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Developing a Theoretical Framework for Audiovisual Translation in Egypt

Muhammad Y Gamal¹

Abstract: Recent developments in Egypt point to the rising importance of social media and to the power of audiovisual culture. For centuries Egypt has been a meeting point of cultures, religions, languages and the arts. In today's world, digital technology plays a fundamental role in the interface between countries and cultures and this is done via a screen. The paper aims to pave the way for the endorsement of audiovisual translation as a *modus operandi* starting at translation schools and expanding into numerous applications that link AVT with other industries such as cinema, tourism, Egyptology, trade, diplomacy, business and the broadcasting sector. To date, translation schools and translation authorities alike remain uninterested in audiovisual translation while the applications of digital technology increase on a daily basis. The paper will argue that the endorsement of AVT should not be an individual initiative but a collective effort.

Key words: Audiovisual translation, DVD industry, Omar Sharif, subtitling the classics, Egyptian AVT framework.

¹ University of Canberra, Australia. E-mail: muh_gamal@yahoo.com

Muhammad Y Gamal, an adjunct associate Professor, is an applied linguist with professional and teaching experience in Arabic translation and interpreting. His research interests are in audiovisual translation (AVT) and its applications in the Arab world. Muhammad published a series of papers examining the audiovisual scene in the Gulf States and Saudi Arabia and produces an annual report on the audiovisual scene in the Arab world. In his doctoral research he examined the subtitling of Omar Sharif Egyptian films into English.

Introduction

The year 2011 is a significant year for it marks the 210th anniversary of the birth of Rifa'a R. Al-Tahtawi the founder of Al Alsun (Languages) School. It is also the Centenary of the birth of Egypt's Novelist Naguib Mahfouz the Nobel Prize winner for Literature (1988), and the 50th anniversary of the production of Omar Sharif's most memorable film *A Man in Our House*. These three anniversaries have one thing in common: technology and translation. The School of Languages established by Al-Tahtawi in 1835 now teaches more than a dozen languages and for decades has been the prime educator of sought-after translators and interpreters. Yet, translation remains a 'print' activity with little training in, or examination of, 'screen' translation. Mahfouz's legacy is now better preserved through the adaptation of thirty-eight literary works into film (El-Nahass: 2006). Mahfouz also contributed to screen writing and participated with others in producing 22 scripts that became significant films. Eighteen of these films appear in Egypt's classic films list, better known as the List of the Best 100 Films. These films are progressively being produced onto subtitled DVDs and are available in Egypt and abroad. Finally, Omar Sharif's film *A Man in Our House*, released in April 1961, remains a prominent feature not only on Egyptian Television and Arab satellite channels, but also on commercial DVDs which contain English and French subtitles.

The rise of audiovisual translation

To coincide with the Centenary of Cinema celebrated in 1995, a conference was held in Strasbourg to examine the close relationship between cinema and translation. This led to the emergence of interest into the examination of film translation in its several formats: subtitling, dubbing, voice over, and the allied activities such as audio description, and now simultaneous subtitling of the news and important TV coverage from political interviews to sports championships. During the 1990s Yves Gambier and Henrik Gottlieb (2001), in Finland and Denmark respectively dedicated a considerable time to the examination of subtitling and dubbing and together edited a significant work titled *Multi(media) Translation* in 2001. Since the first conference in

Strasbourg in 1995, the Languages and the Media conference in Berlin has been a specialized biannual event attracting researchers, producers, academics and professionals in the burgeoning field of translation for the media.

Today, there are dedicated academic departments and university degrees offered in the new field of Audiovisual Translation (AVT) which, like any emerging discipline, has not quite fine-tuned its terminology. Audiovisual translation is also known as Multi-media translation, Screen translation, in addition to the well-known sub-specializations such as subtitling, dubbing, voice over, documentary production and audio description. Dedicated conferences to AVT are held regularly in Berlin with smaller conferences held in London, Rome, Barcelona and other European cities. It is correct to say that AVT began in (northern) Europe and remains, until now, largely a 'western' activity despite the existence of the same working conditions, the same technical principles and the same screens in different parts of the world from Buenos Aires to Bangkok, and from Cairo to Cape Town. Naturally, the local cultural environment shapes the taste for subtitling or dubbing, the demand and delivery of services, and the expectations for quality.

A careful survey of the literature dedicated to the examination of audiovisual translation shows that the term 'Screen translation' appears to be a popular term as it clearly describes what is meant by audiovisual translation (Gambier: 2003). However the over-arching term of audiovisual translation (Orero: 2004) is more inclusive as it places the emphasis on 'audio' which also takes into account the needs of the deaf and hard of hearing community. Cintas and Remael (2007) present a comprehensive explanation of the linguistic and technical issues involved in subtitling with a CD that accompanies their book. Later, Cintas (2008) embarks on tackling the pedagogic complexities of teaching and training in the 'overall' field of 'Audiovisual translation'. The contributed articles examine, perhaps, for the first time, the relevant issues of training and writing about AVT pedagogy which serves as a strong boost to the academic field of AVT Studies. The book is accompanied with a CD that lends weight to the topic of audio-visual translation. In addition to the *Languages and the Media* conference which was inaugurated in 1996 and held biannually in Berlin to galvanize the industry and academia, there is another

successful biannual conference, *Media for All*. The latter attracts academics and researchers from institutions that have already established a department or a program in AVT studies. The *Media for All* conference series began in 2005 in Barcelona and holds its fourth session in London in June 2011. The three previous audiovisual conferences were held in Barcelona in 2005, Leiria (Portugal) in 2007 and Antwerp in 2009. These conferences led to the most recent publication *New Insights into Audiovisual Translation and Media Accessibility* edited by Cintas, Matamala and Neves (2010). The book dedicates considerable content to accessibility issues as experienced by the deaf community, thus focusing on audio description. The book contains papers dedicated to the examination of local issues in different parts of Europe other than Scandinavia and Spain such as Poland, Croatia and Italy. It is insightful to observe that despite a high consumption of American films in European countries, subtitling and dubbing into and intra- European languages remain very strong in the continent. Betz (2009) rightly argues that the neglected subjects of subtitling and dubbing have a direct impact on interfacing with the world while maintaining the principles of identity, culture and history. A review of the literature on AVT, in the English language at least, shows a noticeable absence of contributions by Egyptian scholars, researchers and practitioners which reflects, to some degree, the lack of interest in this rising academic discipline. Elsewhere in the Arab world, the rising importance of AVT as seen in the proliferation of satellite channels and the ensuing demand for screen translation in addition to the appearance of Arab web sites that address the global markets do not seem to have caught the attention of Arab academics or academia in comparison to the significance of audiovisual translation.²

Review of the Arabic literature on AVT

Apart from the frequently discussed errors of subtitling, and quality of dubbing which appear in Arabic print media, few studies, research or examination have been dedicated to the subject of screen translation in the Arabic literature on translation studies. To my knowledge, there is only one title that examines Al-

² Despite the fact that all countries subtitle and dub foreign programs and some of their local productions, audiovisual translation, as an academic discipline, is known and examined in only a small number of countries.

Tarjamah al- televizioniyah (Translation for television) by Hussian Ashkenani published in 2006 in Kuwait. Most post-graduate research tends to focus on the English-Arabic direction with research topics that are addressed repeatedly such as: the treatment of swear words in American films, the translation of culture specific images, or the translation strategy(ies) adopted in translating a particular foreign (mostly English) film or television program. Although Mazid (2006) examines the common issues pertaining to subtitling English filmic material into Arabic, his research is confined to the linguistic aspects of subtitling and stops short of exploring the big picture of AVT. Over the past decade, the focus of Arabic language literature on AVT has been on subtitling rather than dubbing despite the inescapable wave of dubbed television drama from the Mexican, Brazilian, Japanese, Korean drama to the most popular Turkish television drama that has swept the Arab world from 2007 to 2009. A few published academic papers tend to examine subtitling from a narrow, cultural or linguistic view, without demonstrating a broad interest in audiovisual translation which examines not only the product or the process, but shows interest in the entire activity, its consequences and applications.

The scope of audiovisual translation

While subtitling and dubbing are the two most obvious manifestations of audiovisual translation the reality is that the scope is wider than just 'film translation' as it is known in Arabic.³ Films 'subtitled' on Egyptian satellite channel Al Masriya show in the credits 'Film translated by...' . It is perhaps wiser, initially, in order to appreciate the wider scope of AVT to adopt the self-evident term 'Screen translation'. Under the term 'screen translation' one can easily appreciate the other types of translations that come under AVT. Subtitling programs in the same language for the deaf and hard of hearing is not a practice found on Egyptian televisions although it is a service commonly offered by western televisions. Teletext, as a communication service, was not adopted in Arabic despite its popularity in the West during the eighties and nineties, prior to the advent of the Internet. The deaf and hard of hearing community would have found Teletext a very welcome change on Egyptian

³ Arabic does not distinguish between translator and interpreter and uses the generic term 'mutarjim'. Likewise, there is no word for subtitler in Arabic which is rendered as 'mutarjim aflam'(film translator).

screens. In India, Same Language Subtitling (SLS) is fast becoming a popular practice to encourage young readers and adult citizens to read and improve their literacy levels. The initiative won the support from the World Bank and recognition from UNESCO. Live subtitling is another professional service that is being offered during world events from politics to sport and like simultaneous interpreting it requires a special balance between the linguistic skills of interpreting and the mastery of the new technical medium (speech recognition). Similar services can be developed and offered within the Egyptian context from film festivals, international exhibitions to political interviews, sports tournaments and other media events.

The Digital Versatile Disc (DVD) is an invention that came about in 1998 and became the hallmark of the home entertainment culture in the first decade of the 21st Century. The Egyptian DVD industry was essentially spearheaded by Rotana Productions in 2002 when it capitalized on Egypt's long cinematic legacy by purchasing one third of the Egyptian cinematic output. Today there are several media production companies that produce subtitled Egyptian films on DVD although Rotana Productions is by far the largest. The relatively short history of the DVD industry in Egypt is confined to film DVDs with subtitles in only two languages. The DVD contains limited special features regarding the film, no cultural input or additional information. This appears to be a waste of the DVDs potential capacity. Yet despite the obvious benefits of having Egyptian films available on DVD, poor subtitling not only ruins the understanding and enjoyment of the film, but also destroys any chance Egyptian cinema has of reaching a wider audience. In an age where dialogue between cultures is both a serious and sensitive issue, attention to Egyptian films that are produced and subtitled on DVD, by a company that owns the exclusive rights to the Egyptian film, must be examined and discussed.

The use of English subtitles, either live or pre-recorded on Egyptian national channels, during the Egyptian Revolution in January/February of 2011 was noticeably absent. In times of political upheavals, natural disasters or national emergencies the use of subtitles on national screens reaches a much wider audience and gives a new meaning to broad-casting. This was sorely lacking in the Egyptian media coverage of the events considering the huge numbers of

tourists and foreign residents in Egypt at the time. When confused residents attempted to escape the curfew during the early days of the Revolution, the international airport was closed. The sole communication method airlines retained with passengers was via the Short Message Service (SMS).⁴

The abovementioned instances are some of the numerous applications of audiovisual translation which center on the use of a screen. Gambier (2003) draws attention to the fact that we are surrounded by screens. Indeed our lives, whether we are studying, working, developing or entertaining, involves the use of a screen. Generally there are four major screens that dominate our view: the cinema, television, computer and the (smart) mobile phone. To appreciate the importance of screens in our daily lives one has to remember that screens are present and attract our attention while we are in the car (GPS), at the bank (ATM), the airport (Arrival/Departure board) or when using a camera (menu). Cameras are a fine example of how electronic gadgets are 'loaded' with their own operation manuals. In order to examine the manual one has to read it on the screen.

A typical digital camera comes with the manual translated in up to fifteen languages (Canon EOS Digital Kiss X) and this includes Arabic. This invites the question: Is language on the screen different? This is the crux of AVT as it prepares translation not only to be appropriate but also to 'fit' on the screen and to adhere to a different set of rules not previously applicable let alone known to the traditional translator who works, edits and 'prints' his translation in accordance with a totally different set of rules. In AVT, translators are mindful of space, size, time, accessibility and version. The translation function is governed by criteria other than equivalence, correctness or accuracy. The criteria are very mindful of legibility (does it make sense), readability (font size), accessibility (ease of use by different users including the blind, deaf and hard of hearing) and version (is it an updated version that matches the changes in the device/website/filmic material). Naturally, the purpose of any translation is to present the meaning of the source message, but the medium now determines how meaning is to be

⁴ Subtitling on Japanese television plays a very significant part in alerting citizens to earthquakes and natural disasters such as typhoons and

decided, presented and accessed. Given the diglossic nature of Arabic, special attention will have to be given to how technical Arabic, among other genres, is translated and is made to fit on a screen.⁵

Thus, it can easily be seen that the scope of AVT is much wider than just the appearance of translation on a screen. Due to the inseparable link between translation and technology, scholars specializing in AVT Studies are inevitably concerned with market forces, government policies and social application. These tend to have a direct bearing on how society seeks information, entertains itself and interacts with emerging technology.

A definition of AVT

From the examples above, it can be gleaned that audiovisual translation is an area of translation that is carried out in conjunction with two other media: sound and image, and is presented and consumed using a screen. The scope of AVT is large as it seeks to examine and describe how translation is processed and applied using a myriad of applications. Yet, and equally important, AVT is concerned with technology, applications and opportunities which seeks to explore and describe how translation is produced, accessed and the impact it has on the community.

This definition is not necessarily different from that used in Western Europe or in south East Asia (Japan and Korea) but it is the application that matters.⁶ For the Egyptian context, the shift from print-based translation to digital-based

⁵ Technical Arabic is a genre that has not been sufficiently examined by translators nor linguists. Most operation manuals have a style of Arabic that is awkward at best. This is undoubtedly due to several factors including experience by the translator. The difficulty is compounded by space restriction which requires an extra skill in accommodating longer sentences in confined space.

⁶ The audiovisual technology in Japan and South Korea is so advanced compared to many countries in the world even those countries that have progressed well in audiovisual studies. Japanese and Korean production and actual use of subtitling and dubbing is impressive: from audio description to community information on television screens. In South Korea, huge public screens are almost on every tall building in Seoul. It is also interesting and insightful to note that Ms Natsuko Toda in Japan today is what Anis Ebaïd is in Egypt. Although Toda has published several books (in Japanese) the experience of subtitling in Japan has not been fully examined yet. Despite the widespread use of the practice and the advanced technology very little examination of the professional activity has been done. Although some research has been carried out in Japan there has never been a conference dedicated to AVT neither in Japan nor in South Korea.

translation is a technical transformation that deserves to be examined and described in more detail.

Translation conferences in Egypt and elsewhere in the Arab world tend to be oblivious of AVT. So far no academic or 'professional' institution in Egypt has recognized the need to organize a conference dedicated to the examination of AVT, even two decades after the launch of the satellite age, a decade after the advent of the DVD industry, and almost 15 years after the introduction of Microsoft PowerPoint program. The list would be longer if one takes into consideration other software programs, Internet applications, digital instruments and the changing economic and demographic situation in Egypt. For the past two decades the Arab world has been shifting towards a visual culture where the image is becoming more central and this is obvious through the numerous applications and manifestations from mobile phones to digital cameras to video clips. It must be remembered that the technological shift affected primarily the communication sector and happened in conjunction with two very significant economic and political developments: globalization and the new world order. Translation, both as an academic discipline and a professional activity cannot remain unaffected by these changes.

The translation industry in Egypt remains print-based and lags behind both in quantity and in quality. Since its inception, it has been doubtful whether the National Translation Project (later changed into a Council) could carry out enough translations to catapult the country into the twenty first century. Notwithstanding other significant factors such as funding, book publishing, distribution and literacy level, the annual number of translated books has never been proportionate with the need. There is also the impression that the current translation policy is an elitist activity catering for the needs of the few who could not only afford to commission the translation themselves but also to read in the original language. The digital revolution, on the other hand, provides an opportunity for potentially solving the perennial problem of low reading rates among young Egyptians with minimal costs. The free platform and the accessibility of information in a new multimedia format provided by the Internet means that the young might be lured to reading, browsing and searching for information. However, the Arabic content on the Internet, sadly,

lags behind other languages and is reflecting the heavy legacy of traditional print-based translation. Wikipedia, for example, marked its tenth anniversary in 2011 and is translated into 250 languages. The Arabic content in Wikipedia does not reflect the potential Egypt has, let alone the collective Arab capability.

It is against this background that a localized definition of audiovisual translation is required. A definition that insightfully caters for the local needs and one that takes into consideration the economic, political, social and demographic factors that affect and reflect the Egyptian society. To this effect, it is perhaps imperative that schools of translation embark on the examination of AVT and attempt to galvanize efforts towards a theoretical framework for AVT which would encourage research into the activity and invite professional collaboration with industry. Universities in the twenty first century cannot afford to remain ivory towers concerned only with mass education whilst in total oblivion to what the market requires, what graduates do, and what society expects.

The new age of digital translation:

In the 2002 Bicentenary Symposium celebrating the 200th anniversary of the birth of Rifa'a al-Tahtawi, Gaber Asfour remarked that the foresightedness of Al-Tahtawi in the nineteenth century is the envy of many enlightened thinkers of today.⁷ Al-Tahtawi's vision for a modern Egypt meant a strong translation movement and he established the School of AL-Alsun. The efforts bore fruit and the modern state was born by the third quarter of the 19th century: where factories and trade, the Suez Canal, the Opera House, the railway system and the irrigation schemes, are but a few examples. The new social environment helped the city of Alexandria to be the multilingual and multicultural hub that would be the scene of Constantine Cavafy's and Lawrence Durrell's writings. However, the translation movement then was a reflection of the 'political will' without which many development plans and programs may be doomed to failure. The incredible experience of the Imam from the religious Al-Azhar University who went to Paris and returned a beacon of enlightenment (Emara:

⁷ Gaber Asfour, former head of the Supreme Council for Culture in Egypt. Personal communication.

1988) is not only a comfortable salutation that one repeats from time to time, but is a source of inspiration about the political will to strive to learn and to embrace new technology, to examine, to describe and to explore.

The potential AVT has for social change extends from the usual tasks traditionally associated with screen translation such as subtitling, dubbing, voiceover, audio description and instant subtitling to the wider screen applications such as multi-lingual web sites, e.Government portals, localization, infotainment and the DVD industry. The latter has many applications for example authoring and subtitling corporate, tourist and training DVDs. For instance, and on the domestic monolingual level, a well-designed educational DVD would contribute immensely to the problem of private tuition that burdens every Egyptian family. Similarly, a single DVD can help millions of diabetic patients who do not know how to co-exist with the disease. Or perhaps, a well-authored DVD that promotes road safety in a bid to curb the high fatality rate on Egyptian roads.⁸ On the multi-lingual level, Egyptian consulates would welcome a proper DVD that intelligently markets Egypt abroad in an age that no longer depends on glossy brochures, colored slides or other print-based literature. The Egyptian cinema industry would benefit immensely from cooperation with the audiovisual translation industry on how best to subtitle/dub its films, features and footage. Former President of the Cairo Film Festival, Cherif El-Shoubashi,* argues that successful Egyptian attempts at film awards at international film festivals were almost through the efforts of one film director: Youssef Chaheen who understood the significance of subtitling and supervised the process himself.⁹ Furthermore, Al-Jazzar (2005) reports on the failure to win a film festival award by an Egyptian film such as *Laylat Suqoot Baghdad* (The night Baghdad fell) was attributed to poor subtitling despite being subtitled by Anis Ebaid & Son, Egypt's oldest and most experienced subtitling company. The issue raised interest and controversy due to its dialogue and Egyptian-centered images and expressions. Muharram perceptively points out that Egyptian films attach a

⁸ DVDs are fast replacing books and brochures particularly in community education campaigns. With more than 13,000 casualties on the roads in Egypt annually a DVD that promotes road safety would be a prudent investment. According to a recent study by the World Health Organization (2011) shows that there are 56 casualties for every 100,000 inhabitants. This is considered to be extremely high.

⁹ Personal communication. Like many international film festivals, subtitling at Cairo International Film Festival is a commercial factor and there vested interests that must be taken into consideration.

lot of importance to the dialogue and this 'talky' nature plays on the "special fondness for the Egyptian dialect and accent" (2002: 71). Subtitling the vernacular is indeed a big hurdle for any subtitler particularly if they were not trained or experienced in translating the spoken language. El-Batal (2000: B) in composing his Dictionary of (Egyptian) Idioms notes that subtitlers are challenged when working from Egyptian Arabic to English:

"There is a vast difference between what is being said and what appears in the two lines at the bottom of the screen. The result is a loss of a great part of the work that authors have exerted a great deal of creative effort in conveying a particular message to the Egyptian viewers who will have no problem in receiving it. However, quite often, inaccurate translation would be a hurdle to its reception by non-Egyptians". [My translation]

As El-Batal (2000) shows in the example above, spoken Arabic is never examined let alone studied by most Egyptian translators. This lack of appreciation of the power inherent in the spoken variety of Arabic used in film poses a serious hurdle to subtitling Egyptian films into foreign languages. Another equally significant reason is the lack of cinematic education or filmic culture among 'film translators' who treat the dialogue as text on paper and set out doing their 'pint-based' translation while totally oblivious of the audio and visual channels that accompany the verbal channel of the cinematic opus.

Subtitling cinema classics

Morgan argues that "Good subtitles cannot save a bad film, but bad subtitles can spoil a good one" (2001:164). This is very true and is seen, repeatedly, in the subtitled Egyptian films that are commercially released on DVD.

The subtitling of classic Egyptian films in the early years of the 21st Century ushered in the DVD industry in Egypt. The series was titled *Klassikiyat al-cinema al-masriya* (Egyptian Cinema Classics) and was produced by a company called Finoon before its acquisition by Rotana.

The current practice of DVD production involves several stages where the film is restored, subtitled and reproduced on a DVD with 'Special Features'. While the value of the present DVDs is appreciated by students of Egyptian cinema and culture, learners of Arabic, tourists, business people, diplomatic and consular missions, marketing agencies and corporate managers the current practice is not without its deficiencies for the following reasons:

- 1- 1-The capacity potential of the DVD is underutilized: for instance, the DVD comes with subtitles in only two languages English and French where as it could hold subtitles in another 40 languages.
- 2- 2-The 'Special Features' on the DVD are miniscule and amount only to stills of the actors without any extra 'footage' to supplement the main feature on disc.
- 3- 3-The quality of the subtitles does not do justice to the cinematic and cultural value of the classic film on disc.

When Egyptian Television celebrated its 50th anniversary in July 2010 one of the films that has commanded constant broadcasting and viewing through the years has been A man in our house. Screened in April 1961, the film tells of the Egyptian struggle against the British prior to the Revolution of 1952. The film is based on a novel by the same name authored by novelist E Hassan Abdelqudus in 1957 written shortly after the Suez War of 1956. The film is a classic in its own right: a novel by an esteemed novelist, directed by the respectable Henry Barakat and starring Omar Sharif. Today, A man in our house is among the List of the Best 100 Films in Egyptian cinema (Tawfic: 1969) and in the list of the Critics' 100 Best Films (El-Hadari: 2007).

While Omar Sharif is well-respected in Egypt for his 22 films prior to his debut into international cinema, and his latter films and TV drama in which he appeared upon his return to Egypt such as Ayoub (1984), The Puppeteer (1989), Citizen Masry (1991), Hasan and Morcos (2007), Haneen wa Hanan (2008) and The Traveller (2010), this legacy remains largely unknown in the west. Digital technology affords Egyptian cinema and culture an opportunity to show off its cultural ware to the world. Now, fans of Omar Sharif, in the West, can see their actor appearing in Arabic film as a full-fledged actor prior to his debut in Lawrence of Arabia (1962).

To view a classic film mangled by poor subtitles is akin to reading a novel by Naguib Mahfouz that is damaged by poor translation. The current practice of DVD subtitling in Egypt is flawed and requires urgent attention by the stakeholders from the national film industry and the Supreme Council for Culture to the tourist board. Apart from the significance of subtitling classic films, it is equally important to acknowledge the marketing value the name Omar Sharif commands as an ambassador of Egypt. For decades his association with Egyptian archeological heritage and work is attested to by his appearance in promotional videos and documentaries such as *Mysteries of the Great Pyramid* (1977) and *Mysteries of Egypt* (1998). His association with Egyptian pharaonic exhibitions continues as his voice accompanies the King Tut Exhibition currently visiting Australia (April- November 2011).

The subtitled DVD of *A man in our House* presents researchers with an opportunity to examine the English subtitling of a classic Egyptian film (Gamal: 2006). The issue of subtitling the classics is a complex one due to who owns the rights, who carries out the subtitling and who distributes the subtitled DVD. However, from an AVT perspective it would be of great value to examine the subtitling of Egyptian films into English which is the direction that has been neglected for many decades since the first appearance of an Egyptian film (*Wedad*) on the international scene at the 1936 Venice film festival (Abu Shadi: 2003).

