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Toward a New Scientific Endeavor

Edited by Noury Bakrim



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Contributors

Erick Nkululeko Nzimande, Irina-Ana Drobot, Adrien Bell Mandeng, Lise-Merete Alpers, Ingrid Hanssen, Idris Muhammad Bello, Adamu Abubakar Muhammad, Daniel Kam To Choi, Mafemani Joseph Baloyi, Vladimír Biloveský, Hanh Truong, Mónica Naranjo Ruiz, Diana Lorena Giraldo Ospina, TawffEEK A. S. Mohammed

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Meet the editor



Dr. Noury Bakrim is a linguist and semiotician. He is also a researcher who has lectured and worked at various colleges, institutes, and research centers such as the French National Centre for Scientific Research, the University of the People, USA, and the Moroccan Institute for Leadership and Communication Studies. He has published five theoretical books and various articles on semiotics and linguistics. The focus of his work is the bio-socio-mathematical and empirical/experimental verifiability of the Real Object Approach hypothesis of Language (ROAL). His model implies a translational component tightly linked to individual language types and interpreting results.

Contents

Preface	XI
Section 1	
Theory and Empirical Paradigms	1
Chapter 1	3
The Evolution of Translation Theory: From Prescriptive to Descriptive Approaches <i>by Erick Nkululeko Nzimande</i>	
Chapter 2	23
What Could We Understand by Translation? <i>by Irina-Ana Drobot</i>	
Chapter 3	39
Power Issues in Legal Translation: The Methodological Battleground <i>by Adrien Bell Mandeng</i>	
Section 2	
Representation Types and Genre Translation	55
Chapter 4	57
Translation of Patient-Related Outcome Measures <i>by Lise-Merete Alpers and Ingrid Hanssen</i>	
Chapter 5	67
The Challenges of Translating Scientific and Technical Terms from English into Fulfulde <i>by Idris Muhammad Bello and Adamu Abubakar Muhammad</i>	
Chapter 6	87
Issues Related to the Chinese Translation of “God”: A Study from a Historical Perspective <i>by Daniel Kam To Choi</i>	
Chapter 7	107
The Impact of Religious Beliefs on Quality Translation of Medical Culture-Specific Terms: A Xitsonga Terminology Development Approach <i>by Mafemani Joseph Baloyi</i>	

Section 3	
Translator Education and Didactics	125
Chapter 8	127
The Development of Interpersonal Competencies during Translation Training <i>by Vladimír Biloveský</i>	
Chapter 9	145
Using Google Translate Effectively and Efficiently in Translating Vietnamese Texts into English Ones <i>by Hanh Truong</i>	
Section 4	
Cognitive and Experimental Models	159
Chapter 10	161
Units of Translation and the Limited Capacity of Working Memory <i>by Mónica Naranjo Ruiz and Diana Lorena Giraldo Ospina</i>	
Chapter 11	179
Translating Islamic Media Discourse from Arabic into English: An Analysis of Translation Process <i>by TawffEEK A.S. Mohammed</i>	

Preface

I was wondering if a universal idiomatic phrase would succeed in encompassing intuitions on translation (not in an attempt to pursue some new line of hypotheses on the subject), but I could not find any except the Italian idiom *Traduttore traduttore*, which points toward a very mysterious status of the translator and its agency, testifying, if any additional proof is needed, that this agency was and is still enshrined in an epistemic skepticism if not in open stigmatizing attitudes, the accusation of altering some original voice - a topic dear to Derridean scholars- either performing a spoken discourse interpretation or uniting writing/political power to readability/legibility,

Und nicht ein Übel ist,
wenn einiges verloren gehet
Und von der Rede verhüllet der lebendige Laut /
It's not bad if some of it gets lost
Or if the sounds of his living speech fade away [1]

Beyond power and social agency, but also beyond Hölderlin's mythical connotations, translatability appeared to be one of the major concepts we owe Walter Benjamin's thought, which he defined as a property inherent to works and we can add to each language-within-a-text.

“Translation is properly essential to certain works: this does not mean that their translation is essential for themselves, but rather that a specific significance inherent in the original texts expresses itself in their translatability. It is clear that a translation, no matter how good, cannot have any significance for the original. Nevertheless, it stands in the closest connection with the original by virtue of the latter's translatability. Indeed, this connection is all the more intimate because it no longer has any significance for the original itself. It can be called a natural connection, and more precisely a vital connection. Just as expressions of life are connected in the most intimate manner with the living being without having any significance for the latter, a translation proceeds from the original” [2]

However, we chose the word endeavor for our title for a very clear reason: translatology is a *language science* on which multidisciplinary and social-economic interest reflect a horizon of hope and expectation engulfed with epistemic misunderstanding and technical positivism.

The chapters within offer new cutting-edge insight from our common argument on both attempts of generalization and applied perspective, thus bridging some gaps between theoretical modeling and cultural interest along with a well-founded balance between authentic and fictional source/target texts within a genre-oriented empirical approach.

Some chapters tackle the issue of theoretical epistemology, dialoguing with the empirical debate of universals and their translation aspects, designating in so doing the necessity of a scientific study of language and individual languages. Other chapters seek models of didactic and psychocognitive relation between the translator, their memory, and the professional environment, exposing new findings on personal skills, working memory, and relevance, including a discussion of a free software (such as Google Translate) as a tool for generating meta-linguistic reasoning.

On the other hand, quantitative and qualitative methods seem to be a stable orientation of research on cultural-social/linguistic objects such as terminology, contributing new hypotheses to the field with a desired reflexive impact on genre linguistics. Within a coherent and closer perspective, discourse analysis and translation have been investigated from a new cognitive-experimental insight through the process. Moreover, automated approaches, either as an evaluation of the process or a clear applicability, enrich this scholarly and scientific work dealing with theoretical and applied translatology.

In sum, far from being a miscellaneous tour d'horizon, this book indicates a new direction of inquiry in which a unified frame could play a major role.

Noury Bakrim
Institute for Leadership and Communication Studies (ILCS),
Rabat, Morocco

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Section 1

Theory and Empirical Paradigms

Chapter 1

The Evolution of Translation Theory: From Prescriptive to Descriptive Approaches

Erick Nkululeko Nzimande

Abstract

Translation theory has undergone several paradigm shifts, from the inception of translation studies as an empirical discipline (Holmes 2000). The many paradigm shifts that have taken place can be ascribed to the infiltration of the discipline by other disciplines, such as literary studies, post-colonial studies, cultural studies, etc. The aim of this chapter is to provide a description of the major developments that have taken place in translation theory, from the prescriptive approaches of the 1960s to the more descriptive paradigms of the 2000s. The chapter commences with the word-for-word and sense-for-sense approaches of the 1950s and 1960s. It then proceeds to the discussion of the equivalence-based approach of the 1960s, the functional approach which dawned in the 1970s and the polysystem theory which also emerged in the 1970s. This is followed by an account of the descriptive translation studies (DTS) model, which emerged in the 1980s, and then the cultural turn of the 1990s, which encapsulates several approaches, including patronage and translation, gender and translation and post-colonial translation theory. The chapter then concludes with the description of the corpus-based translation studies (CTS) approach, which dawned in the late 1990s.

Keywords: translation theory, descriptive translation studies, functional approach, polysystem theory, corpus-based translation studies

1. Introduction

Various disciplines have shown interest in the field of translation studies, as an empirical discipline [1]. This includes disciplines that are somewhat related to the field, such as literary studies, linguistics, linguistic philosophy and others, and also those that are remote such as cultural studies, mathematics, information theory, post-colonial studies, etc. These disciplines have introduced new paradigms and methodologies into the field of translation studies as an attempt to advance it as a developing discipline [1]. This is what sparked the many paradigm shifts in translation theory during the period of the 1950s–2000s.

This chapter aims to provide an account of the major developments that have occurred in translation theory, from the 1950s and 1960s in which prescriptive approaches reigned to the 1970s – 2000s, where more descriptive paradigms dawned.

The chapter commences with the earlier approaches, namely the word-for-word and sense-for-sense approaches spanning the period of the 1950s - 1960s. The description of the equivalence-based approach, which emerged in the 1960s, will follow, which will then be followed by the functional approach of the 1970s. The chapter will proceed to the discussion of the polysystem theory, which also reigned in the period of the 1970s, which will be followed by the description of the descriptive translation studies (DTS), which dawned in the 1980s. The discussion of the cultural turn, which emerged in the 1990s, will be provided next and then the description of the corpus-based translation studies (CTS) approach of the late 1990s will conclude the chapter.

2. The word-for-word versus sense-for-sense approach

The period of the 1950s – 1960s in the west was characterised by a heated debate on whether to employ the **word-for-word** or the **sense-for-sense** approach when translating a piece of text [2]. Even to date, remnants of the controversy still surface when translators render texts of various types. The difference between word-for-word and sense-for-sense approaches was first observed with Cicero, Horace and Jerome in the first century BC [2]. Cicero explains his own strategy he employed when rendering Greek oratory into Roman, and he clearly indicates that he used the sense-for-sense approach as he translated this text.

Jerome [in 2] also alludes to the fact that he also favoured the sense-for-sense paradigm when translating various text types from Greek into Latin. St Jerome is a well-known Greek translator, who was requested by Pope Damasus in 382 AC to perform revision of the first translations of the New Testament. The aim for the revision was to develop an official and standard Latin translation that could be used in churches [2]. His approach is best explicated in a letter he wrote in 395 AC to his friend Pammachius:

Now I not only admit but freely announce that in translating from the Greek — except of course in the case of the holy scripture, where even the syntax contains a mystery — I render not word-for-word, but sense-for-sense.

[Jerome quoted in 3, p. 3]

From the above quote, it is apparent that Jerome was in favour of the sense-for-sense approach, with the exception of Biblical texts. He contends that the sense-for-sense paradigm gives room for the message contained in the ST to be transferred successfully. The word-for-word approach, on the other hand, results in translations that are stilted and may have distorted message [2]. Concerning Biblical texts, Jerome [in 2] is of the view that the word-for-word approach becomes useful as these kinds of texts require translation of a textual kind. Jerome [in 2] foregrounds the point that the syntax and message contained in the holy scriptures are sometimes unclear, and using the sense-for-sense approach may result in translations that have distorted meaning. In the past, altering the meaning contained in sacred texts was considered a serious offence that could even warrant death sentence [2, 3].

Most earlier translators agree with Jerome that the word-for-word approach comes in handy in the case of rendering Biblical texts. Biblical texts were seen as inspired, and some of them even believed to be written by God himself. Altering the word of God was considered a serious offence and was forbidden [3]. This had even more

serious consequences in other parts of the world. For instance, Dolet from Europe was charged with blasphemy for his addition of the words '*rien du tout*' (meaning 'nothing at all') when rendering Plato's dialogues [2]. Consequently, he faced death sentence for this [2].

Similar arguments concerning translation of Biblical texts also surfaced in other parts of the world. For example, Hung and Pollard [in 2] proffer an account of the strategy that was employed by Chinese translators when translating Buddhist sutras from Sanskrit. Their account is divided in three phases, and the first phase (i.e., the Eastern Han Dynasty) was marked by the use of the word-for-word approach. The second phase (the Jin Dynasty and the Northern and Southern Dynasties) was characterised by the use of the sense-for-sense approach. In the third phase, a combination of both approaches was observed [2].

The controversy was also observed in other parts of the world, such as the Arabic world, England, France and Germany [2]. In English, Dryden and Tytler were the most prominent scholars. Dolet was the most popular scholar in France, and in Germany, it was Schleiermacher [2]. However, their arguments cannot all be exhausted within the scope of this chapter.

