفتاء الشعبي – والاستفتاء –واستفتاء الشعب

Two students translated "and referenda" for more explicitness as

استفتاء الشعب –الاستفتاء الشعبي

"Gay rights opponents increasingly find success through ballot initiatives, a venue based on popular support rather access to central government arenas"

Students' translations were as follows:

- إن المعادين لهم يجدوا النجاح من خلال مبادرات حق الاقتراع. و موقع قائم على الدعم العام افضل من الاقتراب من ميادين الحكومة المركزية
- إن حقوق الفرد يعتمد بازدياد على صناديق الاقتراع اكثر من كونه معتمدا على إجراءات الحكومة المركزية
- ففرقاء حقوق اللوطيين يجدون النجاح بازدياد خلال مبادرات إجراء القرعة و مكان الدعوى المبني على الدعم الشعبي اكثر من المرور لميادين الحكومة الرئيسية
- إن المناوئين لحقوق الشواذ ينجحون بشكل متزايد من خلال مبادرات الاقتراع و هو طريق مرتكز على المساندة الشعبية فضلا عن الوصول إلى ميادين الصراع الحكومية السياسية
- معارضي الحقوق المنتهكة وجدوا إنجازا متزايدا من خلال مبادرات البطاقات الانتخابية و قد كان يركز على الدعم الشعبي و ليس على ميادين الحكومة الرئيسية
- إن حقوق الفرد يعتمد بازدياد على صناديق الاقتراع اكثر من كونه معتمدا على إجراءات الحكومة المركزية

Four students to some extent acceptably started their translations by the use of إنto emphasize the importance of this sentence. Two of these students also started the translation of the first sentence with إن , and another student started the translation of her second sentence with إن (cf. chapter 6, section 6.2.4 and chapter 7, section 7.2.4).

Only one student acceptably connected this sentence with the previous sentence by using the Arabic connector ف (cf. chapter 5, section 5.13, chapter 6, section 6.2.2 and chapter 7, section 7.2.2).

"gay rights opponents"

Three students acceptably translated "gay rights opponents", as

المناوئين لحقوق الشواذ – ففرقاء حقوق اللوطيين —المعادين لهم

The two students who translated "gay" were consistent in their translations through the text. They used the same acceptable equivalents in the first and last sentences of the text. One of the above students acceptably referred to "gay" by using the Arabic connected pronoun هم . The same student unacceptably omitted "rights" from her translation. Three students unacceptably translated "gay rights", as حقوق الفرد - حقوق الفرد - الحقوق المنتهكة .

"increasingly find success through"

Four students generally acceptably translated "increasingly find success through", as follows:

يجدون النجاح بازدياد خلال —يجدوا النجاح من خلال

وجدوا إنجازا متزايدا –ينجحون بشكل متزايد من خلال

One of the above students, however, unacceptably omitted the English adverb "increasingly" in her translation, as follows: يجدوا النجاح من خلال

Five students translated the English adverb "increasingly" acceptably, as

بشكل متزايد – متزايدا –بازدياد .

They also changed the position of the Arabic equivalent "increasingly" to immediately after the Arabic verb, as follows:

يجدون النجاح بازدياد خلال —يجدوا النجاح من خلال

وجدوا إنجازا متزايدا –ينجحون بشكل متزايد من خلال

يعتمد بازدياد على - يعتمد بازدياد على

"ballot initiatives"

Five students were consistent in their translations and translated "ballot initiatives" identically in both this sentence and the previous sentence, as follows:

- صناديق –مبادرات الاقتراع - مبادرات اجراء القرعة – صناديق الاقتراع –مبادرات حق الاقتراع الاقتراع . Only one student was not consistent in her translation. She translated

"ballot initiatives" in the previous sentence, as مبادرات الاقتراع الانتخابي and as مبادرات البطاقات الانتخابية in this sentence. Two students to some extent acceptably omitted any equivalent of "initiatives" from their translations, as follows: – صناديق الاقتراع . The students' decision to modify their translations and use صناديق الاقتراع as a modified equivalent for "ballot initiatives" contributed to the need for the omission of "initiatives", as follows: يعتمد بازدياد على صناديق الاقتراع . It would be better to modify the above translation by the omission of صناديق , as follows: يعتمد بازدياد على مبادرات للاقتراع .

"a venue based on popular support"

Two students unacceptably omitted "a venue based on popular support", as follows:

اكثر من كونه معتمدا على إجراءات الحكومة المركزية-

اكثر من كونه معتمدا على إجراءات الحكومة المركزية-

Two students translated the meaning intended in the source text in a weak Arabic style, as follows:

–و موقع قائم على الدعم العام-

و مكان الدعوى المبنى على الدعم الشعبي-

Only two students translated "a venue based on popular support" acceptably, as follows:

و هو طريق مرتكز على المساندة الشعبية –

و قد كان يركز على الدعم الشعبي-

One of the above students to some extent acceptably omitted "a venue" in her translation. The above omission is relatively acceptable because it does not affect the meaning intended in the source text (cf. chapter 6, section 6.4.2 and chapter 7, section 7.4.1).

"rather than access to central government arenas"

Students' translations were as follows:

افضل من الاقتراب من ميادين الحكومة المركزية-

اكثر من كونه معتمدا على إجراءات الحكومة المركزية -

اكثر من المرور لميادين الحكومة المركزية -

فضلا عن الوصول إلى ميادين الصراع الحكومية السياسية -

و ليس على ميادين الحكومة الرئيسية -

- اكثر من كونه معتمدا على إجراءات الحكومة المركزية

One student acceptably translated "rather than" by using Arabic negation, in the following: و ليس على ميادين الحكومة الرئيسية . Four students translated the comparison acceptably by using اكثر - افضل . One student unacceptably used the Arabic equivalent فضلا عن . Five students rendered the intended meaning of the source text in a weak Arabic style, as follows:

افضل من الاقتراب من ميادين الحكومة المركزية-

- اكثر من المرور لميادين الحكومة المركزية

- فضلا عن الوصول إلى ميادين الصراع الحكومية السياسية

- و ليس على ميادين الحكومة الرئيسية

- اكثر من كونه معتمدا على إجراءات الحكومة المركزية

Several students translated "access" literally as الاقتراب, المرور, etc. This contributes to the weakness of the Arabic style. One student provided a translation which exhibits a good Arabic style, as follows:

- اكثر من كونه معتمدا على إجراءات الحكومة المركزية

"arenas"

Students' translations were as follows: إجراءات –ميادين . The Arabic equivalent ميادين is better than the equivalent إجراءات. Another student unacceptably translated "arenas" by addition as ميادين الصراع . She also unacceptably translated "central government" as the Arabic adjective الحكومية السياسية, as follows: فضلا عن الوصول إلى ميادين الصراع الحكومية السياسية .

8.3 General analysis of students' translations of religious texts

8.3.1 Christianity

The history of Christianity is focused on the life, death and resurrection of one person, Jesus Christ. Little is known about Jesus until he began his ministry. He had twelve disciples. Jesus claimed that he spoke with the authority of God. Because of this, he upset the religious authorities and was handed over to the Roman authorities as a revolutionary. He was tried for heresy, condemned and put to death by means of crucifixion. Accounts of his resurrection appearances put about by his believers, demonstrated to them that he had overcome death.

Title:

"Christianity"

Two students ignored the translation of the title. Four students translated it as المسيحية . One student translated it as الديانة المسيحية . Both translations are acceptable. The above student translated "Christianity" adding the classifier الديانة to be more explicit. The use of classifiers is a typical feature of formal Arabic style (cf. chapter 6, section 6.2.10 and chapter 7, section 7.2.10).

Text:

"The history of Christianity is focused on the life, death and resurrection of one person, Jesus Christ"

Students translated the above sentence as follows:

- يركز تاريخ المسيحية على حياة و موت و بعث شخص واحد و هو المسيح
- يركز تاريخ المسيحية على حياة و موت و بعث شخص واحد و هو عيسى المسيح
- ان تاريخ المسيحية يتمركز اساسا علي حياة و موت و اعادة البعث لشخص واحد الا و هو عيسى المسيح
- ان تاريخ المسيحية مركز على الحياة و الموت و البعث لشخص واحد و هو يسوع المسيح
- ركز تاريخ المسيحية على حياة و موت و بعث شخص واحد هو عيسى المسيح
- ان تاريخ النصرانية يركز على الحياة و الموت و البعث لشخص واحد و هو المسيح عيسى
- ان تاريخ المسيحية مركز على حياة و موت و اعادة بعث شخص واحد و هو المسيح عيسى

Christianity

Two student were not consistent in their translations of the title and the first sentence of the text. One student translated the title as الديانة المسيحية and "Christianity" in the text as المسيحية, which is acceptable in this context, since the title gives the more formal rendering. Another student translated "Christianity" in the title as المسيحية and in the text as النصرانية which is oddly inconsistent.

".... is focused on .."

Four students translated the first sentence of the text using ان, which is relatively acceptable. It is acceptable to start the translation of the first sentence using ان to emphasise its importance as the theme of the text. Four students translated the English present tense by using يركز and يتمركز . Only one student translated it using the Arabic perfect tense ركز . Two students translated it using the Arabic passive participle مركز . There is a possibility that those who translated "is focused on" as يتمركز and مركز considered the English mood passive rather than active. So, they translated it using Arabic passive or medio-passive forms because it is a virtual English passive (cf. chapter 5, section 5.2.5, section 6, section 6.2.3 and chapter 7, section 7.2.3).

"... the life, death and resurrection ..."

Definiteness in English is always signalled by the use of "the", while indefiniteness in the singular is signalled by the use of "a". Grammatical definiteness is expressed in Arabic by the use of ال . Arabic grammatical indefiniteness is signalled by the use of no article. The above nouns are definite in English due to the use of "the" (cf. chapter 5, section 5.6, chapter 6, section 6.2.9 and chapter 7, section 7.2.9). Only two students reflected this definiteness by using ال , as follows:

- ان تاريخ النصرانية يركز على الحياة و الموت و البعث لشخص واحد و هو المسيح عيسى

Other students relayed the pragmatic definiteness of the Arabic and translated this, as follows:

- ركز تاريخ المسيحية على حياة و موت و بعث شخص واحد هو عيسى المسيح

"... resurrection.."

All students translated "resurrection" correctly as بعث . One student considered "re" as a prefix to indicate repetition instead of being basic to the meaning of the word. As a result, the student translated it as اعادة بعث .

"...of one person, Jesus Christ"

Six students translated the comma in the source text by using و هو . Only one student translated it using a more formal Arabic style as الا.و هو . Students provided various acceptable translations for "Jesus Christ", as follows:

المسيح - عيسى المسيح - المسيح عيسى - يسوع المسيح

It is worth mentioning that the use of the English capital letter indicates that "Jesus Christ" is a proper noun. It is appropriate for students to use السيد عيسى المسيح to reflect a sense of respect in Arabic. It is normal in Arabic to use honorific terms with religious figures and places having religious significance, e.g. القدس الشريف–سيدنا محمد - مكة المكرمة - المدينة المنورة . Students should be encouraged to make use of translation by addition to make the target text more acceptable in terms of tonal register to the target readers (Dickins et al 2002, 163).

"Little is known about Jesus until he began his ministry"

Students provided various translations, as follows:

- ان القليل كان معروفا عن المسيح قبل ان يبدا دعوته
- و قد عرف القليل عن عيسى حتى بدا منصبه ككهنوتي
- و القليل يعرف عن المسيح قبل ان يحمل رسالته
- و القليل هو المعروف عن يسوع حتى بدا مهمته
- قليل هو المعروف عن عيسى حتى بداية رسالته
- كانوا يعرفون القليل عن المسيح حتى بدات رسالته
- فالقليل ما هو معروف عن المسيح قبل ان يبدا رسالته

Students used various acceptable Arabic connections such as و and ف. Only one student used ان to start her translation. Such a usage is acceptable especially because the same student did not start her translation with ان in the previous sentence (cf. chapter 6, section 6.2.4 and chapter 7, section 7.2.4).

" Little is Known ...."

Two students rendered the English passive using an Arabic passive, as follows:

- و قد عرف القليل عن عيسى حتى بدا منصبه ككهنوتي
- و القليل يعرف عن المسيح قبل ان يحمل رسالته

Only one student rendered the English sentence using the Arabic active, as follows: كانوا يعرفون القليل عن المسيح حتى بدات رسالته . The rest of the students acceptably translated the English passive using different Arabic forms involving the passive participle معروف , such as:

- ان القليل كان معروفا عن المسيح ....
- و القليل هو المعروف عن يسوع .....
- قليل هو المعروف عن عيسى .....
- فالقليل ما هو معروف عن المسيح .....

All students translated "little" literally as القليل . None of the students translated it as و لا يعرف الا النذر اليسير عن , which is stylistically better in Arabic. Students should be encouraged to pay attention to the Arabic style to enhance the target texts' acceptability to Arab readers. Its important for target readers not to feel alienated from the target text. In other words, the more the target text is expressed in the style of the target language, the more successful a translation it is considered.

"... about Jesus.."

Students produced various acceptable translations, such as: المسيح - عيسى - يسوع . All students were consistent in their translations through the text. The same student who used يسوع المسيح in the first sentence used يسوع in the second sentence. None of the students used السيد المسيح to add a sign of respect to the target text.

"... until he began his ministry"

Four students translated "until" literally using حتى . The other three students translated "until" using the standard equivalent of "before": قبل ان. Both

translations are acceptable because they give the same meaning as that of source text.

"... he began ...."

Three students translated the English present tense acceptably, using ان يبدا Two students used the Arabic perfect tense بدا – بدات . Only one student translated it using the Arabic noun بداية . All students omitted an independent pronoun equivalent of the English pronoun "he". This omission is related to the general principle that independent subject pronouns in Arabic are only used for emphasis.

"... his ministry"

Four students translated this acceptably as رسالته. Another student translated it also acceptably as دعوته . *Two students failed to translated it acceptably*, as follows: مهمته - حتى بدا منصبه ككهنوتي .

"He had twelve disciples"

Students' translations were as follows:

- لقد كان لديه اثنا عشر تابعا
- كان له اثنا عشر حواري
- لقد كان له اثنا عشر شخصا من الاتباع
- و كان له 12 تابع
- و كان له اثني عشر حواريا
- فان له 12 حوريا
- فقد كان لديه اثني عشر من الاتباع

Students provided various acceptable Arabic connectors, such as: و - لقد - فقد. Only one student used an inappropriate connector فان, which indicates emphasis. This emphasis is not intended in the source text.

"twelve"

Two students translated this in figures to avoid any grammatical mistakes in Arabic case. Only three students translated it correctly in words as اثنا عشر .

"disciples"

Only two students translated this acceptably as حواريا . One student confused حواري with حوري which means a kind of angelic figure in Arabic. The other four students translated it as تابع . Although the literal meaning of "disciples" is تابعا , it is more appropriate in a Christian religious text to use حواري .

"Jesus claimed that he spoke with the authority of God"

Students provided various translations, as follows:

- لقد ذكر المسيح انه تكلم بتاييد من الله
- و زعم عيسى بانه تحدث مع سلطة الاله
- و كان دائما يدعي بانه يتكلم باسم سلطة الرب
- و قد ادعى يسوع انه تحدث مع الاله
- ادعى المسيح انه يتحدث باسم الرب
- يدعي المسيح انه يتكلم بقوة الاله
- و كان يدعي بانه يتكلم بسلطة من الرب

"Jesus"

All students were consistent in their translations through the text. They provided various translations for "Jesus", such as عيسى - المسيح - يسوع . None of the students translated it by addition using السيد المسيح , which is more acceptably respectful in Arabic.

".. claimed..."

Students provided various translations for the English verb, as follows: ذكر - زعم - ادعى - يدعي - و كان يدعي . The most appropriate equivalent is ذكر . Although the other verbs are literal translations of the English verb "claimed", the use of these Arabic verbs conveys a lack of trust in the mission of Jesus. In English the verb "claim" does not convey the same negative attitude as its literal equivalents. Most students rendered the English past tense by using the Arabic perfect tense. Only one student translated "claimed" unacceptably using the Arabic imperfect tense, as follows:

- يدعي المسيح انه يتكلم بقوة الاله .

".... that..."

All students translated "that" acceptably using انه - بانه . For example:

- لقد ذكر المسيح انه تكلم بتاييد من الله
- و زعم عيسى بانه تحدث مع سلطة الاله

".. he spoke ....."

Three students rendered the English past tense acceptably using the Arabic perfect tense تكلم - تحدث . The rest of the students translated this using the Arabic imperfect tense يتكلم - يتحدث , which is also acceptable. The use of the English simple past is required for the sequence of tenses in the subordinate clause.