Subtitling Egyptian films, classics or otherwise, requires special attention to translating from the Arabic vernacular into English. This is an area that translation departments in Egypt, and the rest of the Arab world, do not examine or regard as a priority (Haeri: 2003). The film dialogue teems with clever dialogue turns and twists of phrase that would tease any translator let alone subtitlers working under the restricted conditions of screen translation (Schwarz: 2002). Throughout the film, it is obvious that the subtitler did not work with the film but with the dialogue list which is one of the cardinal sins in subtitling. Not watching the film while subtitling is a guesswork that may be right but is never adequate. This explains the failure to translate non-verbal communication that appears throughout the film. Non-verbal communication

is part of the visual experience of cinema and subtitlers should be able to account for that. Thus *sotto voce*, graffiti on the walls, songs, mural paintings should be examined by the subtitler to account for their significance to the plot.

As the film begins, the subtitles read the translation of the film as

A Hero under our roof

This is in contrast to the translation that appears in the original film under the Arabic title of the film *A man in our house* which is also the film title that appears on the DVD case. From the very start viewers are subjected to a plethora of confusing signs that does not help neither in giving a good understanding of the film or lead to enjoyment of the audiovisual experience (Cavaliere: 2008).

With 159 minutes in length, the film is quite a feat to subtitle and it presents challenges to the subtitler on how to deal with linguistic and cultural issues such as:

- (1) Non-verbal festivities of the Muslim month of Ramadan
- (2) Christian references and the name of Nashed Saleeb
- (3) Local dialects (Alexandria)
- (4) Mural paintings and their significance to the dialogue
- (5) Humor, play on words and irony
- (6) Modern Standard Arabic and the vernacular
- (7) Translating cultural and geographic names

Subtitling Egyptian cinema classics is an area that requires multidisciplinary research and collaboration as it interfaces with linguistic, cultural, cinematic and technical specializations. The potential a 4.7 GB DVD has is sufficient to invite translation departments to experiment with authoring content and its translation. A single DVD could have up to 40 languages and eight sound tracks (Carroll: 2004). The subtitling of Egyptian cinema classics into only two languages seems to be an unjustifiable waste particularly when translation

departments at Al Alsun and elsewhere in Egypt offer language and translation programs in a number of European and Asian languages. The Screen Translation course at the American University in Cairo has been the only program that combines professional expertise with academic training.¹⁰ Despite its technical limitations as to training on dedicated subtitling units it has been able to capitalize on the professional expertise of its trainers and the available online resources. Since its inception in 1995 it has been the sole program in AVT in Egypt and the largest in the Arab world.

Interfacing with the world

The age of digital technology with its numerous manifestations from satellite channels that broadcast 24/7 to the Internet and its mushrooming applications from blogs, YouTube to Facebook and Google Search is imposing a new discourse. Translation departments and professional translators cannot afford to remain disengaged. The discourse multimedia offers must be acquired and mastered before any meaningful attempt is made to interface with the multilingual and multicultural world. For this reason alone audiovisual translation seems to be the only course available for translation departments, government ministries, export companies and professional practitioners.

There is a dire need for well-designed DVDs that present Egypt to the world. A DVD that offers a lot more than images of the Pyramids and the Sphinx and presents the graceful, youthful and moderate aspects of Egyptian culture. In other words, a DVD that is interactive, engaging and speaks the language of multimedia. The 'Special Features' that come with any DVD provides an opportunity that remains underutilized in almost all Egyptian DVDs whether cinematic, corporate, educational or even promotional. For many decades the tourist promotion of Egypt followed imported criteria and stopped short of presenting Egypt in a modern and relevant light. The history of postcards, postage stamps, print brochures and even publications by the State Information Service (SIS) and documentaries produced by Egyptian television lack the 'multimedia' touch that must be acquired within the framework of

¹⁰ I am indebted to Abelaziz Hamdy, Director of the Translation Department at the College of Continuing Education, The American University in Cairo for his unfailing assistance and interest in my research on AVT in Egypt.

audiovisual translation which mean that the various channels are presented simultaneously and not sequentially.¹¹ Perhaps the failure to secure any votes during the bid for the 2010 World Cup at FIFA headquarters held in May 2004 is a point to consider. Though the result shocked Egypt leading to the infamous *Cifr el Mundial* (The World Cup Zero), very little attention was given to the analysis of the bid presentation, at least from an AVT perspective. The capitalization on the world fame of Omar Sharif, who attended the presentation in Zurich, was sacrificed by the inept audiovisual presentation that reflected a serious misunderstanding of the difference between translation and subtitling. The presentation was treated as 'print' translation with little regard to the multi-channels (video, text, audio) that accompanied the voice/image of Omar Sharif and other presenters.

Multi-media presentation is a language that is essentially different from print-media and should not be viewed as a mere exercise in translation in the narrow sense of the word. The Egyptian delegation's presentation was undermined by the less impressive audiovisual presentation that failed to capitalize on the features of image and sound and cluttered the screens with superfluous information. This is akin to a beginners' PowerPoint presentation where a great deal of information, employing many channels such as visual, audio and text, are included in the slides resulting in an overload of information which inevitably becomes meaningless data and the essential message is inevitably lost.

Another example that highlights the power of audiovisual translation is the official reaction by the Supreme Antiquities Council in Egypt in 2007 when the popular, albeit unofficial, online campaign to choose the 'New' Seven Wonders of the World. The Egyptian Pyramids were naturally excluded since the competition was searching for 'new' wonders. The offence Egypt took would have been better handled by authoring a DVD in as many as 40 languages or a more engaging multilingual web site dedicated to the Pyramids and their history. Despite the unique pharaonic heritage of Egypt and its relevance to tourism and world history, the web site of the Supreme Council of Antiquities

¹¹ The State Information Service may like to explore the possibility of producing DVDs promoting tourism and investment in Egypt. The potential a single DVD has can easily justify the cost.

translates its content into two languages only English and French. Yet, there is another 'version' of the Supreme Council's website authored in English only that has a different content and seems to follow a different agenda.

In an age characterized by the supremacy of the image, digital technology and multilingual presentation it is not sufficient to have web sites that remain largely 'under construction' for extended periods of time or translated only into a couple of languages. The Egyptian Museum in Cairo does not have a web site. Egyptair has a website that is functional, but lacks the panache Egypt, as a tourist destination, is trying to create and maintain. Likewise, Cairo International Airport has a web site in English but does not have its 'Arabic' version active yet. The significance of having an interactive portal for the Egyptian tourism industry could easily be gleaned from the official statistics of 2009. The average number of tourists visiting Egypt is slightly over 12 million tourists who contribute \$12 billion to the economy and employ 12% of the work force. Most seriously though is the web site of Al-Azhar Mosque which is considered the supreme voice of moderation in Islam is without a modern, interactive and multilingual web site. Similarly, Al-Azhar University has had an English web site under construction for a number of years despite its long-established 'Institute of Languages and Translation'.¹²

The above examples highlight the imperative need to make audiovisual presentation an important component in the education of young translators as well as in the training of professional translators who have graduated with little or no training in translation technology.

Need for a national conference on AVT

There is no doubt that the print translation movement in Egypt is not without its challenges. The number of books selected and translated, the publication and distribution and the low level of reading among the young pose a series of challenges for any national translation plan. In addition, the rising influence of visual culture through the four major screens, the 750+ Arabic satellite

¹² AVT is also concerned with online presence and the presentation of multilingual information. Different government departments have different levels of online presence with varying degrees of success and multilingual translations. It is because of this that an AVT authority is contemplated.

channels, to DVDs, smart phones, digital cameras and tablet computing (from iPad to Galaxy) make traditional translation pedagogy, practice and professional attitudes dangerously outmoded.

The cinematic, archeological and cultural legacies of Egypt need to examine and explore the new discourse of audiovisual translation. This will entail a fundamental change to the current attitude towards translation. A much wider appreciation of its theoretical framework and professional context will greatly help improve academic, public and industry views on AVT. In this respect the theoretical framework must be developed in situ, and with direct relevance to Egyptian issues and not simply imported or translated from other sources. Very early in the AVT history and when the first book was being written on Subtitling in Sweden Ivarsson advised that each country should develop its own guidelines and code of practice (1992: v). A decade later Gambier, reflecting on the situation in Europe, observes that

“it is apparent that some of the countries where subtitling is used (for instance Australia and Flemish-speaking Belgium) have adopted standardized linguistic norms which have in fact been defined elsewhere, for example in Germany and in the Netherlands.” (1994:280)

The development of an Egyptian Code of Practice for audiovisual translators is perhaps a priority that requires immediate attention for the development of the discipline. Examining the current practice in Egypt Gamal observes that “AVT in Egypt is an industry without a profession” (2007a: 492).

There is no shortage of ideas and applications in AVT. A national conference that brings the media, translation and IT specialists together should catapult interest in AVT and give the discipline the status it deserves. Audiovisual translation is fast becoming the new genre of translation as Ashworth and O’Hagan rightly point out

“The traditional forms of language support we have known as translation and interpretation are faced with new challenges that

come from the new contexts for human communication and interactions afforded by technology" (2002: ix)

Audiovisual translation scholars already speak of AVT coming of age (Cintas: 2008b) and therefore it should be regarded as a discipline sui generis.

A national AVT conference should have an agenda that plans ahead the issues that are relevant for the new discipline. It should learn from the mistakes made by traditional translation programs and not repeat them. A conference on AVT must have a purpose, an agenda and must be linked to the next one. So many translation conferences are being held in Australia, Europe and Egypt without having a common link, purpose or result. While academic conferences promoting research and discussions are invaluable it must be remembered that the value tends to be confined to a tight research circle with little or no direct value or immediate application to the larger professional community (Gamal:2010b). AVT is different: it is popular among the young (from Facebook to Fansubbing), it has strong links to industry and to technology and is fast-paced.¹³ Therefore, an annual conference is bound to witness new developments, applications and software which will strengthen collaboration among the three sectors of academia, industry and the IT community.

The first Egyptian AVT conference may like to consider the examination of the Egyptian and Arab theoretical framework that underpins pedagogy and practice in order to inform research. Not doing so risks making academic research focus on the only aspects it knows: linguistics and traditional translation and to the exclusion of all other technical, commercial, social, professional and AVT-proper skills.

Conclusion

The January 25th Revolution of 2011 has been termed the Youth Revolution in reference to the large population group who make up almost 35% of the Egyptian society. One of the many catalysts for the revolution has been the use

¹³ Fansubbing is the term given to amateur subtitlers who download films, subtitle them before uploading the subtitled version on line. They do this for fun not profit. Egyptian fansubbers has a strong presence online and make some very professionally insightful contribution in their forums.

of the Internet, Facebook and mobile phones. Egypt's own Generation Y has shown that they are not only uber-connected to the Net and social media but have, now, regained the initiative to make a change.

Translation schools in Egypt would appear to be in a favorable position to lead the way by espousing digital technology and making it part of translation work, training and research. The establishment of an AVT department or at least a unit could galvanize the experience gained by practitioners who specialize in the field of AVT and develop theoretical frameworks. Initially, there must be a close link between academia and the industry in order to gain the necessary-but-lacking expertise to establish a proper pedagogic platform to propel training. At the first Audiovisual Translation conference in Thailand Gamal (2010a) argued that AVT is critical to emerging economies and suggests that colleges wishing to espouse AVT do not have to reinvent the wheel but to look at the local situation and draw relevant observations.

Throughout this paper I attempted to draw attention to the significance of AVT from an Egyptian perspective. The emphasis has been on the necessity to capitalize on the local context with the view of developing an Egyptian school of audiovisual translation. Such school of thought would not only describe and explain the emerging phenomena involving AVT but also develop its own theoretical framework that will account for such phenomena and be able to suggest response to the vexing issues that arise as society and technology change. For instance, there are questions about the role Facebook has played in developing the so-called youthful language. Egyptian youth have now adopted a roman alphabet for writing and they embarked on peppering their spoken Arabic with numerous but superfluous lexical items borrowed from English. While this may irk many language purists, modernists, on the other hand, may argue that it is but a youthful fad. AVT would be interested to explore and explain such social phenomenon and respond to the challenge.

The main concepts in this paper were examined previously in several paper but particularly in an earlier study on AVT in Egypt (Gamal: 2008) and it also takes into account the important role the Internet and digital technology played in the January 25th Revolution. I have previously examined the AVT situation in

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the Arab world (Gamal: 2007c), in Saudi Arabia (Gamal: 2009) and in Jordan (forthcoming) and the Egyptian scene, now in 2012, appears to be the most promising albeit challenging. Translation schools may like to reflect on the following questions:

What pedagogic framework is needed for the teaching of AVT in Egypt?

Who should supervise the subtitling of Egyptian Classic films?

Does Egypt need an AVT authority?

In the years ahead, as Egypt resumes its rightful place on the world stage she would have to engage more pro-actively with the world. While such engagement will require numerous skills in international law, diplomacy and a more active dialogue with the world at large, digital technology provides the platform that must be mastered to make such engagement efficient and effective. A successful dialogue entails sharing, engaging and speaking the same digital language. In this respect, audiovisual translation, in the wider sense of the term, appears to be the *modus operandi* Egypt requires.

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Portfolio Evaluation of Translation: A Case Study

Wen Jun¹

Abstract: This paper discusses a new kind of evaluation: portfolio evaluation. This kind of evaluation is worthy of study because it can prove translation competence of students based on the collection of their best works. Moreover, merits and demerits of their translation works make students aware of their progress in the area of translation. This paper designs a portfolio experiment, which requires a translation portfolio and a questionnaire, to test the practicability of portfolio assessment in classes of students majoring in English.

Key words: translation curriculum, achievement evaluation, portfolio evaluation

1. A New Method of Achievement Evaluation in Translation Course - Portfolio Evaluation

Portfolio evaluation is a new kind of evaluation that belongs to the paradigm of qualitative evaluation. This kind of evaluation dates back to painters and subsequent photographers, who collected their best works to display personal style and achievements. In the mid-1980s, the United States applied portfolio evaluation to teaching, thus it became a method of achievement assessment in

¹ Foreign Languages Dept., Beihang University, No.37 Xueyuan Road, Haidian District, Beijing 100191, China. E-mail: junwen@vip.163.com

Wen Jun gained his PhD from Southwest Normal University, China, now he is a professor of translation studies and director of Translation Studies Center in Beihang University, he also supervise PhD students in Southwest University and Beihang University. His research fields covers translation theory and practice. He has translated more than ten British and American novels. He has also written and published more than 20 articles on translation theory and criticism.

American teaching practice. Portfolios developed into samples of collection of assignments of students through which evaluators carried out qualitative analysis and witnessed the development of the students (Li, 2002). The essence of portfolio evaluation is that it helps students gain achievements through the application of their knowledge (Liu, 2004). The major value of portfolio evaluation lies in that it allows students to judge their development (Johnson, 2001:32). Portfolio evaluation entails collection of works of students during a specified period, resulting in comprehensive and accurate materials that allow objective reflection on their capability and direct recording of the footprints of their progress. Being aware of their progress helps students obtain a sense of achievement, thus encouraging them to study harder. Such progress and achievements actually reflect the development of translation competence of students.

Chesternan (1997) regards translation competence as a process of gradual automatization based on the five stages of skill acquisition put forward by Dreyfus and Dreyfus (1986): novice, advanced beginner, competence, proficiency, and expertise. The purpose of translation course is to help students progress from a lower to a higher stage of translation competence. PACTE (2003, 2005) proposes that translation competence consists of six subcomponents: bilingual, extralinguistic, instrumental, knowledge about translation, strategic, and psycho-physiological. Teaching in class plays a vital role in the development of translation competence of students, but evaluation is equally important because it guides and allows reflection on teaching. Portfolio evaluation is an appropriate method of achievement evaluation in translation classes because the ultimate goal of the course is to develop translation competence rather than memorize knowledge. In this case, portfolio evaluation can aid in the comprehensive assessment of translation competence. Portfolios can be divided into process portfolios and result portfolios (Johnson, 2001:36). Process portfolios are mainly a collection of works, including the best and the immature ones, of students in different periods that show footprints of the progress of their works. Result portfolios are a collection of successful works, such as outstanding works and best assignments, of students that can best show their competence.

Analyzing the best works of students through their portfolios allows evaluators to systematically and comprehensively assess the levels of competence of the students. The "self-assessment" feature of portfolio evaluation works well for the translation course. The fostering of translation competence is a step-by-step process. Portfolio evaluation stresses the process of learning and improvement, and through the introspection of the process, students can make the necessary learning adjustments, find the right direction to improve on their subsequent study, experience the joy of progress, and enhance their self-confidence.

To verify the practicability and validity of portfolio evaluation in the translation course, the experiment described below is carried out.

2. The Experiment

The experiment was designed for achievement evaluation in a translation course for students majoring in English. The new form of qualitative evaluation enables comprehensive reflection of the performance of students. The experiment lasted for one semester and included 54 junior students majoring in English in Beihang University. The students were required over the semester to collect their works and at the end of the semester to hand over their portfolios and the questionnaires they were asked to answer. Two methods were adopted in the experiment. First, a designed portfolio was delivered to the classes according to the course requirements. Second, a questionnaire was used to gather comments and suggestions of students on the experiment after it was conducted.

The following items are the main contents of a translation portfolio:

(1) Required Items

a) Complete record of class exercises: The participants were required to reflect on and write down the merits and demerits of their translation exercises.

b) Complete record of homework with comment of teachers and reflections of students.

c) Test papers each of which contains notes on introspection by the students.

(2) Self-selected Items

The participants were made to choose one or more from the following items based on their reflection of the merits and demerits of their works.

a) What do you think could prove your translation competence? You may choose to translate an article in the field that you're good at (English to Chinese or Chinese to English).

b) You may choose to comment on a translated text based on different aspects, such as translation theories and techniques.

c) You may include in the portfolio your works on the translation topics you are interested in, such as essays on translation theories.

d) You may take part in actual translation/interpretation.

Thirty one valid portfolios and 44 valid questionnaires were obtained. The analysis of the required items focused on three aspects: content, problems, and direction of progress (see Table 1), while the analysis on the self-selected items emphasized content and reasons for selection because the materials on these items included various contents, such as best works, translation reviews, and translation practice.

The class exercises and homework were related to teaching classes because students commented on what teachers teach. Furthermore, the class exercises allowed teachers to understand the competence of students on detailed translation techniques. The portfolios not only represent original assignments of students, but also the corrections of their translation errors. Tests with corrections are more valuable than the traditional ones, which do not contain corrections. Moreover, assessment allows teachers to check whether students have understood and corrected their mistakes. Since revision has become one of the evaluation standards, students are encouraged to correct their errors based on explanation by the teachers. Given this, the portfolios can aid in the examination of capability of students in practical application, and help achieve a close connection between evaluation and teaching.

Table 1: Required Items

Items	Content	Problems	How to deal with the problems
Class exercise and homework	<ul style="list-style-type: none"> a) Conversion of parts of speech b) Materialization and abstraction c) Order of attributive clause d) Translation of long sentences e) Polysemy f) Addition and omission of words 	<ul style="list-style-type: none"> a) Difficulty in translating long sentences b) Difficulty in translating Chinese and English idioms c) Lack of vocabulary d) Inauthentic expression e) Lack of sentence structure and conjunction of sentences f) More difficulty in translating Chinese into English than translating English into Chinese g) Lack of literature background required for smooth translation 	<ul style="list-style-type: none"> a) Using dictionaries instead of guessing meaning of words b) Accumulating idioms and slang c) Focusing on cultural differences involving two languages d) Translating the specific meanings of abstract words e) Judging the semantics based on context f) Enlarging Chinese vocabulary g) Summarizing rules of conversion of parts of speech h) Focusing on sentence structure and logic i) Using short sentences and conjunctions in translating long sentences j) Flexibly using

			<p>literal and liberal translation methods</p> <p>k) Translating long sentence in a manner that is mindful of context</p> <p>l) Reading more literature works and masterpieces; practicing writing</p> <p>m) Improving Chinese literacy for abstract translation</p>
Test	The Author's Account of himself (herself)	<p>a) Much tone of students; lack of simplicity as in the original text</p> <p>b) Wrong expression and sentences; ambiguous sentences</p> <p>c) Translation by paragraphs; lack of understanding of the whole passage</p> <p>d) Too much word-to-word translation</p> <p>e) Lack of expression and understanding of long sentences</p> <p>f) Not enough time to revise the translated</p>	<p>a) Vividly translating</p> <p>b) Exactly expressing</p> <p>c) Focusing on the meaning of the whole text</p> <p>d) Translating with a coherent language style</p> <p>e) Paying attention to the context and background of the source culture</p> <p>f) Grammatically analyzing sentences</p> <p>g) Enhancing translation practice</p>

		version	h) Focusing on the conjunction of sentences
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The following aids in the analysis of the problems the students put forward in their portfolios. The content of Table 1 indicates that the problems students mentioned practically exist and need modification. Obviously, these problems not only concern teaching, but also reflect on the general problems in translation. Table 2 summarizes the problems for convenience in the analysis of the content.

Table 2: Summary of Problems

	Content	Problems
Language Competence	Understanding of the source language	Difficulty in understanding long sentences; Translation by paragraphs; lack of understanding of the whole passage
	Expression in the target language	Inauthentic expression; Lack of literature background for smooth translation; difficulty in accurately translating the emotion and style of the original text
	Application of basic translation theories	Lack of understanding of basic translation rules
	Mastering of cultural background of English and Chinese	Lack of knowledge of western culture
Translation Techniques		Difficulty in translating long sentences; lack of vocabulary; lack of sentence structure and conjunction of sentences; difficulty in translating Chinese idioms; lack of mastering of sentence order both in Chinese and English; inauthentic

	collocation; inaccurate expression of words; too much word-to-word translation
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Table 2 shows that the problems cover various aspects of “bilingual, extralinguistic, instrumental, knowledge about translation, strategic, and psycho-physiological” competence (PACTE, 2003, 2005). Although the problems exist in the translations by students, their reflections indicate that they have gained improvement in self-assessment ability. For each portfolio to have its own focus is important because only when students realize their specific weaknesses that they may find corresponding solutions. Through the analysis of the different aspects of problems of students, their difficulties in translation and their resolving methods can be clearly seen. The analysis allows comprehensive evaluation of their competence. The analysis of portfolios show that misunderstandings of students are mostly limited to specific words instead of sentences and texts. The main problems center on Chinese cultural background and culture-bounded expressions. Some students use Chinglish while others know little about western cultures. The analysis highlights the fact that learning English requires not only knowledge of and techniques in using the language, but also enhancement of the understanding of the two cultures.

Generally speaking, self-selected items cover a wide range of genres and subjects. First, they enlarge knowledge of students and help them to connect English with professional knowledge. Second, these items could help improve their competence in discipline knowledge (translation theories, techniques, translation tools, etc.), and in study activities (psycho-physiological competence, as PACTE defines).

The reasons students consider in choosing their best translation works mainly include (1) they are interested in the work, (2) they like the work, (3) they are familiar with the content, and (4) the display of some translation techniques. The reasons suggest that students are skilled in different fields, and their ability varies in different genres. Translation of language involving genres one does not like is difficult. For instance, if a poem is translated by a person who

knows little about poetry, the translation could hardly transfer the rhyme and rhythm even if he or she translates the general meaning. Therefore, portfolio assessment hands the right of option to students.

The evaluation of translated text reflects the translation literacy of individuals. Assessing the merits and demerits of translation is difficult without theoretical foundation of translation.

In the self-selected items, the students are required to submit a piece of best translation, write a short review on the translation and a short essay concerning translation theory, and attend translation practice. In those items, the content relates to understanding of translation as well as discussion on cultural background, from which the depth of comprehension of theories by the students is clearly seen. The self-selected items emphasize the capability of analysis - whether students can recognize their shortcomings in translation. One student commented on the selected translation "Being wise parents efficiently" by saying "The translation of this article is not good because there is too much literal translation." The article "Differences of Chinese and western thinking pattern and its influence on translation" first discusses the origin and content of the differences between Chinese and western thinking patterns, then concludes that the eastern thinking pattern is integrated while the western one is analytical, and finally explains what influences such thinking has brought to translation.

The primary goal of translation practice is not only to check level of translation capability of students, but also to make them prove their value in society, reinforce their confidence, and widen their view of the society. When translating the instruction of acoustics, one student said, "During translation, I manipulated the acoustics as reading the instructions, from which I have known lots of professional vocabulary. After I finished the translation, I can also operate the acoustics skillfully." The student not only widened his vocabulary, but also improved on his practical ability. Therefore, translation practice plays an important role in portfolio evaluation.

Table 3 shows some of the self-selected items the students presented in their

portfolios.