In the case of Africa, no trace of the existence of the word-for-word versus sense-for-sense controversy can be made. There are two factors to which this can be ascribed: (a) Translation Studies in the African continent is still very much new, and (b) the culture of writing is foreign in Africa as everything in the past was done through the word of mouth [4]. When Europeans or colonialists reached the African continent, they were of the view that Africans were much uncivilised and had to be 'trained' in everything so they could be brought to the European standards. Translation, therefore, did not exist during this period, as it was only Europeans who were imparting their languages and culture to Africans [5].

However, Danquah [in 4] indicates that the word-for-word and sense-for-sense debate might have existed in Ghana when Ashanti professional linguists interpreted and translated for the king. They argue that the linguists had to 'perfect' the speech of the king by adding where necessary and deleting where they saw it fit. This, therefore, shows that they were in favour of the sense-for-sense approach as adding new texts and omitting unnecessary text is part of this approach.

Several studies were conducted in the past to reveal how the word-for-word and sense-for-sense approaches have been applied. Some of these studies have already been highlighted in the foregoing discussion. It is important to note that these approaches are different from the other approaches, discussed in the following sections, in the sense that they are more like translation strategies than tools that can be used in explicating translation phenomena. Therefore, researchers have investigated them as strategies and not theories per se. The study conducted by Hung and Pollard [in 2] to investigate the approach that was employed by Chinese translators when rendering Buddhist sutras texts into Sanskrit is among the studies that were discussed. More recent studies on the two approaches have also been conducted. A classic example for this is the study conducted by Baker and Hanna [6] in which they investigated translation strategy employed by translators of the period 750–1250 AC in the Arabic world. Their study showed that the translators of this period firstly employed the word-for-word approach and later changed to the sense-for-sense paradigm, after realising that the former was producing unfruitful results. Other researchers have opted for more modern terminology to explore the same trends. For instance, Madadzhe and Mashamba [7] investigated translation of medical terms from English into Tshivenda (i.e., one of the official languages of South Africa). The

researchers still retained word-for-word as an approach or strategy and used adaption and idiomatic translation to refer to a sense-for-sense kind of translation. The results show that the use of adaptation and idiomatic translation produce translations that are comprehensible to the target reader. The researchers, therefore, recommend these strategies, which entail they favour the sense-for-sense approach.

Therefore, the above studies clearly indicate that the word-for-word and sense-for-sense approaches have been a useful tool for researchers in explicating translation phenomena.

More systematic approaches dawned in the second half of the twentieth century in an endeavour to revisit the word-for-word and sense-for-sense poles. It is in this period that the equivalence-based approach emerged, and the following section aims to provide a discussion of this approach.

3. The equivalence-based approach

In the 1960s, some scholars began to scrutinise the word-for-word and sense-for-sense concepts [2]. This led to several scholars gaining interest in the concept of 'equivalence' in an attempt to develop a more systematic paradigm that can be used in translation studies. This was then the emergence of the so-called '**equivalence-based approach**'. The primary focus of the equivalence-based approach was on correspondence between the ST and the TT in terms of form (style) and content (meaning). The most controversial issue during the period of this approach was around meaning and equivalence [2]. One of the prominent scholars concerning this debate was Jakobson [8], who was famous for his contention that no complete equivalence can be established between words (code-units). Equivalence between the ST and TT should rather focus on the message than the individual words [8]. Jakobson [8] further posits that scholars who investigate the controversy of meaning and equivalence focus on the code units and structure and do not consider the message that should be transferred from the ST to the TT.

Eugene Nida has also done an incredible amount of work on the concept of equivalence. He became most popular for his introduction of two types of equivalence, namely **formal equivalence** and **dynamic equivalence**. These two concepts clearly indicate that Nida was moving away from the word-for-word and sense-for-sense concepts [2]. In Formal equivalence, the translators strive to establish equivalence in content and form in a more literal manner [9]. This is, in a way, related to the word-for-word approach. However, Nida [9] is well aware of the fact that such a strategy would produce a translation that is hugely stilted and unintelligible to the target readership. This would necessitate the use of footnotes if the translation were to be comprehensible to the target readers. Dynamic equivalence, on the other hand, strives for naturalness in translation and also looks at the culture within which translation functions [9]. Therefore, this type of equivalence is more connected with the sense-for-sense approach.

Nida [9] further introduced the concept of 'the principle of equivalent effect'. According to this principle, any good translation is expected to induce the same response that was produced by the ST to its readers.

Later, Nida reformulated his concepts of equivalence and called formal equivalence '**formal correspondence**' and dynamic equivalence '**functional equivalence**' [10]. However, this modification had no effect whatsoever on the principles and meaning of the two concepts.

Several researchers have used the equivalence-based approach in an attempt to understand and explain translation phenomena. For instance, Nzimande [11] conducted a study in which he investigated the use of Mona Baker's strategies, which he devised to address the problem of non-equivalence in translation, in the English translation of the isiZulu novel '*UMamazane*'. The results showed that most of Baker's strategies were very effective for the translator in addressing the problem of non-equivalence. Furthermore, Moropa and Kruger [12] evaluated the strategies used in the English translation of isiXhosa (i.e. one of the official languages of South Africa) culture-specific terms. They found several mistranslations and corrected them using strategies, such as cultural equivalent, functional equivalent, descriptive equivalent, etc., that have been devised by various scholars to address the challenge of non-equivalence [12]. Therefore, the equivalence-based approach played a very significant role in these two studies, in understanding the problem of non-equivalence and the strategies that can be employed in an attempt to mitigate it.

Although the equivalence-based approach made tremendous contribution to the field of translation studies, it is not without shortcomings. For instance, Nida has been heavily lambasted for confining equivalence to word level. Other scholars have also raised a concern that his principle of equivalent effect cannot be measured [2]. Furthermore, Kenny [13] has also questioned the definition of equivalence, arguing that it is too circular (i.e., translation is used to define equivalence and equivalence, in turn, is used to define translation). Moreover, Bassnett [14] criticises the approach for the fact that it is limited to word and grammatical level. There are a whole lot of factors influencing the translation process rather than merely replacing lexical units between the ST and the TT.

In the 1970s, another paradigm shift took place yet again in translation theory, and the functional approach' emerged. This new approach is discussed in the following section.

4. The functional approach

The 1970s marked the dawn of a new paradigm in translation theory, namely the '**functional approach**'. The most notable proponent of this approach was Vermeer, who was most popular for developing the '*skopos theory*'. The term '*skopos*' originates from Greek, and it means 'purpose', 'function' or 'aim' [15, 16]. Proponents of the *skopos* theory contend that the function of the target text determines the translation strategy to be employed by the translator. This is the reason why *skopos* theory is also called the functional approach [15]. Proponents of this approach further argue that translation is a form of action and every action has a purpose attached to it [16]. Vermeer then collaborates with Reiss [16] to formulate the so-called '*skopos* rule'. The rule stipulates that: 'an action is underpinned by its purpose, that is, it is a function of its purpose or *skopos*' ([16], p. 90). According to them, this is the most prominent rule governing the translation process. Translation as an action then produces what Vermeer calls '*translatum*,' which is the translated text [15].

It was indicated in the foregoing discussion that it is the purpose or function of the target text, which determines the translation strategy to be adopted when translating. This, therefore, entails that the first step in the translation process is to determine the function of the target text before you can commence with the translation task [16]. This then introduces the concept of the '**commission**' or 'translation brief'. Vermeer ([15], p. 229) defines a commission as, 'the instruction, given by oneself

or by someone else, to carry out a given action – here: to translate.’ It is ideal that the purpose or *skopos* is clearly stated in the commission. However, the purpose can easily be determined from the translation brief, even if it is not clearly stated [15]. If this is the case, we then talk of implied or implicit *skopos* [15].

Moreover, the *skopos* or commission must conform to the norms of the target language and culture. This then indicates that the functional approach introduces the concept of ‘culture’ into translation. Therefore, there is a marked distinction between the equivalence-based approach and the functional model since the former perceives the source text as paramount, whereas the latter is target text-oriented [17]. The functional model considers language to be part of culture and the function or purpose the translation fulfils in the target culture takes precedence [15, 17].

Therefore, it can be argued that the emergence of the functional model marks an official shift from source text-oriented, which reigned in the period of 1950s – 1960s to target text-oriented approaches, which conceptualises translation as a process that takes place within the culture of the target language. Approaches prior to the 1970s conceived of translation as a retrospective process and the functional model, on the contrary, considers it to be a prospective process [17].

Nevertheless, proponents of the functional model posit that translators should not disregard the ST altogether [18]. The *skopos* should be the determining factor as to how the ST should be rendered [2]. Nord [18] introduces the concept of ‘loyalty,’ which seeks to explicate the kind of relationship that should exist between the ST and the TT. Loyalty binds the translator to both the ST and the TT. It endeavours to ensure that the purpose of the TT does not completely depart from the intentions of the ST author [2]. Loyalty, therefore, ‘limits the range of justifiable target-text functions for one particular source text and raises the need for a negotiation of the translation assignment between translators and their clients’ ([18], p. 126).

Research that has employed the functional approach in interpreting findings obtained is very limited. One study was conducted by Wallmach and Kruger [19] in which they explored translation strategies used by students when translating text in an examination situation. The source text was in English, and students had to translate it into their home/first languages. The findings demonstrated that the problem of lack of terminology in African languages can be addressed if a more functional approach is used in explaining the notion of translation rather than the prescriptive approach, which dictates how translation should be done [19]. Another study was conducted by Moropa [20], where she examined the role played by the initiator/commissioner in the translation of the novel ‘The Prophet’ into the Indigenous languages of South Africa. The findings revealed that the initiator and the translation brief he provided to the translators played a vital role in ensuring that the novel was translated efficiently into the indigenous languages [20]. Therefore, these two studies show that the functional approach has played an instrumental role in investigating translated texts.

The immense contribution of the functional approach to translation theory can never be denied. The most notable contribution is the introduction of the concept of culture into translation, as well as consideration of the norms and conventions of the target language in the translation process. Nonetheless, the model has also been criticised by some scholars. The main criticism raised is that not all texts have a purpose. For instance, literary and religious texts have no clearly defined purpose [15]. However, Vermeer [15] contends that all actions do somehow possess an aim. If the action to be performed is seen as having no purpose, then it is technically not an action [15]. Literary texts may not possess a purpose that is clearly stated, but when

one scrutinises them closely, it can be noted that they do possess an implicit purpose that the translation serves [18]. Furthermore, the approach has been criticised for introduction of not so needed jargon, for example, '*translatum*'. Terms such as target text already exist and should be used instead [2]. Finally, the approach has been lambasted for its overreliance on the purpose of the target text and complete disregard of the nature of the source text [2].

It is not only the functional approach which reigned during the 1970s but also another approach existed, namely 'polysystem theory'. This paradigm is explained in the following section.

5. The polysystem theory

The 1970s were marked by co-existence of two approaches, namely the functional approach and the **polysystem theory**. The polysystem theory was founded by Even-Zohar, and his theory was built from the work of Russian formalists and Czech structuralists of the 1930s and 1940s [2]. Even-Zohar raises some criticisms against the functional approach, which, therefore, indicates that his model might have dawned slightly before the functional approach. For example, he maintains that 'functionalism has profoundly altered both structures and methods, questions and answers, of every discipline into which it was introduced' ([21], p. 10).

Proponents of the polysystem theory are of the view that literature is part of the social, cultural, historical and literary system. These function together to form what is called the 'polysystem' [2]. Even-Zohar defines polysystem as:

a multiple system, a system of various systems, which intersect with each other and partly overlap, using concurrently different options, yet functioning as one structured whole, whose members are interdependent.

([21], p. 11)

The polysystem is marked by high level of hierarchy between its sub-systems in which some sub-systems occupy the peripheral position while others enjoy the central position [21]. The sub-systems are always in continuous battle to occupy the central position [21]. As a result, some sub-systems find their way from the periphery into the centre, while others are moved from the central position into the periphery [21]. The peripheral position is known as the 'secondary position,' whereas the central one is referred to as the 'primary position' [21].