"... spoke with the authority of God"

Two students provided literal translations which are unacceptable because they suggest a conversation with God, as follows:

- و زعم عيسى بانه تحدث مع سلطة الاله
- و قد ادعى يسوع انه تحدث مع الاله

Other students did their best to convey the intended meaning in the source, as follows:

- لقد ذكر المسيح انه تكلم بتاييد من الله
- و كان دائما يدعي بانه يتكلم باسم سلطة الرب
- ادعى المسيح انه يتحدث باسم الرب
- يدعي المسيح انه يتكلم بقوة الاله
- و كان يدعي بانه يتكلم بسلطة من الرب

Although the intended meaning of the source text is conveyed, students' choice of words produces a weak Arabic style because their translations are unidiomatic. All students found a problem in translating "authority". None of the students modified their translations to be acceptable to Arabic readers and style by using وحي من الرب . It is worth mentioning that "God" has various acceptable Arabic translations equivalents such as الله - الرب –الاله . Muslims tend to use الله and Christians tend to use الرب .

"Because of this, he upset the religious authorities and was handed over to the Roman authorities as a revolutionary"

- لذلك فقد اغاظ السلطات الدينية و تم تسليمه للسلطات الرومانية لصاحب ثورة
- و بسبب ذلك لقد افسد السلطات الدينية (غير نظام) و واصل تقدمه السريع الى السلطات الرومانية كثائر
- فلهذا السبب اثار غضب السلطة الدينية و سلم الى السلطات الدينية على انه ثوري
- و لهذا السبب هو احبط السلطة الدينية
- و بسبب هذا فقد اغضب السلطات الدينية و تم تسليمه للسلطات الرومانية كشخص ثائر
- بسبب ذلك اقلق السلطات الدينية و كنتيجة لذلك فقد سلم للسلطات الرومانية و صلب بسبب الاعتقاد بانه مبتدع
- لاجل ذلك فقد اثار غضب السلطات الدينية و سلم الى السلطات الرومانية على انه ثوري

"Because of this.."

Students provided various acceptable translations, such as بسبب - لاجل ذلك - لذلك – و بسبب ذلك - فلهذا السبب - و لهذا السبب - و بسبب هذا - ذلك. Three students used two connectors in their translations. They used both the common Arabic connector و and a literal translation of "because of". Some students prefer to translate the source text literally to copy the English style and then add the common Arabic connector as a feature of the Arabic style of writing (cf. chapter 5, section 5.13, chapter 6, section 6.2.2 and chapter 7, section 7.2.2). Most students consider literal translation easier than thinking of modifications to suit the Arabic style. None of the students introduced other stylistically more acceptable equivalents for "because of" , such as مما اثار غضب, which relates this clause to the context of the previous sentence.

"... he upset.."

Six students acceptably omitted any independent Arabic pronominal equivalent of the English pronoun "he" in their translations. Only one student unacceptably translated this by using هو , as follows: - و لهذا السبب هو احبط السلطة الدينية . In fact هو is only acceptable in emphatic contexts. Students provided various equivalents for the English verb "upset" , such as اثار غضب - افسد - اغاظ - اقلق - اغضب - احبط. Two of the above alternatives افسد "corrupted" and احبط "disappointed" are unacceptable because they do not convey the meaning intended in the source text.

"..the religious authorities.."

Six students translated the English plural by using the Arabic plural السلطات الدينية . One student translated this as an Arabic singular السلطة الدينية, which is less acceptable (cf. chapter 6, section 6.2.8 and chapter 7, section 7.2.8).

" and was handed over to.."

One student ignored the translation of this part of the sentence. Another student changed the meaning in the source text and translated it unacceptably as follows: لقد افسد السلطات الدينية (غير نظام) و واصل تقدمه السريع الى السلطات الرومانية كثائر .
The rest of the students translated the English passive by using an Arabic passive verb or a pseudo-passive involving تم and a verbal noun as follows:

- .... و تم تسليمه للسلطات الرومانية كصاحب ثورة
- ..... و سلم الى السلطات الدينية على انه ثوري
- ..... و تم تسليمه للسلطات الرومانية كشخص ثائر
- ... و كنتيجة لذلك فقد سلم للسلطات الرومانية
- .... و سلم الى السلطات الرومانية على انه ثوري

".. the Roman authorities as a revolutionary"

One student confused her translation and translated "Roman authorities" as السلطات الدينية instead of السلطات الرومانية . This is probably due to the influence of the first part of the sentence "he upset the religious authorities". This example emphasizes the importance of proof-reading to overcome mistakes resulting from students' lack of concentration (cf. chapter 6, section 6.1.3 and chapter 7, section 7.1.3).

"... as a revolutionary"

One student omitted this from her translation. Other students provided various translations, as follows: كصاحب ثورة - كثائر - على انه ثوري - كشخص ثائر .
Some of the above alternatives produce a weak Arabic style. This is mainly due to the use of كصاحب - على انه as an initial element in an otherwise correct translation of "revolutionary". One student added more information to make the meaning explicit, بسبب الاعتقاد, which is to some extent acceptable. None of the students translated "as" by using other common Arabic alternatives such as بحجة ان literally "on the grounds/claim that".

"He was tried for heresy, condemned and put to death by means of crucifixion"

Students translated the above sentence as follows:

- لقد تمت محاكمته بسبب ذلك و حكم عليه بالموت عن طريق وضعه على الصليب
- و قد جرى بعدها كبدعة و شجب و قدم للموت بواسطة الصلب
- فلذلك حوكم و ادين و حكم عليه بالموت صلبا
- و لجا الى الموت
- و تمت محاكمته على البدعة التي اتى بها و تم اعدامه عن طريق الصلب
- و صلب بسبب الاعتقاد بانه مبتدع
- لذلك حكم عليه بالموت صلبا

One student translated the above sentence unacceptably as و لجا الى الموت. The meaning of the English verb "put to death" contradicts the meaning of the Arabic verb و لجا "took refuge in" which indicates that he chose to die. Moreover, this student, like two other students, omitted several core words in their translation, as follows:

- و صلب بسبب الاعتقاد بانه مبتدع
- لذلك حكم عليه بالموت صلبا

This is probably due to their lack of understanding of some of these words. As a result, they preferred to omit them from their translations.

"... tried for heresy.."

Three students translated the basic meaning of "heresy", as follows:

- و قد جرى بعدها كبدعة و شجب و قدم للموت بواسطة الصلب
- و تمت محاكمته على البدعة التي اتى بها و تم اعدامه عن طريق الصلب
- و صلب بسبب الاعتقاد بانه مبتدع

One of the above students provided an unacceptable translation using و قد جرى بعدها كبدعة which is vague in Arabic. All other students ignored "tried for heresy" in their translation, as follows:

- لقد تمت محاكمته بسبب ذلك و حكم عليه بالموت عن طريق وضعه على الصليب
- فلذلك حوكم و ادين و حكم عليه بالموت صلبا
- و لجا الى الموت
- لذلك حكم عليه بالموت صلبا

None of the students translated "heresy" as هرطقة which is typically used in a Christian context. بدعة has stronger Islamic associations than هرطقة (cf. chapter 4, section 4.3).

"... by means of crucifixion"

Although some students omitted some basic verbs from their translation, they translated the rest correctly by using Arabic passive verbs. Some of the students adopted a weak Arabic style due to their literal translations as follows:

و تم اعدامه عن طريق الصلب - بواسطة الصلب - عن طريق وضعه على الصليب

Two students provided the most appropriate translation in this context, as follows: حكم عليه بالموت صلبا . One student translated the English noun "crucifixion" by using the Arabic passive verb صلب which is acceptable in this context because it combines both "put to death" and "crucifixion".

"Accounts of his resurrection appearances put about by his believers, demonstrated to them that he had overcome death"

One student ignored the translation of this sentence. Other students provided various relatively acceptable translations, as follows:

- و كثير من دلائل بعثه وضعها المؤمنين به ووضحوا لهم انه تغلب على الموت
- ووضع عدد من اشكال بعثه بواسطة المؤمنين به و اظهروا لهم بانه تغلب على الموت
- و لكن المؤمنين به امنوا بانه بعث من جديد لانه انتصر على الموت
- و حسابات مظاهر بعثه التي قدرت بواسطة معتقديه برهنت لهم انه قد قهر الموت
- ان روايات المؤمنين عن احتمالات ظهوره و بعثه و ضحت لهم انه لم يمت
- لكن المؤمنين باعادة بعثه امنوا بانه تغلب على الموت

Three students translated the passive sentence appropriately into an active Arabic sentence. Students should be encouraged to translate English passive sentences which include the agent by-phrase into Arabic active sentences. The Arabic passive is only traditionally used when the subject is unknown or "suppressed" (cf. chapter 5, section 5.2.5, chapter 6, section 6.2.3 and chapter 7, section 7.2.3). The other three students translated the above sentence unacceptably using the same basic word order as in English, for instance: كثير من دلائل بعثه وضعها المؤمنين به ووضحوا لهم انه تغلب على الموت . This is mainly due to the influence of literal translation.

"accounts of his resurrection"

Students provided some unacceptable translations, such as دلائل - اشكال بعثه و حسابات مظاهر بعثه بعثه . Others provided acceptable Arabic alternatives, such as روايات . One student confused the English prefix "re-" to indicate repetition with its use in "resurrection". She translated "resurrection" unacceptably as باعادة بعثه . Two students avoided the translation of this part of the sentence, as follows:

- و لكن المؤمنين به امنوا بانه بعث من جديد لانه انتصر على الموت
- لكن المؤمنين باعادة بعثه امنوا بانه تغلب على الموت .

"... put about by his believers.."

Students translated this, as follows:

- ... وضعها المؤمنين به ....
- ووضع عدد من اشكال بعثه بواسطة المؤمنين به .....
- و لكن المؤمنين به امنوا بانه بعث من جديد ....
- و حسابات مظاهر بعثه التي قدرت بواسطة معتقديه ...
- ان روايات المؤمنين عن احتمالات ظهوره و بعثه .....
- لكن المؤمنين باعادة بعثه امنوا بانه تغلب على الموت

Some students translated "put" literally in its basic physical meaning as وضع, ignoring the translation of "about", which is unacceptable in this context. وضع cannot be used in the sense of "put about" and is therefore not suitable in this context. It is more appropriate to translate "put about" as ذكر - طرح .

The two students who avoided the translation of "accounts of his resurrection appearances" were obliged to modify the translation of the verb "put about". They translated it as امنوا which means "believe" to suit the subject "believers":

- و لكن المؤمنين به امنوا بانه بعث من جديد ....
- لكن المؤمنين باعادة بعثه امنوا بانه تغلب على الموت

Another student translated "were put about by believers" unacceptably as قدرت بواسطة معتقديه . This translation is not acceptable for two reasons. The English meaning of قدرت is "estimated", which is not appropriate for this context. Moreover, it is more appropriate to translate "his believers" as المؤمنين به which is a more standard usage than معتقدين . If معتقد were used, the correct grammatical form would, in any case, be المعتقدين به, rather than معتقديه .

"demonstrated to them that he had overcome death"

Some students provided unacceptable translations because they changed the meaning intended in the source text, as follows:

- و كثير من دلائل بعثه وضعها المؤمنين به ووضحوا لهم انه تغلب على الموت
- ووضع عدد من اشكال بعثه بواسطة المؤمنين به و اظهروا لهم بانه تغلب على الموت

The meaning intended in the source text is that "accounts of his resurrection demonstrated to the believers that he had overcome death". The above two translations indicate that "the believers" are the subject and not the "accounts of his resurrection". This is indicated by the use of the two Arabic verbs المؤمنين به ووضحوا لهم - المؤمنين به و اظهروا لهم . This mistake is probably due to the students' misunderstanding of the structure of the source text and their assumption that "believers" are the subject instead of "accounts", due to the proximity of the verb "demonstrated" to "believers".

"demonstrated"

Two students avoided the translation of this verb as a result of their avoidance of translating "accounts of his resurrection", as follows:

- و لكن المؤمنين به امنوا بانه بعث من جديد لانه انتصر على الموت
- لكن المؤمنين باعادة بعثه امنوا بانه تغلب على الموت

Although another two students translated it correctly, they misunderstood the subject of "demonstrated" (as discussed above).

- و كثير من دلائل بعثه وضعها المؤمنين به ووضحوا لهم انه تغلب على الموت
- ووضع عدد من اشكال بعثه بواسطة المؤمنين به و اظهروا لهم بانه تغلب على الموت

Only three students translated "demonstrated" with the correct subject, as follows:

- و حسابات مظاهر بعثه التي قدرت بواسطة معتقديه برهنت لهم انه قد قهر الموت
- ان روايات المؤمنين عن احتمالات ظهوره و بعثه و ضحت لهم انه لم يمت

Those who translated this correctly provided various acceptable translations, as follows: وضح - اظهر - برهن .

"he had overcome death"

Students provided various acceptable translations, such as: تغلب على الموت انتصر على الموت - قهر الموت - انه لم يمت . The use of the positive verbs suits the Arabic style more than the use of negation, as in انه لم يمت , in this context.

8.3.2 Baptism

Like all faiths, Christianity has a strong set of traditions that mark the believer's road past life's milestones. In those Christian communities that practice baptism, this is the first rite of life.

Title:

"Baptism"

Six students provided the same acceptable translation: التعميد . Four students unacceptably provided two alternatives for the reader to decide. Other alternatives were المذهب المعمداني - المعمودية. Although these are acceptable, they are less common than التعميد . One student translated the title as follows: التعميد (النصرانية) . النصرانية is not an appropriate equivalent for "baptism". The student considered it necessary for the reader to associate "baptism" with "Christianity" .

Text:

"Like all faiths, Christianity has a strong set of traditions that mark the believer's road past life's milestones"

Students translated the above sentence as follows:

- ان الديانة المسيحية كباقي الاديان لها تقاليد عريقة تميز طريق المؤمن قيما وراء معالم الطبيعة
- ككل الاديان للديانة المسيحية مجموعة من العادات التي تميز مرحلة من مراحل التاريخ بهدا الحدث الهام
- المسيحية كباقي الديانات الاخرى لها سلسلة متينة من التقاليد التي تحدد طريق المؤمن و تكون سلمه في الحياة
- مثل كل الديانات فالمسيحية لها نظام قوي من القوانين التي تحدد اشارات طريق الحياة الماضية للمتدينين
- مثل جميع الديانات فان الديانة المسيحية لها مجموعة من العادات التي تميز نقاط التحول الهامة للحياة
- مثل جميع الاديان فان الديانة المسيحية لها قاعدة ثابتة تمثل مرحلة هامة من مراحل حياة الانسان
- مثل جميع الديانات المسيحية لديها مجموعة من العادات التي تحدد طريق المؤمن في حياته

"Like all faiths,.."

Students provided various acceptable translations, as follows: - كباقي الاديان مثل جميع الاديان - مثل جميع الديانات - مثل كل الديانات - كباقي الديانات الاخرى - ككل الاديان - مثل جميع الديانات . Four students translated "like" as مثل and three students translated it as ك . Both alternatives are acceptable. Four students translated

"faiths" as الديانات and three students translated it as الاديان . These are also both acceptable. Five students followed the general English word order as a result of their preference for literal translation. The influence of source text word order gives a weak structure in Arabic (cf. chapter 5, section 5.4, chapter 6, section 6.2.1 and chapter 7, section 7.2.1). In Arabic, it is better to start with the noun "Christianity" and then compare it with other faiths as one student did:

- المسيحية كباقي الديانات الاخرى لها سلسلة متينة من التقاليد التي تحدد طريق المؤمن و تكون سلمه في الحياة . One student translated the above sentence as مثل جميع الديانات المسيحية لديها instead of ... مجموعة من المسيحية لدى الديانات, مثل جميع الديانات or تتميز , مثل جميع الديانات . The addition of the verb تتميز here gives a better Arabic style. One student started her translation with ان . The use of ان is acceptable in this context to indicate the importance of this sentence.

"Christianity has a strong set of traditions.."

Four students translated "Christianity" as الديانة المسيحية and three students translated it as المسيحية . The addition of the classifier الديانة makes the meaning more explicit. Explicitness is a typical feature of formal standard Arabic. This may also explain the reason for using translation by addition as a technique as used by many students in this research (cf. chapter 6, section 6.2.10 and chapter 7, section 7.2.10).

".. has a strong set of traditions .."

Five students translated "has" as لها . For example:

- ان الديانة المسيحية كباقي الاديان لها تقاليد عريقة تميز طريق المؤمن قيما وراء معالم الطبيعة

Another student translated it as لديها , as follows:

- مثل جميع الديانات المسيحية لديها مجموعة من العادات التي تحدد طريق المؤمن في حياته

One student translated "has" using the Arabic preposition ل before المسيحية "Christianity", as follows:

- ككل الاديان للديانة المسيحية مجموعة من العادات التي تميز مرحلة من مراحل التاريخ بهدا الحدث الهام

All the above alternatives are acceptable.

