LICTS
مؤتمر ليبيا الدولي لدراسات الترجمة
Libya's International Conference on Translation Studies

عدد خاص بمؤتمر ليبيا الدولى لدراسات الترجمه

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محاور المؤتمر
• واقع الترجمة المهنية في ليبيا
• تعليم الترجمة وتدريب المترجمين
• ترجمة الأدب الليبي
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• الترجمة والهجرة
• الترجمة والأزمات الاقتصادية والسياسية والأمنية
الأهداف
● تشخيص واقع الترجمة الحالي في ليبيا ومقارنته بالتجارب الدولية بغية وضع استراتيجيات لإفادة الجامعات ومراكز التدريب من تلك التجارب في تدريس الترجمة وتدريب المترجمين واستخدام تقنيات الترجمة الحديثة وتطوير أفضل الممارسات وتطبيق أحدث المعايير.
● الاستفادة من التجربة الدولية وتبادل الخبرات الفردية وتقييم سوق العمل لتطوير البرامج التعليمية والتدريبية التي تلبي احتياجات السوق.
- آخر موعد لاستلام الملخصات 30 أغسطس 2022
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الكلمة الافتتاحية

بسم الله الرحمن الرحيم

والصلاة والسلام على أشرف الأنبياء والمرسلين

تحية طبية وشكرا لكم على حضور مؤتمر ليبيا الدولي لدراسات الترجمة الذي تنظمه كلية اللغات بجامعة طرابلس وبالتعاون مع شركة ركيزة لتنظيم المؤتمرات.

بهذه الكلمة نفتتح هذا المؤتمر والذي رأينا أن يصادف يوم تحتفي به أقسام ومراكز الترجمة وهو اليوم العالمي للترجمة.

وهو يوم تحتفل به جُل المؤسسات والجامعات التي تعنى بعلم الترجمة في العالم، ويصدر الاتحاد الدولي للمترجمين شعار يميز كل سنة عن السنوات التي قبلها، وشعار سنة 2021 هو united in translation (الترجمة تجمعنا) وأتى هذا الشعار ليعبر عن التباعد الذي سببته الكورونا خلال العام الماضي، حيث قرر الاتحاد الدولي للمترجمين اختيار شعار يرمز إلى الاجتماع (فالترجمة تجمعنا). أما شعار هذه السنة هو A World without Barriers (عالم بدون حواجز).

في عام 2017، كان هناك إنجازًا تاريخيًا لجميع المترجمين، حيث اعتمدت الدورة 71 للجمعية العامة للأمم المتحدة بالإجماع القرار A/RES/71/288، الذي أقر بدور الترجمة المهنية في ربط الدول وتعزيز السلام والتفاهم والتطوير. في القرار نفسه، أعلنت الجمعية العامة للأمم المتحدة يوم 30 سبتمبر ليكون اليوم الدولي للترجمة للأمم المتحدة، ويتم الاحتفال به عبر شبكة الأمم المتحدة بأكملها.

فأرحب باسمي وباسم قسم الترجمة بكل المترجمين الذين هم معنا اليوم وأقول لهم الترجمة هي الماضي وهي المستقبل. الترجمة هي الناقلة التي تنقل الكلمات والعبارات والثقافات، الترجمة هي الرابط بين المجتمعات. الترجمة تفتح الأبواب لتعلم الثقافات،

الترجمة هي جسر للتواصل بين الشعوب، والمترجمون هم المهندسون والبُناة لهذه الجسور. الترجمة فكر وأدب وسياسية، الترجمة فن وأبداع، الترجمة علم ودراسة.

الترجمة تتشابك وتتلاقح مع كثير من المجالات، فقد أصبحت جزء لا يتجزأ من علوم تقنية المعلومات، فتجد المترجم على سبيل المثال في شركات التقنية والمستشفيات والمحاكم والملاعب وفي دور النشر والمحطات الإعلامية، فلو كنت تريد لعمل ماء أن يخرج للعالمية، فلا غنى عن المترجم.