Normally, it is the innovatory systems that are found in the centre of the polysystem, and these systems actively shape the polysystem [2]. Innovatory systems or strata always bring new repertoire into the polysystem (i.e., models, laws and elements responsible for producing new texts) [21, 22]. The secondary position, on the other hand, is marked by high level of conservatism, where old models, laws and elements are constantly used [2, 22]. Moreover, multiple centres and peripheries exist within the polysystem [21]. There is a possibility for one system to progress from a periphery of another system to a periphery of another, and then make its way into the central position of the same system [21].

According to Even-Zohar [22], translated literature usually occupies the peripheral position within the polysystem. This, therefore, entails that it plays a conservative role within the polysystem and does not participate in bringing new repertoires into the polysystem. Nevertheless, translated literature may progress from the periphery into

the centre. It can then contribute in bringing in new laws, models and elements when occupying the primary position [22].

There are three cases where translated literature can find itself in the central position of the polysystem. Firstly, it may make its way into the centre when the literature is still young and being developed [22]. In this case, translation serves as a tool through which models, elements, principles, etc. are brought into the polysystem [2]. Secondly, it may find its way into the primary position when the literature is 'weak,' 'occupies the peripheral position' or 'both'. Literature in the secondary position usually lacks resources and vital repertoires. It is then through translation that more resources and repertoires can be brought into the literature [2, 22]. Thirdly, translated literature may make its way into the centre when there is a literary vacuum or turning point in literature [22]. It may be the case that the existing sub-systems within the polysystem are no longer able to maintain the existence of the polysystem, and then translation is used to introduce new and vibrant sub-systems to keep the polysystem going [22]. In these three instances,

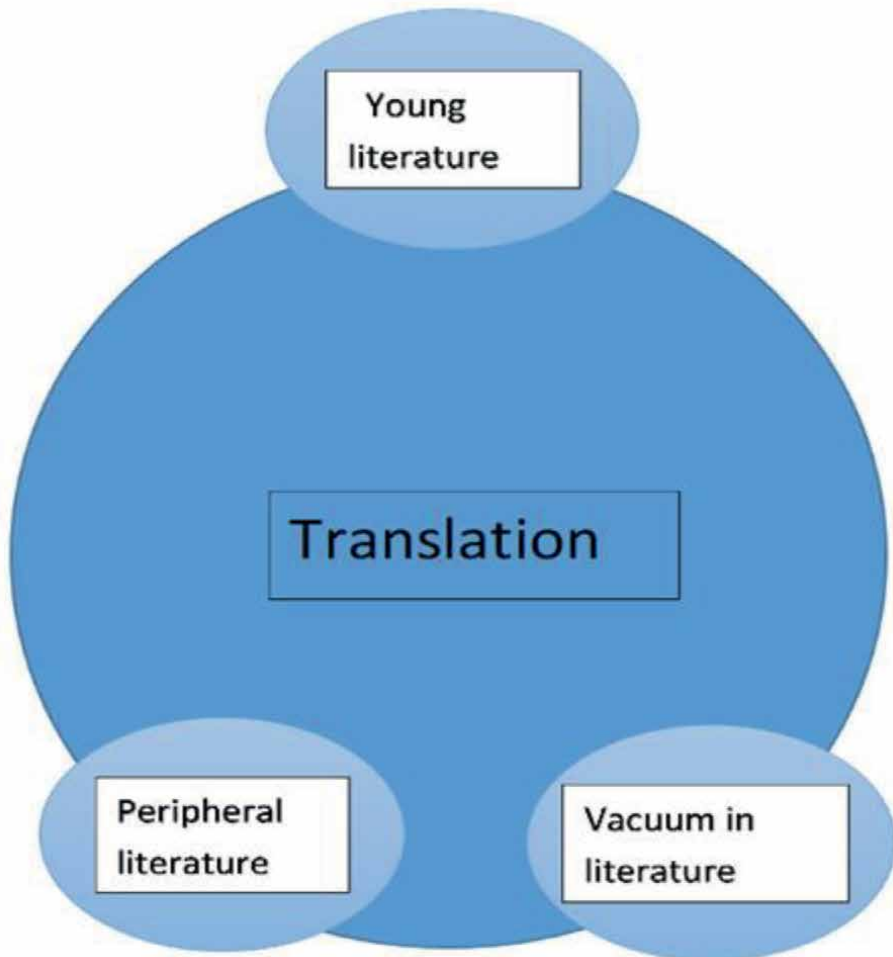


Figure 1.
Conditions when translated literature assumes central position. [adapted from ([2], p. 173)].

translated literature can then make its way into the central position. These three instances are presented diagrammatically in **Figure 1** above.

Nevertheless, Even-Zohar [22] indicates that translated literature is also stratified within the polysystem. This entails that it occupies different positions in the polysystem. Some strata of translated literature may occupy the peripheral position, while others may be found in the centre of the polysystem [22].

Furthermore, proponents of the polysystem contend that when literature is translated between hegemonic and minority languages, translators tend to favour the norms and conventions of the hegemonic language. This view is also shared by other scholars, such as Venuti [23], especially concerning translation in the colonial era. Scholars then contend that translators in the post-colonial epoch should counter this dominance of hegemonic languages by adopting the source text-oriented approach (foreignisation in Venuti's terms) when translating into a hegemonic language. When translating from a hegemonic language, they should deliberately favour the target text-oriented paradigm (domestication in Venuti's terminology) [2, 23].

Only a limited number of studies that employ the polysystem theory as a theoretical underpinning have been conducted. The first study was done by Ntuli [24] who sought to test the hypothesis of the polysystem theory that when literature is translated between hegemonic and minority languages, translators have a tendency of favouring the norms of hegemonic languages. This hypothesis was tested within the poles of domestication and foreignisation. The results proved the hypothesis to be accurate since they showed the domestication approach was predominant in the translation. Ntuli was investigating a translation into a hegemonic language (English), and dominance of domestication indicates the translator was in favour of English norms. A similar study was conducted by Nzimande [11] as part of the study he conducted to investigate Baker's strategies of non-equivalence. His research also sought to test the same hypothesis tested by Ntuli. The study was also situated within the poles of domestication and foreignisation. Nzimande, however, was investigating the English translation of the isiZulu novel '*UMamazane*'. The results also showed dominance of domestication, and this further strengthened the hypothesis of the polysystem theory. These two studies clearly demonstrate the pivotal role the polysystem theory has played in advancing the field of Translation Studies.

The polysystem theory is also not immune to criticism, though it made great contribution towards advancement of translation theory. For instance, it has been criticised for its heavy reliance on the formalist approach as this approach may not be found to be relevant for Translation Studies in the 1970s and beyond [Gentzler in 2]. Furthermore, the model has been lambasted for being too abstract and only conceptualising literature as a polysystem that also encompasses translated literature. This shows ignorance on the part of the approach of the practical nature of translation and texts [Gentzler in 2]. Lastly, the fact that the model is only confined to literature has been viewed as another shortcoming. It is unknown as to how far the approach can go in the case of other types of text, such as scientific texts [Gentzler in 2].

Following the polysystem theory, the 'descriptive translation studies' approach emerged. This approach is discussed in the section to follow.

6. The descriptive translation studies

The '**descriptive translation studies**' (DTS) emerged in the 1980s as a new paradigm in translation theory. It was developed by Gideon Toury, who built from his

earlier work in the 1970s, as well as the polysystem theory [2, 25]. The approach is of a descriptive nature as it ought to describe how translations are supposed to be done [26]. Clearly, this signals another shift in translation theory, from the prescriptive models that existed before the 1970s which provided a ‘prescription’ as to how the translation task should be executed [25].

Furthermore, DTS perceives translations as ‘facts of the target culture’. This simply means it is the norms and conventions of the target culture and language, which determine how translation is to be executed [26]. It is for this reason that the DTS is considered to be ‘target-oriented’ [26]. This marks yet another shift in translation theory, from the source text-oriented paradigms of the 1950s and 1960s, where the source text was paramount as compared to the target text [25]. Nevertheless, the move away from source text-oriented to target text-oriented paradigms began in the 1970s with the emergence of the functional approach. Since Toury started working on the DTS in the 1970s, this clearly indicates that this period marked an official shift from source text-oriented to target text-oriented approaches.

Toury, however, brings back the concept of equivalence which was introduced by the equivalence-based model. However, he redefines it as a descriptive, variable, functional-relational and historical concept, as opposed to its earlier definition as a prescriptive, a-historical and invariant concept [25]. Furthermore, Toury [26] posits that texts are viewed as translations if they function as translations in the target culture. It should, therefore, be noted that equivalence is seen as the relationship between the ST and the TT, if the TT is regarded as the original of the ST [26]. Equivalence, in this case, will demonstrate the variable profile, which is determined by the target culture [25].

Moreover, [1] three kinds of research are realised within the DTS model. These are the function-oriented, product-oriented and process-oriented research. Function-oriented DTS rather focuses on contexts than on texts. It is concerned with investigating the function a translation fulfils in the target culture, as well as its value and influence within the target context [1, 25]. Product-oriented DTS, on the other hand, has its focus on describing translations or comparing translations to their original text [1]. The focus of process-oriented DTS is on the act or process of translation itself [1]. Toury [26], however, emphasises the interdependency between these three kinds of research and contends that it should be considered mandatory if one seeks to adequately explicate translation phenomena.

Furthermore, Toury [26] conceives of translation as a norm-governed activity, and it is the norms that determine the type and extent of equivalence between the ST and the TT. Norms are, in essence, socio-cultural constraints specific to a society, culture and time. Toury [26] provides three kinds of norms and contends that these are observed as different stages of the translation process. These include initial, preliminary and operational norms. By **initial norm** Toury [27] means the choice to either favour the norms of the target culture or those of the source culture. **Preliminary norms** are concerned with translation policy and directness of translation [27]. **Operational norms** have to do with the factors governing the translation task itself [27]. They encompass ‘matricial norms’ and ‘textual-linguistic norms’. Matricial norms concern themselves with the completeness of the translation [2, 27]. Textual-linguistic norms are factors governing the selection of TT textual and linguistic material to be used in the translation [2, 27]. The different types of norms described here can be represented diagrammatically in **Figure 2** below.

A large volume of research has been done, which employed the DTS as a theoretical framework. One study was done by Nokele [28], and it was a comparative analysis

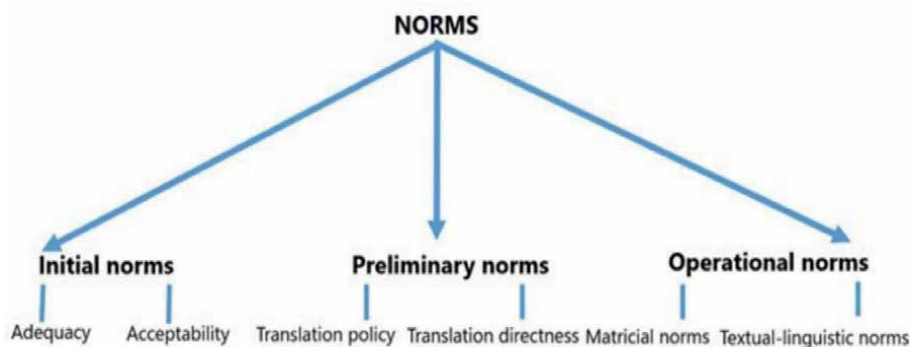


Figure 2.
 Toury's different kinds of translation norms.

of the isiXhosa and isiZulu translations of Mandela's autobiography '*Long Walk to Freedom*'. The research focused specifically on the translation of metaphors, and findings revealed that similar strategies were adopted in the two translations in the rendering of metaphors [28]. Another research was done by Ngcobo [29] in which he explored speech act of naming in the isiZulu translation of the English novel '*Cry, the Beloved Country*'. The results revealed that the translator employed strategies such as cultural substitution, omission and addition in an attempt to make the isiZulu text appealing to the target readership [29]. The two studies discussed clearly demonstrate practical application of DTS in the field of translation studies.