"a strong set of traditions"

Two students translated "traditions" acceptably as تقاليد . Three other students translated it acceptably as العادات . Two students translated it unacceptably as

قاعدة ثابتة - القوانين . Four students provided acceptable translations for "a strong set of" , as follows: سلسلة متينة من التقاليد - مجموعة من العادات . One student translated "a strong set of traditions" unacceptably as نظام قوي من القوانين. Although نظام collocates with قوانين , it does not collocate with تقاليد "traditions". Three students who translated "set of traditions" as مجموعة من العادات omitted the adjective "strong" in their translation. One student ignored " a strong set of traditions" in her translation, as follows:

- ان الديانة المسيحية كباقي الاديان لها تقاليد عريقة تميز طريق المؤمن قيما وراء معالم الطبيعة

This is stylistically acceptable, but there is loss of denotative meaning.

".. that mark .."

Five students translated "that" acceptably by using التي . For instance:

- مجموعة من العادات التي تميز مرحلة من مراحل التاريخ بهدا الحدث الهام
- لها سلسلة متينة من التقاليد التي تحدد طريق المؤمن و تكون سلمه في الحياة
- لها نظام قوي من القوانين التي تحدد اشارات طريق الحياة الماضية للمتدينين
- لها مجموعة من العادات التي تميز نقاط التحول الهامة للحياة
- لديها مجموعة من العادات التي تحدد طريق المؤمن في حياته

Two students correctly omitted the translation of "that" in their translations, as follows:

- ان الديانة المسيحية كباقي الاديان لها تقاليد عريقة تميز طريق المؤمن قيما وراء معالم الطبيعة
- مثل جميع الاديان فان الديانة المسيحية لها قاعدة ثابتة تمثل مرحلة هامة من مراحل حياة الانسان

These translations are both correct because تقاليد عريقة and قاعدة ثابتة are both indefinite. Six students provided various acceptable equivalent for "mark" as follows: تميز - تحدد. Only one student provided an unacceptable translation: تمثل. Such unacceptable translations near the beginning of the text can lead to a series of unacceptable translations through the rest of the translation. For instance, the above student translated "traditions" as قاعدة ثابتة, which led to the second unacceptable translation of "mark" as تمثل. This student's translation was as follows: مثل جميع الاديان فان الديانة المسيحية لها قاعدة ثابتة تمثل مرحلة هامة من مراحل حياة الانسان

".. the believer's road ..."

Three students translated "believer" acceptably as المؤمن . Another student translated it as a plural using المتدينين . المتدينين is less acceptable in this context than مؤمنين. The student probably confused the plural "s" with the genitive "s". Unlike Arabic, English typically prefers the generic plural rather than the generic singular. The above example also emphasizes the importance of proof-reading after finishing the translation task (cf. chapter 6, section 6.1.3 and chapter 7, section 7.1.3). Two students unacceptably omitted "the believer's road" from their translations, as follows:

- مجموعة من العادات التي تميز مرحلة من مراحل التاريخ بهدا الحدث الهام
- لها مجموعة من العادات التي تميز نقاط التحول الهامة للحياة

One student unacceptably changed the meaning of "believer" in her translation, as follows:

- مثل جميع الاديان فان الديانة المسيحية لها قاعدة ثابتة تمثل مرحلة هامة من مراحل حياة الانسان

Three students translated "believer's road" literally and acceptably as طريق المؤمن Another student translated it as طريق الحياة الماضية للمتدينين . Three students omitted it from their translation as a result of ignoring the translation of "the believer".

"...past life's milestones"

Students also provided various translations for "life's milestones", as follows:

- مجموعة من العادات التي تميز مرحلة من مراحل التاريخ بهدا الحدث الهام
- لها سلسلة متينة من التقاليد التي تحدد طريق المؤمن و تكون سلمه في الحياة
- لها نظام قوي من القوانين التي تحدد اشارات طريق الحياة الماضية للمتدينين
- لها مجموعة من العادات التي تميز نقاط التحول الهامة للحياة
- لديها مجموعة من العادات التي تحدد طريق المؤمن في حياته

Students' translations indicate that most of them did not understand the source text properly. As a result, they chose one of the following techniques in their translations to overcome their lack of understanding in their translation. Three students copied one of the inappropriate equivalents in the al Mawrid dictionary حدث هام يمثل مرحلة من مراحل التاريخ او الحياة الانسانية, adding some modifications, as follows:

- مجموعة من العادات التي تميز مرحلة من مراحل التاريخ بهدا الحدث الهام

- لها مجموعة من العادات التي تميز نقاط التحول الهامة للحياة
- مثل جميع الاديان فان الديانة المسيحية لها قاعدة ثابتة تمثل مرحلة هامة من مراحل حياة الانسان

Another two students chose to translate it according to their understanding even if their translation was incorrect or unrelated to the text, as follows:

- ان الديانة المسيحية كباقي الاديان لها تقاليد عريقة تميز طريق المؤمن قيما وراء معالم الطبيعة
- لها سلسلة متينة من التقاليد التي تحدد طريق المؤمن و تكون سلمه في الحياة

In general, some students prefer to translate all words and sentences in the source text even if they do not understand it. They believe that any translation is better than none at all because there is a small possibility that it will be correct. By contrast, other students prefer not to translate words and sentences that they do not understand. They simply modify elements that they do understand, for example: لديها مجموعة من العادات التي تحدد طريق المؤمن في حياته. The above student only understood "life" and modified it by relating it to "the believer" through the use of طريق. Only one student understood the basic meaning of the source text and did her best to render it in an appropriate Arabic style: لها نظام قوي من القوانين التي تحدد اشارات طريق الحياة الماضية للمتدينين. None of the students translate "milestones" correctly in a good Arabic style as معالم.

"In those Christian communities that practice baptism, this is the first rite of life"

Students provided various translations, as follows:

- و ان ممارسة التعميد في المجتمعات المسيحية هو اول شرائع الحياة
- في هده المجتمعات المسيحية التي تمارس و تطبق التعميد يكون هذا اول شعيرة (طقس ديني) في الحياة
- في هده المجتمعات المسيحية التي تمارس المعمودية هده هي الشعائر الاولى في الحياة
- ففي هده المجتمعات المسيحية التي تزاول النصرانية هذا هو المدهب الاول للحياة
- في تلك المجتمعات المسيحية التي تمارس المعمادية تعتبر هده اول شعائر الحياة
- في تلك المجتمعات المسيحية تعتبر هده الشعيرة هي الاولى في الحياة
- و في هده الجماعات المسيحية ممارسة المعمودية هي اول منسك للحياة

"In those Christian communities"

Only two students translated "those" correctly as تلك. Four students confused "these" with "those" and translated it as هده. One student unacceptably omitted it from her translation. "Those" is used here to emphasize that only certain Christian communities practise baptism. One student started her

translation by using ان . This overuse of ان is unacceptable in the same text and produces a weak Arabic style (cf. chapter 6, section 6.2.4 and chapter 7, section 7.2.4). In case the student felt that the second sentence is as important as the first sentence, there are other ways of expressing this importance such as adding و من الجدير ذكره ... Another alternative is to decide which sentence is more important than the others and use ان with that sentence. The other six students where influenced by literal translation and started their translation with the Arabic preposition في . Two students combined this sentence with the previous sentence by using the common Arabic connector و , while one student combined it using ف (cf. chapter 6, section 6.2.2 and chapter 7, section 7.2.20.

"... that practice baptism,..."

Four students translated "that" correctly as التي . Other students acceptably changed the structure of the source text sentence and omitted "that" from their translations.

"practice"

Five students provided various acceptable alternatives, as follows:

تمارس المعمادية - ممارسة التعميد - تمارس و تطبق التعميد - تمارس المعمودية - ممارسة المعمودية

One student omitted "practice" in her translation as follows:

في تلك المجتمعات المسيحية تعتبر هذه الشعيرة هي الاولى في الحياة -

Only one student chose the equivalent تزاول النصرانية to be consistent in her translation of "Christian communities".

"baptism"

Most students were consistent in their translation throughout the title and the text. One student omitted "baptism" in her translation, as follows:

في تلك المجتمعات المسيحية تعتبر هذه الشعيرة هي الاولى في الحياة - . Another student put two choices in the title (النصرانية) التعميد. She was even inconsistent in her translation, choosing the wrong word النصرانية in the text, as follows: - ففي هذه المجتمعات المسيحية التي تزاول النصرانية هذا هو المذهب الاول للحياة . Only one student was completely inconsistent in her translation. She translated "baptism" as التعميد in the title and as المعمادية in the text.

".. this is the first rite of life"

Students translated "this is" by using various acceptable alternatives, as follows: هو - هدا - هده - هدا هو - هي - هده هي .

"... first rite of life"

Students provided different alternatives, as follows:

- هو اول شرائع الحياة
- يكون هذا اول شعيرة (طقس ديني) في الحياة
- هدة هي الشعائر الاولى في الحياة
- هذا هو المدهب الاول للحياة
- تعتبر هدة اول شعائر الحياة
- تعتبر هده الشعيرة هي الاولى في الحياة
- هي اول منسك للحياة

Five students provided two acceptable translations for "rite" : شعيرة - منسك. Two students provided unacceptable translations: شرائع - مدهب. There is a possibility that the student who wrote شرائع did so because she confused شعيرة with شريعة . One student translated the singular "rite" acceptably as the plural الشعائر. This example also emphasizes the importance of proof-reading. Simple mistakes that are related to lack of concentration can be corrected easily when translators proof-read their translations (cf. chapter 6, section 6.1.3 and chapter 7, section 7.1.3). Two students added the Arabic verb تعتبر in their translation in an attempt to improve their Arabic writing style.

"... of life"

Two students omitted the translation of the English preposition acceptably, as follows: - هو اول شرائع الحياة - تعتبر هدة اول شعائر الحياة . Three students changed the English preposition "of" to فى "in" in their translation to suit the Arabic style, for instance: هدة هي الشعائر الاولى في الحياة . In this context, it is unacceptable to replace the singular with a plural because "baptism" is one rite. Two students translated the English preposition relatively literally using ل , producing odd translations such as - هي اول منسك للحياة .

8.3.3 Confirmation

This service enables those who were baptised as babies to become full adult members of their church. Before a person can be confirmed, they have to undergo a period of study and preparation with their church minister. The act of confirmation is performed by a bishop.

Title:

"Confirmation"

Two students did not translate the title. One student chose the wrong equivalent from the al Mawrid dictionary and translated it as التصديق (التاكيد) . Another student also put two equivalents for the reader to chose from. One of these equivalents is right and the other is wrong, as follows: تصديق (تثبيت العماد). Another student gave two equivalents: التثبت (تثبت العماد) . The student probably felt that التثبت is not clear enough for readers to understand. As a result, she added العماد to make it clearer. One student translated "confirmation" correctly as تثبيت العماد (as in the al Mawrid dictionary). Another student translated it unacceptably as التعميد. There is of course, a difference between "baptism" and "confirmation of baptism". The above inaccurate translations are clear indications of the importance of cultural background regarding the source culture of the text (cf. chapter 7, section 7.3.3). The greater the cultural background which translators have, the more likely they are to be competent in their translations.

Text:

"This service enables those who were baptised as babies to become full adult members of their church"

Students provided various translations, as follows:

- هذه الخدمة تمكن اولئك الذين تم تعميدهم و هم اطفال لكي يصبحوا اعضاء راشدين في كنيستهم
- تمكن هذه الخدمة هؤلاء الذين يعمدون لان يصبحوا اعضاء بالغين في كنيستهم
- تثبت العماد يعني ان اولئك الذين تم تعميدهم عندما كانوا اطفالا سيصبحون اعضاء بالغين في الكنيسة
- هده الخدمة تمكن هؤلاء الذين عمدوا كاطفال ان يصبحوا اعضاء كاملة البلوغ لكنيستهم
- ان هده الخدمة تمكن هؤلاء الاشخاص الذين تم تعميدهم كاطفال من ان يصبحوا اعضاء بالغين تماما في كنيستهم
- تمكن هذه الخدمة اولئك الذين عمدوا كاطفال ان يصلوا الى كمال النضج للكنيسة الخاصة بهم
- تثبت العماد و هذا يعني ان الاطفال الذين عمدوا سيصبحون اعضاء بالغين في كنيستهم

"This service"

Five students translated "service" literally and unacceptably as الخدمة. "Service" in a Christian religious context is equivalent to قداس . Two students were not satisfied with the literal meaning of the word in a religious context. As a result, they avoided the translation of "service" and replaced it with the title and its translation as تثبت العماد . These two students who avoided literal translation did not translate the title. This means that neglecting the translation of the title does not necessary mean that these students do not know it, although it may sometimes indicate this. One student started her translation with ان which is to some extent acceptable to confirm the importance of the first sentence of the text. Two students acceptably used verbal Arabic sentences, as follows:

- تمكن هذه الخدمة هؤلاء الذين يعمدون لان يصبحوا اعضاء بالغين في كنيستهم
- تمكن هذه الخدمة اولئك الذين عمدوا كاطفال ان يصلوا الى كمال النضج للكنيسة الخاصة بهم

Two students followed the same general word order as the English and translated the sentence literally. For instance:

- هذه الخدمة تمكن هؤلاء الذين عمدوا كاطفال ان يصبحوا اعضاء كاملة البلوغ لكنيستهم

"... enables those who were baptised as babies"

One student omitted "babies" in her translation. The other six students translated "babies" inaccurately as الاطفال instead of مواليد. It is more accurate to translate it as مواليد because "baptism" is usually practised only a few weeks or months after birth. Five students translated "enables" acceptably as تمكن. None of them used other acceptable alternatives such as تساعد - تساهم. One student translated "enables" inaccurately as و هذا يعني. There is a vast difference between the meanings of "enables" and "means" .

".. those who were .."

Students provided various acceptable translations, for instance:

الذين - هؤلاء الاشخاص - اولئك الذين - هؤلاء الذين - اولئك الذين

One student acceptably omitted "those" in her translation, as follows:

- تثبت العماد و هذا يعني ان الاطفال الذين عمدوا سيصبحون اعضاء بالغين في كنيستهم

".. Baptised"

All students translated "baptised" using the Arabic passive or quasi-passive, as follows: تم تعميدهم - عمدوا - يعمدون .

".. full adult members of their church"

Five students translated this phrase literally and inaccurately as اعضاء راشدين - اعضاء بالغين تماما - اعضاء بالغين . The intended meaning in the source text is more than adulthood; it means being adult and active in the church. As a result, فعالين is more appropriate than بالغين or راشدين . Two students translated this phrase unacceptably in other ways, as follows:

- هده الخدمة تمكن هؤلاء الدّين عمدوا كاطفال ان يصبحوا اعضاء كاملة البلوغ لكنيستهم
- تمكن هده الخدمة اولئك الدّين عمدوا كاطفال ان يصلوا الى كمال النضج للكنيسة الخاصة بهم .

"their church"

All students translated "their" except one student who omitted it, also acceptably, as follows: تثبت العماد يعني ان اولئك الدّين تم تعميدهم عندما كانوا اطفالا سيصبحون اعضاء بالغين في الكنيسة .

"Before a person can be confirmed, they have to undergo a period of study and preparation with their church minister"

Students translated the above sentence, as follows:

- و قبل ان يتم تصديق الشخص فان عليه ان يجتاز فترة دراسة و اعداد مع قس الكنيسة
- و قبل ان يثبت عماد الشخص يجب عليه ان يخضع لفترة دراسة و تحضير مع وزير كنيستهم
- و لكن قبل ان يثبت تعميده يجب ان يجتاز فترة من الدراسة و الاستعداد بالتعاون
- قبل ان يصدق الشخص يجب ان يجتاز فترة من الدراسة و التحضير مع كاهن كنيستهم
- قبل تثبيت لاي شخص فانهم يخضعوا لفترةالدراسة و التحضير مع كاهن و الكنيسة
- و قبل ان يتم تعميد أي شخص فانه يخضع لفترة دراسة و تحضير من قبل كاهن الكنيسة
- و لكن قبل ان يثبت عماد الشخص يجب ان يمر في فترة من الدراسة و الاستعداد مع المسؤول في كنيستهم

"Before a person can be confirmed"

Four students provided various acceptable translations, as follows:

- و قبل ان يثبت عماد الشخص ...
- و لكن قبل ان يثبت تعميده ...

- قبل تثبيت لاي شخص ....
- و لكن قبل ان يثبت عماد الشخص ....

The other three students provided unacceptable translations, as follows:

- قبل ان يصدق الشخص ....
- و قبل ان يتم تصديق الشخص ...
- و قبل ان يتم تعميد أي شخص ....

All students who translated the title were consistent in their translations of "confirmation" – "confirmed" through the title and the text. Two students provided unacceptable translations because they used the wrong translation equivalents يتم تصديق - يصدق. Another student provided an inaccurate translation using the Arabic equivalent of "baptism" instead of "confirmation of baptism". One student produced a vague Arabic translation, as follows: .. قبل تثبيت لاي شخص. The above student should have mentioned العماد in her translation to be more accurate and explicit.

"... they have to undergo a period of study and preparation.."