Table 3: Self-selected Items

Best Translation	Translation review	Short essays	Translation Practice
1. 披头士 (Pi Toushi) The Beatles 2. 雪夜林边小立 (Xue Ye Lin Bian Xiao Li) Stopping by woods on a snowing evening 3. 多娜, 多娜 (Duo Na, Duo Na) Donna donna 4. 不要抛弃学问 (Bu Yao Pao Qi Xue Wen) Never give up the pursuit of learning 5. 大运河 (Da Yunhe) Grand Canal 6. 徐霞客 Xu Xiake 7. 第一印象 (Di Yi Yin Xiang) The first	1. 一棵开花的树 (Yi Ke Kai Hua De Shu) A blooming tree 2. 严复翻译评论 (Yan Fu Fan Yi Ping Lun) Translation review of Yan Fu 3. 能否把你比作夏日璀璨 (Neng Fou Ba Ni Bi Zuo Xia Ri Cui Can) Shall I compare thee to a summer's day? 4. 评许渊冲译《望庐山瀑布》 (Ping Xu Yuanchong Yi "Wang Lu Shan Pubu") Review on the translation of poem "Watching The Lu Mountain	1. 个人声明 (Ge Ren Sheng Ming) Personal statement 2. 英汉翻译所需的素质 (Ying Han Fan Yi Suo Xu De Su Zhi) The qualities required for translation between English and Chinese 3. 生活就象一盒巧克力 (Sheng Huo Jiu Xiang Yi He Qiao Ke Li) Life is like a box of chocolate 4. 中国翻译回顾 (Zhong Guo Fan Yi Hui Gu) Chinese translation review 5. 翻译理论与实践点滴 (Fan Yi Li Lun Yu Shi Jian Dian Di) Translation theories and practice 6. 文化翻译与文化传真 (Wen Hua Fan Yi Yu Wen Hua Chuan Zhen)	1. 翻译公司销售数据和产品说明 Fan Yi Gong Si Xiao Shou Shu Ju He Chan Pin Shuo Ming Sales data and product instruction of translation company 2. 手机购买彩票 (Shou Ji Gou Mai Ca Piao) Buying lottery via mobile phones 3. 翻译我校通用奖学金申请表及信函 (Fan Yi Wo Xiao Tong Yong jiang xue jin shen qing biao ji xinhan) Translation of scholarship application form and letter of Beihang University 4. 基于项目管理理论的体育运动管理 (Ji Yu Xiang Mu Guan Li Li Lun De Ti Yu Yun Dong Guan Li)

<p>impression</p> <p>8. 当你老的时候 (Dang Ni Lao De Shi Hou)</p> <p>When you are old</p> <p>9. 池塘 (Chi Tang)</p> <p>The Pond</p> <p>10. 作者自述 (Zuo Zhe Zi Shu)</p> <p>The author's account of himself</p> <p>11. 宇航员安全归来 (Yu Hang Yuan An Quan Gui Lai)</p> <p>The Astronauts return safely</p>	<p>Falls" by Xu Yuanchong</p> <p>5. 水仙花 (Shui Xian Hua)</p> <p>Daffodil</p> <p>6. 《汤姆叔叔的小屋》两种译文的比较</p> <p>("Tang Mu Shu Shu De Xiao Wu" Liang Zhong Yi Wen De Bi Jiao)</p> <p>Comparison of two translation of Uncle Tom's Cabin</p> <p>7. 生命 (Sheng Ming Zhi Ge)</p> <p>PSalm of Life</p> <p>8. 画蛇添足 (Hua She Tian Zu)</p> <p>Drawing a snake and adding feet</p> <p>9. 一项更人性的技术</p> <p>(Yi Xiang Geng Ren Xing De Ji Shu)</p> <p>A more humanistic techonology</p>	<p>Translation of culture and facsimile of culture</p> <p>7. 翻译“科技奥运”的调查问卷 (Fan Yi "Ke Ji Ao Yun" De Diao Cha Wen Juan)</p> <p>Questionnaire of "High-tech Olympics" translation</p> <p>8. 英汉习语中所反映的文化差异 (Ying Han Xi Yu Zhong Suo Fan Yin De Wen Hua Cha Yi)</p> <p>The cultural differences in English and Chinese idioms</p> <p>9. 翻译经管学院的开题报告综述 (Fan Yi Jing Guan Xue Yuan De Kai Ti Bao Gao Zong Shu)</p> <p>Translation on summary of opening report of School of Economics and Management</p> <p>10. 中西思维差异及对翻译的影响 (Zhong Xi Si Wei Cha Yi Ji Dui Fan Yi De Ying Xiang)</p> <p>Differences of Chinese and western thinking pattern and</p>	<p>Sport management based on theories of project management</p> <p>5. 翻译音响的英文说明 (Fan Yi Yin Xiang De Ying Wen Shuo Ming)</p> <p>Translation of English instruction of acoustics</p> <p>6. 人力资源管理项目 (Ren Li Zi Yuan Guan Li Xiang Mu)</p> <p>Project of human resource management</p> <p>7. 在贸促会上担任口译 (Zai Mao Cu Hui Shang Dan Ren Kou Yi)</p> <p>Serving as an interpreter on trade promotion fair</p> <p>8. 载人航天译文 (Zai Ren Hang Tian Yi Wen)</p> <p>Translation of manned space flight</p> <p>9. SIMAGINE 2006 智能卡大赛项目开发小组文档翻译 (Zhi Neng Ka Da Sai Xiang Mu Kai Fa Xiao Zu Wen Dang Fan Yi)</p> <p>Document translation of developing group of SIMAGINE 2006</p>
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		its influence on translation	10. 简历翻译(jian li fan yi) Resume translation
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3.Questionnaire

Table 4 presents comments and suggestions of students on portfolio evaluation.

Table 4: Students' Comments and Suggestions

Items	Comment	Student's Number & Ratio
Positive Comment	<ol style="list-style-type: none"> 1. The portfolios can comprehensively reflect on students' level and competence. 2. The portfolio allow us to witness our progress, and our understanding of our progress lays a foundation for future study. 3. Collection of works is a good method for assessing knowledge and correcting mistakes. 4. It is novel and objective 5. We see our progress, thus our interest in translation grows. 6. Seeing our portfolios makes us feel as if we have published translation works and bring us a sense of success. 7. We are made aware of our problems and weaknesses, and so we can improve on our translation techniques. 8. The portfolios prompt students to seriously deal with the exercises and assignments. 	31 (70.5%)
Negative Comment	<ol style="list-style-type: none"> 1. This kind of evaluation is time consuming. 2. The evaluation cannot attract students to seriously finish the portfolio. 	9 (20.5%)

	3. Every student has his or her own ideas, thus the standard of the evaluation is not objective and truthful.	
Uncertainty	1. The portfolio is effective, but it may not live up to expectations. 2. We need time to try the evaluation and cannot reach a conclusion at the moment.	4 (9%)
Suggestions	1. The result would be better if the evaluation lasts longer. 2. The requirement and standard are not detailed enough, and the concrete application steps need to be improved. 3. Students' self-consciousness needs to be reinforced. 4. We could use other methods to aid the evaluation. 5. We could mark the points based on student's progress.	

The above table shows that 31 in 44 students, or 70.5% of the students, gave positive comments on portfolio evaluation. The positive comments correspond to the characteristics of portfolio evaluation. Although nine students (20.5%) have negative views, their comments mostly are concerned with the operative aspects, which can be resolved through the improvement of operating procedures. In the last part, the suggestions, such as extending operation time, and improving standards and self-consciousness, which are all necessary issues portfolio evaluation needs to consider, are quite helpful for further experiments. Students basically recognize portfolio assessment as a valid evaluation method, thus allowing the experiment to meet its objective.

4.Portfolio as a pedagogical evaluation in translation classes: merits and cautions

The experiment gives rise to the conclusion that portfolio assessment is appropriate for translation course with the goal to improve translation competence of students. Its merits are mentioned below.

In the required items, after completing their translation exercises, the students should compare their translation versions with the teachers "model version" as well as reflect on their achievements and shortcomings. This method is quite different from the traditional translation method (which only provides the "model version"). Through constant reflections, the students are made aware of their shortcomings and the methods to correct them, and their confidence is enhanced.

Self-selected items contain four parts, each of which has different functions. The best translation can encourage the students revise their translation works time and again, and thus improve on their translation skills. Translation evaluation inspires the students to critically review all translation versions and give their own comments. For example, after researching on a famous Chinese translation version of Shakespeare's "Shall I compare thee to a summer's day," a student pointed out an error in the translation and put forward his correction. Theoretical feedback mainly contains the essays of students on the translation problems they met. It can improve the competence of students in analysis as they come across translation problems. For example, in "Translation of culture and facsimile of culture," the student analyzed the cultural differences between English and Chinese, and their implications to translation. Translation practice requires the students to take part in translation (and interpreting) projects involving real situations and to resolve translation problems they meet. Such kind of practice can provide the students with real contact with the translation world outside the class, thus providing opportunities for career development in the future.

Portfolio evaluation has merits and is very suitable for translation courses. To maximize its benefits, the following points should be given attention.

First, to adopt portfolio evaluation implies that the teacher should have rich translating experience and profound theoretical application competence. On one hand, the self-selected items contain contents concerning translation theory and practice, and the teacher is required to give proper comments on those. On the other, the teacher also should be experienced in the compiling and managing of portfolio as well as in translation assessment. As one of the

achievement test methods, portfolio evaluation cannot be completely objective. Therefore, setup of evaluation criteria is important for avoiding subjectivity of the evaluator. Perhaps one of the ways to resolve the abovementioned problem is to carry out portfolio evaluation through team work, as manifested by several teachers working together and cooperatively resolving relevant problems.

Second, in the teaching process, self-selected items should be given special attention from two aspects: 1. Require every student to talk with the teacher after he chooses the original version and prepare to translate it as his "best translation" (the time usually will be limited within a week). The purpose is to help students avoid choosing improper version. For instance, during this experiment a student told the teacher that she wanted to translate a piece of "The Book of Songs" (shi jing), a very famous collection of ancient Chinese poems. The teacher did not reject the topic, but analyzed the student by saying: "The Book of Song was written in old Chinese with very rich images and complex rhymes and rhythms that give modern Chinese (except experts in the field) difficulty in understanding. What you wants to do is translate it from Chinese to English (that is, from language A to B). Apparently, it's beyond your skill to complete the task." Finally, the student accepted the suggestion by the teacher and chose another piece of work as her "best translation." 2. In translation practice, having the teacher arrange all the translation projects, simply distribute the "originals" to the students, and ask them to translate those is not recommended. The essence of this part is to encourage the students to manage translation process from the start. Therefore, what the teacher did was to provide relevant sources (such as translation company, publishing press, international conferences, etc. and to let the students finish the whole task (from the talking with the initiator, signing the contract, translating the text, revising the draft version, handing in the final version within fixed time, etc.).

Third, portfolio evaluation should be flexibly used. In the two items, required item is operative for all the tasks that are going along with the teaching schedule. However, self-selected item requires the students to spend a lot of time in text selection, translation comparison, essay writing, and project

management. For the undergraduate students, translation is just one of their many courses. Finishing all the four parts in this item every semester is not an easy work. Therefore, the teacher should teach using flexible manners. For example, in one semester the teacher may ask the students to do "best translation" and/or "translation review," and then in the next semester require the students to complete "theoretical feedback" and/or "translation Practice."

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A Survey on Strategies Used to Translate Cultural Specific Items

Aida Ferdowsifard¹

Abstract: The need for intercultural understanding has never been as great as it is today in our increasing fragmented world; accordingly, skillful translators are needed to carry out this intercultural mediation. An important issue that may hamper translators' translating is untranslatability. The present study was an attempt in this line to investigate the strategies applied in translating untranslatable cultural items. The aim of this study is to identify the problems of cultural gaps in translating texts from English into Farsi to look closely at what possible difficulties English students may undergo. This research also seeks to explore the strategies applied accordingly by the students, to identify the most common strategy used by English translation students. The strategies used for cultural gaps were listed in the present study. The strategies used by students were examined and the most common one was identified. To illustrate the point, tabularizing was used to clearly explicate the items and the percentages of the strategies applied by the students on the translation test.

Keywords: Source language (SL), Target language (TL), Source culture, Target culture, Translation strategies, Cultural specific items, Translatability, Untranslatability, Cultural untranslatability.

Introduction

It is widely known that in order to translate a text, a translator must be familiar with not only the target language system, but also the source

¹ Islamic Azad University, S & R Branch. E-mail: aida.ferdowsi@gmail.com

language system. Different languages use different linguistic forms, but these forms are only one of the aspects of difference between two languages.

One should be familiar with one's own culture and language, and also familiar with the SL culture. The translation problem does not just depend on the SL itself, but on the significance of the translated text for its readers as members of a certain culture with certain expressions known as cultural specific items which are different from the SL cultural items. Translation is a two way process from one culture to another. One of the most difficult problems facing translators is how to find cultural equivalents for the cultural expressions which are not known in the receptor culture. There are cultural differences such as difference of geography, of customs, of beliefs, of world view and etc. When the concept to be translated refers to something which is not known in the TL, this phenomenon is called cultural gap.

Communication in a bilingual or even multilingual setting can in certain circumstances necessitate the assistance of a translator to help communication take place smoothly without any sort of understanding between and among the participants. No matter how good the translation is, something always seems to be lost. It is untranslatable residue of meaning that cannot be brought out in the TL.

When there is cultural focus, there is translation problem due to cultural gaps or distances between SL and TL. Every translator faced the problem of finding adequate equivalents for language-specific cultural items; s/he may search for strategies to cope with these problems and try to find a way to express that concept in the TL properly.

Those who are involved in interaction with one another need to receive a flawless understandable rendition due, perhaps, to the significance of the subject at hand, or prescription of the circumstances or for any other reason. Having felt the need of the translators, they will find it an obligation upon themselves to provide the closest possible translation so as to help the communication be accomplished in the smoothest way possible. If the translator is unable to provide the addressees with a decent rendition, the

outcome of such interaction can most probably be quite problematic, if not catastrophic. The person, who is involved in translating from one language into another, should bear in mind that s/he is addressing the people who linguistically and culturally differ thoroughly from those of the same language. So, when translating s/he should try to find the best equivalents for words, terms, and expressions in the TL that will be able to convey the corresponding concept of the ST. Since transferring concepts to the TL in a way that TL readers understand the text as SL readers do, the issues of untranslatability of cultural gaps and what strategies are used to deal with them, are of high importance in this study. The present study is significant as the result can offer a range of possibilities that given representative converge to all the diversity of translation, strategies can be used to solve translation problems.

To focus more clearly on the process of research, the following research question is formulated:

What is the prominent strategy most commonly used by Iranian senior undergraduate translation students while facing cultural gaps in the SL text they are translating?

Today we all need languages, for traveling, for studying abroad, for business, and for work. So there are sound arguments for encouraging everyone to learn one or two foreign languages, starting as young as possible. A language perfectly interprets the lifestyle or activity practiced in every unique culture. In the broad sense, language is the symbolic representation of people and comprises their historical and cultural background as well as their ways of living and thinking. Language and its cultural influence are exemplified in Sapir-Whorf hypothesis, which states that, language is a guide to a social reality.

Culture is a term that specialists in cultural studies try to avoid. The reason for such caution is that culture can mean almost everything, but according to social scientists, culture consists of shared ideas and concepts (beliefs, values, norms, and goals) and material possessions of a society that are passed on from one generation to the next. Social scientists maintain that it includes the

whole way of life of the members of a society how they dress their habits and customs, family life, their pattern of work, religious ceremonies, leisure pursuits, and so forth. In other words, culture refers to the entire way of life of a society. What is more," culture is like an iceberg with a big part of its real substance hidden in the sea. Culture hides more than it reveals."(Larson-p: 89).

There are three levels of culture that are part learned behavior, patterns and perceptions. Cultural tradition means; the body of cultural traditions that distinguish a specific society. Sub-cultural traits refer to: common identity, food traditions, dialects or languages, and other cultural traits that come from a common ancestral background an experience. A very important aspect of participating in a culture is being able to speak its language; thus language is a major requirement for understanding or sharing in the life of a culture. Indeed, there is no culture or society in the world which has not developed a kind of language in which to communicate. For some social scientists language is a part of a culture, and plays a very important role in it.

Social society considers language the keystone of culture. But others such as Newmark (1988) do not regard language as a component or feature of a culture. He states, "If it were so, translation would be impossible). Despite the differences in opinion as to whether language is a part of culture or not, the two notions appear to be inseparable."(P: 55).

The definitions of culture are commonly thought to be beyond the scope of translation theory. Translation research can expose and explain what is culturally shared and what is not. It has been argued that translation is a relation between cultures; in fact it is a cultural process and mixes two or more cultures. The notion is essential to consider the implication for translation and as Baker states "translation is a kind of activity which inevitably involves at least two languages and two cultural traditions". (Baker 1978 cited in Nida 2001- p. 200).

Shell Hornby (1988- p. 34) proposes that translation scholars move from text to culture as translation unit. She argues that translation studies have to develop its own particular models and conventions and to focus on the web of

relationship in the context of text, situation and culture.

Culture and ViceVersa Language Shapes

There is a distinction between the meaning built in one language and the one built in another, namely different languages make their speakers think differently and pay attention to different aspects of the environment. The representation of concepts in our memory depends on the physical and social environment in which we grow up and which is emotionally important for us. (Steiner, g, 1998).

A philosopher and a translation scholar from the University of Vienna, define culture as a "way of interpreting experience and this interpretation is articulated through language"(p: 650).

Language is not passive articulator of people's interpretation, but it is an active role playing by them. Thus, language is the core of culture. When language articulate people's interpretation of what they experience, it shapes their conceptual system. When man learns his mother tongue, he learns a way of forming concepts and giving their names. (Thriveni, C.p58).

People who have associated culture with their mother tongue, naturally interprets things with their own cultural references. (Zequan, L, 2000).

Linguistic and Cultural Distances

In a source text, certain sign relations are built, which create a certain message, connotations, and denotations. These relations have to be recreated in the target language and culture. But recreation of the exact relationships is impossible. In fact, a new set of relationships should be established and the message and its aim in the SL have to be reached in the TT. In terms of translation equivalence one has to take into account the linguistic and cultural distances between the two codes. (Baker, 1998). In some cases languages and cultures are closely related, such as Arabic and Hebrew. In other cases the languages are not related, but there are similarities between the cultures, such as German and Hungarian. In the third case, the languages and cultures

differ completely, for example, English and Zulu. (Nida, 1964). It is expected to be fewer problems in translation where the linguistic and cultural distances between source and target codes are least, but, in fact, if languages are too closely related, the translator will be deceived by the superficial similarities. Therefore, in such a situation, the quality of a translation is poor. One of these dangers is called "false friend" which are the most common pitfall on the way of translator and always waiting to trap him. (Baker, 2001).

Cultural Gap

When people are communicating with someone from their own culture, the process of using words to represent their experiences is much easier, because within a culture, people share similar experiences, but when communication is between people from different cultures, the process is more troublesome.

No two cultures see an identical object in the same way. Thus, in translating texts, all differences have to be taken into account. Specific cultural references and elements create problems and challenges for the translator. When two cultures differ greatly, it is likely that many concepts and words will occur in one language and culture but not in the other. Steiner (1997) states that, cultural gaps are caused by "Community-Specific" (p.35) in one community and their absence in the other culture. Cultural objects, beliefs, customs, and institutions are determined by the cultural history and traditions of the specific language community.

Cultural Dynamic Equivalent

The dynamic equivalent translation approach provides the translator with a theory which can be deal with cultural challenges and problems. (Nida, 2001, p. 136) defines a dynamic translation as the closest natural equivalent to the SL message. A natural translation has to deal with two main areas of adaptation: grammar and lexicon. The grammatical adaptation takes place more easily, because a translator makes adjustments by shifting word order or using nouns instead of verbs in the receptor language. The lexical structure of the source message is less easily adjusted to the semantic requirements of the

receptor language, because there are no strict rules to cope with such cultural differences.

Cognitive Equivalents and Culture

Cognitive equivalent refers to the content, namely, the message of the text. Nida, (1976, p. 48-49) argues that " the message in a translation is still the dominant element in the discussion about translation even to the extend equivalence is ignored." But he adds that content and form cannot really be separated. When a translator deals with the content of a text, s/he has to distinguish between the discourse and the spatial-temporal background of the text.

Cultural Knowledge of the Translator

Nowadays in our global village countries closely connect to each other, namely there is no clear boundary between us. Cultural exchanges are taking place through more intercultural interactions among global residents; therefore it creates a challenge for the translators. In other words, a translator requires identifying the exchange between cultures in order to accomplish the intercultural task. Lack of cultural knowledge of the translator, affects his/her comprehension of a text negatively. If an unfamiliarity of a reality being transferred to the target readers causes a failure in the process of communication, the translator has to search for the similarity of parallel language resource existing in the library subculture of the TT. In translation it is important to be familiar with cultural background of the words and concepts.

Subjects

Subjects participating in this research were selected among senior undergraduate students studying English translation as their field of study. These students were in seventh semester, they were both males and females. The number of these students was 20. They were studying the course called "Advanced English Translation II". These given students were selected

randomly; they did not have any previous preparation and background about the focus of the research. They helped the researcher by translating 10 sentences selected in order to clarify strategies used to cope with cultural gaps. Each sentence contained a cultural gap. The students were free to use bilingual English to Persian dictionary.

Instrumentation

The instruments which were used in this study included:

- 1- Translation Test
 - 2- A Table of Strategies Used to Cope with Cultural Gaps
 - 3- Different Kinds of Short Stories Which the Sentences were selected from.
- Here a brief explanation of these instruments will be presented:

Translation Test

The items included in the translation test were designed as carefully as possible. They were selected on the same level of difficulty; each of them contained one cultural gap not more. They were not chosen from easy to hard. The items were all sentences. There were no multiple choice items in the given test. The reason to select sentences with cultural gaps was to see if the selected students translating the translation test were able to identify cultural gaps and understand if these students could by themselves any appropriate strategies to suggest the best possible equivalent for these cultural items.

Table of Strategies

<i>Strategies to Cope with Cultural Gaps</i>
<i>Transference</i>
<i>Paraphrase</i>
<i>Cultural equivalent</i>
<i>Couplet</i>
<i>Naturalization</i>

<i>Descriptive Equivalent</i>

Table 1.1

In order to avoid any possible misunderstanding, the strategies are defined here briefly:

Transference: The process of transferring an SL word to a TL text.

Paraphrase: Explaining the meaning of the cultural-bound item in the TL text.

Cultural equivalent: Translating an SL cultural item by a TL one, even if not accurate.

Couple: Occurring when the translator combines two different procedures.

Naturalization: Adapting the SL word to the normal morphology of the TL.

Descriptive equivalent: The translator is free to elaborate or summarize the content and can involve whatever changes the translator deems necessary to transfer the meaning.

The Test

(10 SENTENCES SELECTED TO BE TRANSLATED)

In order to find the strategy which is used the most to cope with the cultural items and to solve the problem of cultural untranslatability; the researcher prepared a test which contained 10 sentences, and each sentence contained a cultural item in it. The researcher asked the subjects to translate the sentences to see what the most appropriate strategy was. The sentences are appeared in Appendix A in detail.

Procedure

To conduct the procedure for the research, the researcher preceded the following steps: First of all, she searched the sources relating to the topic she selected for the research. For doing that, the researcher searched through the internet to find the sources related to the topic concerning the research. After gathering some information from the internet about the topic (cultural gaps), the researcher talked about the sources she had found with one of her teacher and asked him to read the sentences she has selected and confirm them if they were relevant. This was the second step the researcher followed.

The third stage concerning the procedure of research was test preparation. After consulting with her teacher about the given issues, she prepared the translation test. She spent about 3 days on selecting the items comprising the test. She chose 10 sentences from different texts containing cultural gaps. She chose the test in a way not be so difficult or so easy, but on the same level of difficulty. Then she designed the test items by writing sentences rather by writing multiple choices.

In order to find out whether the test was valid or not she sent a copy to her teacher and ask him to estimate the test validation. After appointing the date of administrating the test, she attended the class to surprise the administration of the translation test, on the given date proposed for administrating the test. The time allocated for was 30 minutes. After the students translated the given test on the given time, the papers were gathered by the researcher for analysis.

Results

Due to the fact that the researcher had to scrutinize the performances of the translators who participated in this study a comparison had to be made between the cultural terms in the SL and distinctively with their Farsi correspondences rendered by the participants. The data in this research was collected from performance of 20 Iranian undergraduate students majoring English Translation on 10 English sentences with untranslatable cultural items into Farsi. The data included 10 sentences extracted from different texts. Each sentence included one cultural gap. The students were not told that the sentences contained cultural gaps. They were just asked to translate the sentences. The sentences were nearly in the same level of difficulty, they were not chosen from easy to hard or vice versa.

This part describes the analysis of data obtained in this study based on how the subjects tackled the problem of translating the cultural items in the SL. After the students translated the given sentences in the given time and after the sentences were gathered and received by researcher, the translations were observed by the researcher and the following results were appeared.

<i>Strategies employed by subjects</i>	<i>Percentage</i>
<i>Transference</i>	<i>% 30.4</i>
<i>Paraphrase</i>	<i>% 22.8</i>
<i>Cultural Equivalents</i>	<i>% 15.2</i>
<i>Couplet</i>	<i>% 2.6</i>
<i>Naturalization</i>	<i>% 9.5</i>
<i>Descriptive Equivalent</i>	<i>% 2.2</i>

Table 1.2

An overview of the data collected by the researcher indicates that the six strategies of Transference, Paraphrase, Cultural Equivalent, Couplet, Naturalization, and Descriptive Equivalent, were applied in the translation of untranslatable cultural items. The above table contains the percentage of each of the strategies used by the subjects in the process of translating the untranslatable cultural items. It seems that since participants were not familiar with the cultural items used in the sentences, they preferred to transfer them from the SL to the TL.