The DTS also contributed immensely in the field of translation studies. However, it has also received several criticisms from various scholars. The most notable contributions are its introduction of norms into translation theory, as well as its descriptive stance. The approach has been lambasted for adopting only a target text-oriented view. This disregards other factors that might influence the translation process, such as politics and ideology [30]. Furthermore, other scholars have argued that the concept of norms is rather an abstract one as norms can only be identified through analysing translations that are supposed to be governed by them [2]. The strategy adopted by the translator in the translation process may be unconscious and analysing translated text may not give guarantee of the norms that were at play during the translation process.

Further developments took place in translation theory and concepts such as politics, ideology, gender, power relations, etc. were introduced. This marked the beginning of the 'cultural turn' approaches. These are highlighted in the following section.

7. The cultural turn

In the 1990s, a group of approaches encapsulated under the term 'the cultural turn' dawned, and another paradigm shift in translation theory took place. This marked yet another paradigm shift in translation theory. Bassnett and Lefevere were instrumental in the introduction of the approach into translation studies, through their essays '*Translation, History and Culture*,' which came out in 1990 [2]. The cultural turn began to consider the aspects of culture, politics and ideology as influencing factors in the translation process [31]. It is concerned with how culture, history, context and

convention exert an influence on the translation process [Bassnett & Lefevere quoted in 2]. According to Snell-Hornby [quoted in 2], it is this consideration of culture and politics in the translation process, which is termed ‘the cultural turn’.

Nevertheless, it should be noted that the concept of culture in translation theory was introduced as early as the 1970s with the dawn of the functional approach and polysystem theory. The view that glimpses of the cultural turn were seen as early as the 1970s is also supported by certain scholars. Mizani [31] also supports this argument when he indicates that the concept of culture was initially introduced by the polysystem theory and the DTS.

However, the fact cannot be denied that the concept was officially introduced in the 1990s with the emergence of the cultural turn approaches. Gentzler [quoted in 17] is also in support of this argument when he maintains that the earlier introduction of the concept was only an indication of the move towards the cultural turn, but it is only in the 1990s that Bassnett and Lefevere took a firm stand and officially introduced the concept. The cultural turn encapsulates a number of approaches including those focusing on feminism, colonialism, power relations and so forth [2]. This chapter focuses on those approaches concerned with patronage and translation, gender and translation and the post-colonial translation theory as not all approaches encompassed within the cultural turn can be exhausted within its limited scope.

7.1 Patronage and translation

Lefevere [32] worked within the DTS paradigm and the polysystem theory but went beyond these approaches to introduce the ideological, social and cultural contexts in which translation as an activity is embedded [2, 33]. Lefevere’s main focus is on the aspects of power, ideology and institution that are seen to be exercising control upon reception, approval or disapproval of literary texts at large and translations in particular [32]. The key concept here is ‘**patronage**’, and it refers to institutions or persons that control the translation process [33]. The institutions and persons in charge of the translation process are then called ‘patrons’. Patrons encompass groups of people, that is, political parties, the media, religious bodies, publishers and so forth, individuals possessing certain powers and institutions, that is, critical journals, academies, etc. The educational establishment has a major influence since it controls literature dissemination [32].

Lefevere [32] is of the view that patrons get to decide which texts to be translated, as well as how it should be disseminated to the public. The drive to translate literature can be poetological or ideological. If it is poetological, it will either reject or conform to the reigning poetics [2]. If it is ideological, it will reject or accept the reigning ideology. Lefevere [32] indicates that it is the ideological factors that take precedence over their poetological counterparts. The ideological considerations refer to the patron’s ideology imposed upon the translator or the translator’s own ideology [2]. The poetological considerations refer to reigning poetics in the target culture [2].

Since patronage and translation have been discussed in detail, it is perhaps vital to move on to issues of gender and translation.

7.2 Gender and translation

The cultural turn approach also considers issues of gender representation or portrayal in translated literature. Two paradigms seek to explain this [24]. The first paradigm has to do with unequal power relations between men and women that are

observed in many societies. Women are generally viewed as inferior to men and are always subordinated to men in society [34]. Snell-Hornby [17] concurs with this sentiment when he posits that in gender studies, similarly with post-colonial studies, feminist translation studies developed as an attempt to counter the dominance of men as portrayed in translated literature. Research on gender and translation sought to expose the power differentials found in translated literature, as well as the false image portrayed about women in translation [34].

Feminist translation theory proposes that there is a connection between the status of translated texts and that of women in society. Translated texts are perceived as inferior to their originals, in the same way that women are subordinated and treated as inferior to men in society [2]. Therefore, the primary purpose of this approach is to expose and counter the subordination of women and translated literature in society and literature [35]. Simon is the most prominent proponent of this approach, and he has done a large volume of research on translation and gender. Some of his research has focused on women who have played a major role in the field of translation [2, 34].

The second paradigm concerning gender and translation, as proposed by Von Flotow [34], focuses on identity and translation and considers issues of diversity of sexual orientation [34]. Von Flotow [34] contends that the emergence of gay and lesbian as other sexes makes it difficult to identify someone as male or female in this day and age. Therefore, proponents of feminist translation theory have rather sought to investigate the portrayal of identity in general in translation. For instance, Harvey [36] has conducted research, where he explored portray of gay as a type of gender in American English and French-translated texts. For the French texts, research demonstrated that terms denoting gay identity were either translated as derogatory or omitted completely in translated texts [36]. Harvey [36] then posited that this strategy of translation is a reflection of the general trend to reject gay identity in France. In the case of American English texts, findings indicated that there is a tendency to add text and use terms that reveal gay identity in translated texts [36].

It was indicated earlier that the cultural turn also encapsulates the post-colonial translation theory. The following section is, therefore, dedicated to this approach.

7.3 Post-colonial translation theory

The cultural turn has also been concerned with issues of translation and post-colonialism. In the 1990s, scholars began to investigate the role translation and language, in general, played in the colonisation [17]. This then led to the development of the **post-colonial translation theory**. The primary focus of this new paradigm has been to explore and explicate power imbalances between different languages as reflected in translated literature of the colonial and post-colonial epoch [2, 17]. The investigation has been mainly concerned with the dominance of languages of colonisers and how this is depicted in translated literature. Munday [2] contends that there is observed parallelism between the status of translated texts and women in society and that of the colonised. In translated literature, hegemonic languages are seen or portrayed as superior to minority languages. Therefore, these power differentials are viewed as a reflection of asymmetrical power relations between the colonised and the coloniser [2].

Two arguments have sought to explicate this observed phenomenon. The first argument is around the fact that translation between hegemonic and minority languages has been a unidirectional process. A large amount of translation work has been done from hegemonic to minority languages [23]. This can be ascribed to the fact that minority languages have been viewed as lacking in vital resources and translation was,

therefore, used as a vehicle through which to import those lacking resources from dominant languages. The second argument centres on translation from minority to dominant languages. Translation into hegemonic languages serves the purpose of adding to the anthropological knowledge the coloniser keeps in its knowledge centre about the colonies [33].

Research has shown that translation from a major language into a minor language during and after the colonial era has often created a distorted and false image of the colonised [2, 23]. Snell-Hornby [17] provides India and South Africa as a prime example of countries in which local languages have existed concomitantly with English as a major and hegemonic language. Spivak [37] has conducted research on this area in which she investigated the dominance of English as a hegemonic language in the colonial, as well as post-colonial era. She focused specifically on the translated literature of the Third World from Bengali (a language spoken in Bangladesh) into English to investigate the impact this had on Bengali as a language and its speakers [2]. Spivak [37] maintains that translations into English have always favoured English and marginalised the languages from which the translation was done. She is of the view that such approach in translation portrays a false image of less influential languages [2]. Furthermore, Nzimande [38] has investigated the two English translations of the isiZulu novel *'Insila KaShaka'*. One of the objectives of this research was to determine whether power differentials between English and isiZulu played out in the first translation, which was done in the colonial period (1951), as well as in the second translation, which was produced in the post-colonial era (2017). The results demonstrated that power dynamics between isiZulu and English indeed exerted some influence on the approach adopted by the translators.

Other scholars who have done an incredible amount of work on post-colonial translation theory include, but not limited to, Bassnett and Trivedi, Niranjana and Venuti. However, their contribution cannot be discussed here due to space limitations.

Several criticisms have been raised against the cultural turn approach as a whole. For instance, Munday [2] contends that the introduction of the cultural turn into translation studies might be viewed as an attempt to colonise the field since was still undergoing development when the approach was brought in. Munday [2] goes further and posits that proponents of the post-colonial paradigm seem to have been more concerned with advancing their own personal agendas. For instance, Cronin proposes that English-speaking Irish translators can 'make a distinctive contribution to world culture as a non-imperial English-speaking bridge for the European audiovisual industry' [Cronin quoted in 2, p. 214]. These translators can obviously achieve this through the use of relevant translation strategies [2]. Therefore, this can be conceived as an attempt to use translation as a tool for political and economic gains [2].

After the cultural turn, another paradigm emerged in translation studies, namely the corpus-based translation studies (CTS) approach. The following section discusses this approach.

8. Corpus-based translation studies

In 1998, corpus linguistics began making inroads into translation studies. During this period, the corpus-based approach was being proposed as a new theory of translation [Laviosa in 2]. However, it is perhaps important to note that it is Toury who firstly proposed the corpus-based paradigm when he proposed that a new approach is necessary in translation studies that would allow studies to be replicable and

transparent. As a response to this proposition, Baker brought corpus linguistics into translation studies [39]. Her initial indication of the importance of corpora in translation studies was observed when she contended that ‘the availability of large corpora of both original and translated text, together with the development of a corpus-driven methodology, will enable translation scholars to uncover the nature of translated text as a mediated communicative event’ ([40], p. 243). This then led to the dawn of yet another approach in translation theory, the **corpus-based translation studies (CTS)** paradigm [39]. Laviosa [quoted in ([41], p. 20)] defines the CTS aptly as follows:

a branch of the discipline that uses corpora of original and/or translated texts for the empirical study of the product and process of translation, the elaboration of theoretical constructs and the training of translators. [...] It uses both inductive and deductive approaches to the investigation of translation and translating.

Baker [42] contends that the tools that the field of corpus linguistics provides can enable scholars to easily reveal universal features of translated texts [42]. In order to investigate such features, Baker [43] compiled her own corpus [43]. Furthermore, the CTS is not only used to investigate universal features of translation but also specific features.

Translators employ different strategies when engaging in the translation process, and the differences observed in the translation styles of translators can be the result of the norms that govern the translation task or the translation process itself [2]. This is, therefore, in line with the argument that the CTS was introduced in an endeavour to develop the DTS as the notion of norms was firstly introduced by Toury in the DTS model. Besides norms, several other commonalities between the DTS and CTS can be observed. For example, both paradigms adopt the target text-oriented and descriptive stance in explicating translation phenomena [2]. Since they are both target text-oriented, they both mark a shift from prescriptiveness, which characterised the 1950s and 1960s approaches to descriptiveness, which was introduced with the dawn of the 1970s approaches [44, 45]. Moreover, Tymoczko [in 44] states that the CTS concerns itself with both the process and the product of translation, which is similar to the DTS as was seen with the different branches of the DTS (process-oriented, product-oriented and function-oriented DTS).

Moreover, the CTS relies on the use of **corpora**, as its name suggests (i.e. corpus-based). Different types of corpora are used, including monolingual, bilingual, multilingual and parallel/comparable corpus. These types, however, cannot be explicated within the scope of this chapter. Most scholars who have undertaken corpus-based translation research have made use of a parallel/comparable corpus. A corpus can be defined as a large collection of authentic text that is available in electronic format and can be manipulated using available corpus query tools to reveal various linguistic phenomena in a text [39].