All students conveyed the meaning of "have to", which has the sense of obligation in English, as follows:

- فان عليه ان يجتاز فترة دراسة و اعداد مع قس الكنيسة
- يجب عليه ان يخضع لفترة دراسة و تحضير مع وزير كنيستهم
- يجب ان يجتاز فترة من الدراسة و الاستعداد بالتعاون
- يجب ان يجتاز فترة من الدراسة و التحضير مع كاهن كنيستهم
- فانهم يخضعوا لفترة الدراسة و التحضير مع كاهن و الكنيسة
- فانه يخضع لفترة دراسة و تحضير من قبل كاهن الكنيسة
- يجب ان يمر في فترة من الدراسة و الاستعداد مع المسؤول في كنيستهم

Six students provided acceptable translations for "undergo", such as يجتاز - يخضع. Only one student translated it inaccurately using the colloquial Arabic expression يمر في. They also provided various acceptable equivalents for "study and preparation", such as دراسة و اعداد - دراسة و تحضير - الدراسة و الاستعداد.

"church minister"

Four students translated "church minister" accurately, as كاهن - قس. One student translated this phrase unacceptably, as وزير كنيستهم. Two students did not

know the meaning and the rank of church minister in Arabic, so they assumed that s/he is responsible in the church and translated this as المسؤول في كنيستهم . This is a form of generalising translation (Dickins et al 2002, 56-57), which is often a better technique than omission.

"The act of confirmation is performed by a bishop"

One student did not translate this sentence. Six students provided various translations, as follows:

- يقوم المطران بالتصديق على التعميد
- و يتم عمل تثبيت العماد بواسطة المطران
- عملية تثبيت التعميد تتم بواسطة الاسقف
- و يقوم مطران الكنيسة بعملية تثبيت العماد للناس
- ان عملية التعميد تتم بواسطة الاسقف
- و عملية التثبت تادى من قبل الاسقف

Students were also consistent in the translation. One student who translated "confirmation" in the title as تصديق translated it in this sentence as التصديق على التعميد . Another student translated it inaccurately as التعميد . One student translated it as التثبت producing a vague Arabic translation. Six students considered "act of confirmation" a process and produced weak Arabic translations, as follows:

عملية تثبيت التعميد - بعملية تثبيت العماد - عملية التعميد - و عملية التثبت

- يتم عمل تثبيت العماد

"is performed by"

Four students translated the English passive as an Arabic passive or quasi-passive producing an Arabic style which is weak due to the presence of the agent in the sentence "bishop" (cf. chapter 5, section 5.2.5, chapter 6, section 6.2.3 and chapter 7, section 7.2.3), as follows:

- و يتم عمل تثبيت العماد بواسطة المطران
- عملية تثبيت التعميد تتم بواسطة الاسقف
- ان عملية التعميد تتم بواسطة الاسقف
- و عملية التثبت تادى من قبل الاسقف

Only two students changed the English passive into an Arabic active, as follows:

- يقوم المطران بالتصديق على التعميد
- و يقوم مطران الكنيسة بعملية تثبيت العماد للناس

In addition, all students provided one of two acceptable translations for "bishop" in Arabic: المطران - الاسقف .

8.3.4 Worship

Christian worship involves praising God in music and speech, reading from scripture, prayers of various sorts, a "sermon", and various holy ceremonies such as "Eucharist". Church services on a Sunday divide into two general types: Eucharist services and services of the word. Both types of service will include hymns, readings and prayers.

Title:

"Worship"

One student ignored the translation of the title. Three students translated "worship" as العبادة. One student translated this listing two equivalents from the al Mawrid dictionary as (ديانة) عبادة . One student translated it as the indefinite Arabic عبادة . Another student translated "worship" as التعبد. Although the title is indefinite in English, four students translated "worship" using definite article ال. It is common in Arabic to use the definite article ال generically. One student chose to translate "worship" acceptably as التعبد using a verbal noun.

Text:

"Christian worship involves praising God in music and speech, reading from scripture, prayers of various sorts, a "sermon", and various holy ceremonies such as "Eucharist".

Students provided various translations, as follows:

- ان الديانة المسيحية تقوم بمدح و تبجيل الله من خلال الموسيقى و الكلام و القراءات من الكتاب المقدس و الصلوات المتنوعة و دروس الوعظ و احتفالات دينية مقدسة مثل اليوكرست
- الديانة المسيحية تشمل مدح و تمجيد الاله بالموسيقى و الكلام و القراءة من صلوات ابتهالات الكتاب المقدس بانواع مختلفة و العبرة و العظة و طقوس و شعائر مقدسة مختلفة مثل القربان المقدس

- ان العبادة في الدين المسيحي تتضمن مدح الاله و الثناء عليه و استخدام الكلمات و الموسيقى و القراءة من الكتب الدينية المقدسة و كدلك ايضا خلال الاحتفالات الدينية المتعددة
- ان العبادة المسيحية تشمل تعظيم الاله بالكلام و الموسيقى و القراءة من الكتاب المقدس و مصلين من انواع عديدة و الوعظ و احتفالات مقدسة عديدة مثل القربان المقدس
- ان العبادة في الديانة المسيحية بتحتوي على حمد الرب بالموسيقى و الكلام و التلاوة من الكتاب المقدس و الصلوات بانواع مختلفة و عظة و شعائر مقدسة عديدة مثل نص القربان المقدس
- ان العبادة المسيحية تتضمن تمجيد الرب في الموسيقى و الخطابة و الترنيمات و القراءة في الكتاب المقدس و انواع مختلفة من الصلاة , الخطاب الديني و العديد من الشعائر المقدسة مثل القربان المقدس
- التعبد في المسيحية يتضمن ابراز و مدح الله في الموسيقى و الكلام و القراءة من الكتب الدينية و الصلاة باشكال منوعة و كدلك في الاحتفالات الدينية المتعددة مثل العشاء الالهي

Many of the above students acceptably used semantic repetition and assonance (Dickins et al 2002, 81-108), these being a feature of the Arabic style of writing, as follows: مدح و تبجيل - مدح و تمجيد - العبرة و العظة - طقوس و شعائر . In addition, one student reflected her own Islamic beliefs in her translation of "Christian worship involves praising God in music and speech, reading from scripture, prayers of various sorts, a "sermon", and various holy ceremonies such as "Eucharist", as follows:.

- ان العبادة في الدين المسيحي تتضمن مدح الاله و الثناء عليه و استخدام الكلمات و الموسيقى و القراءة من الكتب الدينية المقدسة و كدلك ايضا خلال الاحتفالات الدينية المتعددة

The above student added و كدلك ايضا خلال in her translation probably because she did not consider الاحتفالات a part of worship in Islam.

Two students translated one aspect of the meaning intended in the source text, as follows:

- التعبد في المسيحية يتضمن ابراز و مدح الله في الموسيقى و الكلام و القراءة من الكتب الدينية و الصلاة باشكال منوعة و كدلك في الاحتفالات الدينية المتعددة مثل العشاء الالهي
- ان العبادة في الديانة المسيحية بتحتوي على حمد الرب بالموسيقى و الكلام و التلاوة من الكتاب المقدس و الصلوات بانواع مختلفة و عظة و شعائر مقدسة عديدة مثل نص القربان المقدس

One of the above students translated "Eucharist" as نص القربان المقدس and the other translated it as العشاء الالهي . Another student unacceptably translated "prayers" as مصلين . She considered "pray" a verb and the "-er" noun-formative suffix (cf. "teach"-"teacher").

"Christian worship"

Five students were consistent in their translations through the title and the text. One of them gave two equivalents for the title (ديانة) عبادة and chose ديانة in the text because it is more general and typically translates as "religion". Although عبادة and ديانة are two equivalents for "worship", عبادة is more appropriate in this context. The text illustrates in detail Christian worship rather than the Christian religion. Two students decided to use both equivalents for "worship" as follows: العبادة في الديانة المسيحية - العبادة في الدين المسيحي. In order to put two equivalents together, they added another noun الدين - الديانة to the adjective "Christian". Another student used مسيحية "Christianity" instead of using the adjective مسيحي "Christian". Other students were straightforward in their translations and translated "Christian worship", as follows: العبادة المسيحية - الديانة المسيحية. The acceptability of the translation of course depends on the right choice of words and structure in the target text. Although one student used the noun مسيحية "Christianity" instead of the adjective "Christian" مسيحي, she to some extent achieved the intended meaning in the target text.

Five students started their translations by using ان at the beginning of the sentence. Such a usage is acceptable to highlight the importance of the first sentence of the text. All students retained the basic SV word order of the source text in their target texts and translated the sentence using Arabic nominal sentences rather than Arabic verbal sentences. This illustrates the influence of the source text on students' translations. The use of ان enabled five students to translate the English word order and add a typical feature of Arabic style at the same time (cf. chapter 6, section 6.2.4 and chapter 7, section 7.2.4).

"Christian worship involves ..."

All students acceptably translated the English present tense using the Arabic imperfect tense, as follows: تشمل - يتضمن - تتضمن. One student translated "involves" unacceptably using a colloquial Arabic form, adding the colloquial Arabic prefix ب to the verb, as follows: بتحتوي على. Another student translated this unacceptably as تقوم ب which equals the English verb "perform" in English instead of تقوم على "is based on". This choice is not suitable for the meaning of the sentence.

"... praising God in music and speech"

Two students translated the above verb literally, as follows:

- ان العبادة المسيحية تشمل تعظيم الاله بالكلام و الموسيقى
- ان العبادة في الديانة المسيحية بتحتوي على حمد الرب بالموسيقى و الكلام
- ان العبادة المسيحية تتضمن تمجيد الرب في الموسيقى و الخطابة و الترنيمات

The other five students added other equivalents to the English verb "praise", as follows:

- ان الديانة المسيحية تقوم بمدح و تبجيل الله من خلال الموسيقى و الكلام
- الديانة المسيحية تشمل مدح و تمجيد الاله بالموسيقى و الكلام
- ان العبادة في الدين المسيحي تتضمن مدح الاله و الثناء عليه و استخدام الكلمات و الموسيقى
- التعبد في المسيحية يتضمن ابراز و مدح الله في الموسيقى و الكلام

Translation by addition using semantic repetition for emphasis is a feature of Arabic style.

"God"

Two students were influenced by their Islamic religious beliefs and translated "God" in a Christian context as الله, which is acceptable but more common in an Islamic context. Other students translated it acceptably in a Christian context as الاله–الرب .

"... in music and speech"

Six students used Arabic prepositions before the translation of "music" and "speech" as in the English source text, as follows:

في الموسيقى و الكلام - بالكلام و الموسيقى – بالموسيقى و الكلام–من خلال الموسيقى و الكلام بالكلام و الموسيقى - في الموسيقى و الخطابة و الترنيمات .

One student acceptably added the Arabic verbal noun استخدام , as follows:

- ان العبادة في الدين المسيحي تتضمن مدح الاله و الثناء عليه و استخدام الكلمات و الموسيقى

Another student added the Arabic noun ترنيمات , which is a common word in a Christian context. The Arabic equivalent of "praise God in music" is ترنيمات in a Christian context. Because the student was not confident enough to use this word alone, however, she used it with the literal translation of the source text phrase "in music" بالموسيقى . The student translated the source text literally to be on the safe side. None of the students translated "speech" into an Arabic singular as الكلمة to suit the intended Arabic meaning. The Arabic technical equivalent of "service of

the word" is قداس الكلمة. Students translated this either as the Arabic plural كلمات or as كلام, which has rather colloquial associations. Another Arabic equivalent provided in students' translations was الخطابة, which avoid any colloquial associations in this religious context but has associations to Islamic religion.

"., reading from scripture"

Students provided various translations, as follows:

- و القراءات من الكتاب المقدس
- و القراءة من صلوات ابتهالات الكتاب المقدس بانواع مختلفة
- و القراءة من الكتب الدينية المقدسة
- و القراءة من الكتاب المقدس
- و التلاوة من الكتاب المقدس
- و القراءة في الكتاب المقدس
- و القراءة من الكتب الدينية

Most students rendered the singular in the source text as a singular in the target text using قراءة. Only one student rendered the singular in the source text by using the plural in the target text: قراءات. The use of the plural in Arabic is acceptable to replace the singular in this context. Arabic style prefers plurals in certain contexts to indicate the idea of importance. One student unacceptably translated "reading" as تلاوة. This indicates the influence of the student's Islamic religion. تلاوة is usually associated with reading the Quran rather than reading the Bible (cf. chapter 4, section 4.3).

Five students translated "scripture" acceptably as الكتاب المقدس.

One student translated this as a plural in Arabic, which is not acceptable in this context, since it suggests various holy books, as follows: و القراءة من الكتب الدينية المقدسة. There is only one "scripture" for Christians which is the Bible. One student unacceptably mixed the translations of "reading from scripture" and "prayers of various sorts", as follows: و القراءة من صلوات ابتهالات الكتاب المقدس بانواع مختلفة. The above student also added ابتهالات to her translation although it is not part of the source text. ابتهالات "supplications" is associated with Islam rather than Christianity. The student is probably influenced by Islamic prayers which include readings from the Quran. The above translation is also unacceptable because it produces a weak and confused Arabic style. الكتاب المقدس is the best translation of "scripture" here (cf. chapter 6, section 6.3.1.3 and chapter 7, section 7.3.1.3).

"prayers of various sorts "

Students' translations were as follows:

- و الصلوات المتنوعة و دروس الوعظ
- و القراءة من صلوات ابتهالات الكتاب المقدس بانواع مختلفة و العبرة و العظة
- و كذلك ايضا خلال الاحتفالات الدينية المتعددة
- و مصلين من انواع عديدة و الوعظ
- و الصلوات بانواع مختلفة و عظة
- و انواع مختلفة من الصلاة , الخطاب الديني
- و الصلاة باشكال منوعة

All students were influenced by their Islamic religious background and translated "prayers" literally as صلوات as one might translate it in an Islamic context, instead of ادعية , which is more correct in a Christian context. One student ignored "prayers of various sorts" in her translation, as follows:

- و كذلك ايضا خلال الاحتفالات الدينية المتعددة

Two students ignored " a sermon" in their translations, as follows:

- و كذلك ايضا خلال الاحتفالات الدينية المتعددة
- و الصلاة باشكال منوعة

Another student produced an unacceptable translation, as follows:

- و القراءة من صلوات ابتهالات الكتاب المقدس بانواع مختلفة و العبرة و العظة

One student confused the meaning of "prayers" in the source text and translated it as مصلين instead of صلوات presumably because she analysed the word "prayer" as "pray" and "-er", in the following: و مصلين من انواع عديدة و الوعظ . Two students translated the source text literally and produced a weak Arabic style, as follows:

- و الصلوات بانواع مختلفة و عظة
- و الصلاة باشكال منوعة

The above translations are stylistically weak because of the use of باشكال - بانواع instead of باشكالها -بانواعها .It is more idiomatic to add the pronoun suffix. The use صلاة suggests a ritual prayer, as is performed in Islam. Another two students modified their translations to make them more acceptable in Arabic, as follows:

- و الصلوات المتنوعة و دروس الوعظ
- و انواع مختلفة من الصلاة , الخطاب الديني

"a sermon"

Students provided various translations, as follows:

- و دروس الوعظ
- و العبرة و العظة
- و كذلك ايضا خلال الاحتفالات الدينية المتعددة
- و الوعظ
- و عظة
- الخطاب الديني ,
- و الصلاة باشكال منوعة

Two students ignored "sermon" in their translations. One student translated "sermon" using semantic repetition, as follows: العبرة و العظة . One student was probably influenced by her Islamic religious background and translated "sermon" as الخطاب الديني . This proposed equivalent echoes خطبة in an Islamic context. This technique should be encouraged because it gives the meaning intended in the source text (cf. chapter 4. section 4.3).

"and various holy ceremonies such as Eucharist"

Students' translations were as follows:

- و احتفالات دينية مقدسة مثل اليوكرست
- طقوس و شعائر مقدسة مختلفة مثل القربان المقدس
- و كذلك ايضا خلال الاحتفالات الدينية المتعددة
- و احتفالات مقدسة عديدة مثل القربان المقدس
- و شعائر مقدسة عديدة مثل نص القربان المقدس
- و العديد من الشعائر المقدسة مثل القربان المقدس
- و كذلك في الاحتفالات الدينية المتعددة مثل العشاء الالهي

Two students translated "and" using the common Arabic connector و and adding كذلك ايضا - كذلك في . This suggests the influence of literal translation from English, although in a purely literal translation one would expect only و here. The use of the common Arabic connector و is adequate for connecting the two phrases in the target text (cf. chapter 5, section 5.13, chapter 6, section 6.2.2 and chapter 7, section 7.2.2). All students provided acceptable translations for "holy ceremonies", as احتفالات مقدسة - شعائر مقدسة – الاحتفالات الدينية . One student unacceptably ignored the translation of "various" in her translation, as follows: -

و احتفالات دينية مقدسة مثل اليوكرست . One student unacceptably ignored the translation of "various" in her translation. Five students acceptably translated "various" as المتعددة – العديد من –عديدة . Only one student gave another acceptable translation for "various": مختلفة. One student translated "various" using the phrase العديد من, which roughly retains the English word order, as follows: و العديد من الشعائر المقدسة. The majority of students translated "various holy ceremonies", as follows: و شعائر مقدسة عديدة . Both شعائر مقدسة عديدة and العديد من الشعائر المقدسة are acceptable in Arabic. Another student put two equivalents for "ceremonies" in her translation, as follows: طقوس و شعائر مقدسة مختلفة . Certain students tend to translate by addition for two main reasons. The first one is to produce a good Arabic style. The second is their desire to produce a comprehensive translation. In case they are not sure which dictionary equivalent is the best, some students tend to use more than one equivalent to be on the safe side.

