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Editor-in-chief

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Ideological Constraints In Translation

Zahraa Rabie Muhammad Qasim Agha *

Luqman A. Nasser **

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Abstract:

This paper aims at studying the different types of ideological constraints faced by the translators during the process of translation and their attempts to overcome such constraints by using target language oriented translation strategies . The paper hypothesizes that ideological constraints obliged the translator to modify the SL message in order to meet the requirements of the target language reader. This modification imposes the use of domestication strategy of translation. It is also hypothesized that literal translation is not suitable for dealing with ideological constraints. Practically, six examples have been selected from the play “Julius Caesar” and three of their Arabic renditions to be analysed in terms of satisfying the ideological needs of the target readers .

Keywords: Political , religious , culture.

1.Introduction

Translation is not an easy task . Those interested in this task know that it is not a matter of transferring a text from one language into another . The difficulty of this complicated process is due to many factors . The most important factor is the ideological one. Ideology imposes certain constraints on the translator who tries to meet these requirements. Translators use different procedures to solve such a problem. In order to translate a certain text from a specific language, translators need to study the whole system of the life of the people speaking that language. It is also important to think about the way they think and their beliefs.

*Asst.Lect/ Dept. of Translation / College of Arts / University of Mosul.

**Prof/ Dept. of Translation/ College of Arts / University of Mosul.

2.Ideology and Translation

Ideology includes many things such as religion, cultural and social values and even political directions. In this regard, Lefevere (1992: 9) talks about the intervention of the translator in his attempt to perform his role in persuading the reader of some ideas beyond the basic communicative function of translation. Such an intervention is driven by many forces that direct the work of the translator including the patronage whether inside or outside the literary system. Translators do not work in a vacuum .They try to satisfy the needs of their employers to keep their jobs. For example, translators working in news agencies usually twist news items due to the news agency views and policies they represent. The effect of ideology has been highlighted by Hatim and Mason (1997: 119) who state that ideology represents a system of the beliefs of a certain society. These beliefs are shared by the social group who express particular attitudes that govern the society. These attitudes and beliefs should be respected in the process of translation. Any linguistic production that contradicts such beliefs would cause problems in the acceptability of the translation. Therefore, translators tend to modify the SL text when they expect that a certain harmful message may be delivered to the TL reader if the same lexical choice is used.

3.Culture and Translation

Scholars agree that culture is a combination of habits and beliefs expressed by a certain society (Newmark,1988;Nida ,1993). According to Vermeer (1992:40), culture has different features .Those focusing on human action and behavior are the dynamic ones. Culture is comprehensive in that it is a system of behavior. Culture includes some universals such as language, the concept of personal names and other qualities that are universally common to all societies.

Newmark (1988)states that translation contributes to communicating these habits and beliefs from one society into another. In fact, translating a language is a translation of a culture. Sometimes, translation problems appear when the translators face culture specific concepts for which they cannot find equivalence.

Such problems increase when there is no overlap between SL culture and TL one. In this regard, Nida (1964) illustrates that the cultural gap necessitates considerable changes in the message in the course of the translating process. For example , when we translate a sentence like "as white as snow" there will be no meaning for the people living in a tropical country and therefore it should be replaced in translation with something they will understand, such as: "as white as the feather of an egret".

The difficulties of English-Arabic Translation are attributed mostly to Ecological differences including material, social and political culture differences. These difficulties are usually faced by adopting different solutions ranging from transferring SL content from one culture into another in a process called cultural transposition. In this process, there is a preference for TL features at the expense of SL ones. Another solution is that of the use of Calque. Translators resort to calque when they use an expression that includes TL words and respects TL syntax, yet this expression is unidiomatic in the TL because it is formed by respecting the SL structure(Dickins et al.,2013) .

4.Types of Ideological Constraints

There are different kinds of constraints that face the translator in his task . The linguistic ones are usually the most common in theory. However, in real practices of translation, the ideological ones are the most significant. The significance of ideology lies in the effect of the neglect of such a factor. When the translator neglects the beliefs and values of a certain nation, he may commit a fatal mistake in rendering ,for example , a certain lexical item as it is from one language into another without considering the acceptability of the readers of the TL for such an item. In fact, what is accepted in one language may be not in another due to religious or political reasons. Therefore, all kinds of constraints should be taken into consideration before translating any text.

4.1. Political Constraints :

Sometimes the translator is obliged to change the message of the SL text in order to satisfy political needs. For example, the translation of "Syrian rebels" into *الثوار السوريون* or *المتمردون* or

المنشقون is determined by the ideology of news agency views and policies sponsoring the translator. In many cases, the translator manipulates and changes in the SL text so as to make it in line with his and his community's beliefs. For example ,the translator tends to satisfy the requirements of his readers when he translate “ the Israeli forces” into الجيش الاسرائيلي instead of saying قوات الاحتلال الصهيوني The ideology of the translator will also affect the selection of a translation strategy to meet ideological requirements . For example , the translator may use “addition” as a procedure within the general TL strategy in rendering “West Bank” into الضفة الغربية المحتلة instead of الضفة الغربية المحتلة

4.2. Religious Constraints

The obligations imposed on the translator are not only related to politics , they can be also related to religion. For example, some translators tend to render the lexical item الله into Allah instead of “God” to keep the religious tone of the item. These religious constraints also appear when some media officials oblige the translator to render, for example, any reference to “Alcohol” into عصير or شعير when such items appear in a TV program directed to Arabic audience. All English F-words are substituted in Arabic using عليك اللعنة , تبالك . Also ,the effect of ideology appears in using euphemisation in rendering some lexical items such as rendering “pork” into لحم . This study calls for using domestication as a strategy of translation to solve the problems of ideological constraints and avoiding the use of foreignization. The following section presents a brief account of these two translation strategies.