Previously, a corpus was any large collection of text that was not necessarily in electronic format. Baker [43] further indicates that corpora when not large in the past and could be a small collection of text that could be manipulated manually. With rapid advancements in the field of Corpus Linguistics, corpora are now mainly available in electronic format and have become larger in size.

Laviosa [46] identifies three main branches of the CTS, namely the descriptive, theoretical and applied CTS. The **descriptive CTS** refers to any research that employs the descriptive method in an attempt to explicate translation phenomena [46]. **Theoretical CTS** encompasses those studies that seek to test a specific hypothesis or

to prove or refute a specific theory [46]. **Applied CTS** is that research conducted to gain knowledge that can be applied in real-life situations [46].

A large number of researchers have employed the CTS in their studies. It is also pivotal noting that the CTS is more of a methodology than a theory that can be used in interpreting findings of a study. Therefore, most of the studies have used the approach as such. For instance, Nzabonimpa [47] examined the use of simplification as a universal feature of translation in the translation of Latin loan words in the English-French parallel corpus consisting of legal texts. The results revealed that translators used simplification in rendering most of the Latin loan words, which appeared in the source text. Furthermore, Ndlovu [48] explored the strategies employed in the translation of medical terms in the English-isiZulu parallel corpus. The findings revealed that translators used strategies such as paraphrasing, use of general words, coinage and familiar words, etc. to make English medical terms accessible to isiZulu readers. These studies, therefore, clearly indicate that CTS has been very instrumental in advancing the field of translation studies.

The CTS has also been criticised on several aspects. The approach has been heavily lambasted for the fact that the corpus on which the approach basis the analysis and conclusions cannot be a true representation of the whole world. There are other phenomena and aspects of language that may not necessarily be present in the corpus [2]. Some conclusions drawn out of the corpus may not be accurate as the corpus may not reveal some linguistic features that are relevant for the analysis [46]. Moreover, the issue of balanced and preventiveness has always been problematic. It is never an easy task to develop a corpus that is both balanced and representative [45]. Researchers are more likely to face a situation in which a compromise has to be made between balanced and representativeness [45]. Such a compromise may render the results of the analysis inaccurate and invalid.

9. Conclusion

The aim of this chapter has been to highlight developments that have taken place in translation theory, from the approaches of the 1950s and 1960s that were prescriptive to the paradigms of the 1970s – 2000s that were marked by descriptivism. The chapter opened with ‘**word-for-word**’ and ‘**sense-for-sense**’ approaches that reigned in the 1950s and 1960s. The debate that characterised these two approaches were also discussed. Furthermore, a description of the **equivalence-based approach** of the 1960s was provided. This paradigm emphasised the importance of the equivalence concept and focused on correspondence in form (style) and meaning (content) between the ST and TT [2]. The discussion then proceeded to the **functional approach** of the 1970s. The most prominent proponent of this paradigm is Vermeer, and he became most popular for coining the term ‘**skopos theory**’, as a synonym of ‘functional theory’. According to the functional or *skopos* theory, it is the function or purpose of the text, which takes precedence in the translation process [15, 16].

The chapter proceeded to the description of the **polysystem theory** developed by even-Zohar, which existed concurrently with the functional approach in the 1970s. According to this paradigm, literature and translation form part of a polysystem, which consists of multiple systems [21, 22]. Furthermore, the **descriptive translation studies (DTS)**, which dawned in the 1980s as an offspring of the polysystem theory, was described. The DTS was seen as an official shift from prescriptiveness to descriptiveness in translation theory. According to the DTS, translation is perceived as facts

of the target culture. The approach further views any text as a translation if it functions as a translation in the target culture [26]. Proponents of the DTS also conceive of translation as an activity governed by norms, which operate at different stages of the translation process [26].


The chapter then went further to the discussion of the **cultural turn** approach of the 1990s. The cultural turn covers a wide range of approaches, such as patronage and translation, gender and translation and post-colonial translation theory, and these formed part of the discussion [2, 17]. The chapter closed with the **corpus-based Translation Studies (CTS)** approach, which emerged towards the end of the 1990s. CTS was brought into translation studies by the field of corpus linguistics [39]. CTS relies on the use of corpora in explaining translation phenomena, and its introduction in translation studies was an attempt to develop DTS [39]. The practical application, as well as shortcomings of each of these approaches were also highlighted.

Author details

Erick Nkululeko Nzimande
University of South Africa, Pretoria, South Africa

*Address all correspondence to: nzimaen@unisa.ac.za

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What Could We Understand by Translation?

Irina-Ana Drobot

Abstract

The purpose of this paper is to examine various theories and purposes of translation. For instance, some translations are simply created having in mind the communication of research in a certain field, such as philosophy, to other cultures. Another purpose could be allowing readers to have access to poetry and novels from different cultures. Yet another purpose could be a more creative one, meaning rewriting certain stories from the point of view of various minorities, which can be visible in novels such as *Wide Sargasso Sea* by Jean Rhys, which is a rewriting of *Jane Eyre* by Charlotte Bronte, with Bertha and Mr. Rochester as protagonists, and in mythological stories from ancient Greek and Roman cultures, which can be rewritten from the female characters' perspective. Some translations are supposed to be faithful, while others are supposed to be more creative, the latter being visible in poetry translations. The case study will be that of translating haiku poems into Romanian within an online community.

Keywords: creativity, faithful translation, haiku, rewriting, cultural equivalent

1. Introduction

Translation does not simply mean turning a text from one language into another, based on sticking the same meaning or at least to finding a cultural equivalent, or even to use translation as a creative pretext, especially when it comes to poetry. It can refer to changing a story from one medium to another [1], for instance, to turn a novel into a film. It can also refer to changing the focus of the story from the once dominant perspective to a perspective based on minorities' stories, which are supported by the ideology at work during a certain time. Clearly, ideology moves us to another context or medium function of the time period. One such example is the prequel *Wide Sargasso Sea* by Jean Rhys, which presents to readers of *Jane Eyre* by Charlotte Bronte with what happened in the relationship between Mr. Rochester and the character known as Bertha by Bronte's readers. Famous ancient epics such as the *Iliad* and the *Odyssey* have been recently retold from women characters' perspectives, such as Penelope, Ariadne, and Medusa. Here, we also deal with a change, from one perspective, that of the male heroes, to that of the women. While exploring the story from a different perspective can shed light on details left out, it is also a change that can be called translation. The translation is from old ages, from old mentalities, to contemporary ones. The film made after Shakespeare's play *Romeo and Juliet* by Zeffirelli [2] and the film made by Luhrmann [3] have done a radical translation, from the old

times in Shakespeare's play to the contemporary age. Of course, teenagers' behaviors are different, and creativity plays a large part in this type of translation.

The first role of translation was that of transmitting the message from one language into another. Various books and scientific works were spread in this way and made known worldwide. It is still the case with works of fiction, psychology, and from other domains.

One striking example when we need to understand what a certain piece belonging to a certain literary genre is, so that the translations create, in their turn, meaningful and completely valid poems in themselves, can be found in the case of the haiku poem.

Haiku poems were originally written in Japan starting with the seventeenth century [4], usually known for its traditional 5-7-5 syllable pattern, which are structured in three lines [5]. What is more, it was, even at the time, a reaction against the "elaborate poetic traditions" [4]. We could start speculating that the Western culture members started to enjoy the haiku poem since they noticed it was short and dealt with elements related to nature. The advent of Modernism and Postmodernism set the experimentalist, creative mood for Western culture, and the haiku poem could very well fit in within this mood of these ages. Poetry had been the subject of numerous definitions and experiments throughout the ages, and it was hardly surprising for each and every poet to surprise and challenge the readers' expectations related to this genre. Here was an opportunity for the haiku poem to be adopted by Western readers and authors. Curiosity regarding the Asian world was also a prompting force that set Western culture members up for willingness to be open to other mindsets and to try them. As a cultural product of Japan, the haiku poem can become an element of Japan's soft power, of intangible, cultural legacy [6]. Like the anime, the haiku poem can be adopted by other cultures and be considered worthy of interest. In this way, Japan is popularizing its culture and gains power not from a military point of view, but from a cultural point of view. It becomes appealing for other countries, and this ensures its tourist industry, as well as international collaborations.

The present paper will refer to the reception of the haiku poem in Romania. The haiku poem originates in Japanese culture, yet it has become widespread all over the world. Presently, authors from the Western world are active haiku writers, both in online contests, publications, and groups and in the publishing their own volumes, or collective anthologies domain.

We can witness, in the case of the haiku poem in Romania, where the author of the present chapter lives, several aspects related to translation: first and foremost, we encounter the issue of accurate Romanian language translation, since the translators use figurative language and sometimes may even use rhyme, which are inconceivable in a haiku poem; second, we witness the way the haiku poem is arranged, sometimes with capital letter in the beginning or with various punctuation marks, when certain rules claim the haiku poem should be written in small case letters and no other punctuation marks other than the *kireji*, or the line separating the two parts; third, the two parts should be separated and the haiku poem should not be translated as a continuation of an idea; fourth, the translator should be familiar with the haiku spirit, which, in the case of Romanian translations, they are clearly not.

We can talk about translation from the point of view of a transfer that Romanian haiku readers and authors undergo with respect to mentality and understanding of poetry. They resort to writing a type of poem that is specific to another culture and very different from the Western poetry they have been used to, since their school years. As a few main differences, the abstract images are generally put aside in a

haiku poem, in favor of concrete images. The philosophical ideas are not expressed directly into words, but suggested through the combination of the two parts of the haiku poem. Lyrical language is banned in haiku poems, and the everyday, colloquial language is preferred. The figurative language we are used to in Western poetry is also banned in haiku poetry. At the same time, it is expected from the two parts of the haiku poem, usually under the form of visual, concrete images, to form an allusive meaning, which then marks the passage to the figurative meaning, which is being deducted by the readers. The figurative meaning and the figures of speech are there, but they are not expressed directly; instead, they are supposed to be inferred from putting together the two parts of the haiku poem by the readers. Apparently, the elements and setting are only natural ones, not changed by lyricism, not altered by the human thinking by personifying them. For example, a flower cannot be sad, while a tree cannot be poor, since they are not human. The least we can do in a haiku poem in this respect is to create a juxtaposition [7] and claim that a comparison is drawn from the two parts of the haiku poem.

The Romanian authors writing haiku poems are urged, within online social media workshop groups, to change the way they view life and nature and the way they are thinking. Every scene in nature that they present should be realistic and believable; as an example, we should not write about the way a river mirrors the sky. We should think minimally and only choose those words that are meaningful and powerful enough. In haiku poems, it is as if we choose keywords. We cannot use two kigo, meaning two or even more elements related to the season, and give clues regarding which season is present in the poem; for example, an apple and a rose may signify autumn or summer, and thus, they would be considered too much for the concise mood of the haiku poem. What is more, the scene should occur here and now, as Zen Buddhism teaches us. It should also give readers “flashes of insight” [8]. The haiku poem was influenced by the Japanese Zen Buddhist mindset, where all that matters and all that we have is the present moment, expressed in haiku poems using the present tense [9], and we should live it and not bother with the past and future, as there is nothing we can do to change or to bring back the past. Additionally, if we worry about the future, we solve nothing. Additionally, the haiku poem, as a reflection of the Zen Buddhist mindset, can deal with the fact that everything in this world is ephemeral, that we can lose dear persons and also objects can decay, by accepting this state of affairs of the surrounding world. Moreover, when writing haiku poems, the haiku poem can be understood as a “poetic expression of Zen Buddhism” [10]. From this point of view, the haiku poem can be seen as translating a certain philosophy and meditation technique to the realm of poetry and literature.