"Eucharist"

Students provided various translations, as follows: القربان المقدس - –يوكرست العشاء الالهي. Here students used various techniques to overcome cultural difficulties in their translation. One student ignored the word "Eucharist" in her translation. Another student transliterated "Eucharist" as يوكرست . Four students translated "Eucharist" correctly as القربان المقدس. Another student had a general idea about the religious context of "Eucharist" and decided to translate it as العشاء الإلهي .

"Church services on Sunday divide into two general types: Eucharistic services and services of the word"

Students' translations were as follows:

- الطقوس الدينية من يوم السبت تنقسم الى نوعين: طقوس يوكرستك و طقوس الكلمة
- تنقسم خدمات الكنيسة في يوم الاحد الى نوعين عامين: خدمات القربان المقدس و خدمات الكلمة
- الصلاة في يوم الاحد في الكنيسة تنقسم الى نوعين عامين: خدمات التي من خلالها يتم التقرب الى الله و خدمات الكلمة
- و تنقسم صلاة الكنيسة يوم الاحد الى نوعين رئيسين: صلوات تقريبية و صلوات لفظية
- تنقسم الخدمات الكنيسة في يوم الاحد الى فئتين عامتين : خدمات القربان المقدس و خدمات الكلمة
- ان قداس الكنيسة يوم الاحد تنقسم بشكل عام الى نوعين قداس القربان المقدس و قداس الخطابة
- و قداس يوم الاحد مقسم الى نوعين عامين قداس قرباني و قداس الكلام

"Church services on a Sunday"

Students provided various translations, as follows:

- الطقوس الدينية من يوم السبت
- تنقسم خدمات الكنيسة في يوم الاحد
- الصلاة في يوم الاحد في الكنيسة تنقسم
- و تنقسم صلاة الكنيسة يوم الاحد
- تنقسم الخدمات الكنيسة في يوم الاحد
- ان قداس الكنيسة يوم الاحد تنقسم بشكل عام
- و قداس يوم الاحد مقسم الى

Only two students provided the standard Arabic translation for "Church Service": قداس . It is acceptable in the above context to omit the translation of "Church" because the meaning of قداس is limited to the church. On the other hand, two students provided unacceptable translations because they translated "services" in its basic sense as خدمات without paying attention to its particular meaning in a religious context. Two students made an effort to overcome the problem of not knowing the correct idiomatic meaning of the word "service" and changed it to "prayers" in their translation. Although it is a prime duty of the student translator to provide the semantically closest equivalent of a word or phrase, attempts to modify a translation according to the general meaning of the text should be encouraged. It is important for translation teachers to teach students useful techniques to overcome the problem of translating cultural aspects in certain contexts. It is better for students to translate according to the general meaning of the text than to leave the word or phrase not translated; or they may translate it literally where a literal meaning is acceptable. These students translated it to some extent acceptably, as follows:

- الصلاة في يوم الاحد في الكنيسة تنقسم
- و تنقسم صلاة الكنيسة يوم الاحد

In the above examples, the translation of "church" is important to clarify that what is intended is Christian and not Islamic prayers. The use of the correct equivalent قداس indicates the importance of choosing the correct equivalent in a certain cultural context to avoid any cultural misunderstanding. One student translated "service" unacceptably, as follows:

- الطقوس الدينية من يوم السبت

The above translation with السبت "Saturday" instead of الاحد "Sunday" indicates that the religion is Judaism and not Christianity. This translation indicates the importance of proof-reading (cf. chapter 6, section 6.1.3 and chapter 7, section 7.1.3). This student also unacceptably omitted "Church" in her translation, which contributes to the confusion in religion.

It is worth mentioning that the most acceptable translation of "services" is singular in Arabic: قداس الاحد since "services" here is being used generically. Those students who modified their translations according to the general meaning of the text translated it acceptably as a singular in Arabic: الصلاة. Other students translated this literally as the plural الخدمات .

Some students were not literal in their translation and acceptably omitted the English preposition "on" in their translation of "on a Sunday", as follows:

- و تنقسم صلاة الكنيسة يوم الاحد
- ان قداس الكنيسة يوم الاحد تنقسم بشكل عام
- و قداس يوم الاحد مقسم الى

All students translated "Sunday" by adding the classifier يوم . None of the students translated church services on a Sunday" acceptably as قداس الاحد, which is an idiomatic religious phrase in Arabic. This is an obvious example of students' tendency towards explicitness in their translations. Such a tendency may be based on the preference in Arabic style for explicitness. Only one student unacceptably started the translation of the above sentence using ان . This is unacceptable partly because the student translated the previous sentence using ان at the beginning (cf. chapter 6, section 6.2.4)

"... divided into two general types..."

Four students translated the above sentence literally using Arabic nominal sentences and included the verb in the nominal sentences. For example:

- الصلاة في يوم الاحد في الكنيسة تنقسم

Only three students translated the above sentence acceptably using Arabic verbal sentences. For example:

- و تنقسم صلاة الكنيسة يوم الاحد

All students translated "types" acceptably as نوعين - فئتين - رئيسيين. Two students ignored "general" in their translations. Although it better to translate all the important words and phrases in the source text, it acceptable to omit words and phrases that do not noticeably affect the meaning of the target text (cf. chapter 6, section 6.4.2 and chapter 7, section 7.4.1).

"Eucharistic services"

Six students were consistent in their translations through the sentence, as follows:

- الطقوس الدينية من يوم السبت تنقسم الى نوعين: طقوس يوكرستك و طقوس الكلمة
- تنقسم خدمات الكنيسة في يوم الاحد الى نوعين عامين: خدمات القربان المقدس و خدمات الكلمة
- و تنقسم صلاة الكنيسة يوم الاحد الى نوعين رئيسين: صلوات تقريبية و صلوات لفظية
- تنقسم الخدمات الكنيسة في يوم الاحد الى فئتين عامتين : خدمات القربان المقدس و خدمات الكلمة
- ان قداس الكنيسة يوم الاحد تنقسم بشكل عام الى نوعين قداس القربان المقدس و قداس الخطابة
- و قداس يوم الاحد مقسم الى نوعين عامين قداس قرباني و قداس الكلام

Only one student translated "Church services" as الصلاة and "Eucharistic services" unacceptably as خدمات, as follows:

- الصلاة في يوم الاحد في الكنيسة تنقسم الى نوعين عامين: خدمات التي من خلالها يتم التقرب الى الله و خدمات الكلمة

Only two students provided acceptable Arabic translations, as follows:

قداس قرباني - قداس القربان المقدس

One student did not provide a genuine Arabic equivalent for "Eucharist", but unacceptably transliterated it as يوكرستك. As long as a word has a Standard Arabic equivalent, it is not normally acceptable to transliterate it especially if the target readers are Arabs. It is acceptable to use a transliteration if the word does not have an Arabic equivalent or if the English-derived equivalent is as well known or better known than the Arabic equivalent, as in the case of "Internet" (cf. chapter 6, section 6.2.6 and chapter 7, section 7.2.6). This may be transliterated as الانترنت or translated as شبكة الاتصالات العالمية.

Two students acceptably modified their translation according to the general meaning of the text, as follows:

- و تنقسم صلاة الكنيسة يوم الاحد الى نوعين رئيسين: صلوات تقريبية و صلوات لفظية

الصلاة في يوم الاحد في الكنيسة تنقسم الى نوعين عامين: خدمات التي من خلالها يتم التقرب الى الله و - خدمات الكلمة

"services of the word"

Six students were consistent in their translations of "services" through "church services", "Eucharistic services" and "services of the word". Only one student was partially inconsistent in her translation. She translated "services" in "church services" as الصلاة and as خدمات in "Eucharistic services" and "services of the word". The same two students who provided the two best Arabic translations for "Eucharistic services" provided the two best translations for "services of the word": قداس الكلام - قداس الخطابة . Four students translated it unacceptably as خدمات الكلمة - طقوس الكلمة. One translation was to some extent acceptable because it rendered the meaning in Arabic as صلوات لفظية .

"Both types of service will include hymns, readings and prayers"

Students' translations were as follows:

- ان كلا النوعين من الشعائر و الممارسات الدينية تشمل على الادعية و القراءات و الصلوات
- و كلا النوعين يتضمن ترانيم و قراءات و صلوات
- و كلا النوعين يتضمن القراءة و الصلاة و الترنم
- و كلا النوعين من الخدمة يشمل الترنيمات و القراءات و الصلوات
- و كل من تلك الخدمات سيشتمل على ترنيمات دينية و تلاوات و صلوات
- كلا النوعين سيتضمنوا الترنيمات و القراءة و الصلاة
- و كلا القداسين يتضمن الترنم و الصلاة و القراءة

"Both types of services"

Only one student unacceptably started her translation using ان. The same student started the translation of the first sentence of the text using ان (cf. chapter 6, section 6.2.4). All students maintained the English SV word order and used Arabic nominal sentences. For example: كلا النوعين سيتضمنوا الترنيمات و القراءة و الصلاة

"Both types"

Six students translated "this" correctly using كلا, rendering the dual element in Arabic. Only one student translated it inaccurately as و كل من تلك الخدمات

indicating the plural rather than the dual in Arabic. Two students ignored the translation of "types" in their translation and provided translations which are to some extent acceptable, as follows:

- و كل من تلك الخدمات سيشتمل على ترنيمات دينية و تلاوات و صلوات
- و كلا القداسين يتضمن الترنم و الصلاة و القراءة .

"will include"

Students should differentiate between the use of the modal "will" to indicate future tense and to indicate "normally". In this context, "will" means that services normally include hymns, prayers, etc. Two students unacceptably used a future tense in Arabic with س, as follows:

- و كل من تلك الخدمات سيشتمل على ترنيمات دينية و تلاوات و صلوات
- كلا النوعين سيتضمنوا الترنيمات و القراءة و الصلاة

Other students acceptably translated this using the Arabic imperfect tense, as follows:

- ان كلا النوعين من الشعائر و الممارسات الدينية تشمل على الادعية و القراءات و الصلوات
- و كلا النوعين يتضمن ترانيم و قراءات و صلوات
- و كلا النوعين يتضمن القراءة و الصلاة و الترنم /
- و كلا النوعين من الخدمة يشمل الترنيمات و القراءات و الصلوات
- و كلا القداسين يتضمن الترنم و الصلاة و القراءة

In this context, it is more acceptable to render the *English "will" with the Arabic* imperfect tense.

"hymns, readings and prayers"

Students' translations were as follows:

- ان كلا النوعين من الشعائر و الممارسات الدينية تشمل على الادعية و القراءات و الصلوات
- و كلا النوعين يتضمن ترانيم و قراءات و صلوات
- و كلا النوعين يتضمن القراءة و الصلاة و الترنم
- و كلا النوعين من الخدمة يشمل الترنيمات و القراءات و الصلوات
- و كل من تلك الخدمات سيشتمل على ترنيمات دينية و تلاوات و صلوات
- كلا النوعين سيتضمنوا الترنيمات و القراءة و الصلاة
- و كلا القداسين يتضمن الترنم و الصلاة و القراءة

"hymns"

Six students translated "hymns" correctly as ترنم – ترنيمات –ترانيم, which are peculiar to a Christian religious context. Only one student translated it incorrectly as الادعية "prayers".

"readings"

Six students translated this to some extent acceptably as القراءة –القراءات. Three students acceptably rendered the English plural using the singular Arabic القراءة. None of the above students made their translations more explicit and added من الكتاب المقدس to suit the explicit Arabic style. This is an example of the tendency to translate literally. Some students avoid adding words and phrases to the source text to make it more explicit to the target reader to be on the safe side. It is easer for students to translate literally and avoid modifying their translations. The more the translation is modified, the more difficult the translation task for students. Only one student translated "readings" unacceptably as تلاوات, which is a more Islamic than Christian word.

"prayers"

All students were influenced by their Islamic religious background and unacceptably translated "prayers" as صلوات - صلاة.

8.3.5 Eucharist

Eucharist is a Greek word for thank giving and its celebration is to commemorate the final meal that Jesus took with his disciples before his death (the last supper). The rite comes after the actions of Jesus who, at the meal, took bread and wine and asked his disciples to consume them and continue to do so in memory of him.

Title:

One student ignored the translation of the title. Four students were consistent in their translations through texts 8.3.4 and 8.3.5 and translated "Eucharist", as follows: يوكرست –نص القربان المقدس - القربان المقدس. Two students were inconsistent in their translations through texts: 8.3.4 and 8.3.5. One student

translated "Eucharist" in text 8.3.4 as القربان المقدس and العشاء الاخير in text 8.3.5. Another student translated it as القربان المقدس in text 8.3.5 and العشاء الالهى in text 8.3.4 (cf. chapter 6, section 6.2.6 and chapter 7, section 7.2.6).

Text:

"Eucharist is a Greek word for thank giving and its celebration is to commemorate the final meal that Jesus took with his disciples before his death (the last supper)"

Students provided various translations, as follows:

- يوكرست هي كلمة يونانية تعني عيد الشكر. الاحتفال به يعني احياء ذكرى العشاء الاخير الذي تناوله المسيح مع اتباعه قبل موته (العشاء الاخير)
- القربان المقدس (يوخاريست) كلمة يونانية لمنح الشكر و اقامة قداسها لاحياء ذكرى الوجبة الاخيرة التي تناولها عيسى مع الحواريين قبل موته (التابيد الاخير)
- كلمة القربان المقدس هي كلمة اغريقية لعيد الشكر و احتفاله و هي احتفال بالعشاء الاخير للسيد المسيح مع تلاميده قبل موته
- ان العشاء الالهي او القربان لهي كلمة يونانية لاعطاء الشكر و احتفالها لاحياء ذكرى الوجبة الاخيرة للمسيح و هو يتناولها مع تابعين قبل وفاته (العشاء الاخير)
- ان نص القربان المقدس هو كلمة يونانية لاعطاء الشكر و احتفالاتها هي احياء ذكر الوجبة الاخيرة التي تناولها السيد المسيح عيسى مع اتباعه الحواريين قبل ان يموت (العشاء الاخير)
- القربان المقدس هو كلمة اغريقية تعني الشكر و شعائرها الدينية تعني احياء الذكرى , الوجبة الاخيرة التي تناولها عيسى مع اتباعه الحواريين قبل موته (العشاء الاخير)
- القربان المقدس هي كلمة يونانية لعيد الشكر و احتفاله لاحتفال بالعشاء الاخير للمسيح مع اتباعه قبل ان يموت (العشاء الاخير)

Two students acceptably started their translations with ان to indicate the importance of the first sentence of the text. All students translated the above sentence using Arabic nominal sentences. The use of prepositions in English and Arabic is fairly different. Sometimes, it is better to use translate English prepositions by using Arabic verbs, as follows:

- يوكرست هي كلمة يونانية تعني عيد الشكر. الاحتفال به يعني احياء ذكرى العشاء الاخير الدي تناوله المسيح مع اتباعه قبل موته (العشاء الاخير)
- القربان المقدس (يوخاريست) كلمة يونانية لمنح الشكر و اقامة قداسها لاحياء ذكرى الوجبة الاخيرة التي تناولها عيسى مع الحواريين قبل موته (التابيد الاخير)

One of the above students translated the English preposition "for" by using the Arabic preposition ل. This is less acceptable than the other students who used the Arabic verb تعني.

"Eucharist is a Greek word for thank giving"

Five students unacceptably translated "Eucharist" into Arabic and continued their translation of "Eucharist is a Greek word for thank giving", as follows:

- كلمة القربان المقدس هي كلمة اغريقية لعيد الشكر
- ان العشاء الالهي او القربان لهي كلمة يونانية لاعطاء الشكر
- ان نص القربان المقدس هو كلمة يونانية لاعطاء الشكر
- القربان المقدس هو كلمة اغريقية تعني الشكر
- القربان المقدس هي كلمة يونانية لعيد الشكر

Only one student translated "Eucharist" in the only way that really makes sense here, as follows: يوكرست هي كلمة يونانية تعني عيد الشكر . Another student unprofessionally provided two equivalents, as follows: كلمة لقربان المقدس (يوخاريست) يونانية لمنح الشكر . There are other ways to provide both equivalents in a good Arabic style. For example: ترادف عبارة "القربان المقدس" الكلمة اليونانية يوخارست.

"Eucharist is ..."