بعدما كانت الترجمة فرع من فروع علم اللسانيات وكانت معظم أبحاث الترجمة في علوم اللغة المقارن، الآن هي علم مستقل بذاته، له مجالاته وفروعه. فمجالات الترجمة تشمل الترجمة التحريرية والترجمة الفورية والترجمة السمعية البصرية والترجمة الآلية والأدوات المساعدة التقنية

الآن هناك أقسام مستقلة بداتها تقوم بتدريس علوم الترجمة في كثير من بلدان العالم وكذلك في بلادنا العربية، يوجد في ليبيا أقسام مستقلة تجيز شهائد في الترجمة ولدينا برامج ماجستير في الترجمة وما هذه الفعاليات التي نشهدها من حين الآخر إلا دليل على حيوية أنشطة ودراسات الترجمة.

بل أن الترجمة ذهبت أكثر من ذلك وأصبحت تطرق أبواب تخصصات وعلوم أخرى لتتباحث معها بعض الظواهر، فدراسات الترجمة هو تخصص يتتداخل مع كل العلوم اللغوية والإعلامية والاجتماعية والأنثروبولوجيا والتاريخ والعلوم السياسية والدبلوماسية والطبية وغيرها.

سيكون لدينا اليوم 30 مداخلة باللغاتِ العربية والإنجليزية والفرنسية والإيطالية من مختلف الجامعات الليبية وبعض الجامعات العربية والدولية وستركز على جوانب مهمة في مجالات الترجمة، مها اطلالات على وضع الترجمة في ليبيا ومنها مناقشات علمية حول تدريس الترجمة ومنها مداخلات بحثية تناقش الترجمة الأدبية والإعلامية والترجمة الآلية وغيرها.

في الختام، أرحب بكم من جديد ونسأل الله لنا ولكم التوفيق والاستفادة من هذه المشاركات التي ستكون قيمة بعون الله.

اللجنة العلمية للمؤتمر

1. د. حمزة امحمد الثلب - رئيس اللجنة العلمية
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3. د. محمد جمعة زاقود - عضو
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7. أ.فاتح المبروك خليفة صمود- عضو

الكلمـــة الختاميـة للمؤتمـر

بسم الله الرحمن الرحيم

تم بحمد الله ورعايته أعمالُ (مؤتمر ليبيا الدولي لدراسات الترجمة)، تحت شعار "الترجمة ومتطلبات القرن الواحد والعشرين: تحديات الواقع وآفاق المستقبل" الذي نظمته كلية اللغات بجامعة طرابلس، بالتعاون مع شركة ركيزة لتنظيم المؤتمرات، بتاريخ الأول من أكتوبر 2022 م بجامعة طرابلس، ليبيا.

وقد شارك في هذا المؤتمر 30 باحثا متخصصا في الترجمة، وباللغات العربية والإنجليزية والفرنسية والإيطالية، من ليبيا ومن 5 دول أخرى، وهي: المغرب وتركيا وماليزيا وإسبانيا والإمارات، وبحضور رئيس جامعة طرابلس وعدد من الوزراء وبعض عمداء الكليات، وشخصيات أكاديمية ومدراء مراكز بحثية.

وانعقد المؤتمر على مدار يوم واحد، نوقشت فيه أبحاث الأساتذة المشاركين،

والتي أسهمت في إثراء البحث العلمي المشترك بين الجامعات الليبية والعربية والمراكز البحثية المتخصصة في مجالات الترجمة، كما أسهم في الإفادة والاستفادة من كل التجارب لتطوير وتفعيل البرامج التدريسية والأكاديمية بين الجامعات الليبية وبعض التجارب الدولية.

هذا وتركزت الأبحاث في محاور عديدة منها: التواصل الفعال عن طريق الترجمة، ودور المترجم في التعامل مع النصوص السياسية والإعلامية، ومكانة المترجم في المجتمع الإنساني. وقد ناقشت بعض البحوث الترجمة الأدبية والترجمة الدينية والترجمة والأزمات. ولم يقتصر الأمر على ذلك، بل سلطت بعض المداخلات الضوء على الترجمة الشفهية والترجمة الآلية والترجمة السمعية البصرية، وتفضل بعض الأساتذة الكرام

بمناقشة صناعة الترجمة في ليبيا والبرامج التدريسية الخاصة بالترجمة في بعض الجامعات وغيرها من الكلمات في مجال الترجمة.