Western authors should try not to only describe a beautiful or troubling scene in nature. The elements should be able to bring about allusions. Another noteworthy feature Western authors should deal with is that the haiku poem is objective, not subjective [11].

Another element related to translation can be seen in the way the change from old historical ages to our contemporary times has occurred. Our contemporary lifestyle, with all our present-day surrounding technology, can also be included as elements in haiku poems. However, if a haiku poem focuses only on the human world, then it becomes a senryu.

The fact that Romanian readers and authors have their access to the haiku poems made available by intermediary translations, and not directly through the Japanese language (most of the authors do not know Japanese), makes the access to quality haiku poems problematic. Some Romanian translators may even have translated from English

the haiku poems that were written in Japanese and that belong to the Japanese masters, such as Basho and Shiki. After studying what haiku poetry is within the group led by Atanasiu [12], we can notice how some Romanian translations do not sound like haiku at all. The spirit is clearly not there. This makes the writing process of haiku poems by Romanian authors difficult, since they may believe they are writing the haiku poem as practiced by the masters. Thus, in the case of the translation of the haiku poems, the situation is more complex than just a matter of creative versus faithful translation. It is not possible to rewrite a haiku poem to adapt it to Western poetry style, as that would no longer make it a haiku poem. The faithful translation does not have to do, in this case, with translating the idea or finding a cultural equivalent. Western authors should respect the Japanese way of thinking in haiku poems. Finding a cultural equivalent would mean to make the poem lyrical, and then, it would just be called a micropoem. Knowledge about the mindset related to haiku poems and their spirit is required.

The translation of the haiku poem is worth bringing to attention due to its various issues. Issues can appear as Western authors and translators translate their own cultural mindset, unwillingly, when writing it. They need to pay lots of attention and to control their usual way of thinking.

2. Haiku poems' translations in the Romanian language

The practical part of this paper will be made up by the specific cases that the administrator of the Romanian Facebook Group Haiku Authors from Romania [12], Corneliu Traian Atanasiu, who is also a haiku teacher of these authors whom he helps on their way to write haiku poems, through offering them materials and personal comments, proposes, in 2023, a form of exercise. The members of his group will try to give better translation variants, based on their background knowledge of what the haiku poem is. The version of the Romanian haiku found by the members of this group through doing the exercise of improving the printed translation into Romanian is based on the teachings of sensei (in Japanese, this word is translated as teacher) Atanasiu and on the understanding of the authors who are part of his group of students. Naturally, most members, if not all of them, participating in the exercise do not know the Japanese language. The Japanese translation has been made available by Atanasiu in Romaji version, meaning that the words are written with our own letters, and not in the Japanese alphabets. At the same time, Atanasiu offers members online sources and dictionaries for them to use to find out the meaning of each and every word and phrase in Japanese. Members can also search online for the culturally specific meanings of various elements, for instance, of the full moon, which can be connected to a festival of admiring it in Japan.

The methodology of the present chapter will rely on netnographic research [13], in the case of the online community on Facebook Haiku Authors from Romania. Netnographic research means observing an online community and noticing its rituals and traditions, ways of communication, as well as values, in a similar way to any community in real life. The author of the present chapter is also a member and author in this group and can claim to be able to do participative observation [14, 15], meaning that while observing the habits of the community, the author of the present paper can also take part in these translation-related activities herself, propose variants of translation, and also receive feedback and opinions from other members, as well as from teacher Corneliu Traian Atanasiu.

If we check the literature, we cannot find research related to translating haiku poems into the Romanian language with reference to this specific online community

or to others. This can be seen as a sign of the marginal preoccupation that this type of poem holds for Romanian culture, or as a sign that we do not have many experts in the field and that the haiku poem remains a topic that has not received enough attention at academic level, at least having in mind the brief phrases surrounding haiku poems in history of literatures for Japanese culture in Romania. This may be changing, however, since this year, the University of Bucharest has hosted a lecture within the International Conference *A Talk on Japan's Greatest Haiku Poet, Matsuo Basho*, held by Professor Peter MacMillan, Visiting Professor at Kyorin University, on May 11, 2023 [16]. The existence of various haiku poets associations in Romania is acknowledged, together with the prizes received by authors from Romania at national and international level, in the conference announcement [16]. Perhaps this can offer the beginning of further academic research on haiku poetry authors and communities in Romania.

Corneliu Traian Atanasiu is not an academic, yet he does seem to be extremely knowledgeable about haiku poems. He is a former Sports teacher and has also studied Philosophy as his second BA level. His research has, mostly, been intuitive, regarding his understanding of the mechanism and structure of various haiku poems, like no academic researcher have set themselves to study. He has written his own comments on the Facebook group, and he has also published comment books. These include his own comments by choosing haiku poems of merit and setting them as examples for his online community. Atanasiu has written a haiku manual for haiku writers, called *Mulcom picurand* [17], as well as a book of comments regarding the haiku poems by master Serban Codrin Denk, called *Un cerc de linguri* [18], the latter which helps anyone interested in reading haiku poems to understand what they actually are, through Atanasiu's comments. The comments are more intuitive than scholarly, as Atanasiu tries to bring about his own approach to understanding the mechanisms of haiku poems. He brings about each and every element composing the features of such poems. He focuses on the way that the poems bring about allusive weavings and explains them. At some point, he even relies only on his own emotions and on his own completion of the overall story. For example, in his book *Un cerc de linguri* [18], he comments on one of Denk's haiku poems that can be translated into English as follows: "lost key -/ during the first frost/ no more need of it" (my translation); Atanasiu comments by imagining a scene where he, the reader, makes fun of the thieves, as the frost has done its job to lock the door and the key is not even needed any more. Thus, the reader can find a humorous attitude in some haiku poems, in the way Atanasiu exemplifies it.

The haiku poem, we can conclude, requires a constant dialog with the readers. The readers are expected to react to the poems, to the experiences presented in such a concise way, and to feel the words as strongly as possible, since they are supposed to be pruned and chosen with care. Then, through the suggestions, the reader can recompose and imagine what has been going on, which is suggested, in the poem, only through certain words, phrases, and imagery. The rhetorical language is banned from haiku poems, thus making way toward a concise poem, with the selection of the strictly necessary details, words, and phrases, nothing more, nothing less. Atanasiu writes in the community Facebook group about the fragmentary language of haiku poems, in his post from May 9, 2022 [12].

2.1 The translation exercises proposed by sensei Atanasiu

The present chapter will deal with the examples of translation exercises of haiku poems based on the members' experience, that of being taught by sensei Atanasiu in his group and that of reading and writing haiku poems throughout the years, under his

guidance, as well as independently. Sensei is seen as an honorific, or respectful title, and it means “teacher.” Traditionally, in Japanese culture, students or disciples would gather around a respectful master who would ask them to write haiku poems, which were written on a certain theme or based on everyone’s observations after going for a walk in nature together. Nowadays, Atanasiu’s group wishes to be an equivalent for this kind of group in real life, or a translation of it using the medium of the Internet, through activities and contests. The translation exercises can be seen as means of testing and reinforcing the students’ knowledge of haiku poems and the way they can be built.

As an example, one of the exercises, posted by sensei Atanasiu on February 27, 2023 [12], included the following poem in Romanian: “Dimineața de primăvară/ învăluie în ceață/ o colină fără nume.” Atanasiu decided deliberately not to give the members of his group the name and edition of the book in which this translation appeared, and also not the name of the translator. He believed these details did not matter in the context of the topic of the discussion. My translation of the poem from Romanian into English would be the following: “The spring morning/ shrouding in a mist/ a nameless hill.” In his same post, sensei Atanasiu tells his members that the translation is wrong by presenting the haiku poem as expressed through rhetorical style, since the translator has presented us readers with a full sentence, just as we have been taught during our early school years. This style is, however, incompatible with the haiku poem. What is more, another mistake resulting in building a faulty haiku is that there is no allusion, and that all the message is delivered in a manner as direct as possible, leaving to the reader nothing to be deduced, guesses, or implied. The author of the present paper has commented on this post, saying that the translator has not understood what a haiku poem is, meaning the way he/she should feel and understand, as well as know the mechanism of this type of the poem. At the same time, in the case of a haiku poem, it may be more difficult to grasp the specific features, compared to the technical texts, where some specialized terms need to be known and then used over and over again. The author of the present paper has pointed out in the comment that the translation can be seen as just some raw material, not artistically processed, and just a few notes thrown on paper. The translator has not managed to create connections between the poem’s elements and has failed to create reflections and emotions in the readers’ mind. The translator also does not know the means of communication, which is indirect, in a haiku poem, and cannot thus transmit it further to the readers. Sensei Atanasiu agreed with this comment, and he concluded that in order to get good translations of haiku poems, we need translators that know both Japanese and Romanian, that should not use an intermediary language such as English, French, and German from which to translate into Romanian, and also that the translator should be an experienced haiku reader and author. One of the knowledgeable authors of haiku poetry in the group, Cristina-Monica Moldoveanu, has proposed the following variant: “din nou acasă -/ răsărind din ceață/ dealul fără nume” (“home again -/ rising out of the mist/ nameless hill”—my translation). This second variant marks clearly a break between the two parts, marked by the kireji. It is also no longer under the form of a complete sentence. Member of the group Lavinia Georgescu-Scripcaru suggests the following variant: “dincolo de ceață -/ la poalele colinei/ primăvara” (“beyond the fog -/ at the foot of the hill/ spring”—my translation). This variant indirectly suggests that the signs of spring below the hill are shrouded in mystery, or fog, and can barely be seen. Haiku group member Tania Gogan proposed the following variant: “satul uitat -/ dincolo de colină/ iar primăvară” (“forgotten village -/ beyond the hill/ spring again”—my translation). Here, Tania Gogan shows her own understanding of the poem, namely that she associated fog

with forgetting, and with a deserted village. In spite of all of these issues, spring returns and makes the surroundings beautiful. Hope of renewal is, indirectly, suggested by this variant. In the comments section, Cristina-Monica Moldoveanu expresses her opinion that haiku author's Cristina Angelescu variant seems to her to be the best. This variant proposed by Angelescu sounds as follows: "iar primăvară -/ un deal fără nume/ iese din ceață" ("spring again -/ a nameless hill/ comes out of the mist"—my translation). Angelescu argues in favor of this variant as follows: she believes that the fog does not occur throughout the year anytime, in the morning or in the evening, except for in the mountains. Fog, in her opinion, appears together with the warmth of spring. In her opinion, this poem speaks, allusively, of the beginning of a new life, with spring's renewal. The author of the present paper has proposed the following variant: "zori de primăvară -/ învăluit în ceață/ numele colinei" ("spring morning -/ shrouded in the mist/ the hill's name"—my translation). In this way, there was no longer a continuation of sentence and idea, and the allusion would be to the way in the morning and in the spring, the beginning of a new day and of a new cycle of seasons, respectively, everything is refreshed and beyond recognition, but also, we have plans we do not yet know about. We are looking forward to the future, but we cannot yet know what is in store for us. Sensei Atanasiu suggested for me the following variant, with a slight modification in the second part: "zori de primăvară -/ și numele colinei/ învăluit în ceață" ("spring morning -/ the hill's name/ also shrouded in the mist/"—my translation). With the change in the order of words in the second part, we can underline the idea that the hill's name is yet unknown, or still unknown, and we are waiting to find it out. The Romanian language variant, however, proposed as a correction to my own variant by Atanasiu, can also be translated differently if we interpret the meaning of it differently, function of our perception of the meaning as readers. The element "și," meaning "and" in Romanian, can be translated as "also," creating a relationship of correspondence and equality with the uncertainty of the day that just starts and the way it may progress, and the name of the hill that is equally uncertain, covered by the mist. Yet "și" may also refer to an element of surprise, and which can be translated as "suddenly": "spring morning -/ the hills's name/ suddenly shrouded in mist" (my translation). This variant shows that after waiting for it long enough, the end of winter has come, apparently all of a sudden, and, with it, spring. Yet it is also well-known that in early spring, the weather can be unstable and cold days, and, with them, apparently winter, can return, at least for a while. An association between fog and forgetting is done by haiku author Claudia Ramona Codau, in her proposed variant: "altă primăvară -/ pierdut în ceață/ uită și numele" ("another spring -/ lost in the fog/ he forgets even his name"—my translation). Codau's variant suggests, through the first line, "another spring," a figurative meaning, that of the beginning of a new kind of life. The person mentioned in the poem, losing his name, can be a very old and sick person. We all know that in the end of our lives, we can have a regression to early childhood, when we are helpless physically and psychologically and when we can even forget our name above all.