5. Domestication and Foreignization :

The translator has two choices in the process of translation: either he is oriented towards the target reader, or to the original author. In this sense, there are two tendencies in translation known as Domestication and Foreignization.

Domestication, as an important strategy for translation, aims to make the original text more close to the readers. In this sense, it aims at minimizing the foreignness of the target text. It involves reducing the foreign elements in the target text and providing fluent,

transparent, and clear translation that is largely consistent with the ideology of the target text. Therefore, the cultural specific elements and idiomatic expressions are kept to a minimum (Munday, 2016:225).

Foreignization, as well, is an important strategy. It is the unavoidable tendency in literary translation nowadays, since it is used when the translator wants to be faithful to the original works, keeping local conditions and customs of foreign countries. It satisfies the reader's expected view in the process of global cultural communication. In other words, the translator aims to leave the writer in peace as much as possible and moves the reader towards the writer (Schleiermacher, 2012: 49).

To generalize the differences between these two strategies, it is stated that domestication can better pass on the spirits of original works when foreignization is awkward in fluently expressing the contents of literary works. Thus, a translator should adopt foreignization as far as possible, and when it is necessary he may use domestication. This can bring satisfactory translations to the readers, and at the same time fulfill the duty of intercultural communication. In this regard, Lefevere (1992:39) says that "On every level of the translation process, it can be shown that, if linguistic considerations enter into conflict with considerations of an ideological nature, the latter tend to win out".

6.Data Analysis

The following six examples are taken from the Shakespearian tragedy of "Julius Caesar". Three Arabic renditions (namely by حسين احمد (T1) محمد السباعي T(2) and محمد حمدي T(3)) have been selected to be analysed and assessed in terms of satisfying the needs of the TL readers and solving the ideological constraints. The analysis includes determining the ideological constraints and the procedure adopted by each translator and assessing its appropriateness as well as proposing an appropriate rendition in case none is given.

1	Text	Item	Procedure	Approp.	Proposed Rendition
SL	You know it is the feast of Lupercal.	the feast of Lupercal.			

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T1	انت تعلم ان اليوم هو عيد الخصوبة	عيد الخصوبة	Functional equivalent	+	عيد الخصوبة
T2	أنت تعلم أنه عيد لوبركال	عيد لوبركال	Transliteration	-	
T3	نحن في عيد "لوبركال"	عيد "لوبركال"	Transliteration	-	

Discussion

The problem, in this text, is that there is no equivalent lexical item in Arabic for the SL one (Lupercal) . The context of the text shows that it is something related to fertility. (T1) appropriately adopts the strategy of domestication by using a functional equivalent in the TL (عيد الخصوبة) which gives the same function of the SL item . The two other translators (T2 and T3) have not checked such a relation and inappropriately select a foreignization strategy by transliterating the SL item (لوبركال).

2	Text	Item	Procedure	Approp.	Proposed Rendition
SL	Shake off their sterile curse.	sterile curse.			
T1	تزول عنها لعنة العقم	لعنة العقم	literal	-	عقمها
T2	سقطت عنها افة العقم	افة العقم	modification	-	
T3	تبرأ من عقمها	عقمها	Omission	+	

3	Text	item	Procedure	Approp.	Proposed Rendition
SL	Ye gods, it doth amaze me	gods			
T1	يا الاهي اني لاعجب	الاهي	Modification	+	الاهي
T2	يا للالهة، اني لاعجب	للالهة	Literal	-	
T3	فواعجبي	فوا	Functional equivalent	+	

Discussion

In this example , the three translators have adopted different procedures in dealing with the lexical item “curse” with represents a religious ideological constrain . T(1) has adopted a foreignization strategy by using a literal translation لعنة . The literal translation of this lexical item is not suitable for Arabic readers because it is not suitable to say that sterility is a curse . Such a constraint has been solved by T(2) who modified the word لعنة into افة and a better solution has been given by T(3) who omitted the lexical item as far as the word عقمها is enough to express the idea.

Discussion

In this example, there is a religious ideological constraint. The lexical item “gods” if translated literary into Arabic would be الاله and this contradicts the religious beliefs of the Islamic society. T(1) has been clever in rendering this item into "الاهي" to be acceptable in the target language . T(2) has inappropriately used foreignization literal translation by using the lexical item الاله and this is not accepted for the Arabic Islamic reader . As for T(3) , he has tried to give the function of the lexical item by using (oath و او) and omitting the lexical item “gods”. So, the use of domestication is a must in this example.