Six students translated the English copular verb "is" using هو – لهي – هي. This is called "pronoun of separation" or ضمير الفصل (cf. Dickins and Watson 1999, 383). The feminine pronoun هي co-refers to the previous noun كلمة, as in: - كلمة القربان المقدس هي كلمة اغريقية لعيد الشكر. The masculine pronoun co-refers to the previous noun القربان المقدس, as in: القربان المقدس هو كلمة اغريقية تعني الشكر. Two students confused the reference for the Arabic pronoun and produced weak translations, as follows:

- ان العشاء الالهي او القربان لهي كلمة يونانية لاعطاء الشكر
- القربان المقدس هي كلمة يونانية لعيد الشكر

Only one student acceptably omitted any equivalent of the English copular verb "is" in her translation, as follows:

- القربان المقدس (يوخاريست) كلمة يونانية لمنح الشكر

In addition, it is more acceptable to refer to "Eucharist" as كلمة than نص. Students' preference for literal translation was so strong that it negatively affected the meaning of the target text and produced a weak Arabic style, as follows:

- كلمة القربان المقدس هي كلمة اغريقية لعيد الشكر
- ان العشاء الالهي او القربان لهي كلمة يونانية لاعطاء الشكر
- ان نص القربان المقدس هو كلمة يونانية لاعطاء الشكر
- القربان المقدس هو كلمة اغريقية تعني الشكر
- القربان المقدس هي كلمة يونانية لعيد الشكر
- القربان المقدس (يوخاريست) كلمة يونانية لمنح الشكر

The use of the Arabic pronoun of separation in most of the above sentences gives a better Arabic style because it omits any structural ambiguity in the target text. One of the above students unnecessarily used ل for emphasis in this context, as follows: ان العشاء الالهي او القربان لهي كلمة يونانية لاعطاء الشكر . One student unacceptably used نص instead of كلمة "word" in her translation, as follows: ان نص القربان المقدس هو كلمة يونانية لاعطاء الشكر. Other students unacceptably considered the two terms القربان المقدس and العشاء الالهي as equivalent to "Eucharist" in the Arabic translation. None of the students changed "word" in the source text to عبارة "expression" in order to accommodate the fact that القربان المقدس is not a single word but two words. One student translated "Eucharist" unacceptably as العشاء الاخير instead of القربان المقدس. According to the source text, the "Eucharist" took place during the "last supper". Although the translation of "Eucharist" as نص القربان المقدس is acceptable in other religious contexts as in Text 8.3.4, it is unacceptable to add نص in this sentence.

"..for thank giving"

Two students translated the English preposition "for" acceptably using the Arabic verb تعني, as follows:

- القربان المقدس هو كلمة اغريقية تعني الشكر
- يوكرست هي كلمة يونانية تعني عيد الشكر

Three students less acceptably used the Arabic preposition ل with a following verbal noun to translate "for", as follows:

- ان العشاء الالهي او القربان لهي كلمة يونانية لاعطاء الشكر
- ان نص القربان المقدس هو كلمة يونانية لاعطاء الشكر
- القربان المقدس (يوخاريست) كلمة يونانية لمنح الشكر

The above students were fairly literal in their translations and translated "thank giving" as a genitive phrase consisting of a verbal noun and following objective noun in Arabic. The Arabic noun الشكر is sufficient and appropriate in this

context. Two students even less acceptably rendered the English preposition "for" using the Arabic preposition ل without a following verbal noun, as follows:

- كلمة القربان المقدس هي كلمة اغريقية لعيد الشكر
- القربان المقدس هي كلمة يونانية لعيد الشكر

"and its celebration is to commemorate...."

Students' translations were as follows:

- يوكرست هي كلمة يونانية تعني عيد الشكر. الاحتفال به يعني احياء ذكرى العشاء الاخير الذي تناوله المسيح مع اتباعه قبل موته (العشاء الاخير)
- القربان المقدس (يوخاريست) كلمة يونانية لمنح الشكر و اقامة قداسها لاحياء ذكرى الوجبة الاخيرة التي تناولها عيسى مع الحواريين قبل موته (التاييد الاخير)
- كلمة القربان المقدس هي كلمة اغريقية لعيد الشكر و احتفاله و هي احتفال بالعشاء الاخير للسيد المسيح مع تلاميده قبل موته
- *ان العشاء الالهي او القربان لهي* كلمة يونانية لاعطاء الشكر و احتفالها لاحياء ذكرى الوجبة الاخيرة للمسيح و هو يتناولها مع تابعين قبل وفاته (العشاء الاخير)
- ان نص القربان المقدس هو كلمة يونانية لاعطاء الشكر و احتفالاتها هي احياء ذكر الوجبة الاخيرة التي تناولها السيد المسيح عيسى مع اتباعه الحواريين قبل ان يموت (العشاء الاخير)
- القربان المقدس هو كلمة اغريقية تعني الشكر و شعائرها الدينية تعني احياء الذكرى , الوجبة الاخيرة التي تناولها عيسى مع اتباعه الحواريين قبل موته (العشاء الاخير)
- القربان المقدس هي كلمة يونانية لعيد الشكر و احتفاله لاحتفال بالعشاء الاخير للمسيح مع اتباعه قبل ان يموت (العشاء الاخير)

Six students translated "and" using the common Arabic connector و . Only one student less acceptably decided to start a new sentence instead of connecting the two sentences by using و (cf. chapter 5, section 5.13, chapter 6, section 6.2.2 and chapter 7, section 7.2.2).

"its celebration is ..."

Five students translated "celebration " acceptably as الاحتفال به. Although the other two students rendered the basic meaning of the source text, their Arabic style was weak, as follows:

- كلمة القربان المقدس هي كلمة اغريقية لعيد الشكر و احتفاله و هي احتفال بالعشاء الاخير للسيد المسيح مع تلاميده قبل موته

- القربان المقدس هي كلمة يونانية لعيد الشكر و احتفاله لاحتفال بالعشاء الاخير للمسيح مع اتباعه قبل ان يموت (العشاء الاخير)

Both students repeated the equivalent of "celebration" in their translations because one of the equivalents in the al Mawrid dictionary is الشكر و الاحتفال به .

Two students were influenced by "Eucharist services" in Text 8.3.4 and translated "Eucharist", as follows:

- القربان المقدس (يوخاريست) كلمة يونانية لمنح الشكر و اقامة قداسها لاحياء ذكرى الوجبة الاخيرة
- القربان المقدس هو كلمة اغريقية تعني الشكر و شعائرها الدينية تعني احياء الذكرى , الوجبة الاخيرة

"...to commemorate ..."

Although the English verb "commemorate" is basic to the meaning of the sentence, two students unacceptably omitted any equivalent of it in their translations.

- كلمة القربان المقدس هي كلمة اغريقية لعيد الشكر و احتفاله و هي احتفال بالعشاء الاخير للسيد المسيح مع تلاميده قبل موته
- القربان المقدس هي كلمة يونانية لعيد الشكر و احتفاله لاحتفال بالعشاء الاخير للمسيح مع اتباعه قبل ان يموت (العشاء الاخير)

Another student confused احياء ذكرى with احياء ذكر , as follows:

- ان نص القربان المقدس هو كلمة يونانية لاعطاء الشكر و احتفالاتها هي احياء ذكر الوجبة الاخيرة التي تناولها السيد المسيح عيسى مع اتباعه الحواريين قبل ان يموت (العشاء الاخير)

احياء الذكر, which is specifically used to keep God in one's mind, has strong Islamic associations. Thus:

- ان نص القربان المقدس هو كلمة يونانية لاعطاء الشكر و احتفالاتها هي احياء ذكر الوجبة الاخيرة التي تناولها السيد المسيح عيسى مع اتباعه الحواريين قبل ان يموت (العشاء الاخير)

"..... the final meal that Jesus took with his disciples before his death (the last supper)"

One student ignored "the final meal" in her translation, as follows:

- كلمة القربان المقدس هي كلمة اغريقية لعيد الشكر و احتفاله و هي احتفال بالعشاء الاخير للسيد المسيح مع تلاميده قبل موته . Another two students unacceptably replaced "final meal" by "last supper" العشاء الاخير in their translations yielding a target text which contains the phrase العشاء الاخير twice in a context where this does not really make sense, as follows:

- يوكرست هي كلمة يونانية تعني عيد الشكر. الاحتفال به يعني احياء ذكرى العشاء الاخير الدي تناوله المسيح مع اتباعه قبل موته (العشاء الاخير)
- القربان المقدس هي كلمة يونانية لعيد الشكر و احتفاله لاحتفال بالعشاء الاخير للمسيح مع اتباعه قبل ان يموت (العشاء الاخير)

In case the above students want to replace the "final meal" with "last supper", they should omit "last supper" at the end of their translation of this sentence.

"... that..."

Four students translated "that" acceptably as الدي - التي. For example:

- الاحياء ذكرى الوجبة الاخيرة التي تناولها عيسى مع الحواريين قبل موته (التابيد الاخير)

Three students less acceptably converted the relative clause in their translations to a prepositional structure with ل, as follows:

- كلمة القربان المقدس هي كلمة اغريقية لعيد الشكر و احتفاله و هي احتفال بالعشاء الاخير للسيد المسيح مع تلاميده قبل موته
- ان العشاء الالهي او القربان لهي كلمة يونانية لاعطاء الشكر و احتفالها لاحياء ذكرى الوجبة الاخيرة للمسيح و هو يتناولها مع تابعين قبل وفاته (العشاء الاخير)
- القربان المقدس هي كلمة يونانية لعيد الشكر و احتفاله لاحتفال بالعشاء الاخير للمسيح مع اتباعه قبل ان يموت (العشاء الاخير)

"... his disciples..."

Only three students translated "disciples" as الحواريين, which is the best equivalent in this religious context. Other students provided less acceptable equivalents: تابعين - تلاميده.

"before his death"

One student provided the Arabic equivalent قبل وفاته using the respectful form وفاة which conveys an appropriately respectful tonal register (cf. Dickins et al 2002, 163). Other students provided acceptable translations, such as قبل موته - قبل ان يموت.

"the last supper"

One student omitted "last supper" from the end of the sentence and replaced "final meal", as follows: كلمة القربان المقدس هي كلمة اغريقية لعيد الشكر و احتفاله و هي احتفال

بالعشاء الاخير للسيد المسيح مع تلاميده قبل موته . Another student translated it unacceptably as التاييد الاخير "the final support".

"This rite comes from the actions of Jesus who, at the meal, took bread and wine and asked his disciples to consume them and continue to do so in memory of him"

Students' translations were as follows:

- ان هذا الطقس (احد الشعائر الدينية) جاء من تصرفات السيد المسيح و الذي تناول الخبز و الخمر و طلب من اتباعه ان يفعلوا مثله و يستمروا في فعله ذكرى له
- جاءت هذه الشعيرة من افعال عيسى (في الوجبة) الذي اخد خبزا و خمرا و طلب من الحواريين ان يستهلكوها و يستمروا بفعل ذلك في دكراه
- و هذا هو الطقس يعود لقيام المسيح اثناء الوجبة باخذ الخبز و النبيد و طلبه من اتباعه تناولها و الاستمرار بذلك تخليدا له
- و هذا النسك اتى من افعال المسيح الذي اخذ الخبز و النبيد في هذه الوجبة و طلب من تابعيه ان ياكلوه و ان يستمروا في فعل ذلك في دكراه
- هذه الشعيرة جاءت من افعال السيد عيسى اثناء الطعام حيث تناول الخبز و شرب النبيد و طلب من اتباعه بالتهامهم و الاستمرار على ذلك في ذكراه
- هذه الطقوس ماخوذة من المسيح الذي اخذ خبزا و نبيد و طلب من الحواريين ان ياكلوا معه و يستمروا بهذه الاعمال كذكرى له
- و هذا المنسك يعود لقيام المسيح في الوجبة باخذ الخبز و النبيد ثم يطلب من اتباعه بتناولها و الاستمرار بذلك تخليدا له

One student started her translation by using ان . This usage is to some extent acceptable especially because it is the first usage of ان in this text (cf. chapter 6, section 6.2.4 and chapter 7, section 7.2.4). Three students connected this translation to the previous translation by using the common Arabic connector و . This usage of و indicates one feature of Arabic style. Unlike English, Arabic prefers long connected sentences (cf. chapter 5, section 5.13, chapter 6, section 6.2.2 and chapter 7, section 7.2.2).

"This rite"

All students acceptably translated "this" using هذا - هذه. One student unacceptably rendered the singular in the source text by the plural طقوس in the target text. Students provided various acceptable translations for "rite" such as

المنسك – الطقس - الشعيرة - النسك . It is, however, preferable to add the Arabic adjective الديني to the Arabic word الطقس especially in this context for additional clarification, because طقس ديني is a standard collocation and to avoid momentary misinterpretation of طقس to mean "weather". The two equivalents النسك and المنسكare more related to Islamic than to Christian rites. One student unacceptably provided two equivalents for the reader, as follows:

- ان هذا الطقس (احد الشعائر الدينية) جاء من تصرفات السيد المسيح و الذي تناول الخبز و الخمر و طلب من اتباعه ان يفعلوا مثله و يستمروا في فعله ذكرى له

"This rite comes from the actions of Jesus..."

Six students translated this sentence as Arabic nominal sentence using the same SV word order in Arabic as in the English source text (cf. chapter 6.2.1 and chapter 7, section 7.2.1). Only one student started her translation using an Arabic verbal sentence, as follows:

- جاءت هذه الشعيرة من افعال عيسى (في الوجبة) الذي اخذ خبزا و خمرا و طلب من الحواريين ان يستهلكوها و يستمروا بفعل ذلك في ذكراه .

Four students translated "comes from" literally, as follows:

- جاءت هذه الشعيرة من افعال عيسى (في الوجبة) الذي اخذ خبزا و خمرا و طلب من الحواريين ان يستهلكوها و يستمروا بفعل ذلك في ذكراه
- هذه الشعيرة جاءت من افعال السيد عيسى اثناء الطعام حيث تناول الخبز و شرب النبيد و طلب من اتباعه بالتهامهم و الاستمرار على ذلك في ذكراه
- ان هذا الطقس (احد الشعائر الدينية) جاء من تصرفات السيد المسيح و الذي تناول الخبز و الخمر و طلب من اتباعه ان يفعلوا مثله و يستمروا في فعله ذكرى له
- و هذا النسك اتى من افعال المسيح الذي اخذ الخبز و النبيد في هده الوجبة و طلب من تابعيه ان ياكلوه و ان يستمروا في فعل ذلك في دكراه

The above translations produced a weak Arabic style. The target text sounds like English rather than Arabic. The more literal a translation is (that is to say the greater the source–language bias), the more it will be influenced by English (cf. Dickins et al 2002, 17).

The other three students modified their translation to give a better Arabic style, as follows:

- هذه الطقوس ماخوذة من المسيح الذي اخذ خبزا و نبيد و طلب من الحواريين ان ياكلوا معه و يستمروا بهذه الاعمال كذكرى له

و هذا هو الطقس يعود لقيام المسيح اثناء الوجبة باخذ الخبز و النبيد و طلبه من اتباعه تناولها و الاستمرار - بذلك تخليدا له

و هذا المنسك يعود لقيام المسيح في الوجبة باخذ الخبز و النبيد ثم يطلب من اتباعه بتناولها و الاستمرار - بذلك تخليدا له

The following would give an even better style:

و اصل هدا الطقس الديني افعال السيد المسيح

"... the actions of Jesus...."

Four students translated "actions" acceptably as افعال or تصرفات.

Three students omitted it from their translations, as follows:

هذه الطقوس ماخوذة من المسيح الذي اخذ خبزا و نبيد و طلب من الحواريين ان ياكلوا معه و يستمروا - بهذه الاعمال كذكرى له

و هذا هو الطقس يعود لقيام المسيح اثناء الوجبة باخذ الخبز و النبيد و طلبه من اتباعه تناولها و الاستمرار - بذلك تخليدا له

و هذا المنسك يعود لقيام المسيح في الوجبة باخذ الخبز و النبيد ثم يطلب من اتباعه بتناولها و الاستمرار - بذلك تخليدا له

".. Jesus"

All students provided acceptable translations, such as: عيسى –السيد المسيح – السيد عيسى –المسيح. It is preferable in Arabic, and particularly in a religious contexts to use السيد to convey respect.

" ... Jesus who, ..."

Four students rendered "who" using الذي in their translations. For instance:

هذه الطقوس ماخوذة من المسيح الذي اخذ خبزا و نبيد و طلب من الحواريين ان ياكلوا معه و يستمروا - بهذه الاعمال كذكرى له. Another three students acceptably used other forms in their translations, as follows:

و هذا هو الطقس يعود لقيام المسيح اثناء الوجبة باخذ الخبز و النبيد و طلبه من اتباعه تناولها و الاستمرار - بذلك تخليدا له

هذه الشعيرة جاءت من افعال السيد عيسى اثناء الطعام حيث تناول الخبز و شرب النبيد و طلب من اتباعه - بالتهامهم و الاستمرار على ذلك في دكراه

و هذا المنسك يعود لقيام المسيح في الوجبة باخذ الخبز و النبيد ثم يطلب من اتباعه بتناولها و الاستمرار - بذلك تخليدا له

".. at the meal.."