وقد انتهى المؤتمر إلى عدد من التوصيات، وأهمها ما يلي:

1. فتح باب التعاون بين الجامعات الليبية فيما يخص برامج الترجمة من أجل تطوير هذه البرامج وربطها بسوق العمل.
2. تكثيف البرامج التدريبية الخاصة بالترجمة لسد العجز في السوق الليبي وخاصة الترجمة الفورية.
3. إدخال برامج الترجمة الآلية والأدوات المساعدة في البرامج التدريسية.
4. العمل على تطوير وتقنين مهنة الترجمة في ليبيا والعمل على تأسيس نقابة عامة للمترجمين تكون مهمتها منح الإذن لمزاولي مهنة الترجمة.
5. التأكيد على تشجيع حركة الترجمة وذلك بجعل الأعمال المترجمة جزء من النتاج العلمي للأستاذ الجامعي المتخصص بالترجمة وتضمينه في الترقيات الأكاديمية وغيرها.
6. التأكيد على التعاون مع المنظمات الدولية وحث المترجمين الليبيين على عضويتها لتطوير حركة الترجمة بليبيا.
7. أن يكون مؤتمر الترجمة سنويا ،وينعقد في جامعة طرابلس أو اَي جامعة ليبية مستعدة لاستضافته

ولكم فائق الشكر.

والسلام عليكم ورحمة الله وبركاته.

حُرر في 1/10/ 2022 م، في مدينة طرابلس ـ ليبيا.

د. حمزة امحمد الثلب - رئيس اللجنة العلمية للمؤتمر

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Exploring the concept of faithfulness in translation and discuss its applicability in translating political texts

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ABSTRACT

The purpose of this article is to shed light on the principle of faithfulness in translating political texts and to explain some misconceptions associated with it. This article argues that faithful translation of political language does not mean adhering to the source language wording and grammar, but it is the appropriate transferring of the author's intention(s) and the source text function(s) to the target language readership in an accessible manner.

الملخص

تهدف هذه المقالة إلى إلقاء الضوء على مبدأ الإخلاص للنص الاصلي في ترجمة النصوص السياسية. يسعى الباحث إلى توضيح بعض المفاهيم الخاطئة المرتبطة بمفهوم الإخلاص في الترجمة السياسية. يجادل هذا المقال بأن الترجمة الصادقة للغة السياسية لا تعني الالتزام بالصياغة الواردة في النص الأصلي وقواعده وطرق كتابته، ولكنها تعني النقل المناسب لنية (أو نوايا) المؤلف ووظيفة (وظائف) النص الاصلي إلى قراء اللغة الهدف بطريقة مفهومة وسلسة .

Keywords: Translation, political texts, faithfulness principle

Introduction

Translation is a human activity which seeks to transfer the message from one language into another. It is a unique human activity as no other species practice it (Savory, 1957). Faithful translation is a type of translation which transfers the meaning and effect smoothly without conflicting with the target language and its culture.

The purpose of this article is to shed light on the principle of faithfulness in translation in political texts and to explain some misconceptions associated with it. This article argues that faithful translation of political language does not mean adhering to the source language wording and grammar, but it is the appropriate transferring of the author's intention(s) and the source text function(s) to the target language readership in an accessible manner.

However, before embarking on the analysing the problems associate with the translation of political language; it will be useful to introduce what I mean by political discourse, its types and why it may cause issues for translators or interpreters.

Political discourse

Language and politics are closely interrelated. Linguists believe that language is a vital and indispensable tool for politics. In fact, politics is based on communication and without language political interaction would be unimaginable. Any sort of political text could be labelled as a political discourse; from a presidential speech to a 'friends and family' talk about a specific political issue.