4	Text	item	Procedure	Approp.	Proposed Rendition
SL	Like a Colossus	Colossus			
T1	كمشبية العملاق الضخم	العملاق الضخم	Addition	-	كالتمثال الهائل
T2	كأنه المارد	المارد	Modification	-	
T3	كالتمثال الهائل	التمثال الهائل	Compensation	+	

Discussion

In this example, all translators adopt domestication strategy by the use of three different procedures to deal with the problem of translating the lexical item “Colossus” . T(1) inappropriately uses addition by adding الضخم to العملاق which alone can be used as an equivalent for Colossus. While T(2) uses the lexical item المارد which communicates a different meaning and effect from that of the

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SL item. As for T(3), he adopts a compensation procedure to give the exact meaning with the same connotation by using التمثال as an equivalent to part of the meaning of SL item and the other part is compensated by adding الهائل .

5	Text	item	Procedure	Approp.	Proposed Rendition
SL	Ay, he spoke Greek	spoke Greek			
T1	نعم تحدث باليونانية	تحدث باليونانية	Literal	-	رطن
T2	تكلم باليونانية	تكلم باليونانية	Literal	-	
T3	نعم رطن باليونانية	رطن باليونانية	Functional equivalent	+	

Discussion

The problem in translating this text is that it means more than the dictionary meaning . The intention of the speaker here is to say “talking incomprehensible stuff” . Only (T3) is able to express this meaning by using (رطن) which is a good equivalent for expressing the fact that what has been said is incomprehensible. The two other translators (T1 and T2) both only present a literal rendition that neglects the connotation of the text.

6	Text	item	Procedure	Approp.	Proposed Rendition
SL	No, sir; their hats are pluck'd about their ears, And half their faces buried in their cloaks,	cloaks			
T1	لا ياسيدي ، فقد غطوا الرؤس حتى الاذان بقلانسهم ، ودفنوا انصاف وجوههم في عبااتهم ، فما من سبيل الى ان اعرف هويتهم من ملامحهم	عباءات	Cultural equivalent	+	عباءة
T2	كلا يا مولاي، إن قلانسهم مسدلة على آذانهم، ووجوههم إلى الأنصاف مكفورة تحت برانسهم، ومن ثم أعبي على أن أستبين ملامحهم لاتعرف صورهم.	برانسهم	Modification	-	
T3	كلا يا مولاي انهم قد بالغوا في الاستخفاء فأمالوا قبعاتهم على عيونهم والتفوا بأرديتهم فلا يمكن ابدا ان اميز ملامحهم	ارديتهم	Modification	-	

Discussion

In this example , only T(1) gives the most appropriate rendition for the lexical item cloaks when he used a cultural equivalent عباة which is used in the target culture .T(2) uses برانسهم which is not suitable in that برنس is usually used in baths and hence a different context of the SL item . T(3) produces an inappropriate rendition by using ارديتهم which is a general reference to cloths . Therefore , ideologically speaking عباة is the most suitable item in such a context .

7. Conclusion

The current study concludes that ideological constraints oblige the translator to adopt different procedures to solve the problem of ideological constraints. The study also concludes that domestication is the most appropriate translation strategy in terms of solving the problems of ideological constraints . This strategy appears in using procedures like cultural equivalent, functional equivalent and modification. In most cases, foreignization is not suitable for solving such problems . This means that literal translation is not suitable for rendering lexical items containing ideological constraints. It is recommended that translator should avoid using literal translation when he deals with such items and he should pay attention to such constraints to satisfy the needs of the target language reader.

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المحددات الفكرية في الترجمة

زهراء ربيع محمد قاسم أغا *

لقمان عبدالكريم ناصر **

المستخلص

يتفق الباحثون على أنَّ عملية الترجمة تتأثر بعوامل معينة منها الفكر والثقافة، فالفكر هو علم الأفكار والمعتقدات والأنظمة القيمية التي تشترك فيها المجتمعات كإثنية، ويتضمن الفكر بهذا المفهوم قيماً ثقافية وتقليدية ودينية تشكل سلوك الأفراد تجاه الأشياء، وهو إطار عمل متعدد الأوجه يربط المكونات الحوارية والإدراكية والاجتماعية؛ إذ يهدف هذا البحث إلى دراسة الأنواع المختلفة للمحددات الفكرية التي يواجهها المترجمون أثناء عملية الترجمة ومحاولتهم لتخطي هكذا محددات باستخدام تدخلات مختلفة، وتفترض الدراسة أنَّ المحددات الفكرية تجبر المترجم على تعديل النص الأصلي من أجل تلبية متطلبات القارئ في لغة الهدف، عملياً، واختيرت عينات من مسرحية يوليوس قيصر وثلاث ترجمات عربية لها لتحلل من حيث مدى تحقيق المترجم للحاجات الفكرية للقارئ.

الكلمات المفتاحية: سياسي، ديني، ثقافي.

* مدرس مساعد/قسم الترجمة/كلية الآداب/جامعة الموصل.

** أستاذ/قسم الترجمة/كلية الآداب/جامعة الموصل.