Two students omitted this from their translations. Five students translated it acceptably. For instance:

- و هذا المنسك يعود لقيام المسيح في الوجبة باخذ الخبز و النبيد ثم يطلب من اتباعه بتناولها و الاستمرار بذلك تخليدا له
- هذه الشعيرة جاءت من افعال السيد عيسى اثناء الطعام حيث تناول الخبز و شرب النبيد و طلب من اتباعه بالتهامهم و الاستمرار على ذلك في ذكراه .

"...took bread and wine and asked his disciples to consume them.."

Two students failed to render the meaning of the source text. The source text sentence indicates that Jesus Christ ate bread and wine. However, this is not reflected by these students, as in the following translation:

- هذه الطقوس ماخودة من المسيح الذي اخذ خبزا و نبيد و طلب من الحواريين ان ياكلوا معه و يستمروا بهذه الاعمال كذكرى له .

"disciples"

Only two students translated "disciples" as الحواريين, which is the best equivalent. Other students provided other acceptable equivalents, such as اتباعه– تابعيه .

".. to consume them"

One student translated this literally and unacceptably, as و طلب من الحواريين ان يستهلكوها و يستمروا بفعل ذلك في ذكراه . Another student also provided an unacceptable translation due to the choice of the word التهامهم which is impolite in a religious context such as this, as follows:

- هذه الشعيرة جاءت من افعال السيد عيسى اثناء الطعام حيث تناول الخبز و شرب النبيد و طلب من اتباعه بالتهامهم و الاستمرار على ذلك في ذكراه

Three students chose the best equivalent for "consume" in this religious context which is تناول. This is rather more formal than اكل "to eat", as follows:

- و هذا المنسك يعود لقيام المسيح في الوجبة باخذ الخبز و النبيد ثم يطلب من اتباعه بتناولها و الاستمرار بذلك تخليدا له

Two students chose another acceptable equivalent, as follows:

- و هذا النسك اتى من افعال المسيح الذي اخذ الخبز و النبيد في هذه الوجبة و طلب من تابعيه ان ياكلوه و ان يستمروا في فعل ذلك في ذكراه .

- هذه الطقوس ماخوذة من المسيح الذي اخذ خبزا و نبيد و طلب من الحواريين ان ياكلوا معه و يستمروا بهذه الاعمال كذكرى له

"and continue to do so in the memory of him"

"Do" is sometimes referred to as pro-verb in English. However, the Arabic verb فعل "do" does not function as a pro-verb in Arabic. To illustrate, reasonable translations of " [she sings a song], so do I" are و انا كذلك - و انا اغني كذلك and not انا افعل كذلك .

Three students unacceptably translated "do" literally, as follows:

- و يستمروا في فعله ذكرى له
- و يستمروا بفعل ذلك في ذكراه
- و ان يستمروا في فعل ذلك في ذكراه

Four students acceptably omitted the phrase "to do so" in their translations, as follows:

- و الاستمرار بذلك تخليدا له
- و الاستمرار على ذلك في ذكراه
- و يستمروا بهده الاعمال كذكرى له
- و الاستمرار بذلك تخليدا له

8.3.6 St Paul and the Early Church

It has been suggested that the work of Jesus Christ, his death and resurrection would not have made any lasting impact on the world were it not for the missionary work of Paul. Paul's teaching centred on understanding the death and resurrection of Jesus Christ as a central point in history. He understood the resurrection to signal the end of the need to live under Jewish law.

Title:

Three students ignored the translation of the title. Four students provided unacceptable translations, as follows:

- القديس بول و الكنيسة
- بول (الرسول بولس) و الكنيسة المبكرة :-
- القديس بول و الكنيسة السابقة
- القديس بول و كنيسة ايرلي

One student omitted the translation of "Early" in her translation as in: القديس بول و الكنيسة . Another student confused "Saint" and "prophet" and translated "St Paul" as رسول , in the following: بول (الرسول بولس) و الكنيسة المبكرة. It is worth mentioning that Paul is referred to as an apostle (i.e. messenger) in Christianity.

Other unacceptable translations were as follows:

- القديس بول و كنيسة ايرلي- القديس بول و الكنيسة السابقة .

None of the students modified "Early" in her translation along the line و الكنيسة قديما to be more comprehensible in Arabic.

Text:

"It has been suggested that the work of Jesus Christ, the impact of his death and resurrection would not have made any lasting impact on the world were it not for the missionary work of Paul"

Students provided various translations, as follows:

- ان انجاز السيد المسيح و اثار موته و بعثه لم يكن من الممكن ان يكون له اثر دائم لولا الاعمال التبشيرية لبول
- من المعتقد بان عمل المسيح عيسى و تاثير موته و بعثه لم يعمل أي تاثير دائم على العالم و هو ليس العمل التبشيري لبولس
- لقد ساد الاعتقاد ان اعمال المسيح و تاثير موته و بعثه من جديد ما كان ليكون له الاثر الدائم و البالغ لولا تاثير بعثه (بول)
- لم يكن ما اقترح ان عمل يسوع المسيح و تاثير موته و ان الاحياء لم يضع أي تاثير مستمر على العالم بسبب العمل التبشيري لبول
- لقد تم اقتراح عمل السيد المسيح بان اثر موته و البعث لم يكن له أي اثر دائم على العالم لم تكون لعمل التبشيري للقديس بول
- لقد اقترح ان عمل عيسى المسيح اثر موته و بعثه لن يؤثر بشكل دائم على العالم كما لم يكن لعمل باول المبشر
- لقد كان معتقدا ان اعمال المسيح عيسى و تاثير موته و بعثه لن يكون لها ذلك الاثر لولا العمل التبشيري لبول

The translation of complex structures proves to be difficult for most students. The use of a double negative and a complex tense structure in "It has been suggested ..... would not have made ..... were it not for...." contributes to this difficulty in students' translations.

One student started her translation with ان . However, she combined this emphatic particle ان with the non-emphatic لم يكن من الممكن to give a rather contradictory sense. The above student was the only student to change the English word order of the sentence by omitting any equivalent of "It has been suggested, ..." as follows:

- ان انجاز السيد المسيح و اثار موته و بعثه لم يكن من الممكن ان يكون له اثر دائم لولا الاعمال التبشيرية لبول

Another student translated this phrase to some extent acceptably, as follows:

- لقد ساد الاعتقاد ان اعمال المسيح و تاثير موته و بعثه من جديد ما كان ليكون له الاثر الدائم و البالغ لولا تاثير بعثه (بول)

The above student confused "missionary" with "mission" in an educational sense, and translated it as بعثة دراسية .

Three students failed to render the intended meaning of the source text in their translations, as follows:

- لقد اقترح ان عمل عيسى المسيح اثر موته و بعثه لن يؤثر بشكل دائم على العالم كما لم يكن لعمل باول المبشر

- من المعتقد بان عمل المسيح عيسى و تاثير موته و بعثه لم يعمل أي تاثير دائم على العالم و هو ليس العمل التبشيري لبولس

These two students considered that Paul did not have any effects on the world although the second student realized that "were it not for" means "if it were/was not for".

"It has been suggested that .."

One student omitted "It has been suggested" from her translation, as follows:

- ان انجاز السيد المسيح و اثار موته و بعثه لم يكن من الممكن ان يكون له اثر دائم لولا الاعمال التبشيرية لبول .

Other students translated the English passive in various ways. Four students rendered the past tense in their translations using لقد , as follows:

- لقد ساد الاعتقاد ان
- لقد كان معتقدا ان
- لقد اقترح ان عمل
- لقد تم اقتراح عمل السيد المسيح بان .

Although one of the above students rendered the past tense correctly, her translation gives a weak Arabic style in the following: لقد تم اقتراح عمل السيد المسيح بان . A better Arabic style would be achieved if the student omitted عمل السيد المسيح from her translation, and made اقتراح definite. Thus: لقد تم الاقتراح . Another two of the above students unacceptably translated "suggested" as though it meant "believed", as follows: - لقد ساد الاعتقاد ان - لقد كان معتقدا ان . Another student translated it, as من المعتقد بان . One student rendered the affirmative in the source text by using a double negative in the target text, as follows:

- لم يكن ما اقترح ان عمل يسوع المسيح و تاثير موته و ان الاحياء لم يضع أي تاثير مستمر على العالم بسبب العمل التبشيري لبول

Although, a double negative often gives the meaning of affirmation, here it does not. This translation is very problematic and obscure, partly because the negation has been transferred to the "suggested" element.

"... that.."

One student omitted this from her translation. The other six students translated it correctly as بان - ان .

"the work of Jesus Christ"

Students provided various acceptable translations, as follows:

انجاز السيد المسيح - عمل المسيح عيسى - اعمال المسيح - عمل يسوع عيسى

عمل عيسى المسيح - اعمال المسيح عيسى – عمل السيد المسيح عيسى–

Two students acceptably rendered the singular in the source text using a plural in the target text to indicate the importance of the work of Jesus. One student acceptably translated "work" as انجاز "achievement", in Arabic, which suits the intended Arabic meaning, in the following: انجاز السيد المسيح . In addition, students provided various acceptable translations for "Jesus". The best translation involved adding the classifier السيد for greater respect. Two students translated only "Christ" and omitted "Jesus" from their translations, as follows: - انجاز السيد المسيح - اعمال المسيح. This omission is acceptable because it does not affect the intended Arabic meaning.

".. the impact of his death"

Students provided various acceptable translations, as follows: اثار -تاثير موته - موته - اثر موته . One student acceptably rendered the singular in the source text into an Arabic plural to add a sense of importance to the notion of "impact of his death". None of the students used وفاته which is more formal and respectful than موته .

"and resurrection"

Students provided various equivalents, as follows: و ان الاحياء - و -و بعثه - البعث - و بعثه من جديد . One student unacceptably chose الاحياء as an equivalent for "resurrection" in this religious context. Given that there is a specific common Arabic term for "resurrection", بعث, translators should use it. Another student added من جديد to the correct translation of "resurrection" . This addition is not acceptable because it implies that Jesus was resurrected twice. Another student did not specify that the "resurrection" was of Jesus Christ. This translation suggests the resurrection on the Day of Judgment.

".. would not have made any lasting impact on the world were it not for the missionary work of Paul"

Two students provided the correct translations of the notion "were it not for", as follows:

- لم يكن من الممكن ان يكون له اثر دائم لولا الاعمال التبشيرية لبول
- لن يكون لها ذلك الاثر لولا العمل التبشيري لبول

Although both these translations were acceptable, they unacceptably omit any equivalent of "world" in the target text. Another student rendered the Arabic meaning in a good Arabic style, as follows:

- ما كان ليكون له الاثر الدائم و البالغ لولا تاثير بعثه (بول)

Four students provided weak and wrong Arabic translations, as follows:

- لم يعمل أي تاثير دائم على العالم و هو ليس العمل التبشيري لبولس
- لم يضع أي تاثير مستمر على العالم بسبب العمل التبشيري لبول
- لم يكن له أي اثر دائم على العالم لم تكون لعمل التبشيري للقديس بول
- لن يؤثر بشكل دائم على العالم كما لم يكن لعمل باول المبشر

Failure to provide the Arabic correct meaning is probably due to the complex English structure of the sentence. Students should made more effort to understand

the source text before they attempted to render it into Arabic in their translations. They should be prepared to analyse complex structures in order to arrive at an accurate understanding of the source text. One of the above students confused the noun "missionary" for the English adjective "missionary", which refers to the work of Paul and not to Paul himself. This, however, results in a relatively minor change of meaning. If Paul does missionary work, he is a missionary مبشر. The translation is as follows:

- لن يؤثر بشكل دائم على العالم كما لم يكن لعمل باول المبشر .

One student provided two acceptable Arabic names for "Paul": بولس - بولص . Another student confused the translation of "Paul" بول with باول . The student was possibly influenced by the name of the American Defence Secretary, Colin Powell. One student acceptably added the classifier القديس "Saint" to "Paul" in her translation for respect, as follows:

- لم يكن له أي اثر دائم على العالم لم تكون لعمل التبشيري للقديس بول .

"the missionary work of Paul"

Students' translations were as follows: العمل التبشيري - لعمل –لاعمال التبشيرية التبشيري . The use of the Arabic plural اعمال in the second of these translations for the English singular "work" is acceptable. The Arabic plural may be the result of either

(i) an attempt to stress the importance of Paul's missionary work; or (ii) lack of concentration. One of the above students omitted the Arabic definite article ال to describe Paul's missionary work, in the following: لعمل التبشيري . This is presumably a slip, but underlines the importance of proofreading.

"Paul's teaching centred on understanding the death and resurrection of Jesus Christ as a central point in history"

Students provided various translations, as follows:

- ان دعوة بول تركز على فهم موت و بعث المسيح كنقطة رئيسية في التاريخ
- يركز تعليم بولس على موت و بعث عيسى المسيح كنقطة مركزية في التاريخ
- تعاليم باول تركز على فهم ان الموت و اعادة بعث المسيح هي نقطة تحول في تاريخ العالم
- فتعليم او تدريس بول كان مركز على فهم فكرة موت و اعادة بعث يسوع المسيح كنقطة رئيسية في التاريخ

- ان التركيزات على تعليمات بول فهم الموت و البعث السيد المسيح عيسى كنقطة مركزية في التاريخ
- ان تعاليم باول يركز على فهم موت و بعث عيسى المسيح كعلامة بارزة في التاريخ
- فتعاليمه مركزة على ادراك الموت و البعث للمسيح كنقطة اساسية في التاريخ

Three students started their translations with ان . Two of these usages are relatively acceptable because the two students did not start their translations of the previous sentence with ان . One usage of ان is unacceptable because the student started the previous sentence using ان . This suggests that this student in using ان simply to try and improve the Arabic style of her translation rather than indicating the importance of certain sentences (cf. chapter 6, section 6.2.4 and chapter 7, section 7.2.4). Two students connected this sentence to the previous one using the Arabic connector ف. Student translators should be encouraged to vary their use of Arabic connectors, where appropriate, and avoid the continuous usage of the common Arabic connector و (cf. chapter 5, section 5.13, chapter 6, section 6.2.2 and chapter 7, section 7.2.2) .

In addition, most students were influenced by the English word order in their Arabic translation. Only one student translated the above sentence using an Arabic verbal sentence, as follows:

- يركز تعليم بولس على موت و بعث عيسى المسيح كنقطة مركزية في التاريخ

"Paul's teaching"

Students provided various translations, as follows:

دعوة بول - تعليم بول - تعاليم بول - تعليم او تدريس بول - تعليمات بول - فتعاليمه

The best Arabic equivalent for "Paul's teaching" is تعاليم بولس . That is to say the best Arabic equivalent for the English singular is an Arabic plural in this context, although the use of the singular Arabic تعليم is also relatively acceptable (cf. chapter 6, section 6.2.8 and chapter 7, section 7.2.8). Another student omitted any equivalent of "Paul" in her translation and referred to him by using the Arabic pronoun ه to connect this sentence with the previous sentence. Another student acceptably translated "teaching" as دعوة . دعوة has very strong Islamic associations, as in الدعوة الاسلامية . One student confused the two words تعاليم and تعليمات and translated "teaching" unacceptably as تعليمات "instructions".

"... centred on .."

Four students rendered the English verb by using an Arabic verb

يركز تعليم بولس على - يركز على -تركز على

Another two students used the passive participle of the Arabic verb ركز , مركز in the following: كان مركز على - مركزة على (instead of كان مركزا). One student unacceptably used the Arabic noun تركيزات .

"..understanding"

One student ignored "understanding" in her translation, as follows:

- يركز تعليم بولس على موت و بعث عيسى المسيح كنقطة مركزية في التاريخ

Five students translated "understanding" acceptably as فهم. One student acceptably translated this as ادراك .

".. the death and resurrection of Jesus Christ"

Four students provided acceptable translations, as follows:

موت و بعث المسيح - موت و بعث عيسى المسيح - الموت و البعث للمسيح

Two students translated "resurrection" unacceptably as اعادة بعث .

الموت و اعادة بعث المسيح - موت و اعادة بعث يسوع المسيح

One student did not pay attention to definite article ال. She translated this as الموت instead of موت و بعث السيد المسيح عيسى . The definite article ال و البعث السيد المسيح عيسى should not appear on the first element (head) of a genitive (اضافة) construction (cf. chapter 5, section 5.6, chapter 6, section 6.2.9 and chapter 7, section 7.2.9).

"as a central point in history"

Students' translations were as follows:

- كنقطة رئيسية في التاريخ
- كنقطة مركزية في التاريخ
- هي نقطة تحول في تاريخ العالم
- كنقطة رئيسية في التاريخ
- كنقطة مركزية في التاريخ
- كنقطة اساسية في التاريخ

Six students acceptably translated "a .. point in history" literally as نقطة في التاريخ which is a standard usage in Arabic. One student translated "history" by addition adding العالم "the world", providing the best Arabic equivalent, as follows: هي نقطة تحول في تاريخ العالم. She also ignored the translation of "as" and replaced it by هي in

the target text. Only one student modified her translation to suit the Arabic context and translated it as كعلامة بارزة في التاريخ .