Conclusion

There are always some obstacles in translation that are needed to be got though. One of these obstacles and maybe the most important one is cultural gap, the phenomenon discussed in this research. This research was carried out to clarify the strategies which are used the most. As mentioned in the research, the strategies were defined separately and tabulated as tables of strategies. Cultural gap is one of the most problematic issues which are almost always forgotten by both translator and English Translation students to be focused on. For that reason, this research was carried out to consider this issue in translation. As it is mentioned in the strategies table, most of the students used Transference strategy the most. Although the number of the subjects selected in this research is not enough to make a conclusion, according to this research, when translating a text in case of facing a cultural gap translator uses Transference strategy the most to cope with the cultural difficulties. This research was concluded to clarify such important issue as

cultural gap in translation and appropriate strategies to cope with such inevitable issues in translation which is not taken seriously in educational system developed in Iranian Universities taking translation as a field of study.

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Appendix A

Translation Test

- 1- A: Did u receive an invitation to the baptism of Tom's daughter?
B: Yes, it's this Sunday.
- 2- A: I can't wait. My birthday is coming up in two days.
B: Will you still be getting your little birthday spankings to wish you luck and an extra one to grow on?
- 3- Boy, I'm ever excited. Can you believe it? Sally sent me a letter and she signed off with a bunch of Xs... That's amazing.
- 4- A: Diane I can't thank you enough for he bridal shower you had for me.

B: my pleasure.

5- After months of negotiating the terms of contract the president of the board finally gave the thumb-up sign for the construction to begin.

6- I'm on my way to an interview for that management job. Keep your fingers crossed! I'll need all the luck I can get.

7- Susan was simply overwhelmed with the amount of food that her guests brought to her dinner party.

8- I hope that I can get little something for the old thing i have, at the garage sale, I'm planning for this Saturday.

9- A: come on it's almost time for the parade.

B: I'm almost ready; I just have to pin on my red poppy. I'm wearing a red poppy in memory of all those who served our country and never returned.

10- Whenever William asks a girl out on a date, he insists that they do Dutch to dinner and the movies.

Appendix B

Table of strategies

<i>Strategies to Cope with Cultural Gaps</i>
<i>Transference</i>
<i>Paraphrase</i>
<i>Cultural Equivalents</i>
<i>Couplet</i>
<i>Naturalization</i>
<i>Descriptive Equivalent</i>

Local or Global Geopolitical Challenges? Focuses of Translator and Interpreter Training in Multicultural “Entrepreneurial Universities” - the Perspective of Russia and Central Asia

Olga EGOROVA¹

Abstract: When living in a modern multicultural environment and aiming at both gaining professional reputation and raising funds, the translator/interpreter trainers as well as their future employers need to think ahead of time and create new ways to make future T&Is find their professional niche when they are ready to work and eager to make money. Central Asia is among the core regions in nowadays geopolitics; surrounded by very geopolitically important countries of nowadays. It is a challenge net of regions and communities that extremely need translators and interpreters; and the only way to provide quality translation and interpreting and answer the market demands properly is to develop centers of excellence in training translators and interpreters with the focus on less spread languages and making significant use of e-learning activities; creating mutually beneficial hubs in the network of training translators and interpreters in the region of/and around Central Asia, the Caspian and Black Seas - thus solving global challenges locally.

Keywords: geopolitical challenges, focuses of translator and interpreter training, professional language service providers, centers of excellence, Central Asia

¹ Astrakhan State University. E-mail: egorovs.mail@gmail.com; perevod@aspu.ru; lang_inst@aspu.ru
www.aspu.ru

Olga EGOROVA, Professor, Director of the Institute of Language and Professional Communication; Member of FIT Training Committee; Head of the Regional Office of the Union of Translators of Russia; Head of the Center for Translation Studies and Simultaneous Interpretation.

The topic of this paper is close to me not only because it is about making professional language service providers more successful in both sustainable enough and not sustainable yet economies - but also because I am “geographically” prepared for this analysis: the regions in questions are very precisely situated between Russia and China (both countries included too); making Astrakhan a geopolitical hub of interests.

The first big region which is extremely important from the language service provider’s and trainer’s point of view is Central Asia; it is a core region of the Asian continent from the Caspian Sea in the west, China and Mongolia in the east, Afghanistan in the south, and Russia in the north.

In modern context, all definitions of Central Asia consensually include:

- 1) the five republics of the former Soviet Union: Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan, Uzbekistan and adjacent steppe areas of Russia;
- 2) the Republic of Mongolia, Afghanistan, northern and western Pakistan, north-eastern Iran, Jammu and Kashmir of India, northern and western parts of the People’s Republic of China including Xinjiang, Tibet, Qinghai, Gansu, western Sichuan, northwestern Yunnan and Inner Mongolia, as well as forested parts of Siberia, Russia.

It is a core region of Asia; it is surrounded by very geopolitically important countries of nowadays... But - and this is important for language professionals - it is a challenge net of regions and communities that badly need translators and interpreters.

In the European Institutions or in the UN, excellent interpreters are a standard. And then you send a mission to, say, Kazakhstan where the government is presently pursuing the three-language policy; where the capital is a modern and well-kept set of skyscrapers. Will you find enough interpreters to successfully hold a meeting where a chairman wishes to talk his mother tongue which is Kazakh and be appropriately interpreted into English or Italian?

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That’s a challenge. The challenge that can’t be solved by some separate measures in one or another country.

The only way to make all the territory “T&I sufficient” is to create a united network of translation and interpreting training within one or several jointly performed target programs.

That’s what we - Astrakhan State University - are trying to do now. Together with and for our neighbors to the East and to the South from Astrakhan.

The processes in question are not only limited to Central Asia. Logically and naturally we include the countries of the Caucasus; all those in the Caspian; Afghanistan, and part of the Middle East too.

Why all together? Primarily and solely because of real-life experience of language professionals and observations of the moving (and rather fast) disposition of forces in the world.

It is a fact of life that many interests are here now; and it is also a fact of life that to help all these interests meet and develop we need new, professional; “home-produced” language mediators; translators and interpreters.

And it is one more fact of life that there is a severe lack of good translators and interpreters there. But there is also a huge interest and motivation among the university population.

I would like to give an example concerning Kazakhstan universities which have courses in translation and interpreting. When you are in Astana, you are astonished by several things:

- 1) So many international events are held there that require interpreting (starting from OBSE and SCO meetings and finishing with Asiada (which is Winter Asian Games)
- 2) Students and trainers at universities are extremely motivated
- 3) Universities are developing as entrepreneurial ones - investing money in right things (including development of T&I programs).

What is actually an entrepreneurial university? There is an innovative approach to training professionals (including language professionals) which is implemented in universities calling themselves “entrepreneurial”. It is a challenge to go all way to an “entrepreneurial” university² .

Even more of a challenge in multicultural societies where various, sometimes oppositional notions of what it is to be “entrepreneurial” are treated among students.

But in modern life this way seems to be one of the most efficient, because it is the entrepreneurial culture that can support fast international growth and cooperation.

A few facts to analyze the T&I potential of the region (or better net of regions); territory and region data in the context of the need in translation and interpreting. We have the following countries the language combinations of which are fascinating.

Kazakhstan

- Capital - Astana
- More than 16 mln people
- Official languages: Kazakh, Russian

Kyrgyzstan

- Capital - Bishkek
- About 5,5 mln people
- Official languages: Kyrgyz, Russian

Tajikistan

- Capital - Dushanbe
- About 7,5 mln people
- Official language: Tajik

Turkmenistan

- Capital - Ashgabat
- More than 5 mln people
- Official language: Turkmen

²See the complete definition at <www.webspace.utexas.edu/cherwitz/www/articles/gibb_hannon.pdf>

Uzbekistan

- Capital - Tashkent
- About 28 mln people
- Official language: Uzbek

Mongolia

- Capital - Ulan Bator
- About 3 mln people
- Official language: Mongolian

Nations with territories partly included

Afghanistan

- Capital - Kabul
- About 32 mln people
- Official languages: Dari, Persian (Farsi), Pashto

People's Republic of China

- Capital - Beijing
- About 1350 mln people
- Official language: Chinese

Iran

- Capital - Tehran
- About 80 mln people
- Official language: Persian (Farsi)

Pakistan

- Capital - Islamabad
- About 170 mln people
- Official languages: Urdu, English

Russia

- Capital - Moscow
- About 142 mln people
- Official language: Russian³

Though Astrakhan is not a capital (however called the Caspian capital of the Russian Federation) - the problems and advantages of the above-mentioned countries are much better seen from here; because Astrakhan is close enough

³ See < www.centralasia.narod.ru > for more information

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to Central Asia to understand its attractiveness, its problems and its potential
- both from within and from without.

Why from within? Because every year we have more and more Central Asian students. Just an example: recent statistics of Central Asian and CIS student population in Astrakhan State University, 2011: students from 18 countries: Uzbekistan - 95 students, Azerbaijan - 89 students, Kazakhstan - 106 students, Tajikistan - 95 students, Turkmenistan - 118 students etc.

Actually what languages we are speaking about? What languages are spoken in the region and, consequently, what languages we are to translate and interpret?

The two mostly wide spread are Russian and Mandarin Chinese.

- Russian, as well as being spoken by around six million ethnic Russians and Ukrainians of Central Asia, is the defacto lingua franca throughout the former Soviet Central Asian Republics.
- Mandarin Chinese has an equally dominant presence in Inner Mongolia, Qinghai and Xinjiang.

As for the others - the languages of the majority of the inhabitants of the former Soviet Central Asian Republics come from the Turkic language group:

- Turkmen, is mainly spoken in Turkmenistan and as a minority language in Afghanistan, Iran and Turkey.
- Kazakh and Kyrgyz are related languages and are spoken throughout Kazakhstan, Kyrgyzstan and as a minority language in Tajikistan, Afghanistan and Xinjiang.
- Uzbek and Uyghur are spoken in Uzbekistan, Tajikistan, Afghanistan and Xinjiang.

The Turkic languages belong to the much larger, but controversial, Altaic language family, which includes Mongolian. Mongolian is spoken throughout Mongolia and into Buryatia, Kalmykia, Tuva, Inner Mongolia, and Xinjiang (Russia + China).

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The Eastern Iranian language of Pashto is still spoken in Afghanistan and northwestern Pakistan. Varieties of Persian are also spoken as a major language in the region. Locally known as Darī (in Afghanistan), Tojikī (by Tajiks in Tajikistan), and Bukhori (by the Bukharan Jews all over Central Asia). Other languages and language groups include the Tibetan language, spoken by around six million people across the Tibetan Plateau and into Qinghai, Sichuan and Ladakh.

Many languages; need for translator and interpreting... But why the area is of such an interest?

The answer is easy - in the post-Cold War era, Central Asia was and still is an ethnic cauldron, prone to instability and conflicts. Projecting influence into the area is no longer just Russia, but also Turkey, Iran, China, Pakistan, India and the United States.

So we see that we can't but should provide quality T&I services, and the answer to “how to do it” question is - networking. There are two strategies to follow in order to train new T&Is who will be able to work and show appropriate quality:

- 1) Invite teachers of these languages and give our (Astrakhan) students a chance to add these languages to their combination
We try to act logically: we understand that it would be impossible for a student who has been learning English and French at BA level quickly add, say Dari to his/her language combination during a 2-year MA. But for those who had English and Farsi - it will be more than achievable.
- 2) The second way of “breeding” language professionals with less widely used languages in their combinations is to invite very good students from the countries of the language itself. For instance, in the group of Dari now we have several students with mother tongue Tajik; English and Russian B - for them it is again achievable to add Dari; because Tajik and Dari are in many ways similar.

Another example is the Azeri language, one of the priorities for us, because there are highest level meetings in Astrakhan with the governments of

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Azerbaijan and Russia. Now still most of the Azeri guests speak Russian and are interpreted into whatever language. But we quite clearly understand that it is not going to be the case forever - the new generations of politicians, businessmen etc. will want to speak their mother tongue; and when choosing whether to speak Russian and English, they may choose English.

From the point of view of training T&Is - this language comes easily for those who have learnt Turkish; and easily Kazakh can be added too. In this connection the best ways of bi- and multilateral cooperation with partner universities are:

- Joint administration of conference interpreting training programs at different universities.
- Development of joint programs to train conference interpreters (MA in interpretation), the language combinations of whom include Turkish - Russian + a EU language (English or German etc) + a Central Asian language (Azeri or Farsi, Dari etc.)

The main aim of such projects is to develop jointly centers of excellence in training conference interpreters with the focus on less spread languages and making significant use of e-learning activities; establishing hubs in the network of training interpreters in the region of/and around Central Asia, the Caspian and Black Seas.

Taking into account that the network of regions in question is a huge part of the planet - nothing is possible without high end technologies; virtual classes give opportunities to reach students with a needed language combination even if they are thousands miles away which is often the case - considering that Kazakhstan alone occupies the territory of the seven largest countries of Europe (Germany, France, Spain, Italy, Sweden, Great Britain and Finland)⁴ ; not to mention China and Russia.

Let us ask a simple question which naturally follows all the previous ones: for whom may it be interesting to use language professionals (in terms of

⁴ More details at <www.kazakhstan.ucoz.kz>

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Russia continues to dominate political decision-making throughout the Central Asia, although as other countries move into the area Russia's influence is slowly waning, yet it is still a dominant power.

The United States with its military involvement in the region, and oil diplomacy, is also significantly involved in the region's politics. The United States and other NATO members also exert considerable influence in the Central Asian nations.

China, already controlling Xinjiang and Tibet, projects significant power in the region, especially in energy/oil politics (for example, through the Shanghai Cooperation Organization).

India has geographic proximity to the Central Asia region, and in addition, enjoys considerable influence on Afghanistan; maintains a military base in Tajikistan and has extensive military relations with Kazakhstan and Uzbekistan.

Turkey exerts considerable influence in the region on account of its ethnic and linguistic ties with the Turkic peoples of Central Asia and its involvement in the Baku-Tbilisi-Ceyhan oil pipeline. Political and economic relations are growing rapidly (e.g. Turkey recently eliminated visa requirements for citizens of the Central Asian Turkic republics).

Iran has historical and cultural links to the region, and is vying to construct an oil pipeline from the Caspian Sea to the Persian Gulf.

Pakistan is termed capable of exercising influence. For some Central Asian nations, the shortest route to the ocean lies through Pakistan. Pakistan seeks Natural Gas from Central Asia, and supports the development of pipelines from its countries⁵.

⁵ More details at <www.centrasia.ru>

All of the abovementioned facts lead to a simple yet economically strong implication: where gas and oil are found, schools of interpreting and translation should be developed.

But we should also mention international organizations - the most important one in the region is the Shanghai Cooperation Organization; yet there is one more force - the Economic Cooperation Organization (ECO): an intergovernmental organization involving seven Asian and three Eurasian nations, an ad hoc organization under the United Nations Charter (Chap. VIII). ECO's secretariat and cultural department are located in Tehran, its economic bureau is in Turkey and its scientific bureau is situated in Pakistan. The organization's population is 416,046,863 and the area is 8,620,697 km².

In the fall of 1992, the ECO expanded to include seven new members, namely Afghanistan, Azerbaijan, Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan and Uzbekistan...All the mentioned countries are severely lacking language mediation.

The Middle East was also referred to above - and in the context of the role of various language combinations in/for international organizations - the Quartet on the Middle East cannot be omitted. Sometimes called the Diplomatic Quartet or Madrid Quartet or simply the Quartet, it is a foursome of nations and international and supranational entities involved in mediating the peace process in the Israeli-Palestinian conflict (the United Nations, the United States, the European Union, and Russia). And here we have Israel-Russia linguistic relations - Israel is partly Russophone. Russian is now the third most widely spoken first language in Israel (after Hebrew and Arabic) and has the largest number of Russian speakers outside of former Soviet countries. That was the simple practical reason for us to introduce Hebrew in the curriculum of T&I courses.

It is the objective reality that sets tasks for the translation and interpreting community. And there is only one solution that complies with the task: networking.

We perfectly realize the fact that we are living in one of the core regions in nowadays geopolitics; surrounded by very geopolitically important countries of nowadays. We also understand that we are living close to a challenge net of regions and communities that extremely need translators and interpreters; and the only way to succeed is to develop centers of excellence in training translators and interpreters with the focus on less spread languages and making significant use of e-learning activities; thus creating mutually beneficial hubs in the network of training translators and interpreters in the region of/and around Central Asia, the Caspian and Black Seas.

Only in this way we can be prepared to solve global challenges locally.

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The Six Translations into Spanish of Proust's 'Albertine endormie' (from Volume V)

Herbert E. CRAIG¹

Abstract: The last four volumes of Marcel Proust's seven volume novel *A la recherche du temps perdu* have three old translations to Spanish (Marcelo Menasché 1945-1946, Fernando Gutiérrez 1952, Consuelo Berges 1967-1969) and three new translations (Mauro Armiño 2002-2005, Carlos Manzano 2004-2009, Estela Canto 2004-2009). To determine the relative quality of each one, the six versions, of the famous passage 'Albertine endormie' (from Volume V) are compared following the principles of translation quality assessment of Katharina Reiss. The versions by Armiño and Manzano are shown to be the best.

Key Words: Proust, Translation, Menasché, Gutiérrez, Berges, Armiño, Manzano, Canto

The Spanish language has always had a special relationship with the seven-volume novel of the French author Marcel Proust *A la recherche du temps perdu*. The Spanish poet Pedro Salinas made the first translation to any language of volumes I and II: *Por el camino de Swann* (1920) and *A la sombra de las muchachas en flor* (1922). Although the English translators C. K. Scott Moncrieff and Stephen Hudson finished the first complete translation of the *Recherche* (1922-1931), an Argentine publisher Santiago Rueda provided in Spanish the second complete translation from 1944 to 1946.² In this version, as

¹ Department of Modern Languages, University of Nebraska Kearney. E-mail: craigh@unk.edu
Herbert E. Craig is the author of *Marcel Proust and Spanish America: From Critical Response to Narrative Dialogue* (2002) and numerous papers and articles about diverse aspects of the literary relation between the French novelist Marcel Proust and the Spanish-speaking world. These studies include the examination of the various translations of *A la recherche du temps perdu* to Spanish. Dr. Craig has taught at the University of Nebraska Kearney translation, as well as Spanish language and literature.

² The first Italian translation was completed in 1951, and the first Portuguese and German translations were finished in 1957.

in two subsequent Spanish editions—Plaza & Janés 1952 and Alianza 1966-1969—the translation by Salinas was used for the first two volumes and part of the third, but another translator was hired for the last four volumes. Thus *Sodoma y Gomorra*, *La prisionera*, *Albertina ha desaparecido* (*La fugitiva*) and *El tiempo recobrado* had three different translators: Marcelo Menasché from Argentina, Fernando Gutiérrez and Consuelo Berges from Spain.

For decades the translation by Pedro Salinas of the first two volumes and the one completed by José María Quiroga Pla of the third volume went unchallenged, but in 1981 Julio Gómez de la Serna retranslated the first two volumes. Clearly this version was not superior to that of Salinas and could not dislodge its preeminence, but at the very least Gómez de la Serna suggested that other translators could try to compete with Salinas. Also we should note that the most popular edition by Alianza was vulnerable because the styles of its three translators were very different.

Three New Translations

The new century and millennium brought major changes. In 2000 there began to appear three new translations of the *Recherche*. Two were by the Spaniards Mauro Armiño and Carlos Manzano and one by the Argentine Estela Canto, who left her version of Proust's work at the time of her death in 1994.

The intentions of Mauro Armiño and Carlos Manzano were clearly stated in articles that each of them wrote for the literary supplement 'Blanco y Negro' of the Madrid newspaper ABC on 2 November 2002. Both wished to complete in a single style a translation of all of the *Recherche*. For Armiño the art of translation was only approximate, and it was not wrong for a translation to seem like a translation. In contrast Manzano wished to make his translation so fluent that it would appear to be written by a native speaker of Spanish. To aid the Spanish reader both translators made certain modifications to Proust's text. Armiño added numerous language and cultural notes, as well as an introduction and various glossaries. Since Spanish baroque prose uses dashes to set off phrases and clauses that are not closely associated with the main clause, Manzano used this device to help the Spanish readers of Proust understand his

very long sentences.

In 2005 Mauro Armiño published the third and last double volume of *A la busca del tiempo perdido*. Carlos Manzano, who, unlike Armiño, had waited until he found a publisher before he began his translation, made available his seventh and last volume in 2009. Similarly Losada of Buenos Aires printed its final volume in 2009, but *El tiempo recuperado* was rendered by another translator, Graciela Isnardi.

Choosing a Text

Although in Spain some critical attention was paid to the early volumes of *A la busca del tiempo perdido* by Mauro Armiño and of *En busca del tiempo perdido* by Carlos Manzano, no scholar or critic has attempted to examine carefully the later volumes. Such a task is indeed daunting. How can one judge two or more versions of thousands of pages? The best option is to choose a limited text and examine it in detail. Since I have already studied the early volumes in two articles of the ATA Chronicle—'Assessing the Spanish Translations of Marcel Proust's First Volume' (November/ December 2001) and 'The Two New Ways of Translating Proust into Spanish (Volumes II-III)' (February 2004)—I have decided to select a passage from one of the later volumes and to compare all six translations.

An obvious example of Proust's final prose is 'Albertine endormie' [Albertine asleep], which is from Proust's fifth volume *La prisonnière*. It first appeared as a selection in *La Nouvelle Revue Française* on 1 November 1922, less than three weeks before Proust's death. This passage, in which the Proustian protagonist watches his beloved captive sleep and analyzes his own feelings about this experience, is quite famous in the Spanish-speaking world. At the time of the Proust Centennial in 1971, it was used by two Spanish American literary supplements to illustrate Proust's unique style and type of analysis: 'El Dominical' of *El Comercio* of Lima, Peru (13 June 1971) and 'México en la Cultura' of *Novedades* of Mexico City (11 July 1971).³

³ Also portions of it have appeared in several anthologies both in Spanish America and in Spain: *En busca de sí mismo* (México, 1972), *La memoria involuntaria* (Buenos Aires, 1988) and *De la*

Editions and Approach

First of all, I should point out that, even though the six translated volumes in which our selection appears are all entitled *La prisionera*, they were not all based upon the same French edition. The one translated by Marcelo Menasché for the Argentine publisher Santiago Rueda (1945) and the one by Fernando Gutiérrez for Plaza & Janés of Barcelona (1952) follow one of the editions by the *Nouvelle Revue Française* (Gallimard) that preceded the 1954 *Bibliothèque de la Pléiade* edition. Clearly because of different paragraphing and a few textual additions and omissions, the translation by Consuelo Berges for Alianza of Madrid (1968) was based upon this first and long-esteemed *Pléiade* edition. In contrast, other typographical and editorial differences make it obvious that the two new Spanish translators Mauro Armiño (Valdemar, 2005) and Carlos Manzano (Lumen, 2005) used as their source the new *Pléiade* edition of 1988. Curiously because of the editorial work by Miguel Torre Borges for Losada of Buenos Aires (2005), the translation attributed to Estela Canto also appears to follow the new *Pléiade* edition. However, certain details suggest that she did not use this text as her basis. In her version of the previous volumes I found a few phrases that corresponded to details found only in the 1954 *Pléiade*, and these suggest that this was her source, but here I found one phrase that even predated that edition: 'en su sensibilidad' [in its sensitivity] [Proust (2005C) 68]. It translates the phrase 'dans sa sensibilité,' which can be found only in the pre-1954 editions [Proust (1947) 85]. Given that the Spanish phrase is identical in Menasché's translation [Proust (1945) 63] and there are numerous other similarities between the Argentine versions of 1945 and 2005, I suspect that Estela Canto consulted Menasché's translation when she created her own.

I have chosen as the limits of the text to be compared the logical beginning and ending employed for 'El sueño de Albertina' [Albertine's sleep] in 'México en la Cultura.' Although I have read each of the six approximately four page texts individually for fluency and general impression, I have also compared with the original French versions all of the six translations sentence by sentence. Since I am applying the principles of translation quality assessment

that were outlined by Katharina Reiss in *Translation Criticism* and that I used in my previous articles for the *ATA Chronicle*, I will quote her summary of these principles: 'The critic must examine the translation with regard to each of the [following] linguistic elements[:] the semantic elements for equivalence, the lexical elements for adequacy, the grammatical elements for correctness, and the stylistic elements for correspondence' [Reiss (2000) 66].

Reworked Versions versus New Translations

At the outset I observe that each of the six translations provides a more than adequate understanding of the famous text 'Albertine endormie.' The reader of any of them can perceive the beauty and subtlety of Proust's thought. Although it may be possible to find elsewhere in the Argentine translations of *La prisionera* specifically Argentine expressions of the type that were criticized in Spain,⁴ or in the Spanish versions Castilian idioms that might distract Spanish American readers,⁵ I found no obvious cases of either in these pages. I would even note that the similarities between the first translation by the Argentine Menasché and second one by the Spaniard Gutiérrez are so great that it appears that the latter consulted the former and used words that he preferred. Some of these may in fact reflect his dialect, but I did not see any clear examples. His archaic placement of object pronouns after and attached to conjugated verbs (e.g. 'Tocábase,' 'llevábase,' 'quedábase,' [Proust (1968) 624]) was simply his choice.

I must admit that some of the similarities can be explained by the strictly literal manner of both translators, but others cannot.⁶ Menasché's version of

⁴ In his review of the first Spanish edition of *En busca del tiempo perdido*, the Spanish critic José Luis Cano claimed that Menasché's translation of the last four volumes was plagued with Argentine expressions [Cano (1953) 6-7].