Kampf (2015:1) argues that the definition of political discourse is a "slippery" issue. Similarly, Wilson (2015:788) maintains that defining political discourse "is not a straightforward matter". One reason for this is that the term draws from two disciplines: politics and linguistics. Kampf (2015:3) defines political discourse as "talk and text produced in regard to concrete political issues (language in politics) or through the actual language use of institutional political actors, even in discussions of non-political issues (language of politicians)". Chilton (2004:201) defines political discourse as a language that humans consider as political.

However, Wilson (2015) in his definition of political discourse, emphasises the functionality side; yet this is far from presenting exactly

what a political discourse is. My understanding of political discourse is that it is any linguistic activity directed at a specific audience (whatever the size of the targeted audience) to achieve political goals or to persuade the audience of a specific political idea. Another aspect that has been overlooked in previous definitions is that of collective and institutional political discourse, i.e. the discourse produced by political institutions such as NATO, the European Union and the African Union. It is noticeable that attention has been paid more to studying the discourse of professional political agents (presidents, kings and statesmen/women) than to political institutional discourse.

From a Translation Studies (TS) point of view, the major contributions to political discourse analysis were suggested by Christina Schäffner. She devoted several of her works (1996; 2004a; 2009; 2010; 2012) to studying the translation of political discourse. Schäffner defines political discourse as:

… a complex form of human activity. It is realized in a variety of discourse types (or genres), whose discourse organization and textual structure is determined by the respective discursive practices…. For political communication, some of these discursive practices operate within the internal domain of policy-making and have politicians as both text producers and addressees. Other discursive practices are aimed at the general public and communicate, explain, and justify political decisions. Text producers in such cases can be politicians, political scientists, civil servants, or journalists, with the mass media playing a decisive role in the circulation of the discourse (2010:255).

Schäffner's definition is a little broad in nature; however, it still proposes significant information about what political discourse is. This broadness in the definition could be ascribed to the fact that the discussion of political discourse analysis in TS, itself a relatively new independent field of knowledge, is still in early stages. Examining political texts in TS, researchers need to conduct a binary examination process for the source

and target texts. This could be metaphorically described as a dissection process that researchers conduct on both texts based on the objectives set for the research (whether to examine rhetorical, syntactical, semantic, pragmatic or ideological aspects in the text). The main literature surveyed about the translation of political discourse indicates that the focus was predominantly on revealing the ideological aspects for both the ST and the TT. Therefore, TS has developed "concepts with which it is possible to describe and explain target text profiles, the translation strategies used, the appropriateness of those strategies, the conditions under which the translator operated, and the effects a text has had in its receiving culture" (Schäffner, 2004a:132).

Features of Political Discourse

Political discourse is the product of the interaction of various elements. These elements or features that contribute in shaping political discourses are linguistic, semantic and pragmatic. The linguistic features include manner (formal and informal), lexis and grammar, whereas the semantic features include word and sentence meanings. Pragmatic aspects of the text include intentions of the speakers, the effects of an utterance on the audience and the knowledge and beliefs about the world upon which speakers and their audiences depend when they interact (Crystal, 2015:124). Furthermore, rhetorical devices are vitally important components of political discourse (Throne, 2008).

Vuković Stamatović (2017:281) argues that politicians use figurative language to "hide agency, disclaim responsibility and project themselves as saviours". In addition, political agents, in some cases, intend to make their messages ambiguous. This can be used to send indirect messages to an intended audience and to avoid facing the implications if a political utterance is misunderstood or when political agents miss a point. An instance of political ambiguity is the use of pronoun 'we' by American presidents in domestic speeches. This pronoun could refer to the political

party that the politician belongs to, or to both political parties (Republicans and Democrats) or to the American people at large (Degani 2015:19).
Such ambiguity in reference could be a translation issue. Although the discourse utterance has a direct meaning, unless the translator is aware of the political interactions of the SL and its culture, significant symbolic linguistic patterns will be lost in the TL. That said, the use of clichés and ambiguity are not desirable in certain political genres, such as international agreements or political negotiations, where clarity and straightforwardness is of the highest priority.