"He understood the resurrection to signal the end of the need to live under Jewish Law"

Students provided various translations, as follows:

- لقد فهم ان البعث يمثل نهاية الحاجة للعيش تحت الحكم اليهودي
- و هو يفهم البعث ليشر النهاية لحاجة العيش تحت الحكم اليهودي
- و اعتبر ان اعادة البعث هي اشارة الى التخلص من الحكم اليهودي
- و لقد فهم فكرة البعث للاشارة الى نهاية الحاجة الى الحياة تحت القوانين اليهودية
- و قد فهم البعث ليبرز نهاية الحاجة ليعيش في ظل القانون اليهودي
- و لقد ادرك البعث ليشير للهدف من الحاجة للعيش تحت القانون اليهودي
- و فهم ان اعادة البعث هي اشارة لنهاية الحاجة الى العيش تحت سقف القانون اليهودي

Six students used Arabic verbal sentences in their translations. Only one student used an Arabic nominal sentence, as follows:

- و هو يفهم البعث ليشر النهاية لحاجة العيش تحت الحكم اليهودي

Six students rendered the past tense in their translation using the Arabic perfect tense. Only one student translated it unacceptably into the Arabic imperfect tense, as follows: و هو يفهم البعث ليشر النهاية لحاجة العيش تحت الحكم اليهودي .

Six students acceptably linked this sentence to the previous sentence using the common Arabic connector و . This is typical of students' tendency to connect Arabic sentences using و (cf. chapter 5, section 5.13, chapter 6, section 6.2.2 and chapter 7, section 7.2.2).

Six students correctly omitted an Arabic equivalent to the English pronoun "he" from their translations. Five of them also connected their sentences to the previous sentence (which starts in the source text with the noun "Paul").

Four students started their translations with لقد - قد , probably to give a more formal Arabic style, as in the following:

- و لقد فهم فكرة البعث للاشارة الى نهاية الحاجة الى الحياة تحت القوانين اليهودية

- و قد فهم البعث ليبرز نهاية الحاجة ليعيش في ظل القانون اليهودي

"..understood"

Students provided various equivalents, such as:

ادرك – اعتبر – يفهم –فهم

Six students rendered the English past tense by using the Arabic perfect tense. Only one student unacceptably used the Arabic imperfect tense يفهم . None of the students rendered the intended meaning of the source text into Arabic.

"the resurrection"

Four students translated "resurrection" correctly as البعث. One student translated it unacceptably by addition فكرة البعث . The intended meaning in the source text is the "resurrection itself" and not the "idea of the resurrection". Two students translated it inaccurately as اعادة البعث , i.e. re-resurrection.

"to signal"

Four students translated the English verb "signal" using various Arabic verbs such as يمثل– - ليبرز - ليشير. The other three students used the Arabic noun اشارة , as follows: هى اشارة –للاشارة .

"the end of the need to live under Jewish Law"

Students' translations were as follows:

- نهاية الحاجة للعيش تحت الحكم اليهودي
- النهاية لحاجة العيش تحت الحكم اليهودي
- التخلص من الحكم اليهودي
- نهاية الحاجة الى الحياة تحت القوانين اليهودية
- نهاية الحاجة ليعيش في ظل القانون اليهودي
- لنهاية الحاجة الى العيش تحت سقف القانون اليهودي

Four students translated "under" literally. Although, the literal translation is relatively acceptable, the equivalent في ظل is the best equivalent in this context. Another student translated "under" by addition as in the following:

- لنهاية الحاجة الى العيش تحت سقف القانون اليهودي

One student omitted "the need to live" and modified it acceptably, as follows:

- التخلص من الحكم اليهودي

"Law" in this context has a sense of "religious law" , rather like الشريعة in Islam. The capital "L" is intended to indicate this. One student unacceptably translated "Jewish Law" as follows: و لقد ادرك البعث ليشير للهدف من الحاجة للعيش تحت القانون اليهودي. Four students translated "Law" literally and unacceptably, as القانون اليهودي– القوانين اليهودية . The use of القانون اليهودي suggests human laws rather than "God's laws". None of the above students modified their translations, as in قوانين الديانة اليهودية . The other three students unacceptably translated "law", as حكم .

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www. bbc.co.uk/religion

Appendix (1)

Political Translation Texts:

"*American Political Science Review*" / Volume 95/ No. 2/ June 2001

Text 8.1.1 Human Rights as a Common Concern

The doctrine of human rights has come to play a distinctive role in international life. This is primarily the role of a moral touchstone – a standard of assessment and criticism for domestic institutions, a standard of aspiration for their reform, and increasingly a standard of evaluation for the policies and practices of international, economic and political institutions.

"www.bbc.co.uk/news. 26-9-2001

Text 8.1.2 Cool Heads

Scottish Secretary Helen has called for "Cool Heads" as Scotland waits to see the economic impact of the US terror attacks. She said "This is the time for calmness and indeed those who lose their cool in this kind of situation can plummet the economy into crisis".

"*Political Behavior*" / Volume 22/ No. 4/ December 2000

Text 8.1.3 Party Identification Among Asian American Immigrants

Among the U.S. born population, the development of partisanship is often associated with either age or experience with the political system. Partisan development proposes that party identification intensifies over the lifespan as a result of experiences with the party system such as voting. During past waves of migration, political parties played an important role in incorporating some immigrant groups into the U.S. political system.

"*Comparative Politics*" / Volume 33/ No. 3/ April 2001

Text 8.1.4 The Political Consequences of the Local Electoral System

Political transitions contain volatile moments when long established political landscapes change markedly. Old political sensibilities are challenged. New political forces are constituted. Popular social groups claim new rights. Even where transitions are peacefully negotiated, new institutional arrangements are fragile, and the opportunities for securing democracy are uncertain.

"*The Middle East Journal*" / Volume 55/ No. 3/ Summer 2001

Text 8.1.5 Globalization and the Internet

Globalization and modernity are intertwined, so that efforts to modernize forms of education, commerce and government are all linked to the new modes of globalized communication and their mastery. This also implies adopting international standards of openness with regard to communication, commerce, government and science.

"*The Middle East Journal*" / Volume 55/ No. 3/ Summer 2001

Text 8.1.6 Deepening the Melting Pot: Arab-American at the Turn of the Century

The Arab world has figured prominently in media at the turn of the century. The price of oil, Islamic revivalism, recurrent conflict in the Persian Gulf, and the roadblocks to peace in the Israeli-Palestinian dispute remain important areas of concern. Attention has also turned to the growing size and voice of Arab peoples now living in the United States, a group often viewed suspiciously by mainstream commentators and public alike. Its relatively small size notwithstanding, the Arab-American population is gaining recognition for its potential political influence.

"*European Journal of Political Research*" / Volume 39/ No. 3/ May 2001

Text 8.1.7 European Union and the Case for Portfolio

Explaining the European Union, what it does, how it does it and with what effect – is one of the most daunting challenges facing political science as a discipline. Clearly, there are important differences between being an ordinary nation-state and a EU Member State. But there are also very stark differences between the EU itself and other polities, even ones that share some "federal" characteristics with the EU. The EU has far less authoritative control over its citizens and territory compared to nation-states.

"*European Journal of Political Research*" / Volume 39/ No. 3/ May 2001

Text 8.1.8 The Euro

The birth of the Euro and an expanded role of the EU in macroeconomic policy coordination gave coherence to a European monetary policy network. Key members include national treasury officials and central bankers. Yet, the "Euro-12" version of the Council, which brings together only representatives of states within the Euro-zone, quickly spawned a far more integrated sub-group, or 'policy community'.

"www.bbc.co.uk/news. 26-9-2001

Text 8.1.9 The Conservative Leader

The new Conservative leader Iain Duncan Smith has offered a virtual suspension of party politics for as long as the "war" against terror attacks goes on. The Liberal Democrats too have said they will consider attending cross-party talks but stress that ending all domestic democratic activity would be giving in to terrorism. In a rare move, the new Tory leader said he would let his shadow ministers sit on the Cabinet emergency committees in a show of unity against the terrorists who attacked the US.

"www.bbc.co.uk/news. 26-9-2001

Text 8.1.10 The Battle for Leadership

The battle for the leadership of the Tory party maybe finally over – but the winner now faces a far more challenging task. His party is demoralised, disunited and currently unelectable. He will have to hammer out new policies on the big issues like taxation and public spending. The Euro has the power to split the party.

Appendix (2)

Social Translation Texts:

"www.bbc.co.uk/news. 26-9-2001

Text 8.2.1 Inverness

Inverness is undermining cliché's about life in the Highlands through its attempt to become the Cultural Capital of Europe in 2008. Highlands still struggle against some central belt perceptions that culture stops north of Perth.

"*Community Care*" / 13-19 September 2001

Text 8.2.2 Therapy lifeline for learning difficulty parents

Losing a child to the care system is a devastating experience for any parent. When you have a learning difficulty and becoming a parent has re-ignited painful memories of childhood abuse, the trauma intensifies.

"*Community Care*" / 13-19 September 2001

Text 8.2.3 Government in a Jam over Preserved Rights

Since the Labour Party was returned to power in June, it has wasted no time outlining plans to deliver on its manifesto pledge to make voluntary and community organizations "Key to labour's vision of Britain".

"*Community Care*" / 13-19 September 2001

Text 8.2.4 Domestic Matters

A growing number of social workers have acknowledged the impact that domestic violence has on their clients. A number of reports now exist which have identified how domestic violence can affect families and children, in relation to child protection, work with abused children, and through the court welfare system.

"www.bbc.co.uk/news / 26/9/2001.

Text 8.2.5 Addiction

It is estimated that two million people in the UK have an addiction. However, addiction still remains taboo. An addiction is a complex illness with both physical and psychological symptoms. The way to recovery is long and painful and there is always the danger of relapsing.

"*Community Care*" / 13-19 September 2001

Text 8.2.6 NHS – Style Rating Plan

The department of Health is considering introducing a rating system for social care organizations based on the "NHS traffic light" system. These organizations will be classified depending on their performance as green, amber or red. "Green" health organizations will be entitled to greater local freedom to manage for themselves. Poorly performed "red" health organizations will receive expert advice and support.

"*Community Care*" / 20-26 September 2001

Text 8.2.7 Retaliation is no substitute for therapy

The day the world was irreversibly altered. Survivors, eye witnesses and rescue workers, relatives and friends, many of whom were the recipients of desperately moving and courageous last messages of love conveyed by mobile phone, in the long and terrible aftermath. How America, as a super-power deals with its new vulnerability is now occupying international politics.

"*Community Care*" / 13-19 September 2001

Text 8.2.8 Asylum Seekers

Thousands of asylum seekers reach Britain each year fleeing hatred, but what is waiting for them often turns out to be just more. It is painful to imagine the death of hope they must experience coming face to face with the reality of internment camps, high security prisons, legal processes designed for deterrence and the voucher system which is described as "crude and cruel".

"*Community Care*" / 13-19 September 2001

Text 8.2.9 Home Office to Appeal

The Home Office will appeal shortly against last week's high court ruling that it unlawfully detained, and breached the human rights of four asylum seekers. They had been held at the fast track immigration reception centre. The centre processes asylum applications within 10 days compared with the average 13 months it takes for asylum seekers who have been dispersed around the country.

"*Social Problems*" / Volume 48/ No. 3/ August 2001

Text 8.2.10 State Fragmentation and the Struggle over Gay Rights

State fragmentation has shaped tactical choices of gay rights. They have used three dimensions of the state: (1) judiciary, getting courts to extend or repeal existing legislation; (2) legislative, passing ordinances, laws, executive orders; and (3) popular support, using ballot initiatives and referenda. Gay rights opponents increasingly find success through ballot initiatives, a venue based on popular support rather than access to central government arenas.

Appendix (3)

Religious Translation Texts:

"www.bbc.co.uk/religion" / 26-9-2001

Text 8.3.1 Christianity

The history of Christianity is focused on the life, death and resurrection of one person, Jesus Christ. Little is known about Jesus until he began his ministry. He had twelve disciples. Jesus claimed that he spoke with the authority of God. Because of this, he upset the religious authorities and was handed over to the Roman authorities as a revolutionary. He was tried for heresy, condemned and put to death by means of crucifixion. Accounts of his resurrection appearances put about by his believers, demonstrated to them that he had overcome death.

"www.bbc.co.uk/religion" / 26-9-2001

Text 8.3.2 Baptism

Like all faiths, Christianity has a strong set of traditions that mark the believer's road past life's milestones. In those Christian communities that practice baptism, this is the first rite of life.

"www.bbc.co.uk/religion" / 26-9-2001

Text 8.3.3 Confirmation

This service enables those who were baptised as babies to become full adult members of their church. Before a person can be confirmed, they have to undergo a period of study and preparation with their church minister. The act of conformation is performed by a bishop.

"www.bbc.co.uk/religion" / 26-9-2001

Text 8.3.4 Worship

Christian worship involves praising God in music and speech, reading from scripture, prayers of various sorts, a "sermon", and various holy ceremonies such as Eucharist. Church services on a Sunday divide into two general types: Eucharistic services and services of the word. Both types of service will include hymns, readings and prayers.

"www.bbc.co.uk/religion" / 26-9-2001

Text 8.35 Eucharist

Eucharist is a Greek word for thank giving and its celebration is to commemorate the final meal that Jesus took with his disciples before his death (the last supper). This rite comes from the actions of Jesus who, at the meal, took bread and wine and asked his disciples to consume them and continue to do so in memory of him.

"www.bbc.co.uk/religion" / 26-9-2001

Text 8.3.6 St Paul and the Early Church

It has been suggested that the work of Jesus Christ, the impact of his death and resurrection would not have made any lasting impact on the world were it not for the missionary work of Paul. Paul's teaching centred on understanding the death and resurrection of Jesus Christ as a central point in history. He understood the resurrection to signal the end of the need to live under Jewish law.

Appendix "4"

Other pedagogical suggestions

The following are suggestions which do not arise from the analysis of the students' texts conducted in this thesis. I have, however, included them here because they are important for improving translation teaching on the basis of my reading in this area.

-Focus on specific issues

It is preferable that students have systematic translation practice to improve the quality of their translation. In particular, it is preferable that teachers concentrate on one problem in each class to focus students' attention on this specific problem in their translations.

It is crucial in translation instruction that teachers use "functional texts". The fundamental purpose of these texts is to convey specific information or practise a specific exercise. In other words, these texts have a practical and immediate application relevant to students' needs. The appropriate selection of these texts is essential for their success in the teaching process. The difficulty of these texts should parallel students' progress in the translation course. Teachers can rely on their intuitions and experiences to assess the difficulty of texts. Teachers can also develop specific translation exercises that deal with students' problems in translation (Delisle 1988, 8-11).

-Student-centred instruction

Kiraly (1995, 33) argues that it is important that the focus in class should be on students' translations and their evaluation. It is also advisable that teachers avoid giving only lectures about the process of translation and adopt new teaching methods that encourage students' responsibility, independence and the ability to see alternatives. It is also important for teachers to encourage collaborative learning through using small group techniques. It is also essential for teachers to

teach translation as a realistic communicative activity through providing students with translation tasks, parallel texts and textual analysis. Finally, it is important for teachers to develop a sense of profession through a basic course in translation studies that develops broad translation principles and attaches students to translation practice.

-Academic and professional translations

The goal of students' training is to improve their academic translations, in order to pathe the way to successful professional translation in the future. This is why academic translation precedes professional translation. Academic (pedagogical) translation is intended to help students enhance students' ability to translate. In other words, academic translation is merely a test of performance and professional translation is a performance in itself dealing with real texts aiming at specific audiences (Delisle 1988, 11-29).

-Taking purpose of translation, context and readers into account

Newmark (1988, xii) defines successful translation through the importance of context and readership as follows: "Much as at times I should like to get rid of the two bugbears of translation, the dear old context and the dear old readership, alas we never can ..... a good translation fulfils its intention". Gutt (1991) also argues that translation needs to be relevant to readers' needs and to ensure that they are able to make maximum use of the information contained within the translated text.

Nord (1997) considers translating without clear instruction being like water without water, because language is used within a specific situation. Based on the above views, purpose, context and readership should be known to the translator in order to have a successful contextual information translation task.

Dickins et al (2002, 76, 161) introduce all their practical exercises with contextual information specifying the purpose of the translation, the translation client, etc.

-Developing students' confidence

Confidence can be developed by working in groups sharing ideas together and improving the translation product. Another technique for improving students' confidence is not to give marks for students in class and home. Proper comments that starts with "fine and good but ...." are better than marks and help explain students' weaknesses in translation. Thus they will have the chance to learn from their mistakes.

-Using back translation

It is useful for students to check the accuracy of their translations through the use of back translation technique. This helps students spot differences in meaning between the source and target texts and overcome problems in their translations.