⁵ On the back cover of Losada's edition of each of the volumes of *En busca del tiempo perdido*, the Argentine editor criticizes the translations from Spain for including "giros y modismos en ocasiones tan perturbadores durante la lectura" [expressions and idioms on occasion so disturbing during the reading].

⁶ One example of the overly literal manner of Menasché and Gutiérrez is the translation of the French word "grève" [beach] [Proust (1947) 83] as "grava" [gravel] [Proust (1945) 62 and (1952) 622 respectively]. All of the other translators avoided this false cognate. Berges [Proust (1982) 73] used "arena" [sand], Canto [Proust (2005C) 67] and Armiño [Proust (2005A) 54] employed "playa" [beach], and Manzano [Proust (2005B) 72] chose "arenal" [sandy ground].

'Son sommeil mettait à mon côté...' [Her sleep placed at my side...] [Proust (1947) 85] was not literal: 'Su sueño me acercaba algo...' [Her sleep made me approach something] [Proust (1945) 63]. Significantly the version by Gutiérrez [Proust (1968) 623] and the one by Canto [Proust (2005C) 68] simply repeated it. Clearly Gutiérrez and Canto consulted Menasché's version and quite likely worked from it. Similarly the nearly identical version by these three translators (but very distinct one by the other three) of 'son sommeil était dans son plein...' [her sleep was in its fullness...] [Proust (1947) 87] hardly seems coincidental. Menasché wrote 'estaba en la plenitud de su sueño...' [she was in the fullness of her sleep...] [Proust (1945) 70], Gutiérrez had 'su sueño hallábase en su plenitud...' [her sleep was found in its fullness...] [Proust (1968) 624-625] and Canto said 'su sueño estaba en su plenitud...' [her sleep was in its fullness...] (Proust (2005C) 70]. Berges translated this phrase as 'su sueño era total...' [her sleep was total...] [Proust (1982) 72], Armiño said 'el sueño estaba en su apogeo...' [the sleep was at its zenith...] [Proust (2005A) 56] and Manzano put 'el sueño estaba en su momento más profundo...' [the sleep was in its deepest moment...] [Proust (2005B) 75]. Here and in many other passages the last three translations from Spain are notably different from the first two versions and the one attributed to Canto, as well as from each other. Thus we can conclude that all three were new translations and not merely reworked versions.

Omissions by Berges

It should be noted that from the time of its publication in the late 1960s the translation by Consuelo Berges was considered to be the best. As Luis Maristany pointed out in 'Informe crítico: Proust en España,' Berges avoided the overly literal manner of Menasché and Gutiérrez, who at times rendered less common French idioms word for word [Maristany (1983) 65].⁷ However, in this passage one can observe other weaknesses. Indeed in the previous translations I have found a few omissions, careless errors and one non-Spanish construction. Menasché gave 'lunas de plenilunio' [moons of a full moon]

⁷ Menasché and Gutiérrez translated "rester sérieuse" [to remain proper] as "seguir siendo seria" and "continuar siendo seria" [to continue being serious] respectively. Maristany considered Berges's version "portarse como es debido" [to act as is proper] as being superior. [Maristany (1983) 65].

[Proust (1945) 63] as the equivalent of 'nuits de pleine lune' [nights of a full moon] [Proust (1947) 85]. Gutiérrez translated literally 'je n'étais plus regardé par elle' [I was no longer watched by her] [Proust (1947) 84] as 'no era mirado por ella' [I was not watched by her] [Proust (1968) 622] and thus (unlike all of the other translators who wrote 'ella no me miraba' [she did not watch me]) he forgot that Spanish regularly avoids using the passive voice with verbs of perception. However, Berges made in her four pages four omissions or careless errors, which were greater than any of the other translators and which affected the meaning and richness of the text. For 'la superposition... des images successives' [the superimposing ... of successive images] [Proust (1954) 69] she provided no equivalent for the very Proustian first noun and wrote only 'las sucesivas imágenes' [the successive images] [Proust (1982) 72]. She reduced the meaning of 'depuis le jour où j'avais fait sa connaissance' [since the day that I had made her acquaintance] [Proust (1954) 70] by saying 'el día mismo en que la conocí' [the day itself when I met her] [Proust (1982) 73]. When translating 'plus assoupi et plus doux' [more dozing and more gentle] [Proust (1954) 71] as 'más suave y más leve' [softer and lighter] [Proust (1982) 74], Berges carelessly gave two equivalents for 'doux' and none for 'assoupi'. Finally she left out the first of the three elements in the series 'leur sérieux, leur innocence et leur grâce' [their seriousness, their innocence and their grace] [Proust (1954) 72] and said only 'su inocencia, su gracia' [Proust (1982) 75].

In contrast, the two new translators from Spain, Mauro Armiño and Carlos Manzano, were more careful to translate all of the elements of Proust's text. Although the former followed more closely the syntax, order and punctuation of the original than the latter, neither was excessively literal or free, and both were very systematic.

Punctuation and Word Choice

The greatest difference between the translations by Armiño and Manzano is apparent with regard to punctuation. In his attempt to make Proust's text in Spanish appear to be that of a native Spanish writer in the baroque tradition, Carlos Manzano has often modified Proust's punctuation. In our selection, as

throughout his entire translation, Manzano has substituted dashes for commas to set off those phrases and clauses that are least closely connected to the principal clause of the sentence. In this way the Spanish reader, who is more accustomed to this practice than the French one, can follow more easily Proust's complex style. Curiously, however, because in *La prisonnière* the syntax was often simpler and less elaborated than in the previous volumes, Manzano's use of dashes was not as necessary. In fact, in these four pages he only inserted five pairs, which contrast with the seven that he added to Proust's two pairs in the two page initial paragraph of *La parte de Guermantes*.⁸ More notably, perhaps to maintain the same baroque style found in Proust's earlier volumes, Manzano changed here on three occasions periods to commas and thus made the French author's sentences longer than in the original.

By contrast, Mauro Armiño restricted himself to the punctuation set by Proust and his French editors. Similarly he was less audacious in his choice of lexical elements. Unlike Manzano, who on three occasions used forms of the verb 'tumbarse' [Proust (2005B) 72-74] to refer to 'lying down' or 'lying,' Armiño preferred for the equivalent of the infinitive 's'étendre' [to stretch out] [Proust (1988) Vol. 3, 578] the common verb 'echarse' [to lie down] [Proust (2005A) p. 54] and twice for forms of the past participle 'étendu' [stretched out] [Proust (1988) Vol. 3, 578-579] its cognate 'tendido' [stretched out] [Proust (2005A) 54-55]. Indeed Manzano was able to use the same verb in all three cases, as had been done in the original, but he may have reminded the reader of some of the other meanings of 'tumbar(se),' which imply a violent or unintentional movement (to knock down, to fall down).

A Wise Choice

In general, we can observe the sure and accurate translation ability of Mauro Armiño. This characteristic is more apparent in this selection than are his careful notes, which are only two here and are not very necessary. In the first

⁸ Compare Proust's text of *La prisonnière* and *Le côté de Guermantes* in the new Pléiade edition [Proust (1988) vol. 3, 577-580 and vol. 2, 309-310] with Manzano's translations *La prisionera* [Proust (2005B) 72-75] and *La parte de Guermantes* [Proust (2002) 9-10].

case at the beginning of the text he tried to establish the dates for the protagonist's two visits to Balbec and in the second he simply identified Benozzo Gozzoli as a painter from Florence [Proust (2005A) 53-54, 921-922]. For me Armiño's skill is most evident in the translation of a single difficult word. In order to contrast Albertine's innocent pose in sleep with what she inadvertently revealed, during their conversations, about her actual thoughts, Proust used the phrase 'les issues de la pensée inavouée' [the outlets of unconfessed thought] [Proust (1988) Vol. 3, 578]. However the translation of the word 'issues' [outlets] as 'salidas' [exits] by Menasché [Proust (1945) 62], Gutiérrez [Proust (1968) 623] and Canto [Proust (2005C) 68] and as 'puertas' [doors] by Berges [Proust (1982) 73] employs a too common and imprecise word. Here Manzano was again quite daring when he used the word 'tangentes' [tangents] [Proust (2005B) 73], but he alluded more to the result than to the phenomenon itself. In contrast Armiño demonstrated both accuracy and intelligence with his choice 'fisuras' [fissures] [Proust (2005A) 55].

Conclusion

In short, with the publication in 2009 of Carlos Manzano's translation of *El tiempo recobrado*, his version of *En busca del tiempo perdido* and Mauro Armiño's *A la busca del tiempo perdido* now constitute two complete translations in a single style of Marcel Proust's monumental work.⁹ They are also the only Spanish versions to date entirely based upon the most recent and widely accepted French edition of the *Recherche*. Although Losada of Buenos Aires also finished its edition, it has the disadvantage of not being of a single style for it reflects the hand of more than one translator and an editor. According to my research on "Albertine endormie," the translations by Armiño and Manzano are more complete than the version by Berges and far surpass the strictly literal manner of the early translations by Menasché and Gutiérrez. In choosing between the translations by Armiño and Manzano, I suggest that the reader consider for himself whether he prefers the faithfulness and accuracy of Mauro Armiño or the boldness and goal of fluency in Spanish of Carlos

⁹ This unity of style has an obvious advantage over the new English translations, under the editorship of Christopher Prendergast, in which each of the seven volumes was rendered by a different translator.

Manzano.

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Technical Translation, Foreignization and Dominance of Technical Language

Sartoon Mostafavi¹ , Ahmad Mohseni

Abstract: In this article, Foreignization in translation of technical texts was studied. Because of Globalization, more than ever English became to a dominant language especially in technical texts, As far as all the audiences and translators prefer Foreignization in technical translation. The case was technical translation in the field of oil and energy. Today the field of oil and energy is one of the most important fields in the whole world. Due to people requirement, these texts should be translated to other languages. By studying most of the texts in this field, reader encounter many technical terms. The Foreignization or domestication of these texts was studied. To perform this study, some of the participants took part in an interview. They discussed about domesticating and/or foreignizing technical terms in this field, the other participants were given questionnaires which include 10 items covering the research main question. Finding of the research show that: translators, readers and experts mostly prefer strategy of foreignization. This result shows the necessity of Foreignization in this field and also the dominance of technical language and terms especially English in Persian Language.

Key word: foreignization; domestication; technical translation; technical terminology; globalization

1. Introduction

Newmark (1988) has claimed that terminology accounts for at most just 5-10% of the total content of technical texts nevertheless there is an uneven amount of attention dedicated to terminology and lexical issues in technical translation.

Experts and professors with the aim of delivering technical information to a specific audience produce technical text in the domain of oil and energy.

¹ Sartoon Mostafavi has an MA in Translation studies from Azad University of South Tehran Branch. He holds his B.A from Azad University of Tabriz. He is interested in translation of technical texts. He was translated some published books. E-mail: sartoonmostafave@yahoo.com

Today, the field of oil and energy is one of the most important fields in Iran and even in the whole world; Due to the people's requirement, oil and energy are extremely essential to them. As most of the books in this field are in different languages, especially in English, we should translate them to Persian.

By studying most of the translations in the field of oil and energy, we can find many technical words and phrases which have not been translated correctly and have not been transferred completely from the ST to the TT.

As there are many technical terms in English in this texts, the researcher want to find the best strategy for translating technical texts in the field of oil and energy. Two kinds strategy including Foreignization or Domestication were studied. Based on research question the following hypothesis was formulated: Translators, readers and expert in the field of oil and energy prefer Foreignization. The study wants to find the best strategy for translating the texts.

Since the English language is the dominance language in the world and due to the globalization, the strategy of foreignization becomes more popular between translators and readers of technical texts. The aim of the study was finding the best strategy in the translation of technical texts in the field of oil and energy. In addition, the research wants to show that: what is the preferable strategy (Foreignization or Domestication) in translation of technical texts?

Because of Globalization and global village, English language more and more became a dominant language. Due to this, Foreignization in translations was increased more; so, the strategy of Foreignization became more preferable, especially in technical translation like translation of oil and energy the usage of Foreignization in translation of key words and phrases were increased. As far as all the readers and translators, they prefer Foreignization.

2. The Review of Related Literature

Technical translation is the translation of technical text (owner's manuals, technical books, user guides, etc.) or more specifically texts that include a high amount of terms, that is, words or phrases used only in a particular job, or describe that profession in great detail(N/N).

Byrne (2006) stated that technical translation is all about terminology. This particular misconception is not only one of its kinds to those uninvolved in technical translation. Many numbers of people inside technical translation share this idea.

According to Lee-Jahnke (1998:83-84), there are three items that are necessary in order to learn how to study scientific and technical texts:

- know the text formation in the different languages
- know the LSP for the field

- know the subject field

Byrne (2006) announced that the challenges for the technical translator are to be able to deal with the subjects and to know expert knowledge of the way experts in a particular area write texts. The essential areas of expertise for technical translators are as follow:

- Subject knowledge
- writing skills
- Research skills
- Knowledge of genres and text style
- Pedagogical skills

Good theory is based on information achieved from practice. Good practice is based on carefully worked-out theory. The two are interdependent. (Larson 1991:1)

Savory (1957:49) who collected the following list of “rules” of translation from many kinds of “authoritative” sources on translation, which state that, a translation:

- Must give the words of the original
- Must give the ideas of the original
- Should read like an original text
- Should read like a translation
- Should reproduce the style of the original
- Should hold the style of the original
- Should read as a contemporary of the original
- Read like a contemporary of the translation
- May add to or delete from the original
- May never add to or omit from the original

Byrne (2006) stated that when it comes to specialized subject knowledge, it is obvious that you cannot master every field so it's maybe best to get a good base in the more generic, transferable subject field and rely on this together with a skill to research new areas to study unfamiliar subjects. Therefore, for a technical translator, achieving a good understanding of the fundamentals of science and technology can present a good base for diverse applications inside technical translation. Technical translation, like translation in common, has both benefited and endured because of the work of translation theorists. In the past 40 or so years, an overabundance of theories, models, approaches and ideas have been circulated looking for in explain, rationalize, analyze and describe the translation process. However, technical translation has been mostly deleted from much of this work and is hardly ever dealt with explicitly.

Mainly for technical translation, is the idea presented by Toury (1995:56-7) that translation is affected by two major roles:

1. The translation is a text in a particular target language and culture.
2. The translation constructed a illustration in one language of another text existing in another language and culture. He states that the essential choice,

which is made by a translator in deciding between the necessities of the two different roles, represents an initial norm.

Larson (1987:69) offered some extra insight when she states, "the goal of most translators is to produce translations which are acceptable for the audiences for whom the translations are produced". She announced that "if the translator has a set of criteria which will guide him [sic] as he works and by which he can measure his final product".

Pinchuck (1977:205) states that what both the client and translator want are a satisfactory translation, which is gained with a minimum spending of time and effort. However, that Pinchuck does not make a difference between acceptability and adequacy. Pinchuck (1977:207) says an adequate translation is always cooperation between conflicting demands in that has a trend to admit fidelity to the necessities of intelligibility and of speed.

O'Neill (1998:72) claims that "there is no substitute for a thorough knowledge of the target language". Translators need to produce texts which are the same to those produced by technical writers working in the target language (Fishbach 1998:2).

Nord (1997:29) explains that the Skopos of a particular translation project might require either "a free or a faithful translation, or anything in between... depending on the purpose of the translation". Texts are written to correspond information and translations are no exception. Therefore, Skopos theory would appear to provide a more flexible structure which make certain that the strategies and techniques of translation can be used acceptably wherever the translator believes it to be suitable (Byrne, 2006). In addition, Byrne (2006) says, "We simply select the appropriate strategies depending on the Skopos for the project and the text". As Nord maintains, "the translation purpose justifies the translation procedures" (1997:124). Based on Byrne (2006) view, Skopos theory is the only approach that in fact acknowledges the professional reality of translating and the demands, expectations and requirements of translators.

3. Methodology

This study is a Qualitative/Quantitative one. The main goal of which is to describe the data and characteristics of the strategy of Foreignization and Domestication. This research study several aspect and of technical translation but in this article we only mentioned the strategy of foreignization and domestication and the dominance of English language in other languages in technical texts.

3.2 participants

1. Experts in the field of oil and energy translation. These experts are those experienced and skillful translators who have theoretical knowledge in translation of oil and energy texts. They can criticize the work of technical translation in this domain. The samples are **three experts** in the field of Oil and Energy translation.
2. Technical translators in the field of oil and energy. Technical translators are those translators who have proficiency in both language and field of oil and energy. They know the terminologies of oil and energy, so they can translate these types of text from English to Persian. The samples are **thirty technical translators** in the field of Oil and Energy.
3. Technical translated text readers in the field of oil and energy (oil and energy experts). The members of this group of participants can be select from among students, engineers and professors in this field as the users of translated texts. The samples are **thirty technical text readers** in the field of Oil and Energy.

3.3 Instrumentations

1: Note Cards

The first stage of this research is gathering accepted theoretical information about technical translation errors. The present researcher has written down all of this theoretical information on note cards and uses them after collecting all the required information.

2: Original and Translated Technical Books

The next stage of the research is interview with Three Experts in the Field of Oil and Energy translation. The experts have asked to study a few selected parts of the original books and the related translated texts and give their ideas about technical translation and strategy of Foreignization and Domestication.

3: Questionnaires

In the next stage due to the nature of this research, the ideas of experts about technical translation have gathered via questionnaire. Technical translators, technical readers and technical reviewers got one questionnaire which included questions about the difficulties of technical translation in the

field of Oil and Energy. These questions are about the problems in finding technical equivalence when translating Oil and Energy texts from English to Persian, and the question number 7 and 8 of questionnaire focused on foreignization and domestication in technical translation.

3.4 Procedure

Totally, there were 3 ways through which the researcher will gather the required data:

1. **Field Study:** The Oil and Energy translation experts studied and analyzed the technical translation errors. The references for this field study will select from those printed and available translated books in Iran. The problems that will analyze by the experts include the equivalent finding methods for technical terms in translation and also foreignization and domestication.
2. **Interview:** At this stage, experts of technical translation talk about their ideas via interview. The experts in the field of technical translation will be asked to explain their ideas about the problematic errors in technical translation of technical terms which they may find in the sample books, and also their experiences about foreignization and domestication in technical translation, descriptive term, technical term etc.
3. **Questionnaire:** Technical translators and technical readers in the field of Oil and Energy will be given the same questionnaire which include questions about: foreignization and domestication, the most frequent problematic errors in technical translation. The responses can help the researcher about the ideas of technical translators and their practical experiences about the problems of Oil and Energy translation and finding the best strategy for translation of technical texts. The ideas of technical readers can also be regarded so important because technical translators always try to make useful technical texts in target language which finally are studied by technical text readers. Technical text readers' ideas in this field can help the researcher to find shortcomings and detailed necessities of technical translation.

The questions 7 and 8 answered the question of the research and the researcher find out the preferable strategy through analyzing of data of these questions by SPSS software. As the researcher stated, other questions in the questionnaire related to other aspect of technical texts and their problems but in this article, we focused on question 7 and 8.

	Questions
1	To what extent are you satisfied with the current methods of Oil and Energy translations?
2	To what extent does the lack of Oil and Energy knowledge affect correct translation of Oil and Energy texts?
3	To what extent does the lack of linguistic knowledge affect correct translation of Oil and Energy texts when translated by Oil and Energy experts?
4	To what extent is it necessary to be close to the source text style in translating Oil and Energy texts?
5	To what extent is it helpful to rely on the suggestion of Oil and Energy experts for equivalent finding?
6	To what extent is it helpful to use technical reviewers and technical editors in the process of Oil and Energy translation?
7	To what extent is it necessary to transfer the key terms and abbreviations of Oil and Energy text directly into Persian and foreignize the texts?
8	To what extent is it necessary to domesticate or reproduce the key terms of Oil and Energy text in Persian?
9	To what extent is it necessary to transfer new words directly in Oil and Energy translation?
10	To what extent is it necessary to expand or explain new technical terms in Oil and Energy translation?

3.5 Design

This study is based on qualitative and quantitative research principles. To perform the study, at first, accepted theoretical information about technical translation errors, equivalent finding methods gathered by the researcher. At the next stage, experts in technical translation, experienced technical translators, technical reviewers and readers as participants of the study help to know the preferable strategy between Foreignization and Domestication and find out whether the English language is dominant in technical texts in Persian language or not? Some of the participants will be given a few sample original books with their translated texts and take part in an interview and the others will be given questionnaires.

3.6 Data Analysis

To analyze the data gathered from questionnaire, at first, all the test items were codified and then all the codified data were transferred to SPSS software. Statistical operation was performed descriptively and inferentially. As we mentioned before, this questionnaire cover several aspect of this field, but in this article based on our hypothesis we need to analyze question number 7 and 8.

4. Results and Discussions

In this stage the analysis were performed on the data achieved from interview and questionnaire. As it was explained in Methodology, three important groups can effectively help finding the preferable strategy (foreignization or domestication) in oil and energy translation in Iran. The first and the most important group is oil and energy experts, engineers and students (named as oil and energy experts in this research) who are the real users of translated technical texts and their ideas can help the researcher to find the research question.

The second group is technical translators because their ideas and attitudes about the methods of oil and energy translation can be compared to what the oil and energy experts believe to be ideal as a good method for oil and energy translation. These two groups were given questionnaire. The third group includes experts of oil and energy translation whose ideas may clarify the problems and shortcomings in this field because they have sufficient knowledge in both oil and energy branches and English language. These experts were attended to interview.

4.1 First Stage: Questionnaire

As the first stage, the data analysis which was performed on the data gathered from questionnaire was explained. In order to find the research question, the questions number 7 and 8 analyzed.

4.1.1 Descriptive Statistics

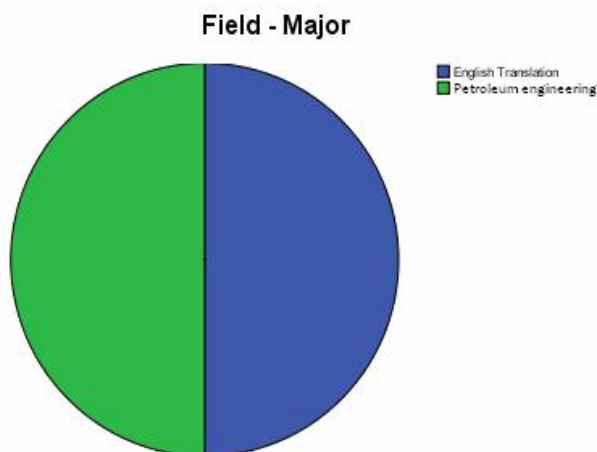
In the present article, some variables such as participants' demography and the answered items were analyzed via tables and visual representations by the use of descriptive statistics.

Field - Major

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	English Translation	30	50.0	50.0	50.0
	Petroleum engineering	30	50.0	50.0	100.0
	Total	60	100.0	100.0	

Table 4.1

Inclusion, Distribution and Dispersion Percent of Participants based on Major - Field



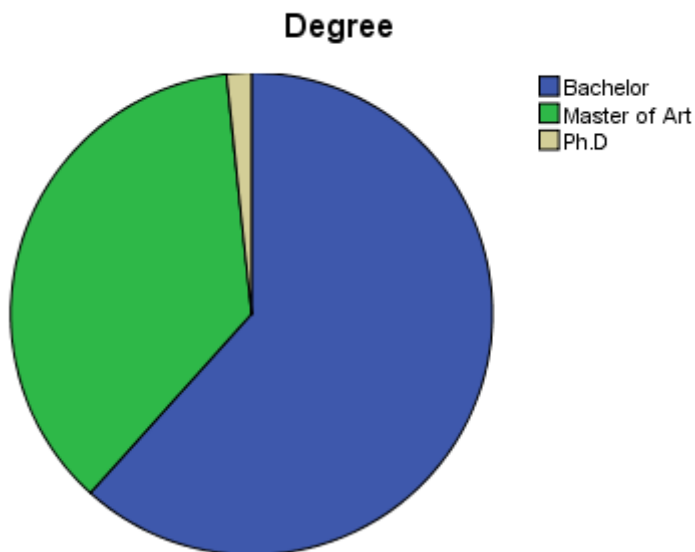
Graph 4.1
Dispersion Percent of Participants based on Major and Field

As it can be seen, the total frequency is 60 participants that 50% (30 persons) of participants have English translation specialty and 50% (30 persons) of participants have petroleum engineering (experts in the field of oil and energy).

Degree

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Bachelor	37	61.7	61.7	61.7
	M.A	22	36.7	36.7	98.3
	Ph.D.	1	1.7	1.7	100.0
	Total	60	100.0	100.0	

Table 4.2
Inclusion, Distribution and Dispersion Percent of Participants based on Degree



Graph 4.2
Inclusion, Distribution and of Participants based on Degree

As it can be seen 61.7% (37 persons) of participants are bachelor and in post graduation level: 36.7% (22 persons) Master of Arts and 1.7% (1 person) Ph.D

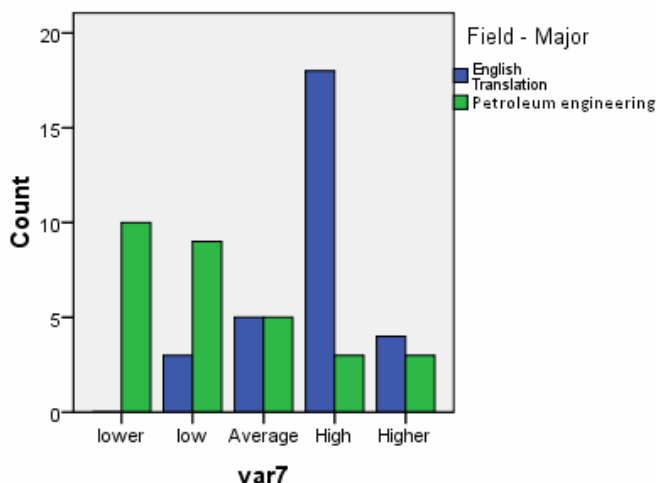
Seventh Item: To what extent is it necessary to transfer the key terms and abbreviations of Oil and Energy text directly into Persian and foreignize the texts?