Types of political discourse

The term 'political text' is a general umbrella term for different types of texts (Schäffner 1997). The decision to label a text as a political text can be arrived at using various criteria (It is worth mentioning here that the word 'text' refers to any communicative piece of information that is written or spoken.) A text could be categorised based on the functions it performs (informative, discursive or persuasive), or the position of the political agent initiating it (president, queen, Prime Minister, Member of Parliament), or on institutional genres (the political language produced by national and international institutions, world parliaments and parallel legislative organisations).

Schäffner (1997) classifies political texts into three types based on the functions these texts perform. Firstly, diplomatic discourse communicated in multi-national institutions. Examples of this type are bilateral and multilateral treaties. Such texts show special conventions in terms of the vocabulary and syntax used to make them. The second type comprises of speeches and statements made by politicians. There are two kinds of such discourse: internal communications (directed within close circles of politicians) and external communications (targeted at wider audience groups). The third type encompasses politically relevant texts by non-politicians.

Although these typologies are useful attempts to determine the different characteristics that various political texts show, nevertheless, in our current time, they are not exclusive. The technological boom has yielded novel types of texts (digital media) that politicians heavily use to communicate their political messages. For instance, social media platforms nowadays are essential tools to send political messages. However, the categorisation of this new type of political text will not be a straightforward task (they could be formal or informal, internal or external). The translation of such new political texts could be a challenge. For instance, there are two prime issues translators may face in translating tweets. The first is that translators need to maintain the features of the original tweets (short, to the point and engaging), and the second is the technical restrictions imposed on translators, such as the limited number of characteristics or letters for each tweet.

It commences with a definition of the term translation, then the difficulties that translators face to produce faithful translation (linguistic, cultural and the text type issues). The article also exposes how political texts do not comply with the faithfulness principle as being defined by some scholars.

Translation has been defined by House (2018: 9) as "a process of replacing a text in one language by a text in another". Jaber (2005:17) gives a more detailed definition when he suggests that "Translation is the rendering of the meaning of a text (source text) into another language (target language) in the same way that the writer intended the text". In his definition Newmark (1991) stated that translation as an attempt to produce an approximate equivalence or (considered synonymy) between different languages in varying levels.

The state of semi concordance among the previous definitions that translation is merely a process of replacing or transferring from one language into another is not sufficient to describe the translation and the problems attached to it. Rabassa (2006: 22) refuted the common trend of

the reproduction and rendering of the source text into the target language as he states “Translation can never be reproduction, it is not a copy”. Indeed translation is more complicated than transferring the linguistic units from one language into another; otherwise dictionaries and translation machines can perform the job perfectly. For Larson (1998: 3) translation consists of studying and analysing the linguistics and paralinguistic features (communication situation- cultural context) of the source language to transfer these features properly into the target language and its culture. It is a mental process that entails conveying the message (written or spoken) into another language with all its inherent components into the target language preserving the aesthetic elements and the purpose of the source language text (Hannouna, 2010). Hence, it could be argued that the ultimate goal of any good translator or interpreter should be the production of a target text similar in the function, form and effect to the source language text. The issue arises here is how translators can achieve that.

Lahili and Abu Hatab (2014) suggest faithful translation as one of the translation methods. Faithful translation preserves a balance between the literal meaning of the source language word and the syntactic structures. This approach will be more sensible as it takes the context into consideration. However, Shuttleworth (1997) explained that faithful translation is being traditionally understood as that type of translation which endure a similarity between the source texts in terms of literal adherence to the source text meaning. According to Hatim and Mason (2004), the faithfulness principle is an option for the translator to render the text directly to produce a similar text in the target language. The translator translates every single word separately, then the structure being rearranged to fit the grammatical target language conventions. For instance, Example (1) shows that the verb to be in 3rd person singular is being omitted in Arabic for Arabic language conventions consideration.