This was the second exercise proposed by Atanasiu, but the author of the present paper has decided to begin with the analysis of this one since here theoretical aspects of translation were also discussed. These aspects are also of concern to the present paper. The way we can read a haiku poem has been expressed in the proposed variants of translation, through improving the poem to make it sound like a genuine haiku. We have seen a variety of interpretations of the same poem, as the haiku authors, turned readers, then again haiku writers, have focused on certain aspects and associations among the elements of the poem.

The first translation exercise was proposed and posted on the group by Atanasiu on February 26, 2023 [12]. Here, Atanasiu asked for a rephrasing attempt from the members of the following poem: “De departe și de aproape,/ zvon de cascade se aude,/ frunze cad,” which in a word-for-word translation into English can sound like this: “From afar and near,/ the sound of waterfalls is heard,/ leaves are falling” (my translation). The poem is once again a continuation of ideas, containing, in the second and third lines, enumerations of what is going on in nature. In order to have a higher impact and to make readers resonate emotionally, not just describe what we can all see in a scene in nature, we need to resort to our knowledge of haiku poems. Only a faithful, word-for-word translation is not enough. The word order in Romania is not natural, or, at least, it does not sound as everyday language. Normally, we should say “se aude zvon de cascade” and “cad frunze.” Reversing the order can bring about a Western poetry device, that of underlining poetically what is important, in this case the waterfalls and the leaves. The author of the present paper has been offered positive feedback from sensei Atanasiu regarding the following variant: “ecoul cascadei -/ pe umerii mei cad/ frunze de toamnă,” which can be translated as “the echo of the waterfall -/ falling on my shoulders/ autumn leaves” (my translation). Sensei Atanasiu claims that in this version, the echo, or the consequences, leads to the change of the leaves into a soul’s burden. Thus, this is the interpretation of the haiku poem that he has found. A parallel between the sound of falling leaves and the waterfall is perceived in the following variants: “zvon de cascade -/ aproape și departe/ căderi de frunze” by Argentina Stanciu (“rumor of waterfalls -/ near and far/ falling leaves”—my translation), “zvon de cascadă -/ peste tot cad frunze/una câte una” by Mircea Moldovan (“waterfall rumor -/ leaves are falling everywhere/ one by one”—my translation), “suflul cascadei/ se-aude pretutindeni -/ frunze de toamnă” by Cristina-Monica Moldoveanu (“the sound of the waterfall/ can be heard everywhere -/ autumn leaves”—my translation). The waterfall’s sound is stronger than that of falling leaves, but it can become muffled if we are situated far from it. At the same time, the falling leaves can trouble us, since we generally become more nostalgic during the fall and feel sad that summer has ended. The falling leaves can be perceived as a strong emotion, like the strong sound of a waterfall. Even if the waterfall is farther away, we know that its sound is stronger than those of the falling leaves. At the same time, the waterfall falls continuously, and this suggests that the leaves are falling in the same way, making the reader imagining this scene feel helpless and hopeless at the end of the warm seasons, having in view the arrival of winter.

On March 2, 2023 [12], Corneliu Traian Atanasiu proposed, for rephrasing and improvement, the following haiku poems’ translations: “Norii, când și când,/ acoperă luna înprospătînd/ lumina privirilor” (“the clouds, now and then/ cover the moon refreshing/ the light in our eyes”—my translation) and “cîteodată norii/ ne dau răgaz de odihnă -/ a! privitul lunii” (“sometimes the clouds/ give us a moment of respite -/ oh! the sight of the moon). Here, we notice, in the first version, the continuation of the sentence and in the second version, an exclamation mark that directly expresses the emotion and subjectivity. This exercise includes the Japanese Romaji version: “kumo ori ori/ hito o yasumeru/ tsukimi kana,” to which Atanasiu adds some vocabulary elements: “tsukimi” = the moon, “komo” = the cloud, and “yasumeru” = to interrupt, or to weave. As the participants in the group try to offer their versions, sensei Atanasiu notices that they are not aware of the Japanese festival called Tsukimi, which takes place on August 15 every year, and whose name is The Moon Harvest Festival. During this festival, watching the moon intensely can be tiring, which leads to understanding this poem as offering a moment of rest, through the clouds, that are

passing by, and which should not be interpreted as an obstacle in front of our observing the Moon. On the contrary, it is a welcome moment of rest for those watching the moon without pause. Watching the moon means a soul enriching experience for the Japanese. It is a spiritual experience. The clouds are thus beneficial and by no means a barrier with evil intentions. An example of understanding the clouds as an obstacle in observing the moon is the following version, provided by haiku author Cecilia Birca: “braconierii -/ un pâlc de nori ținând/ luna captivă” (“the poachers -/ a cluser of clouds holding/ the moon captive”—my translation). One version proposed in accordance with what Atanasu has pointed out, which includes having to watch the moon for hours on end, is the one belonging to haiku author Ildiko Jurverdeanu: “iar lună plină—/ din când în când norii dând/răgaz privirii” (“full moon again -/ every now and the the clouds giving/ a moment of respite to the gaze”—my translation). Without the culturally related element, in this exercise, and the knowledge accompanying it, sensei Atanasu has noticed that his students cannot actually do a good and accurate translations. Sometimes, thus, the cultural element does all the difference. We cannot say that we have a cultural equivalent for this Moon-related festival, yet we can understand what it means once it is told to us.

The poem proposed in the exercise posted by sensei Atanasu on March 6, 2023 [12], offers another element, this time related to the mentalities of two different cultures. In this case, it is a poem about a child, grinding rice and looking at the moon. Two variants have been found by sensei Atanasu while looking through printed publications of translations in Romanian: “Sărmanul copil,/ măcinând orezul,/ privește luna” (“poor child,/ grinding rice,/ watches the moon”—my translation) and “copil sărman -/ măcinând orezul, se oprește/ să privească luna” (“poor child -/ grinding rice, stops/ to watch the moon”—my translation). The Japanese Romaji version is the following: “shizu no ko ya/ ine suri kakete/ tsuki o miru.” The members of the group could thus use online dictionaries and online automatic translations software for help. However, before sensei Atanasu told them, the word “poor” does not mean that the child is victimized for being put to work. This is a usual practice in Japanese culture, and a child in Japan would not feel upset to grind rice while looking at the moon. He will not stop to look at the moon and leave the grinding aside, but would do both activities at the same time. Some members interpreted, from the Romanian translation, that the child is victimized, others that he was both coming from a not very rich family and upset. Instead, sensei Atanasu brings us another perspective: “shizu” means quiet, and calm. According to him, the child has a very calm attitude about these usual daily activities such as grinding rice. He does not feel exploited in the least. Indeed, the Romanian haiku authors have interpreted the poem as showing how the child is a pauper: in Andrei Andy Gradinaru’s vision, we have “copilul sărman -/ din orezul măcinat/ luna întreagă” (“poor child -/ from the ground rice/ a whole moon”—my translation), in Mirela Brailean’s vision, we have “supă de orez -/ în bolul sărmanului/ luna întreagă” (“rice soup -/ in the poor child’s bowl/ the whole moon”—my translation). Haiku author Ildiko Juverdeanu interprets the moments of grinding rice and watching the moon as separate, as the child feels soothed from his hard work by looking at the beautiful moon: “copil de țăran -/ rășnind orez privește / luna pe furiș” (“peasant child -/ grinding rice he glances/ furtively at the moon”—my translation). In one of her proposed versions, haiku author Mirela Brailean sees the activity of grinding rice as a tedious one, taking the whole day for the child, who works till the moon is in the sky: “sub luna plină -/ copilul încă macină/ boabe de orez” (“under the full moon -/ the child is still grinding/ rice grains”—my translation). Following the indications by sensei Atanasu regarding the cultural specificity reflected on

mentality, haiku author Valeria Tamas proposed the following variant: “serenitate -/ copilul măcinând orez/ privește luna” (“serenity -/ the child grinding rice/ looks at the moon”—my translation), where the peaceful landscape, atmosphere, and child’s emotional state are obvious.

From this selection of exercises proposed by sensei Atanasiu, together with the solutions proposed by the haijins (meaning haiku poets considered disciples, or students, gather around a sensei, or master/ teacher), together with the feedback and completing information about the Japanese culture where needed by Atanasiu, we can notice clearly how the translator of haiku poems is a special case of translator. We cannot find any specialization at MA, BA, and even PhD levels regarding haiku poetry translations. There are no courses focused on translating haiku poetry specifically, just literature, poetry, and lyrical language in general. These conditions can form the context for making us understand the difficulties that should be obvious when trying to find skilled translators for haiku poems, especially from Asian languages into Western culture languages. Mentalities, in these cases, are inseparable from the way language is used. While Western cultures generally use direct language in communication and are direct communication cultures [19] so that they can say exactly what they mean, exceptions being polite requests, for instance, Asian languages are indirect, and Asian cultures are indirect communication cultures (Nishimura). This means that the Asians bring about allusions and offer moments of silence as clues as to what they mean, hesitations, and also body language, which needs to be deciphered. Only someone who knows the respective culture can have enough background and understand what they truly mean. From this point of view, the haiku poem can be an example of indirect communication, through various allusions and shades of meaning needed to be decoded.

2.2 How translations from Japanese to other Western cultures languages can help in understanding haiku poems

Since English is an international language, we could claim that English translations of haiku poems from the Japanese language can be very helpful, as many Romanians can understand it. English is more accessible than Japanese, as the latter is a rare language, known by comparatively less persons in Romania. This could be the reason why some Romanian translations of haiku poems come via translations in English from the Japanese language. Therefore, since we cannot have direct access to the original language, Japanese, and our own understanding of it as Romanian speakers, then we may come to believe that we cannot have a direct contact with the Japanese haiku. We can always suspect translation norms and misunderstandings to stand in our way as obstacles to our true understanding of what the haiku poem is.

Source [20] mentions how, for W. H. Auden, through English translated haiku versions, in a large variety, students can “acquire an understanding of how the mind of a Japanese haiku-poet works.” At the same time, for Auden, the following step would be for them to see how haiku “can be adapted to one’s own kind of sensibility.” Here, we may think about those moments of unintended experimentalism, when the haiku poem was misunderstood by Western culture: “In the history of literature it is extraordinary how profitable misunderstanding of poems in foreign languages has been.” We can only assume that these misunderstandings have given rise to innovations and creativity with respect to literary works. For the ages of literary experimentalism, this was considered natural and could easily fit in. The only difference comes if we wish to write genuine haiku poems.

Understanding the source text, in this case the haiku poem in another language than the one needed by the translator, Romanian, in our discussed case studies, is definitely a must. We can see how the authors gathered around master Atanasiu have already in mind a certain way of expressing themselves in a haiku poem, by breaking it into two parts. Naturally, such rules are only a brief direction, especially in the case of beginners, and can be easily disregarded by those veteran haiku disciples. Yet when we are doing a translation of a haiku poem, we need to keep some standard, template-like structures of a haiku poem in our minds. These cannot be accessed anywhere except for in the haiku authors' and readers own experience that comes, according to sensei Atanasiu's recommendations, after readings lots of good and exemplary haiku poems, and understanding them.