Field - Major * var7 Crosstabulation

			var7					Total
			lower	Low	Average	High	Higher	
Field - English Major Translation	Count		0	3	5	18	4	30
	% within var7		.0%	25.0%	50.0%	85.7%	57.1%	50.0%
Petroleum engineering	Count		10	9	5	3	3	30
	% within var7		100.0%	75.0%	50.0%	14.3%	42.9%	50.0%
Total			Count					
			% within var7					
			10	12	10	21	7	60
			100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Table 4.3

Inclusion, Distribution and Dispersion Percent of item 7



Graph 4.3

Inclusion, Distribution of item 7

The choice "lower" was not answered by translators and 10 petroleum engineers. The choice "low" was answered by 3 translators and 9 petroleum engineers. The choice "average" was answered by 5 translators and 5 petroleum engineers. The choice "high" was answered by 18 translators and 3 petroleum engineers. The choice "higher" was answered by 4 translators

and 3 petroleum engineers. Based on the table, totally 28 participants selected the choice "high" and "higher" and 22 participants selected the choice "low" and "lower". Comparison between the two groups of translators and petroleum engineers show many differences: only 3 translators selected the choice "low" and "lower", while 19 petroleum engineers selected the choice "high" and "higher". On the other hand, the choice "high" and "higher" was selected by 22 translators, while only 6 petroleum engineers selected the choice "high" and "higher".

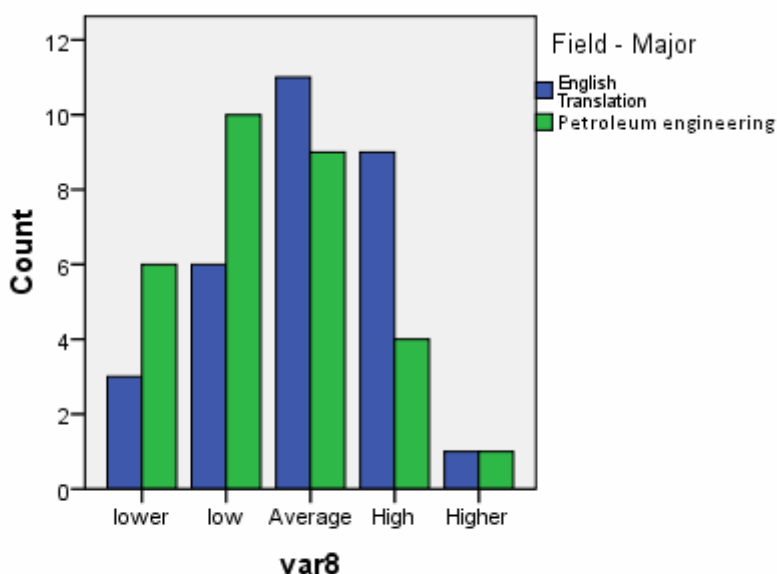
Eighth Item: To what extent is it necessary to domesticate or reproduce the key terms of Oil and Energy text in Persian?

Field - Major * var8 Crosstabulation

		var8					Total
		lower	Low	Average	High	Higher	
Field - English Major Translation	Count	3	6	11	9	1	30
	% within var8	33.3%	37.5%	55.0%	69.2%	50.0%	50.0%
Petroleum engineering	Count	6	10	9	4	1	30
	% within var8	66.7%	62.5%	45.0%	30.8%	50.0%	50.0%
Total	Count	9	16	20	13	2	60
	% within var8	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Table 4.4

Inclusion, Distribution and Dispersion Percent of item 8



Graph 4.4
Inclusion, Distribution of item 8

The choice "lower" was answered by 3 translators and 6 petroleum engineers. The choice "low" was answered by 6 translators and 10 petroleum engineers. The choice "average" was answered by 11 translators and 9 petroleum engineers. The choice "high" was answered by 9 translators and 4 petroleum engineers. The choice "higher" was answered by 1 translators and 1 petroleum engineers. Based on the table, comparison between the two groups of translators and petroleum engineers show great difference. Translators more than petroleum engineers believed that domestication it is necessary.

4.2.1.2 Inferential Statistics

Question of the Research:

Which strategy has to be used in oil and energy translation? Domestication or Foreignization?

Statistics

Domestication

N	Valid	60
	Missing	0
Mean		2.7000
Std. Deviation		.90760

Table 4.5

The table 4.5 is related to the third question of the research. In order to finding strategy, questions number 7 and 8 of the questionnaire were combined². The range of the new variable is between 1-5. The high score, it means preferring domestication; Low score, it means preferring foreignization. Based on the table 4.5 , the Mean of this variable is 2.7 which it is less than the average (3).

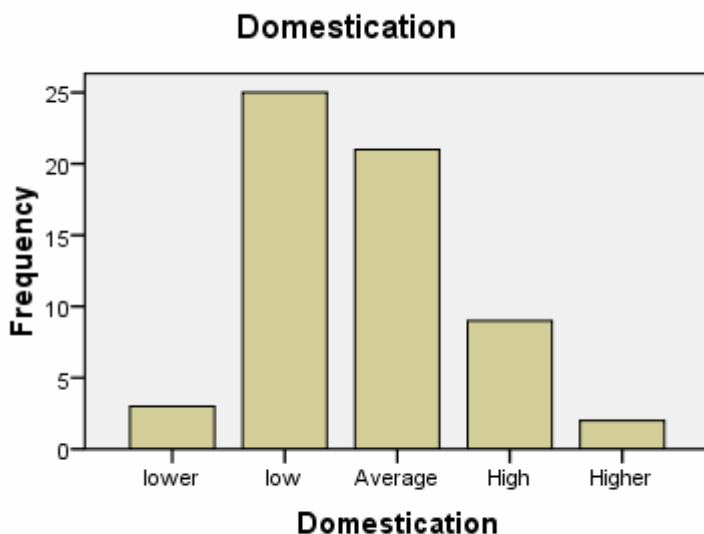
Domestication

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Lower	3	5.0	5.0	5.0
	Low	25	41.7	41.7	46.7
	Average	21	35.0	35.0	81.7
	High	9	15.0	15.0	96.7
	Higher	2	3.3	3.3	100.0
	Total	60	100.0	100.0	

Table 4.5.1

Based on the table 4.5.1 , in the case of 'domestication' 46.7% of participants selected the choice "low" and "lower"; only 18.3% of participants selected the choice "high" and "higher". According to these data, participants mostly preferring strategy of Foreignization.

² However combination of these questions, after recoding answers to question number 7 of questionnaire, was done.



Graph 4.5

4.3 Second Stage: Interview

As the second stage, experts of oil and energy translation were attended to interview. These experts are experienced and skillful oil and energy translators and have theoretical knowledge in this field. They could criticize the work of technical translation in this domain. In this interview, we deal with to several questions and aspect in technical translation but in this article, we only paid to the subject of technical translation in the case of foreignization and domestication.

Experts in oil and energy translation who were supposed to be interviewed were as follows:

- A. Kamel Ahmadi. He has Master of Science (M.Sc.) in Petroleum Engineering. His specialty is in the field of Exploration and Drilling Engineering. He has translated numerous texts and technical books in the field of oil and energy. He is supervisor in PARS Oil and Gas Company. He is also editor of technical texts in this field.

- B. Mohammad Reza Adel Zadeh. He has Ph.D. in Petroleum Engineering. He is known as one of the oil experts in Iran. He is one of the most famous translators in this domain and he has numerous translations.
- C. Mehdi Bagher Poor. He has Master of Science (M.Sc.) in Petroleum Engineering. His specialty is in the field of Production Engineering. He has many translation in this field. He is supervisor of production operation. He has translated numerous books and papers in the domain of oil and energy.

All the above mentioned experts were interviewed and replied to the questions. Their ideas and suggestions about technical translation and oil and energy translations were as follows:

What is your suggestion as to which strategy has to be used in oil and energy translation? Domesticating the source text or foreignizing it?

- A: Foreignization; domestication cannot be done completely, because the lack of incentive and necessity and more important difficulties of translating technical terms, experts does not translate them and most of the times they foreignize technical terms.
- B: Foreignization is better. Finding technical equivalence is so difficult and expert by studying the technical terms easily can understand their meaning but they cannot understand the Persian equivalent.
- C: Technical language for example Oil and energy language is international language; Foreignization is a good strategy in technical terms especially in the field of oil and energy.

5. Conclusions

In the present stage, it has been tried to present a summary of the findings of the study. The research question can be answered by the gathered data from library study, questionnaire and interview.

Which strategy has to be used in oil and energy translation? Domestication or Foreignization?

As it revealed from the inferential and descriptive analysis performed on items 7 and 8 of the questionnaire, based on table 4.3 , 4.4 , 4.5 and 4.5.1 most of the participants believed that domesticating technical terms in Persian have not been useful in technical texts and oil and energy translation in Iran and prefer foreignization in technical translations.

The results data gathered from interview as follows:

They prefer Foreignization. Due to their difficulty, they believed that technical terms could not be translated. They believed that experts could not understand equivalent because technical languages is international. Based on the results of questionnaire and interview, most of the experts, readers and translators believed that foreignization is the best strategy for translating technical texts. According to this result, we concluded that English is the dominance language in the case of technical texts in Persian language. We found that technical terms in the field of oil and energy should be foreignize. In addition, the finding showed that equivalent in Persian languages is not useful and every one prefer the original terms. Because of globalization, English especially technical term became dominant. So, the research hypothesis (Translators, readers and expert in the field of oil and energy prefer Foreignization) is confirmed.

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Translation, Manipulation and Social Movement

Mohammad Saleh Sanatifar¹

Abstract: Whether in the least developed countries or most developed ones, social media activists are opinion leaders who could change or deepen certain mindsets among the public and particularly the youth at times of conflict. Together with politicians, they have the ability to manipulate the ‘truth’, thus follow certain editorial policies and shape the current agenda and narrative, perhaps even more than scholars do. Therefore, it is natural and necessary that they are included at policy debates at local, national and international levels. This article makes an effort to show that in addition to journalists and editors, translators (and interpreters) can further play their part. From a social perspective, translation constitutes a site where translators can exercise manipulation that conforms to editorial policies and in this sense provides a tool for resolving the state of tension and conflict rather than mere exchange of texts and narratives. For this purpose, Baker’s four ‘reframing’ strategies within a narrative framework are drawn on as the analytical tool. The data for the study is a political text narrating the conflict over Iran’s nuclear program. The results of the analysis reemphasize that translation, ‘constitutes’ a different set of values and presents a different image of the ‘story’ from that of the original. This can be considered as a novel way of social movement; by the same account, the time-of-conflict translator -redefined as a social actor- resists neutrality and works to reconstruct the constructed ‘reality’. This privileged role naturally brings with it moral responsibilities.

Keywords: manipulation, narrative, framing, social movement, conflict, political discourse translation

¹ English Department, School of Humanities, Tabaran Institute of Higher Education, 397-91895, Mashhad, Iran E-mail: s.sanatifar@yahoo.com

Introduction

Translation is a heterogeneous process (Gentzler & Tymoczko 2002). That is to say, time, place, conflict, historical and material moments and specific situations of translation as well as other socio-cultural and ideological factors decide for different strategies the translator may employ to produce different translations. Translation is a norm-governed activity (Toury 1995), that is, source and target text norms determine the translator's basic choices and strategies. As confirmed by Lefevere (1992), translations are not made in a vacuum and translators function in a given culture at a given time. This requires translators to manipulate. Manipulation is generally perceived as the linguistic manifestation of intervening strategies resorted to both in everyday situations and translation to hide or change true intentions, both good and evil (Kramina 2004). It may be ideologically or poetologically motivated as claimed by Lefevere (1992). To study ideological/political manipulation, various (text) linguistic approaches such as (critical) discourse analysis, pragmatic-oriented or systemic-functional approaches have been employed, on the basis that it has textual and linguistic manifestations. However, due to their more reliance on linguistic and textual features and lack of attention to contextual and intertextual features, these approaches have not always been reliable and the most appropriate to detect and classify the shifts that take place (Munday 2007; Baker 2006). In her *Translation and Conflict: A Narrative Account* (2006), Baker takes these factors into consideration thus metaphorically claims that translation (renarration) is one episode of a larger story (narrative). In other words, any narrative (original story/text) and its renarration (translation) are in an intertextual relationship. Baker (2006) argues that ideologically motivated manipulations enforced by the agency cause the translator to reframe (renarrate) a different image of the story. These stories, as Baker (2013:24) claims, are rooted in broader narratives of global justice, rather than narratives of nationalist aspirations, for instance, or religious belief and in this sense justifies Tarrows' description of translators as 'the new generation of global justice activists'. The purpose of this article is not to discuss motivations behind activist translators' appeal to these global narratives and suffices to pointing to 'Self-descending commitment', extending narrative space and narrative opportunities for resistance,

empowering voices made invisible by the global power of English and the politics of language and replacing ‘indifference’ as the main drives. This article draws on Baker’s (2006) *Narrative Theory* and her four methods of linguistic ‘framing’ as the analytical tools to analyze ideological manipulation in translation and disapprove of this time the Persian translator as neutral or apolitical creature who has taken no sides in the outcome of the interaction he has mediated.

Manipulation and political discourse

Manipulation is a multi-disciplinary concept which ‘deals’ with many disciplines from physics, chemistry and medicine to journalism, discourse and media studies. For example, journalists manipulate the incoming texts to their own (or their agency) favorable ideological direction. As such, manipulation is viewed as a kind of ‘intervention’ in the normal process of (text) production. One area that is highly subjected to manipulation is ‘political language’. Politicians achieve their political goals and largely ‘defend the indefensible’ as stated by Orwell (1969 cited in Wilson 2001, p.400) via manipulation. As Chilton and Schäffner (1997, p.207) claim, even ordinary people have the feeling that politicians and political institutions are sustained by ethical ‘persuasive’ and ‘manipulative’ uses of language. Wilson (2001, p.400) refers to Orwell as the first writer who drew attention to the point that political language can manipulate thought *linguistically* and this is clear in his Nineteen Eighty-Four. The goal of such manipulation, Wilson (ibid.) claims, is for politicians ‘to hide the negative within particular formulations such that the population may not see the truth or the horror before them.’ He explains the rationale behind manipulation as one of ‘transformation’. Directly related to this process is the concept of ‘representation’ which he argues is the issue of how language is transformed to represent what we can know, believe, and perhaps think. Montgomery (1992 cited in Wilson 2001) clearly refers to the truth-hiding role and goal of manipulation in his ‘nukespeak’ example:

Original text	Manipulated text
Large nuclear bomb of immense destructive power	<i>Strategic nuclear weapon</i>
Small nuclear weapon of immense destructive power	<i>Tactical nuclear weapon</i>
Neutron bomb (destroys people not property)	<i>Enhanced radiation weapon</i>
Killing the civilian population	<i>Demographic targeting</i>

Van Dijk (2006:359) explains manipulation in political discourse from three perspectives: *social* that is illegitimate social power abuse and domination confirming social inequality, *cognitive* that involves mind control and the interference with processes of understanding, the formation of biased mental models and social representations such as knowledge and ideologies and *discursive* that generally involves the usual forms and formats of ideological discourse, such as emphasizing Our good things, and emphasizing Their bad things through positive self-representation and negative other-representation manipulative strategies.

Praisler (2010, p.66) refers to two basic forms of manipulation in political discourse: *deception* (in connection with truth) which deals with withholding and controlling information thus giving the addressee a passive role and *persuasion* (in close connection with falsity) which has negative association and activates the addressee to some extent. He also refers to another form of manipulation common in political discourse: crowd manipulation that is the use of strategies intended to engage, control or influence the desires of a crowd directed toward a specific action. Rigotti (2005 cited in Praisler 2010, p.67) refers to seven of these strategies: falsity, insincerity, violating presuppositions, exploiting the human instinct of referring to totality, polarity temptation, distorting relevance and interest and fallacies. Herman and Chomsky (1988 cited in Praisler, 2010, pp.67-68) mention ten manipulative strategies of political discourse among them *distraction* (diverting public attention from important issues), *creating problems and solving them*, *gradualism* (acceptable need to be applied gradually), *deferring* (to present an unpopular decision as painful as necessary), *turning to audience as children* (use of weak or childish tone), *using emotional side*, *keeping the public in ignorance and*

mediocrity (ensuring that the public is incapable of understanding the technologies and methods of control and slavery), *encouraging the public to be complacent with mediocrity* (the media push their audience to believe that it is fashionable to be stupid), *strengthening self-blame and getting to know the individuals better than they know themselves* (the system knows people better thus can have greater control power over the people). All in all, these strategies empower the political institutions to manipulate and transform what is to be presented to the public.

Manipulation and translation

The concept of manipulation was first applied to literary translation (1980s) by a group of translation scholars from Belgium, the USA and Israel under a revolutionary movement called the *Manipulation School* (Lefevere 1992). To them neutrality in translation was a myth and translation is inherently manipulative, hence the 'translation as manipulation' view. Manipulation is generally perceived negatively by different scholars when they talk about it as *biased, abuse or illegitimate* (van Dijk, 2006:360) or hiding the negative and truth (Wilson 2001, p.400) or particularly in translation as *mediation, intervention* or *distortion* (Hatim & Mason 1990, 1997; Katan 1999; Munday 2007). However, it is also viewed as unavoidable when, for example, Farahzad (1998, p.155) in her Gestalt approach to unconscious manipulation claims that through manipulation the translator is encloses the gaps to complete the picture or when Baker (2005, 2006, 2007, 2008, 2013, in press) not only sees no unethical issue in manipulating but also finds it necessary (at time of conflict). She illustrates real life cases (for example Guantanamo, Iraq, The Mission Song, etc.) where the intervention and manipulation from the translator/interpreter as a human being with conscience has strongly worked (2008, p.8) as a social act. Yet, others see manipulation as multifunctional. For example, Dukate (2007) claims that manipulation may be used for discourse improvement, handling and distortion, and may be due to linguistic, cultural, psychological and ideological factors or sometimes ignorance. Still others are of a neither-nor idea. For Katan (1999, p.138), manipulation is neither good nor bad and simply zooms in what the translator prefers and sends to the background and what s/he does not. Manipulation may have textual, contextual or paratextual

manifestations. In translation, it manifests as various forms of translational shifts including omission, addition, substitution and replacement (Dukate 2007).

Manipulation, translation and political discourse

The internationalization (mediatization) of political discourse relies greatly on translation (Schäffner 2004, 2007, 2010) so that if something goes wrong with translation and mediation, it is the translator/interpreter who is always to blame (Praisler 2010, p.68). Schäffner implicitly refers to ‘manipulation’ as the cause for this misfortune when she cites Blackledge (2005 cited in Schäffner, 2010:256) who believes that political discourse translation is a *recontextualization* process that involves ‘filtering of some meaning potentials of discourse’. Praisler (2010, p.66) points out that ‘actively engaged in communication and mediation, politics and the media are the domains most commonly associated with the notion of manipulation’ and contends that translation adds a further level of manipulation. For the same reason, such discourses are widely subjected to manipulation.

In political discourse translation, the underlying ideologies may be mostly manipulated through transitivity, cohesion (Hatim & Mason 1997), lexical choice, information selection and transfer (Schäffner, 2004). Ideology may also be manipulated (reframed) in political discourse translation through paratextual features such as introductions, prefaces, glossaries and footnotes (Baker 2006, p.133). Schäffner (2010, p.256) refers to some filtering manipulative strategies in the translational recontextualization of political discourse including omissions, additions, reformulations, restructuring, rearrangements of information, substitution and paraphrasing. As such, the analytical toolkits mostly used in analysis of manipulation in political discourse translation quite often relate to monolingual text-linguistics and functional grammar traditions including critical/political discourse analysis, register and semiotic analysis, corpus linguistics and systemic functional grammar. For example, in a qualitative study, Schäffner (2004) deals with analysis of political discourse from the point of view of Translation Studies within a critical/political discourse analysis framework or Romangnuolo (2009) in a quantitative study combines critical discourse analysis and corpus linguistics to

examine the US presidential inaugural speeches and their translations. Nevertheless, such approaches may not always be reliable and appropriate to detect and classify the shifts that take place (Baker 2006; Munday 2007). In sum, translation scholars have recently shown more interest in the study of the relationship between politic, power and translation. Their works can be categorized into:

- (1) interrelated studies of discourse analysis, translation studies and politics (Hatim & Mason 1990; Chilton & Schäffner 2002; Schäffner 2004)
- (2) analyses of social, cultural, ideological and political context of the source and target text/culture (Pym 2000)
- (3) studies of translators as intercultural agents and cultural mediators (Katan 1999)
- (4) studies focusing on translators as potential points of conflict during their work (Tymoczko & Gentzler 2002)
- (5) studies on translators' purposeful manipulation of target texts, their choices reflecting ideological/political commitment and their political/social activism as part of their profession at the time of conflict (Baker 2006, 2007; Salama-Carr 2007)

The last group describes an integrative developed framework theorized by Baker (2006) for the study of manipulation in translated political texts especially at the time of *conflict*. In her theory, Baker redefines the concept of source text as 'narrative' or 'original story', target text as 'renarration', translator as narrator and translation shifts as 'reframing' forms.

Translation, renarration and reframing

The purpose of this section is not to describe the Renarration theory or its benefits as unfolded by Baker (2007, pp.152-154). Not moving too far, the basic tenets of the theory relevant to the analysis are reviewed. *Narrative* is at the core of this theory. Baker (2007, p.151) stresses that narrative is 'not a genre, nor it is an *optional* mode of communication' (my emphasis) but the principal mode by which we experience the world and constitute rather than merely represent reality; it is not necessarily articulated in a single text or stretch of language and discursively, but may also be elaborated through other means, for example visually.

According to this theory, political/ideological conflicts build up a 'narrative' or *story*² (linguistic realization of sequential events or stories we live by) and one potential way out of that conflict is translation or 'renarration'. The narrative and its renarration do not necessarily reflect the same story. In other words, the narrator (translator) may consciously manipulate the narrative (original story) to construct a different story for the narratees (readers) aligned with the agency's political/ideological goals to justify the brutality of war to domestic populations (Baker in press). As such, renarration functions as a tool of power in the hands of politics; it manipulates the narrative as a tool for fighting against truth.

In applying the theory to translation, Baker (2005, 2006, 2007, 2008, 2013) draws on two sets of conceptual tools including: a) a *narrative typology*: personal, public, disciplinary and meta-narratives and b) *narrative features* which depict types of manipulation that are common in translation, affect the reception of the narrative (Baker in press) and allow us to make moral decisions (Baker, 2007:155). They are: *temporality* is the subjective interpretation and ordering of the sequences of events contained in a narrative; *relationality* refers to the interrelatedness of events within a narrative: events have to constitute one single narrative; *causal emplotment* is connected to the fact that narratives do not merely list events, but 'weight and explain' them (Baker 2006, p.67) in terms of the interpretation and evaluation of events, motifs, etc., thus carrying also ethical implications. Through translation, the weighting of events can be changed in the target language text. *Selective appropriation* (purposeful selection of events) along certain ideologies/political purposes denotes the choices of what narratives of the source culture get included and be translated and what are excluded from the final version of the narrative (translation). This feature in the hands of politics might easily contribute to the creation of false images through acts of deliberate appropriation. For the features of narratives to operate and for a set of events to constitute a narrative a considerable amount of discursive work has to be undertaken by

² A *story* is a temporally configured set of happenings or 'events' with a beginning, middle and end. The term *configured* in this definition means that a story is different from a chronology: it is not simply a list of events, dates and participants. It must have a pattern of causal emplotment (Baker, 2008).

those doing the narration (translator/interpreter). The notion of *frame*, and especially the more active concept of *framing*, can outline some ways in which this discursive work is carried out (Baker 2007, p.155). The areas of framing in translation are temporal/spatial context, titles, outer paratexts, inner paratexts, and textual choices *in* or *around* translation depending on the notions of accuracy or faithfulness as well as sensitiveness of translation (ibid.). Since the source of data is a political text, this study is limited to analysis of title and textual choices.

Methodology

Frames and framing

'Frames' function as analytical tools for analyzing manipulations or reframed narratives. In a narrative framework, reframing³ refers to the translators' *participating in configuration and constructing* (rather than representing) of reality thus giving them a chance to 'contribute to the elaboration, mutation, transformation and dissemination of these narratives through their translation choices' (Baker, in press); reframing refers to 'strategic moves that are consciously initiated in order to present a movement or a particular position within a certain perspective' (Baker 2006, p.106). Baker (ibid. 112) illustrates four ways of reframing a source narrative through translation (and interpreting): *temporal and spatial framing* which exerts its political influence by the careful selection of a particular text and embedding it 'in a temporal and spatial context that accentuate the narrative it depicts and encourages us [receptors] to establish links [releases new meanings] between it and current narratives.' The second form of framing with strong political implications and not unlike Chilton and Schäffner's (1997, p.212) 'dissimulation' strategic function is *selective appropriation* of textual material in which omissions from or additions to the original text are used to 'suppress, accentuate or elaborate particular aspects of a narrative encoded in the source text or utterance, or aspects of the larger narrative(s) in which it is embedded' (Baker 2006, p.114).