1- Ahmed is a clever student

“أحمد طالب ذكي”

"Ahmed student.masc clever.masc"

Although the faithful translation method seems to be affective in achieving the intended meaning with short simple sentences, it is likely to have some drawbacks with complex sentences, as the meaning being embodied in the structure as a whole rather than the individual words of the structure. Example (2) explains the issue:

> 2- "Sexual violence destroys lives. It fuels conflict, forces people to flee their homes and is often perpetrated alongside other human rights abuses, including forced marriage, sexual slavery and human trafficking. It undermines reconciliation and traps survivors in conflict, poverty and insecurity."
>
> (1) العنف الجنسي يدمر حياة الناس إذ إنه يؤجج الصراعات ويجبر الناس على الفرار من ديارهم وكثيرًا ما يُرتكب جنبا إلى جنب مع غيره من انتهاكات حقوق الإنسان، بما في ذلك الزواج القسري، والرق الجنسي، والاتجار بالبشر(2) . إنه يقوض المصالحة ويوقع في الفخ الناجين من الصراعات والفقر وانعدام الأمن(3) .
>
> Sexual violence destroys lives people. As it is fuelling the conflicts and force people on fleeing from homes their and a lot what commits side by side with others of violations human rights, including that marriage forced, and slavery sexual, and trade in human beings. It is undermines the reconciliation and (drop –fall) in the trap the survivors from the conflicts and poverty and insecurity.

In an attempt to be strictly faithful to the source text (English), the translator has failed in producing a coherent text in the target language (Arabic) and also mistranslated other parts of the text. The translator started with nominal sentence in Arabic although the relation in the sentence is cause and effect. It would be better if the sentence started with a verb (يدمر) (destroy) in the target language to explain the severe effect of this course of action. Although the translation respected the source text

grammatical conventions, nevertheless the translation yielded inaccurate, ambiguous meaning in Arabic.

It may be argued that the main reason behind producing influent, awkward target text is the translator's perception that is to be faithful to the source language text, is to stick to the source language words and grammar. According to Savory (1957: 57) "the reason for the advocacy of faithfulness is that the translator has never allowed himself to forget that he is a translator. His job is to act as a bridge or channel between the mind of the author and the minds of his readers." Furthermore, many scholars (Halliday, 1964. Baker, 1992; Bassnett, 2014) suggest that languages are different; they describe their surroundings and the reality in various ways. A particular word in one language does not mean the same, or even exist in some other languages. Particular structure may be used for different functions in different languages although the words of this structure are translatable in both languages. For instance, the form and function of passive voice in English and Arabic is clear evidence. Agameya (2008: 558 cited in Al-Raba'a, 2013) defines the passive in Arabic as "a sentence structure in which the semantic subject or agent i.e. the performer of or person/thing responsible for an action, is suppressed and in, in fact, cannot be mentioned". Hence, the passive in Arabic is impersonal structure, while the grammatical category of voice in English either agentive or agentless, i.e. the prepositional (by) phrase is an optional component of the sentence.

In this case, English agentive passive construction should not be translated into an agentive passive in Arabic, for the sake of faithfulness. However, to be truly faithful the translator should recognize the function of retaining the agent in the source language structure and decide the possibilities available in the target language to convey the function intended by the author. The following Example (3) illustrates this point:

3- The president was killed by his own bodyguard.

. قُتل الرئيس. قتله حارسه الشخصي

> The president was (sing. masc-past-passive) killed (verb-past active). killed (verb-past) him bodyguard (sing-masc) his personal

In Example (3) the translator shifted the syntactic feature of the source language sentence. The English passive sentence changed into an active in Arabic. To retain the prominence of the event rather than the doer, the verb (kill) has been repeated in Arabic (Al-Raba'a, 2013). In fact, such linguistic variations can be solved in translation as every language has its own grammatical means to convey the meaning. However, it is the translator's responsibility to be versed in both languages to overcome such problems. Resorting to imitate the source language structures will not be considered as a faithful act, but a deficiency in the translator's competency.

Another area which may challenge the faithfulness aspect in translation is the cultural differences between the source language and target language. Translating is not merely a linguistic activity; it is also a cultural one. For House (2018: 11) it is "an act of communication across cultures". Newmark (1998: 94) defined culture as "the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression". Hence, culture is inseparable component of language and what translators translate is culture by the virtue of language.