³ Just as in the case of a photograph or painting that is surrounded by a 'frame', the notion of frame is subsidiary to that of narrative. The frame surrounds a narrative; at the same time, it plays an important role in defining the boundaries of the image and constrains our understanding of it (Baker, 2008).

The third method of framing is *labeling* that refers to the practice of using ‘a lexical item, term or phrase to identify a person, place, group, event or any other key element in a narrative’ (ibid. p.122), that embody particular viewpoints, beliefs or political commitments of a community, and the fourth way of framing which creates space for political manipulation through translation is *repositioning of participants*; it denotes rearranging the hierarchical positions of the characters of the narrative and the receptors of the narrative through altering partly the socio-linguistic features of the participants’ speech. The investigation of ideological manipulation under Baker’s renarrative theory is conducted within a descriptive framework through comparing a parallel text in English and Persian.

Text Analysis

The text selected for this study and subject to full analysis is a political text written by Jack Straw⁴ and published online in the international newspaper *The Telegraph*⁵. Iran’s nuclear program and the conflicts over that with the West and Israel constitute the broader narrative. This narrative in the West media has been ideologically downgrading and in conflict with Iran’s events and ideology for nearly a decade thus giving rise to certain tensions. The text in Persian is published in ‘selected translation’ section on the *Diplomacy-e-Irani*⁶, an independent Iranian official website devoted to current

⁴ *Jack Straw* is a British labor Party politician who has been the Member of Parliament (MP) for Blackburn since 1979. He served as Home Secretary from 1997 to 2001, Foreign Secretary from 2001 to 2006 and Leader of the House of Commons from 2006 to 2007 under Tony Blair (Wikipedia, retrieved on May 3 2013).

⁵ *The Telegraph* is one of Britain's two newspapers of record by reputation in support of the Conservative Party. Formerly owned by Conrad Black, and currently owned by the Barclay Brothers, it has a traditional reputation for being close to Britain's secret services and being willing to print planted stories for them (Wikipedia, retrieved on May 3 2013).

⁶ *Iranian Diplomacy* (IRD), a website that aims to inform the broader issues of international events and providing analysis of national, regional and international, has begun in Farvardin 1386. This site is a platform for exchanging ideas and thoughts of those who look at international issues and relations between countries from an Iranian view (From the “About Us” part of the website).

political issues in Iran and around the world. For the ease of analysis and reference, the whole text is separated into eleven episodes. For the purpose of discussion, the cases of omission from the source text are shown in bold and cases of addition to the target text are underlined. A back translation also accompanies each Persian translation.

THE TITLE

Even if Iran gets the Bomb, it won't be worth going to war

به ایران هسته ای هم حمله نکنید.

Back Translation: do not attack the nuke Iran.

The paratextual manipulation (change of photo in the target text) aside, the first textual reframing turns out in the title. While the English title uses the clause 'Iran gets the bomb', in Persian it is rendered as the nominal phrase 'nuke Iran'. Skipping discussion of the syntactic difference, the translator through a process of labeling has appealed to a kind of euphemism in the target text to reframe thus renarrate the original incriminating clause with a more clear term such as 'nuke'.

THE TEXT

Episode 1: "All options remain on the table", goes the mantra. This is code for saying that the West retains the choice of using military force to stop Iran acquiring a **nuclear weapon**. [...]

این روزها "تمامی گزینه ها روی میز قرار دارد" به یک شعار تبدیل شده است. این کلید واژه ای است که نشان می دهد غرب همچنان گزینه نظامی را روی میز نگاه داشته تا در صورت لزوم از آن علیه ورود ایران به باشگاه هسته ای استفاده کند.

BT: these days "all options are on the table" has changed to a mantra. This is a keyword which shows that the West has still remained the military option on the table to use it against Iran in cases of need.

In the first paragraph, as with the title described earlier, the writer has employed the accusing term 'acquiring nuclear weapons' when writing about the nuclear program of Iran. Being unduly accused, the translator has appealed to labeling to represent (reframe) a different image of the original narrative through euphemism to soften the employed original term by the

more positive phrase 'entering nuclear club'.

Episode 2: There are Security Council resolutions against Iran under Article 41, but this Article explicitly excludes measures involving the use of force. These resolutions have progressively tightened international sanctions against Iran, because of its lack of full co-operation with the International Atomic Energy Agency (IAEA). With even tougher measures imposed by the US and the EU, sanctions have severely restricted Iran's international trade, and led to the collapse of its currency, and high inflation.

هرچند در شورای امنیت سازمان ملل تا کنون قطعنامه هایی علیه ایران به تصویب رسیده اما این قطعنامه ها به روشنی استفاده از گزینه نظامی علیه ایران را رد می کنند.

BT: though many resolutions are issued against Iran in the UN Security Council, these resolutions clearly reject any use of military options against Iran.

Episode 3: The negotiations which restart today are the latest round of a 10-year effort by the international community to satisfy itself that Iran is not embarked on a nuclear weapons programme. This initiative was begun in 2003 by me and the then foreign ministers of France and Germany, Dominic de Villepin and Joschka Fischer, when it became clear that Iran had failed to disclose much of its activities to the IAEA, in breach of the Non-Proliferation Treaty (NPT) to which it adheres. I visited Tehran five times as foreign secretary. The Iranians are tough negotiators, more difficult to deal with because of the opacity of their governmental system. (When I complained to Kamal Kharrazi, the Iranian foreign minister, about this, he replied: "Don't complain to me about negotiating with the Iranian government, Jack. Imagine what it's like negotiating within the Iranian government"). They have not helped themselves by their obduracy.

مذاکراتی که امروز (سه شنبه) در قزاقستان جریان دارد، یکی دیگر از تلاش های جامعه بین المللی برای حل مساله هسته ای ایران است که در 10 سال گذشته همواره ادامه داشته است. این ابتکار عمل از سال 2003 آغاز شد. زمانی که دومینیک دو ویلپن و یوشکا فیشر به عنوان وزیران امور خارجه فرانسه و آلمان روی کار بودند.

من تا کنون 5 بار به عنوان وزیر امور خارجه بریتانیا به تهران سفر کرده ام. ایرانیان مذاکره کنندگان سرسختی هستند و با توجه به سیستم دولتی ایران، توافق با جمهوری اسلامی بسیار دشوار است (زمانی که من به کمال خرازی، وزیر امور خارجه سابق ایران در مورد روند مذاکرات گلایه کردم، او پاسخ داد از من انتقاد نکنید چرا که مذاکره در چارچوب دولت ایران پیش می رود).

BT: the negotiations which are going on today (Tuesday) in Kazakhstan are another attempt by the international community to solve Iran's nuclear issue. It was initiated in 2003 when Dominic de Villepin and Joschka Fischer were the foreign ministers of France and Germany. I have visited Tehran five times as the British prime minister. Iranians are tough negotiators and with respect to Iran's government system, dealing with the Islamic Republic is very difficult (when I complained to Kamal Kharazi, the ex-foreign minister of Iran about the process of negotiations, he replied: do not complain to me as the negotiations are running within Iran's government framework.)

In the second paragraph of the article, only partial translation of the original text can be seen. In other words, considerable parts of the text writing about tightening of sanctions, Iran's lack of cooperation with the IAEA, Iran's restricted international trade, collapse of Iran's currency, Iran's failing to disclose its nuclear activities, their condemning of Iran to breach of the NPT Treaty and finally Iranian not helping themselves by their obduracy are omitted (the omitted parts are bolded with the original text). In other words, the translator has clearly reframed the original narrative through 'selective appropriation' and for this purpose has merely drawn upon the strategy of 'omission'. To renarration the first sentence of the second paragraph, the translator has appealed to labeling through the strategy of euphemism 'nuke Iran' instead of Iran's '**nuclear weapons**' to neutralize the effects it may exert on local target readers at least.

Episode 4: Resolving the current impasse will require statesmanship of a high order from both sides. From the West, there has to be a better understanding of the Iranian psyche. **Transcending their political divisions**, Iranians have a strong and shared sense of national identity, and a yearning to be treated with respect, after decades in which they feel (with justification) that they have been systematically humiliated, not least by the UK.

“Kar Inglise” - that “the hand of England” is behind whatever befalls the Iranians - is a popular Persian saying. Few in the UK [...] have the remotest idea of our active interference in Iran’s internal affairs from the 19th century on, but the Iranians can recite every detail. From an oppressive British tobacco monopoly in 1890, through truly extortionate terms for the extraction of oil by the D’Arcy petroleum company (later BP), to putting Reza Shah on the throne in the 1920s; from jointly occupying the country, with the Soviet Union, from 1941-46, organising (with the CIA) the coup to remove the elected prime minister Mohammad Mossadegh in 1953, then propping up the increasingly brutal regime of the Shah until its collapse in 1979, our role has not been a pretty one. Think how we’d feel if it had been the other way round.

حل بن بست کنونی به همکاری هر دو طرف نیاز دارد. از طرف غرب، باید شناخت بیشتری از فیزیک ایران وجود داشته باشد. ایرانیان بر هویت ملی و مورد احترام واقع شدن تاکید دارند. برای مثال ایرانیان دید خوبی نسبت به انگلیس ندارند و از دهه ها پیش این جمله در بین ایرانیان عبارتی آشنا بوده که در همه چیز، دست انگلیس در کار است. به همین دلیل باید به تصور و درک ایرانیان از غرب نیز توجه کرد.

BT: resolving the current impasse requires both sides’ cooperation. On the West side, they should understand more about Iranian psyche. Iranians insist on their national identity and being respected. For example, Iranians are not optimistic about England and the sentence that “the hand of England is at work” has been a popular one among Iranians for decades. For this reason, the Iranian’s perception of the West should also be taken into consideration.

The above piece of renarration (translation) appeals to two cases of omissions and two additions as another selective appropriation reframing strategy. While the translator has removed large parts of the original text referring to the writer’s claim about Iranians’ transcending their political divisions, being humiliated by the UK, or the part through which the writer is making attempts to disclaim the UK’s meddling in Iranian affairs, he has added two clauses representing the UK negatively in the eyes of the target reader. The two additions (underlined) as seen in the renarrated text cannot be seen in the original narrative.

Episode 5: In the immediate aftermath of 9/11, Iranian president Mohammad Khatami reached out to the United States, **promising** active co-operation against al-Qaeda and the Taliban - and, in the initial months, delivering that. His “reward” was for Iran to be lumped in with Iraq and North Korea as part of the “axis of evil” by President Bush in January 2002, a serious error by the US which severely weakened the moderates around Khatami and laid the ground for the hardliners who succeeded him.

پس از حادثه تروریستی 11 سپتامبر 2001، در آمریکا، محمد خاتمی، رئیس جمهور وقت ایران به آمریکا پیشنهاد داد تا دو طرف در خصوص مبارزه با القاعده و طالبان همکاری کنند. اما پاداش این همکاری اضافه شدن نام ایران به فهرست محور شرارتی بود که در آن نام عراق و کره شمالی نیز وجود داشت. به این ترتیب جورج بوش در ژانویه 2002، فضای مثبتی را که تحت تاثیر پیشنهاد خاتمی ایجاد شده بود، از بین برد.

BT: after the terrorist attack of 9/11 in America, Mohammad Khatami, the ex-president of Iran, suggested to America that both sides cooperate in fighting against Al-Qaeda and Taliban. However, the reward for this cooperation was putting Iran as part of the “axis of evil” along with Iraq and North Korea. As such, George Bush in January 2002 deteriorated the positive atmosphere influenced by Khatami’s suggestion.

In this paragraph, the translator has changes the position of the conservative ex-president of Iran - Khatamai- from the more committed ‘**promising**’ with regard to cooperating with the United States against Al-Qaeda and Taliban to the less committed ‘**suggesting**’, so as to weaken the responsibility and the promise, if any, given after 9/11. In other words, the translator has repositioned the ex-president of Iran as not giving any promise or undertaking any obligation or responsibility. In the same paragraph, the translator has also appealed to selective appropriation by ‘omitting’ the last line which expresses the succeeding governing body of Iran as hardliners.

Episode 6: What Iran seeks is twofold. First, it wants its “full rights” under the NPT for civil nuclear power. It can fairly point out that three nuclear weapons states - Israel, India and Pakistan - have always refused to join the NPT, while North Korea, now boasting about its atomic capability, withdrew from the

Treaty in 2003. Second, it seeks an end to its international isolation and a recognition (especially by the US) of its regional status.

ایران در حال حاضر به دنبال دو موضوع است، نخست، حقوق کامل طبق پیمان منع اشاعه هسته ای و

BT: Iran at the present time seeks two subjects: first, full rights under Non-Proliferation Treaty (NPT)...

دوم، پایان دادن به ایزوله بین المللی جمهوری اسلامی....

BT: second, ending Islamic republic of Iran's isolation ...

Episode 7: I have never been complacent about a nuclear-armed Iran, which is why I devoted so much time to negotiations with the country. My own best judgment is that Iran's Supreme Leader, Ayatollah Khamenei, who controls the nuclear dossier, probably wants to create the intellectual capacity for a nuclear weapons system, but will stop short of making that system a reality. If I am wrong, further isolation of Iran would follow;

من هیچگاه ایران مجهز به سلاح هسته ای را باور نداشته ام. بهترین قضاوت من این است که ایران می خواهد این تکنولوژی را در اختیار داشته باشد اما به آن جامه عمل نپوشاند.

BT: I have never believed a nuclear-armed Iran. My best judgment is that Iran wants to reach this technology but do not use it.

Episode 8: but would it trigger nuclear proliferation across the Middle East? Not in my view. Turkey, Egypt and Saudi Arabia "have little to gain and much to lose by embarking down such a route" is the accurate conclusion of researchers from the War Studies Department of King's College London.

از سوی دیگر ایده به راه افتادن چرخه هسته ای در صورت مجهز شدن ایران به سلاح نیز چندان منطقی نیست ، چرا که ترکیه، مصر، عربستان سعودی و دیگران در صورتی که در جهت هسته ای شدن گام برداند بیش از آنچه که نفع می برند، متضرر خواهند شد

BT: on the other hand, the idea of nuclear proliferation in case Iran reaches the weapons is not so much rational because Turkey, Egypt, Saudi Arabia, and others will lose more than benefit from moving toward nuclearization.

In the above narrative, four cases of 'omission' are observed only two of which tend to reframe the original story and two for purposes of economy. Starting in

line 2 of the narrative, the phrase **'for civil nuclear power'** and the whole sentence **'It can fairly point out ...'** are omitted, which seem to be more for economical purposes and have nothing with ideological manipulation. Following that, another clause, i.e. **'and a recognition (especially by the US) of its regional status'**, is removed in translation. According to Iranians, Iran is legally recognized country and is not in need of regional recognition from other states such as the US. Translating this clause is in some way and per se an unconscious agreement with that imposing ideology. Other omissions are more ideologically based. For example, the clause **'which is why ...'** refers to much time devoted to negotiations with Iran which may lead to the so-called obduracy mentality about the Iranian government as mentioned earlier. This potential mentality is reframed in translation via omission. In the successive part, the author has clearly stated his own judgment, which in translator's ideology is different at least. In so doing, s/he tends to prevent the spread of this most probably incorrect ideology through labeling and by generalizing and replacing **'Iran'** for the whole judgment stated by the author. The next part, i.e. **'If I am wrong, further isolation of Iran would follow'** is directly related to the foregoing judgment; the author is implicitly approving his previous judgment hence omitted by the translator. The ending clause of the paragraph though favorable is most probably omitted economically.

Episode 9: There has been no more belligerent cheerleader for the war party against Iran than Benjamin Netanyahu, Israel's prime minister. Netanyahu was widely expected to strengthen his position in the January elections for the Israeli parliament, **but lost close to a third of his seats**. The electorate seemed to take more heed of real experts **such as Meir Dagan, a former head of Mossad**, Israel's external intelligence agency, and Yuval Diskin, **a former chief of Shin Bet**, its internal security agency.

در بحث اقدام نظامی علیه ایران؛ هیچ مقامی به اندازه بنیامین نتانیاهو، نخست وزیر اسرائیل، سخن پراکنی نمی کند. اما ضعیف ظاهر شدن وی در انتخابات ماه ژانویه موجب شد تا نتانیاهو تا حدود زیادی از کوبیدن بر طبل جنگ با ایران صرف نظر کند. از سوی دیگر مقامات نظامی و امنیتی اسرائیل نیز بارها در مورد پیامدهای اقدام نظامی علیه ایران هشدار داده اند.

BT: *in military acts against Iran, no leader is more belligerent than Benjamin*

Netanyahu, Israel's prime minister. However, his turning out weak in January's elections caused him to stop declaring war against Iran to a great extent. On the other hand, Israeli military and security authorities have repeatedly warned against military actions consequences against Iran.

Episode 10: In 2011, Dagan described an Israeli attack on Iran as a “stupid idea”. More significantly, both Dagan and Diskin have questioned the utility of any strike on Iran. Diskin says there's no truth in Netanyahu's assertion that “if Israel does act, the Iranians won't get the Bomb”. And Dagan is correct in challenging the view that if there were an Israeli attack, the Iranian regime might fall. “In case of an attack [on Iran], political pressure on the regime will disappear. If Israel will attack, there is no doubt in my mind that this will also provide them with the opportunity to go ahead and move quickly to nuclear weapons.” He added that if there were military action, the sanctions regime itself might collapse, **making it easier for Iran to obtain the materiel needed to cross the nuclear threshold.**

آنها می گویند حمله اسرائیل به تأسیسات هسته ای ایران به طور حتم انگیزه تهران برای ساخت سلاح هسته ای را تقویت می کند. از سوی دیگر جنگ می تواند ائتلاف ایجاد شده برای تحریم ایران را نیز در آستانه فروپاشی قرار دهد.

BT: *they say Israel's attack against Iran's nuclear installments will certainly foster Tehran's motivation to make nuclear weapons. On the other hand, war may collapse the created coalitions for Iran sanctions.*

The above narrative has gone through four types of reframing: first, while the original text narrates Netanyahu as being praised and widely expected to win the elections for the Israeli parliament, the translator has repositioned him as turning out weak in January elections. This repositioning is accompanied by the omission of the clause ‘but lost close to a third of his seats’. The second form of reframing related to addition of a clause stating that this weakening has caused Netanyahu to slow down calling for a war with Iran. In the above narrative, an economically based omission reframing is also appealed to by the translator when he removes the names, titles, quotations and opinions of the

Israeli intelligence and security individuals about the negative effects of attack on Iran. However, the omission of the ending clause ‘**making it easier for Iran to obtain the materiel needed to cross the nuclear threshold**’ is most probably ideologically motivated as the author is feeding thus persuading the reader with his own ideology and judgment. Omission prevents such misconceived spread.

Episode 11: As with the reality of a nuclear-armed North Korea, the international community would have to embark on containment of the threat if, **militarily**, Iran did go nuclear. **But these hard-boiled former heads of the Israeli intelligence agencies are right.** War is not an option.

با توجه به واقعیتی که در مورد کره شمالی و مجهز شدن این کشور به سلاح هسته ای وجود دارد، جامعه جهانی باید تهدید به اقدام نظامی در صورت هسته ای شدن ایران را کنار بگذارد. این یک واقعیت است که جنگ یک گزینه نیست.

BT: with regard to the reality of nuclear-armed North Korea, the international community should embark of the military threat against Iran’s nuclearization. This is a fact that war is not an option.

In the above narrative, the translator has tended to replace the adverb ‘militarily’ describing Iran after reaching the point with the nominalization ‘Iran’s nuclearization’ in a labeling reframing strategy. In addition, the last appeal of the translator is repositioning the former heads of the Israeli intelligence agencies to a ‘fact’ in translation. This repositioning is done with an aim to inspire such favorable ideas as facts rather than ideas.

Discussion and final remarks

From the source text and other relevant narratives, one may generally conclude that the author, though rejecting the possibility of a military attack on Iran or referring to the uselessness of sanctions against Iran, is presenting Iran as an aggressive threatening country with the near-to-achieve nuclear bombs. This image is evident in the condemning tone of the original author when he for four times uses the phrase ‘nuclear weapons’, or other words and expressions such as *bomb*, *lack of full cooperation*, *breach*, *fail to disclose*

much of its activities to IAEA, tough negotiator, difficult to deal with, opacity, obduracy, axis of evil, hardliners, and so on in addition to other textual, contextual or paratextual features.

Without losing sight of the original narrative and storylines, the translator has changed the narrative and yet to be proved judgment of the original narrative. The translator, as claimed by Baker, feels an obligation to be faithful to the 'truth' and this she believes does not have any unethical implications in translation especially at the time of conflict. The translator whose task in such cases overlaps those of an author or editor has an active (non-institutional) role hence other moral and ethical obligations that s/he should fulfill. In fact, translation in this context is a real life social movement and the translator is a real life social actor or activist rather than a 'romanticized' individual whose job is only 'bridging' cultures and reproducing the narrative within another linguistic system (Baker 2008). As it is clear from the renarrated target text and from the manipulations (reframing) appealed to, in the above narrative, the translator has attempted to present an almost different image of the story from that of the original. This is obvious where s/he has resorted to reframing strategy of selective appropriation when he has omitted from or added to the original narrative all through the renarration, or when he has replaced more moderated labels through labeling such as euphemizing the more aggressive repeated phrase 'Iran's nuclear weapons' with 'Iran's nuclear program', 'Iran's nuclear issue', 'nuke Iran' or when he has repositioned the characters of the narrative and rearranged their hierarchical positions through partial alteration of the socio-linguistic features of the participants' speech such as when he has labeled the obligation-making verb 'promised' with 'suggest' which tends to lessen the responsibility burdened on the Iranian ex-president hence Iran.

As it was noted in the abstract, media plays a major role in formation of the public beliefs, attitudes and ideologies particularly at the time of conflict. As a primary source of information and news, media is believed by the public as knowing the 'truth' and representing the ongoing 'reality' in the world (Darwish 2006, p.52). Therefore, controlling, manipulating and reframing what is to be presented to the public are of crucial importance to domestic news-making agencies; groups engaged in this process are mainly editors who are commissioned by higher order governmental ideologies. In a cross-cultural

context, a further actor - the translator (or interpreter) - is added. As Baker (2005, 2006, 2007, 2008, 2013 in press) points out, translation constitutes a site where the translator exercises reframing which conforms to his or her agency's editorial policy, norms and formulas, and in this sense translation is ultimately a tool for resolving the state of tension and conflict rather than exchanging texts and narratives. In fact, as Darwish (2006) claims, the reframing process entails 'a reconstruction of a constructed reality already subjected to professional, institutional and contextual influences.'

What I have tried to reemphasize in this article is that political translation (renarration), especially at the time of conflict, is/should not necessarily reflect a straightforward and faithful reproduction of its source narrative, as defined in more traditional theories of translation. On the contrary, through the full analysis of a political text it was shown that the translator, as a non-institutional social actor and activist, within the general boundaries of the original narrative and of his commission has constituted a different set of values and has socially and actively moved toward reframing the ideologies in the narrative thus social movement.

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Translation of Cultural Specific Terms: English Rendering of Religious Terms of Hajj in Focus

Mahzad MARDIHA¹

Abstract: Translation is by itself a difficult task, especially when it's done in the field of cultural matters, more intricate is the translation of cultural specific concepts in general and the religious terms in particular. Taking into account this reality, the current study sought one objective, based on Newmark's model of translating cultural specific terms, to investigate the procedures and strategies employed in translating the religious terms of *Hajj*, thus to see how these different procedures and strategies employed, can convey the underlying concepts and meaning of the religious terms to the target text reader and find out which procedures and strategies were relatively more successful in conveying the meaning component of these religious terms which are the cultural specific stretches of language in *Hajj*. To do so, the cultural specific terms of *Hajj* were identified and compared with their English equivalents in its English translation. Considering the translation of the cultural specific terms in *Hajj*, it was realized that the most effective procedures to convey the underlying meaning of the religious terms as cultural specific concepts were 'transference', 'using notes', and 'functional equivalent'. Furthermore, it was recognized that although, these procedures may be more effective in transmitting the meaning components of the cultural specific terms, however, none of them could convey a fully understandable meaning and underlying concept to the target text reader.

¹ Department of Foreign Languages, Sheikh Bahaei University, Isfahan, Iran E-mail: m.mardiha@yahoo.com

Keywords: *Hajj*; Cultural translation; Cultural specific terms; Religious terms; Translation strategies

1. Introduction

Cultural or culture specific terms have always caused challenges in the task of translation. Throughout history, translation has been a means of contact between different civilizations. Indeed, the principal task of the translator has been to facilitate communication across disparate languages and cultures. Without doubt, language and culture are as inseparable as the two sides of a sheet of a paper. As Hammerly (1983), citing Nostrand, points out language cannot be understood without reference to the culture of which it is a part and the social relation which it mediates. Such an intimate connection means that translation inevitably goes far beyond transmitting mere language content from a given source language text (SLT) to a given target language text (TLT), to cultural features which make the translator's task quite laborious, even for the translator working between kindred cultures.