One of the implications of rendering cultural elements in translation is that some translators do not grasp the process through which a particular society attaching meanings to particular concepts. Farghal (1993) suggested examples about how Arabic and English conceptualize and express the concept of fatalism differently. Farghal (ibid,) concluded that the contrasting views have noticeable linguistic bearings on Arabic and English users. The two Examples below will shed more light about this issue:

4- اعقلها وتوكل

Tie (verb-imperative) her and TWAKEL (verb –imperative)
(religious concept means trust)
Tie your camel and trust in Allah

The religious metaphorical saying in (4) refers to the people who just rely on Allah's will in achieving their aims (التوكل) (TWAKEL). The origin of this saying is that a man came to Prophet Mohamed (peace be upon him) asking; should I tie my camel and have TWAKEL, or should I leave it and have TWAKEL. The prophet replied to him that you should tie your camel and have TWAKEL. In Islamic perception, people should do their duty and trust in Allah to achieve the results.

Faithfulness to the original in terms of form with consideration to the context will not convey the intended meaning, because of the absence of the word TWAKEL in the target language. In other words, the faithfulness principle in such cultural-bound concepts should not be on the level of wording, but in reproducing the original effect with words familiar to the target language readership. In this case, the translator may resort to cultural substitution strategy or to use more neutral expression. Ghazala (2002) suggested the neutralization strategy to handle some culture-specific words such as: Kremlin – Westminster- catch 22- cans of worms.

Baker (1992), on the other hand, called such concepts as culture-specific terms. Culture-specific concepts express concepts which are totally unknown in the target culture. Baker (ibid,) suggested the cultural substitution strategy which is the replacing of a culture specific item or expression in the source language text with an item or expression which does not have the same denotative meaning, but is possibly to prompt the same effect on the target language readers. Accordingly, the English metaphorical expression "As white as snow" cannot be translated directly into Arabic proclaiming the faithfulness, but it can be rendered as " ابيض كالحليب" (As white as milk), since Arabic culture is more familiar with milk than with snow. Therefore, to achieve highest proportions of faithfulness

translators should be aware of the denotative, connotative and the cultural associations of the meaning that can have an effect on the acceptability and readability of the message in the target language.

Apart from the linguistic and cultural factors that may hinder the principle of faithful translation, translators should also be aware of the text type they work on. Both Newmark (1988), Trosborg (1997) and Hatim and Munday (2004) refer to the significance of recognizing the text type and its specific features before starting the translation process. Taylor (1990: 154) stresses not only the importance of the recognizing the type of the text, but translators should also master the text internal-knowledge (context-context of situation) that to be able to reconstruct them in the target language. Text-type knowledge, then, plays a vital role in defining the intricacies and the specific features of the source language text; consequently transferring or compromises them in the target language text. However, the main practical concern is the lack of consensus on the criteria of the text typology (Trosborg, 1997).

Reiss (1971, cited in Hornby 1997: 277) suggested three types of texts; the informative texts such as scientific reports, expressive texts like literary works and operative texts as in the case of advertising texts. Reiss (ibid) argued that the translators should preserve the predominant function of the text. Hence, in the informative texts translators' main concern is to transfer the information, while in the expressive texts the aesthetic value of the text takes more priority, while in the operative texts the same extra-linguistic effect should be reserved in the target text even the translator sacrifices the form and content. Newmark (1998) similarly presented three types of texts. The expressive texts reflect the feelings of the author towards a particular concept. The informative texts should be fact-oriented texts, and the vocative texts which try to impress the reader as in advertising industry whereas Hatim (2000) distinguishes between three types of texts which are the exposition texts, argumentation texts and instructional texts. Reiss

(1971) and Hatim (1997) hold the same view that texts do not always precisely categorized and some texts may contain the characteristics of other texts. Advertising texts for instance contain an informative component to present the product and an expressive element to attract the readership.

Hatim and Munday (2004) describe the fact of multifunctionality of one text as hybridization. Translators of such texts should be able to identify the main and sub functions of the texts in addition to the intention of the source language author, and more importantly they should have the ability to re express them in the target language.