As the linguists and the translators argue, there are some words which are rooted in the culture of any nation and country that translating these terms and transferring them from one language to another one, having two different cultures, is a difficult and challenging process. According to Baker (1992), the source language word may express a concept which is totally unknown in the target culture. These concepts in question may relate to a religious belief, a social custom or even a type of food. Such concepts as she writes are often referred to as cultural specific terms. Other scholars use different terms to denote this notion. Newmark (1988), for instance, refers to cultural specific items as cultural words, Robinson (1997) and Schaffner & Wiesemann (2001) label them *realia*; these words or concepts are completely different among the nations. This is because of different cultures and traditions related to their societies. Cultural diversity produces problems in the manner of communication.

There has always been this question that how translators should react to these cultural specific terms when there is imperative need for translation between languages related to different cultures and, therefore, many translation procedures of cultural specific terms have been introduced by scholars so far. Newmark (1988), as one of these translation scholars, maintains that translation challenges caused by cultural specific terms arise due to the fact that they are intrinsically and uniquely bound to the culture concerned and, therefore, are related to the context of a cultural tradition. He categorized the cultural words into Ecology (flora, fauna, hills, winds, plains); material Culture (food, clothes, houses and towns, transport); social Culture (work and leisure); organizations Customs, Activities, Procedures, Concepts (Political and administrative, religious ,artistic); gestures and habits. The Newmark's classification is only one of the possible ways to approach the subject. In

following are some procedures introduced by Newmark (1988b) for translating cultural specific terms:

- 1) Naturalization: a strategy when a SL word is transferred into TL text in its original form.
- 2) Couplet or triplet and quadruplet: is another technique the translator adopts at the time of transferring, naturalizing or calques to avoid any misunderstanding: according to him it is a number of strategies combine together to handle one problem.
- 3) Neutralization: neutralization is a kind of paraphrase at the level of word. If it is at higher level it would be a paraphrase.
- 4) Descriptive and functional equivalent: in explanation of source language cultural item there is two elements: one is descriptive and another one would be functional. Descriptive equivalent talks about size, color and composition. The functional equivalent talks about the purpose of the SL cultural-specific word.
- 5) Formal Equivalent or linguistic equivalent: it means a 'word-for-word' translation.
- 6) Transference: it is the process of transferring an SL word to a TL text. It includes transliteration and is the same as what Harvey (2003) named "transcription."
- 7) Explanation as footnote: the translator may wish to give extra information to the TL reader. He would explain this extra information in a footnote. It may come at the bottom of the page, at the end of chapter or at the end of the book.
- 8) Cultural equivalent: the SL cultural word is translated by TL cultural word
- 9) Compensation: a technique which is used when confronting a loss of meaning, sound effect, pragmatic effect or metaphor in one part of a text. The word or concept is compensated in other part of the text.

Now, regarding cultural translation, this question exists that which one of these procedures are more successful in rendering the cultural specific concepts from one language to another. So, the present study aims at identifying those proposed procedures by Newmark for translating cultural specific terms which would lead to a higher level of understanding of these terms by the target text readers.

2. Review of literature

The notion of culture is essential to considering the implications for translation and despite the differences in opinion as to whether language is part of culture or not, the two notions of culture and language appear to be inseparable. So, this makes the translation of cultural concepts into a

laborious task that many procedures have been used to solve this problem so far. In what follows, different procedures claimed appropriate for rendering cultural specific terms as distinguished by leading scholars in the field of translation studies will be considered in some detail.

Mounin (1963), who introduced the first theory regarding cultural translation, claiming that the best translation, is the one which just the cultural items are correctly translated that only if this notion is considered will the translated item fulfill its function correctly.

Nida (1964), discussed the problems of correspondence in translation, conferred equal importance to both linguistic and cultural differences between the source language and the target language and concluded that differences between cultures may cause more severe complications for the translator than do differences in language structure. Regarding translation of cultural elements he paid more attention to dynamic equivalence which tries to relate the receptor to modes of behavior relevant within the context of his own culture without insisting that he understand the cultural patterns of the source-language context. According to him this method is more tangible for the target language reader.

Venuti (1992), discussed invisibility hand in hand with two types of translating strategies: domestication as dominating target language culture and foreignization which is to make the translator visible and to make the reader realize that he is reading a translation of the work from a foreign culture and it is close to the source language structure and syntax.

Hervey and Higgins (2002), regarding cultural translation, mentioned that for dealing with the cultural gaps cultural transposition is needed. According to them cultural transposition has a scale of degrees which are toward the choice of features indigenous to the target language and culture rather than features which are rooted in the source culture. The result here is foreign features reduced in the target text and is to some extent naturalized.

According to Nico Wiersema (2004), in each translation there will be a certain distortion between cultures. The translator will have to defend the choices he/she makes, but there is currently an option for including more foreign words in target texts. Therefore, it is now possible to keep source language cultural elements in target texts. According to him a translator has three options for the translation of cultural elements:

- 1- Adopting the foreign word without any explanation.
- 2- Adopting the foreign word with extensive explanations.
- 3- Rewriting the text to make it more comprehensible to the target-language audience.

With these procedures in mind, the present study explores the manner in which cultural concepts, especially religious terms have been dealt with in the target text. This is accomplished by analyzing and describing procedures employed by the translator in transferring the cultural concepts to the target

text. This can be considered as an attempt to identify which one of the procedures, selected by the translator have been more successful in rendering the cultural specific terms in this translation.

3. Methodology

3.1. Material (data of the study)

The present paper comprises Hajj by Iranian writer Dr. Ali Shariati (1983) translated into English by Ali A. Behzadnia (2002) as Hajj. The purpose of this paper is to investigate the translation of cultural specific concepts and find out the most effective procedures in translating these concepts; therefore Hajj can be one of the best cases that can be used for this purpose.

As the title of *Hajj* shows, it is an Islamic text which consists of many cultural and religious specific concepts of Islamic doctrine. The writer, Dr Ali Shariati, as a Muslim sociologist, has always sought to explain the Islamic principles and their effects on the Muslim societies. In his writings, he has tried to present a clear and genuine picture of Islam. According to him, this book is a summary of his personal experience and understanding from this great Islamic show.

The writer's purpose, in this book, is not only to inform the readers what must be done during Hajj, but also he wants to share with readers his perceptions of the significance of Hajj, in order to help the readers to understand why it is incumbent upon Muslims to perform this duty and motivate them to think about Hajj. In fact, the writer tries to present the readers some cultural and religious principles of Muslims and the effects and applications of these principles in the Muslim's lives.

So, the translation of such cultural specific concepts and terms in order to render the message to the non-Islamic readers will be a laborious and challenging task which is the reason for choosing this book to be investigated in this paper.

3.2 Design

This paper studies thirty cultural references in *Hajj*, as posing difficulties when translated into a language with a different culture like English. Translations of these cultural references which are religious concepts in Islam are investigated by the researcher in order to see where the translator has been more successful and which procedures, according to the proposed procedures by Newmark for translating cultural specific concepts have been more effective in rendering the cultural message appropriately with the same meaning and function from the source language to the target language.

3.3 Data analysis

The analysis of Persian and English texts with cultural references in this research consisted of two parts: 1) In the first part, cultural specific concepts

of the source text (Persian text) were compared with their English translations in the target text in order to understand which procedures were used for translating these cultural concepts into the target text.2) In the second part, these procedures were analyzed and their performance in rendering the cultural concepts were evaluated according to their success in conveying the same meaning and more important the same effect of these concepts to the target text reader. There are some illustrative examples in following to indicate how the analysis of these religious cultural references has been done:

3.3.1 Cultural references in Hajj

TA1

زمین و آسمان و هر چه در آن است به دستهای توانایی تو سپرد. با تو پیمان بست و به زمینیت آورد، و خود در فطرت نشست و با تو همخانه شد و در انتظار تو ماند تا ببیند که چه می‌کنی؟

TB1

This earth and everything in it was made available to man. God became your "homemate" with you at all times and watching all of your actions. Are you living up to His expectations?

This concept "خدا در فطرت نشست و با تو همخانه شد" refers to the Prophet's saying "Allah is in the hearts of the believers" and also a verse of Quran "Thus Allah knows those who are sincere and knows those who feign". So, this is a totally religious and Islamic concept and translating of this concept through formal equivalent cannot convey the deep meaning rather it only transfers the surface meaning of this concept, therefore it is not a sufficient translation.

TA2

و تو ای لجن، روح خدا را بجوی، بازگرد و سراغش را از او بگیر. از خانمی خویش، آهنگ خانمی او کن، او در خانه‌اش تو را منتظر است، تو را به فریاد می‌خواند، دعوتش را لبیک گوی! و تو ای که هیچ نیستی تنها به سوی او شذنی و همین!

TB2

You, oh Mud, search for and follow the spirit of Allah! Leave your home in order to see him. He is waiting for you. Accept his invitation. Human existence is frivolous unless one's aim is to approach the spirit of Allah.

In translation of "لبیک", the presented functional equivalent seems to be successful in rendering the meaning but if transference of this word "Labbaik" had been used beside its equivalent, would be more effective in rendering the form of this religious term too. The concept of "به سوی او شدن" also has a functional equivalent in this text that represents the meaning very well according to this verse of Quran which says: "and unto Allah is the journeying" which means: on the way to Allah, man is to become what he should be (i.e., he should approach the spirit of Allah.)

TA3

پس اکنون که در دار عمل هستی خود را برای رحلت به دار حساب آماده کن. مردن را تمرین کن، پیش از آن که بمیری، بمیر! نیت مرگ کن، حج کن.

TB3

While you are in this "house of correction" get ready for the "House of justice". Exercise death before you die. Go to Hajj.

The presented translation for "دار عمل" and "دار حساب" in this part, is somehow a functional equivalent that can convey the meaning to the target text reader because "house of correction" shows this fact that this world is the time when human being can correct their faults and "house of justice" shows that the next world is the time when people do not have any chance to correct their faults because it is the time of justice. In fact, the functional equivalent acts appropriately in conveying these concepts to the target text.

TA4

کفن بپوش. رنگ‌ها را همه بشوی. سپید بپوش. سپید کن به رنگ همه شو، همه شو.

TB5

Wear the ¹Kafan which consists of plain white material. You will be dressed like everyone else.

Transference of the word "Kafan" which is accompanied with its footnote in order to explain the concept provides a clear meaning and picture for those who do not have any knowledge about "Kafan" and its function.

¹-kafan: the shroud for the dead

TA6

هراس و شوق و هیجان و شیفنگی و حیرت و جنبه! هر کسی در راهی در حوزمی مغناطیسی گیرنده، کشنده، خدا در قبله، همه هیچ و فقط انسان، همهی جهتها هیچ و فقط جهت او. همه ملتها و گروهها، بشریت و بشریت يك قبیله در صحرا، دارای يك قبله در وجود، در حیات.

TB6

Fear and pleasure, excitement and charm, perplexity and rapture, all appear as minute particles in a magnetic field. Allah is in its center, ²-qibla! Only man shows himself. He is situated in one direction which is toward Allah. In this desert all the nations and groups merge into one tribe. They face one qibla.

Again, transference and footnote for conveying the form and meaning of the word "Qibla" is a proper procedure because the target text reader in this way becomes familiar with this concept easily and will not have any problem in understanding it.

²-Qibla: The direction which Muslims face when praying toward kaaba.

TA7

جامه‌ات را بکن. همهی نشانه‌هایی را که تو نشان می‌دهند بریز و در محشر خلق گم شو، هر چه را زندگی بر تو بسته است و یاد آور تو است حکایتگر نظام توست در غوغای قیامت خلق فراموش کن. همه را بر خود حرام کن. احرام بپوش.

TB7

Once you remove your clothes and all the signs which distinguish you as an individual, you may enter into the heart of the crowd. In the state of ³-Ihram,

try to forget the things that remind you of your life.

The translator in this part has combined three procedures: transference, footnote and functional equivalent (triplets) in order to convey the meaning very perfectly and clearly. In fact, this kind of translation can be very effective in rendering the message to the reader, because form, meaning and function are presented at the same time.

³-Ihram: Prohibiting the pilgrims dress; also, the "state" in which the pilgrim is from the time he assumes this distinctive grab until he lays it aside.

TA8

وقتي از مني به در آيي، خود را نفي کنی، هر کسي يك جامعه مي‌شود، فرد خود يك امت مي‌شود، چنانکه ابراهيم يك امت شده بود و تو اکنون مي‌روي تا ابراهيم شوي!

TB8

By the time you leave Mina, you should have integrated into the Umma (A community, all motivated and intentioned toward a common goal). This is what Ibrahim did. You are also supposed to act like Ibrahim.

Transference of the word "Umma" with its explanation in the parentheses can be a proper way to render the message but somehow, it cannot show the function of that, which is the religious concept behind it.

TA9

همه همدیگر می‌شنوند، یکی همه می‌شود و همه یکی و جامعه شرک به توحید می‌رسد. اجتماعی نه برای بودن، که شدن، نه برای سعادت که کمال، نه آرامش که جنبش و در نتیجه نه اداره که رهبری و نه حکومت که امامت!

TB9

At last, one is all and all is one! Everyone is equal. The society of polytheism is converted into one of Tawhid (monotheism). This is a society which is onto the right path. It should be a society which is perfect, active and led by Islamic Leadership (Imamat).

Transference of "Tawhid" with its equivalent in the parentheses conveys the meaning but maybe using two words with the same meaning do not be appropriate in appearance and it would be better to use footnote for conveying the meaning of the word.

For the word "Imamat" the translator presents a functional equivalent "Islamic leadership" which shows the religious concept of this word properly.

TA10

در آستانه‌ی ورودی، می‌خواهی آغاز کنی پیش از هر چیز باید نیت کنی.

TB10

Before entering Miqat, which is the beginning of a great change and revolution, you must declare your intention.

For the word "نیت کردن" a formal equivalent which is "declare your intention" has been used, but this equivalent does not convey the underlying meaning

which is accepting an act of devotion, rather when a reader faces with this formal equivalent, understands a very different meaning.

TA11

و هر سجودی در میقات، در جامه سپید قیامت، احرام، انکار هر پریشانی‌ای است که به ذلت، در بارگاه قدرتی بر خاک نهاده‌ایم.

TB11

At Miqat in the white dress of the hereafter, each prostration denies and asks forgiveness for those which were done in the courts of powers.

"Prostration" is a formal equivalent for the word "سجده" which has the same meaning component. So, about this concept which exists in the target language formal equivalent can be a proper way for translating cultural concepts.

TA12

محرمات، هر چه تو را به یاد می‌آورد، هر چه دیگران را از تو جدا می‌کند و هر چه نشان می‌دهد که تو در زندگی که‌ای؟ چه کاره‌ای؟ و بالاخره هر چه نشانی از تو است، هر چه یادگار دنیا است و تو را به گذشته باز می‌گرداند...

TB12

Moharremat (there are certain things which you are expected to avoid while in the state of Ihram) Include any sort of reminders of your business, position, social class or race. In essence, all worldly matters are belonging to the past life.

Transference of the word "Moharremat" with an extra explanation about its meaning presents a clear translation of this word to the reader.

TA13

و تو اینک در مقام ابراهیم، پا جای پای ابراهیم، در آخرین پله نردبان صعود ابراهیم، در بلندترین نقطه ی اوج ابراهیم در معراج، در نزدیکترین فاصله ابراهیم در تقرب: مقام ابراهیم! در نبرد با جهل شرک در جهاد با وسوسه ابلیس، با خناس! که، و تو بانی کعبه، بنیانگذار توحید، بت شکن درون خلق وسوسه می‌افکند.

TB13

Now, you are in Ibrahim's position. It is the highest point to which Ibrahim could ascend; it is the nearest point to ALLah. Ibrahim, builder of the kaabah, founder of tawhid, fighter against the idols, struggler against ignorance and kofr, escaped the temptations of satan and the khannas who inspires evil suggestions into the hearts of people.

The functional equivalent "the nearest point to ALLah" for the word "تقرب" acts appropriately in conveying the message to the readers. Here, transference of the word "خناس": "khannas" is sufficient because enough explanation in the text makes the meaning of this word clear and it is not necessary to describe it by notes.

TA14

تمامی حج به خاطره‌ی هاجر پیوسته است و هجرت بزرگترین عمل، بزرگترین حکم از نام هاجر مشتق است و مهاجر، بزرگترین انسان خدایی، انسان هاجروار است.

TB14

The rituals of Hajj are a memory of Hajar. The word Higrāh (migration) has its root in her name, as does the word Mahajir (immigrant). The ideal immigrant is the one who behaved like Hajar.

Formal equivalent "migration" which is used for the word "Higrāh" renders only one part of its meaning (moving from one place to another place), but the other part of its meaning which consists a religious concept in Islam has not been rendered by a formal equivalent.

TA15

اکنون جزیری از نظام آفرینش شده ای، در این منظومه قرار گرفته ای، وارد حوزه ی جاذبه ی خورشید جهان شده ای و هم چون یک ستاره از چپ به راست طواف می کنی برگرد خدا طواف می کنی، می چرخ و می چرخ و کم کم احساس می کنی که هیچ شده ای، دیگر خدا را به یاد نمی آوری. تنها عشق هست، جاذبه عشق و تو یک مجذوب.

TB15

Attracted by the forces of the world's sum (kaabah), you are on your orbit. You have become a part of this universal system. Circumambulating (tawaf) around ALLah, you will soon forget yourself. What prevails is love and attraction.

The word "circumambulate" is again a formal equivalent for the word "Tawaf" which renders its surface meaning "going around something" but is not applicable for showing the religious concept behind it. In fact, use of both transference and footnote could be more effective in rendering the form and meaning of this word to the target text.

TA16

زنی تنها، طفلی تنها، در عمق دره ای دور، در میانه ی این کوهستانهای خشک و سوخته و عبوس! سنگها همه آتشیهای مذابی که منجمد شده اند. چگونه می شود؟ بی آب؟ بی آبادی؟ بی کسی؟ اما او گفته است، او خواسته است، توکل، توکل، توکل مطلق... آنچه عقل، حساب، منطق نمی تواند بفهمد.

TB16

A lonely woman with her lonely child cast into the depth of this valley among such ugly and inactive volcanoes. Without water? Without shelter? Without anyone? But why? All of this because Allah wanted absolute reliance upon Him... this rationale is not comprehensible by our wisdom nor does it appear logical.

"Reliance" is a proper equivalent for the word "توکل" because it consists the exact meaning of this word and the target text reader gets the underlying meaning of reliance upon God effectively through this formal equivalent.

TA17

و اکنون دو رکعت نماز، در مقام ابراهیم. این جا کجاست؟ مقام ابراهیم، قطعه سنگی با دو رد پا، رد پای ابراهیم.

TB17

At Ibrahim's position you must read two units of prayers. Where is this position? It is a piece of stone with Ibrahim's foot points on it.

Against the previous part, here formal equivalent of the word "رکعت" is not sufficient because when the reader reads in a text "two units of prayers", he can only perceive the concept of praying of God, but he cannot imagine how people pray God in Islam.

TA18

سرخ می کند. نمی سوزی، خاکستر نمی شوی، اما.... خدای توحید، آتش نمرودیان را بر ابراهیمیان گل نجات خلق از آتش، به آتش سپردن، تا مقصود این بود که تو در راه جهاد تا آتش روی، تا خود را، در راه درد ناکثرین شهادت! ابراهیمی! اسماعیلیت را قربانی کن، به دو دست خویش کارد بر حلقش نه، تا کارد را از حلقوم خلق برداری.

TB18

For those who behave like Ibrahim, ALLah will make a rose garden from the fire of Nimrods. You will not burn and leave behind you ashes. It is a symbolic demonstration of how close you get to the fire during your struggle and performance of Jihad. To throw yourself into the fire in order to save other people is a bitter experience but even more painful is the shahadat (Martyrdom). Ibrahim, sacrifice your son Ismail! Cut his throat with your own hands to save the people's neck from being cut.

In this part, we have transference of the word "Jihad" without any explanation, so this procedure cannot convey the meaning to the reader because it has religious concept behind it.

For the word "shahadat", the formal equivalent of "Martyrdom" has been used that on the one hand renders the message but on the other hand does not. For example, Martyrdom is a word which conveys this meaning: "somebody dies because of his believes" but in Islam it is not the only meaning of shahadat, rather it consists this meaning too: "to be alive forever". So, this procedure cannot be successful in these cases.

The word "sacrifice" which is apparently a formal equivalent for "قربانی کردن" is not also a proper equivalent; although this word presents the surface meaning of the word, when a non-muslim person reads this text, s/he cannot understand what's happened and why a prophet should cut his son's throat. In this case, a footnote may be effective in eliminating this problem.

TA 19

و تو هم چون نره ای حقیر براده ای آهنی که به مغناطیسی قوی جذب می شود احساس می کنی که دیگر این پاهایت نیست که تو را می برند و پاهایت از پی تو کشیده می شوند انگار که دو دستت به دو شاهبال نیرومند بدل شده اند و تو در دسته ای از پرندگان سپید، در فضا پرواز می کنی به معراج می روی... کعبه نزدیک می شود و نزدیکتر و هیجان پریشان می شود و پریشان تر.

TB 19

Oh man, you are like an iron particle in a magnetic field. It is as if you are among a million white birds flying above the sky on your way to the ⁴-Miraj.

You are approaching the Kaabah. The closer you get, the more excited you become.

Again, using footnote, beside transference for the word "Miraj" renders the message to some extent, but this word like other cultural specific concepts has an underlying meaning which is only perceived when the reader knows this Islamic term very well. About the word "Kaabah", using transference alone as a procedure for conveying a cultural concept cannot be sufficient, especially when the concept has not been explained in the text and reader does not have any information about it.

⁴-Miraj: An "Ascent" Mohammad's (PBUH) journey to heaven, also called "Isra", the Nocturnal journey.

4. Results and Discussion

The results of the analysis section based on Newmark's model of translating cultural specific terms can be shown in the table 1. There are some symbols which indicate the success of the procedures used for translating cultural specific terms. The symbol 'plus' shows that the procedure is successful in rendering the cultural concept, 'minus' indicates that the procedure is not successful and 'plus - minus' denotes approximation (partially successful and partially not successful).

Table1. The source language (Persian) and the target language (English) - efficiency of the following procedures in translating cultural specific concepts

Cultural specific concepts	Formal Equivalent	Functional Equivalent	Transference	Note		Paraphrase
				Footnote	Parentheses	
خدا / در فطرت نشست و با تو همخانه شد	-					
لبیک		+				
به سوی او شدنی و همین		+				
حج			-			
دار عمل		+				
دار حساب		+				

كفن			+	+		
قبله			+	+		
احرام		+	+	+		
امت			+		+	
توحيد			+		+	
امامت		+		+		
نيت	-					
سجده	+					
محرمات			+		+	
تقرب		+				
خناس			+			
هجرت	-+		+			
طواف	-+					
توكل	+					
ركعت	-					
جهاد			-			
شهادت	-+		+			
قرباني	-					
معراج			+	+		
كعبه			-			

According to the results shown in the table 1, it can be understood that the most frequent procedures which are used in translating cultural specific concepts are formal equivalent, functional equivalent, transference, notes (footnote- note in parentheses) and paraphrase. It can also be recognized that these procedures do not act the same in rendering the cultural concepts. These results, based on the analysis section, show that although these procedures have been used, all of them have not been fully successful in rendering the cultural concepts. According to the symbols of the table1, it is clear that formal equivalent is one of the procedures used almost frequently, but only in a few cases renders the cultural concepts successfully and most of the times it is not effective for rendering the cultural meaning or at least part of the meaning.

About the functional equivalent, the results show that it is one of the procedures used frequently and most of the times renders the cultural meaning as close as possible.

Transference is also another procedure which is used frequently, but it cannot

be successful in rendering the cultural meaning alone rather it should be used beside other procedures, for example, footnote or note in parentheses which is a combination of two or more procedures (couplets, triplets). In this way, transference will be one of the best ways for translating cultural specific concepts. But when transference is used alone, especially when there has not been any explanation about the concept in the text, it is not an appropriate way of translating.

Paraphrase is also another procedure which as the results show its use is very limited and not so applicable as a proper procedure for translating cultural specific concepts.

5. Conclusion

As mentioned in previous sections of this research, the cultural problems diffuse the translation between languages belonging to different cultures. The aim of this paper was to analyze the procedures in which cultural concepts as reflected in religious terms in *Hajj* were transferred to the English translation in order to define the most successful procedures for translating cultural specific terms. The analysis reveals that the translator implemented a variety of procedures such as formal equivalent, functional equivalent, transference, using notes and paraphrase, which among these procedures, it seems that 'functional equivalent' and 'notes' would have a higher potential for conveying the meanings underlying the cultural specific concepts embedded in the text. Moreover, it can be claimed that a combination of these procedures would result in a more accurate understanding of these cultural concepts than other procedures, for example, combination of transference and footnote (couplets) is one of the most effective procedures for conveying the cultural concepts from the source language to the target language because it is necessary for an acceptable translation to produce the same or at least similar effects on the target text readers as those created by the original work on its readers. In relation to the last point, comments are made on investigating the role of couplets or triplets in the translation of cultural specific terms that such investigation may provide translators with a more fixed and successful way of translating cultural specific concepts.

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