Another link of thought on the text typology and translation demonstrates that text construction is different from one language to another. Authors exploit linguistic-bound mechanism in their languages to create special effect. Baker (1992) indicated that manipulation in grammar has been used by poets as a method to trigger an impact on the readers. However, violations is not exclusive to literary works, there are other genres where the author violates the conventions of the language to achieve particular aim. Baker (ibid) suggested the following advertisement by a credit card company as an example of manipulation in grammar in non-literary contexts:

5- Does your does or does you don’t take access?
7 millions outlets worldwide does.

هلا تقوم بما عليك القيام به الم تمتلك اكسيس بعد
سبعة ملايين متجر حول العالم يقومون بذلك

Does you (masc-nutral) do your duty, do you have Acess yet
About seven millions shops doing that.

In the previous example, the translator's attempt to put in consideration the target language grammatical conventions did not succeeded in producing a flow text in the target language. As the source text violated the grammatical conventions of the source language, the translator's concentration should be on the function of the text and the writer's intention rather than the form. Sager (1997) points out that the main privilege of human translation on the machine translation is the latter's ability to determine the original intention of the source language author.

A good example of multifunctionality of a text and the manipulation of the source language conventions is one of the characteristics of political language (Kruger and Rooy, 2012). George Orwell (1946, cited in (Jason and Stilwell Pecci, 2004: 36) stated that "in our language there is no keeping out of politics. All issues are political issues". Any political action should have been through a linguistic manufacturing process, from the very first stages of thinking about to the last stage of implementing a political action. This is due to the fact that politicians seek to gain power (Fairclough, 1991), and the best way to achieve this is through persuasion or manufacturing of consent (Jason and Stilwell Pecci, 2004). A far bigger challenge for translators is that not all political systems apply the same encoding linguistic processes to create a state of coercion among their receivers. Due to the fact that languages are different, translators should not decode the source text in same way that has been encoded; as the product will be only a distorted copy of the original. Consequently, the translator will be betray the source text instead of being faithful to it.
According to Saussure (as cited in Singh, 2004: 19) speakers of different languages realize the reality differently. Every language is unique system of representation that reflects and reinforces the world to its speakers. Thus, many different concepts (peace, war, prosperity, freedom…etc.) will be constructed differently in each language. Politicians use this characteristic to obtain their audiences emotive approval. This can be explained with reference to the word (جهاد) (Jihad) which has been

exploited from the Iranian revolutionary leaders according to their needs. At the outset and to gain more supporters they claimed that fighting against the ruler is Jihad, then a semantic shift has been conducted by Imam Khomeini on the term to call for Jihad construction, and a ministry established named as ‘‘Ministry of Jihad of Construction’’. Hence the word (جهاد) (Jihad) gained another denotative meaning in this case which is striving (Sharifian, 2009). It should be noted that such highly charged political words are good reflection of how political language is a problematic for the principle of faithfulness in translating political texts. Words such as (Radical), (A Secularist State), (war on terror) (AlJabbari and ed al, 2011) should not be translated literally, as it may contain negative connotations in the target culture or do not carry the same denotative meaning at all. The main problem for the translators here is which conventions should they adhere to, the source language and culture conventions or the target ones (Trosborg, 1997). In this case, translators should show more flexibility in selecting the appropriate translation technique which serves the faithfulness principle; based on the text type and the purpose of translation.

Conclusion

In an attempt to explore the principle of faithfulness in translation, this paper has explained the notion of faithfulness in translation and the major reasons that can hinder it to be achieved. This article, however, has not showed all the problems related to the principle of faithfulness in translation. The article tried to expose the main issues (linguistic, cultural and text type) aspects and its effect on the translation product. Due to this limitation, the following tentative conclusions can be drawn.

Under the pretext of faithfulness, the famous Italian expression “translator is traitor” could be true; If the translator, consciously or unconsciously, tries to transfer the intrinsic elements of the source language into the target language without being adjusted to the new linguistic and cultural

environment. Unless the nature of the text states otherwise (as in the case of religious texts), the author's intention and the text function should be the priority of any translation act. One of the implications of the misuse of the faithful translation method could have critical consequences, especially in the case of political or diplomatic texts.

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