Faithful translation is, in the opinion of the author of the present paper, an ambiguous and interpretable phrase. It can mean many various things in various contexts. In the context of haiku poems, it means that after the translation occurs, the translated haiku poem can be a haiku poem in itself, which can stand on its own feet and be independent of the original language from which it has been translated. The haiku poem requires from the faithful translation the equivalent writing of another haiku poem, which can sound natural, fragmented, be composed from two parts, have allusive meanings all over, and rise from concrete to abstract and figurative meanings.

Can translations from Japanese into the English language be considered all right so that the public can become familiar with haiku poems? Indeed, if they offer a translated version of the haiku spirit and specific indirect and fragmented language. In the end, it does not matter how the translation of haiku poems is called: rewriting, faithful translation, adaptation (to the syntax of the Romanian language, and to the specificities of the haiku poem).

At the same time, we could consider the issue of the universal elements when translating the genre of poetry. For this, we can consider whether reactions of readers in the poems' original and translated versions are the same [21]. According to source [21], different cultures may react differently to aspects such as the following: dark-light, nostalgic-not longing, lonely-gregarious, interesting-boring, mysterious-clear, mystical-physical, solitary-social, and gloomy-cheerful. These are pairs of opposite attitudes. The point of the research present in source [21] is that some culture may "interpret the original version of the poem in a more negative light, that is, one which arouses negative feelings (e.g., lonely) and appraisals (e.g., dark)." Other cultures, on the other hand, according to source [21], may show "a more positive attitude toward the original in English." With respect to the cultural differences in translation, we can choose two paths: that of highlighting the unfamiliar elements and that of making the unfamiliar elements change into universal elements [22]. Are there universal trends in poetry can couple well with the question if there are any universal trends in myths? According to source [23], we can adopt an attitude of skepticism regarding "universal claims about myths." We could also draw a distinction between translation and translatability, which entails the following aspects: translation requires a set of techniques, meant to ensure a faithful translation, regardless of medium, genre, and culture, while translatability refers to the relation between linguistics and culture [24]. We could claim that translation refers to "the creation of a language of mediation between various cultures" [25]. In the case of haiku poem, this language of mediation is English. We could also refer to the way social networks have contributed to offering an element of universality, especially through translation, by means of localization [26]. The need to translate any poetical text relies, after all, on a universal need. The universal need is that of empathy and emotions that are universal, regardless of the

cultural specificities, which are simple props, making the poem more interesting. Even if, apparently, the haiku poem is austere and objective, it does rely, through its allusion, to universal forms of emotions and experiences, like in all forms of poetry. Sharing a poem on social media can have implications related to the belief of the universality of such a poem and on the ability to anyone to connect to the respective emotions.

3. Conclusions

The haiku poem, when translated, is a perfect example where not only knowledge of two languages is required. The haiku poem has some non-written rules, and some can be altered once we truly master the art of this poem. We can always break the rules, but we should do this when we are knowledgeable enough. Art cannot be included in a rigid set of rules. At the same time, the type of expressing and communicating ideas and emotions, through images, sounds, as well as synesthesia, a combination of all senses, is drawing a difference between our usual, everyday life reality and the haiku poem's reality. The haiku poem can be understood as a different language in itself, and we should know this, before we can start translating or improving other haiku poems. We can say that the structure of the haiku poem should not be a continuous sentence, but broken in two parts. This creates a stronger effect. It is short and concise and, due to this, allows readers to have strong emotional reactions when going through it. While, apparently, cold, through objectivity and indirectness, as well as through the simplicity of both images, elements, and language, the haiku poem can have a profound impact at an emotional level on readers, troubling them and making them reflect further, in a deep, philosophical way. Some other haiku poems simply give us hope, or give us a new, fresh perspective on the world we had never thought of. Giving one clear definition of haiku is difficult, since there are, as Atanasiu shows us through his comments, so many types of haiku poems and so many structures. Authors also constantly create new forms, instinctively most times, since rules cannot ever be enough to help us create valuable artistic products. The way the haiku poem looks like and works is subject to creativity. Yet some blunders can lead to it no longer being a haiku poem. Most definitions of the haiku poem focus on the way it looks like, on its structure, as well as on general rules, which, as we can see in Atanasiu's group, can be discarded and still write and read a valuable haiku poem.

The way a good haiku poem can be written can, sometimes, be as blurry and escape through our fingers as the way a good translation can be done. There is both rules-related and creative, as well as intuitive, work, in both cases, which makes establishing clear rules and steps to be followed difficult. The rules, structures, and steps to follow can only offer a general orientation. Understanding how to translate haiku poems can be learned through examples and concrete exercises. Yet in the end, it is a matter of inspiration, intuition, and artistic endeavor to create a good haiku poetry translation. Matters are further complicated since the meaning of some haiku poems may be more obvious, and even obvious from a first reading, while the meaning of other haiku poems may be more difficult to decipher. In this case, if even a knowledgeable haiku author cannot decipher the meaning, the translation may come out wrong. In order to create a good translation, the strategy of consulting with another expert in the field could be recommended, just as in the case of translations from other fields, such as engineering, medicine, economics, law, or politics, where the translator asks a person working in the domain some questions

in order to understand what a term refers to or the way a certain device works. The best person to ask about the meaning of an obscure haiku could be, of course, a haiku master. Yet even discussions among other haiku disciples could help. The practice of translating or improving translations of haiku poems can come as a continuation of the disciples' studying the art of haiku. At the same time, haiku authors, when they want to have their poems translated, either translate them themselves or ask another colleague haiku writer for help. They do not trust outside translators who have never read haiku or never tried to understand it and write it themselves under the supervision of a haiku master. If an outside translator tries a translation, there is a great risk for the haiku poems to completely lose their values and even not end up as haiku poems anymore.

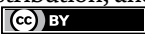
Author details

Irina-Ana Drobot

Faculty of Engineering in Foreign Languages, Department of Foreign Languages and Communication, Technical University of Civil Engineering, Bucharest, Romania

*Address all correspondence to: anadrobot@yahoo.com

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Chapter 3

Power Issues in Legal Translation: The Methodological Battleground

Adrien Bell Mandeng

Abstract

As the receptacle of bilateral sociocultural representations converted in text, translation pits against one another sociocultural and normative models heralded by different anthropological communities, thereby eliciting power issues. Legal texts are the herald of agreed-upon sociocultural truth upon which life within a community is organised. Terms are avatar of normative paradigms. Their use, especially beyond their cognitive anchorage and textual boundaries, deserves to be investigated as they can create resistance as revealed by the legal translation of OHADA in bijural Cameroon. Legal translation is a space, where power is extended on the one hand or restricted on the *Other* by agents who are translators. Through recourse to specific translation methods, the former lean power on one side rather than the *Other*. Methodology, therefore, becomes a space, where decisions are made and power constructed. This chapter aims at identifying the methodological processes used by translation to manipulate power. The investigation of this shall be done using Neumann's game theory to figure out power dynamics at the micro-structural level. Pergnier's sociolinguistic theory shall be used to demonstrate the necessity to accommodate the *Other* using symbols likely to draw a parallelism in social function.

Keywords: legal translation, power, the *Other*, methodology, Bijuralism

1. Introduction

Views on legal translation as a mere transfer between terms and concepts from one language to the *Other* have grown into gradual disrepute since the 'cultural turn' in the 1980s [1]. Linguistic items, which have a social embeddedness, combined in the syntagmatic chain of legal texts express the normative perspective of communities engaged in cultural mediation. This has tended to raise the stakes around cultural accuracy and receptivity of legal translation in the target community and text [2]. The extratextual (social and institutional) reach of legal translation issues elicited conceptual borrowings, especially in social sciences with the notion of 'power', to characterise the dynamics and high-stake issues behind legal translation, especially in spaces marked by a range of dualisms, such as Cameroon. Indeed, owing to historical and power-related factors (colonialism), the country is a bilingual country, where French and English are the official languages. Secondly, the country is endowed with official Bijuralism as Continental Law and Common Law are the two legal

perspectives in force in the legal system. Last but not least, the geographical bipolarity. As pointed out by Eyelom [3] after colonisation the country has been symbolically divided between French-speaking and English-speaking communities, which occupied distinct geographical spots. The Western part of the country, where the minority group has the English language and Common Law as identity markers, whereas the Eastern part, which is home to the majority group in terms of institutional representativity and space, is organised around different anthropological determiners: French language and Continental Law. Legal text is the epitome of social norms. Therefore, effective intercultural communication achieved *inter alia* through translation dwells in the capacity to preserve legal models ethnographically represented in terms and concepts reflecting the epistemic peculiarities serving as heralds of those distinctive geographical areas. The textual embodiment of power, which gained momentum in several fields within social sciences, especially in political sciences and philosophy [4] has also caught the attention of translation studies experts [5, 6] and also in legal translation studies [7] who have set a critical eye on methodology as the decision-making space of power dwelling in the equal distribution of references in either part of the textual boundaries.

2. Power issues in legal translation

2.1 Some epistemic considerations

The legal translation of OHADA uniform acts pits the Continental Law model against the Common Law. Terms specific to Continental Law are applied without accommodation or cultural conversion. Resistance marked by Common Law practitioners following the reception of that translation is a testimony the effects linguistic forms have on collective mind and culture. Following Neumann's game theory [8], one can infer that the practice of translation is to be regarded as a profit-and-loss activity, where stakeholders to the linguistic and intercultural mediation extend or restrict their potential of representation depending on the structural determinism of the cognitive space on the one hand, and the epistemological/methodological tools used by actors of mediation on the other hand. In addition to what can be dubbed as the *methodological habitus* used in a specific milieu to preserve the orientation of meaning and power structures, the political apparatus can also be pointed out as an instrument of status quo. Following the perspective of anthropological linguistics Sapir-Whorf hypothesis and the philosophy of representation [9], one can contend that language has the capacity to frame the cultural perspective of anthropological communities anchored in a geographical spot at a historical moment. The encounter between anthropological communities established a *de facto* economy of cultural exchange through the medium of language. Ideally, translation, which hosts distinctive representational models, aims at preserving the authenticity of the cultural model of each community taken part in the exchange. Meanwhile, the methodology used in translation at times creates conceptual imbalance, where alterity (target language) is represented according to the source language standards of representation. Legal language and texts are special in that regard. Indeed, Harvey [7] defends the view that unlike other types, legal texts have the capacity to influence patterns of behaviour, models of culture and identity within a group. Therefore, the circulation of legal terms across systemic boundaries is to be scrutinised.

2.2 Philosophical's perspective on power

2.2.1 Saussure's perspective on power at play through languages in contact

Within the purpose of this paper, power shall be discussed following the Foucauldian and Saussurian perspective. The latter views of linguistics as a sub-field of semiology are an indication of the ontological transfer and conversion of sociocultural perspective communities make in language. Talking of power issues emerging out of the encounter between anthropological (and therefore) linguistic communities, De Saussure [10] outlines two trends characterising the majority power and triggering resistance in the minority community: *l'esprit de clocher* and *l'esprit d'intercourse*. The first refers to the willingness each community has to preserve its sociocultural model, while the second has to do with the secret agenda each community has to extend its power (sociocultural/linguistic capital of representation) beyond its borders. Indeed, the symbolic borders and boundaries in translation require an adaptation to preserve the *Other's* network of representation and abide to the first trend depicted by Saussure. Failure by the source community to do so is an implementation of the second Saussurian trend. This is realised through methodological perspectives used by translators (actors of cultural mediation) in transferring the message. The phenomenon at play in the corpus, which justifies the recourse to this perspective is the continuous 'invasion' of alien conceptual representation in English Common Law text to be applied in OHADA. Indeed, the *clocher*, which rang after the presence of alien symbolic textual artefact following the translation of OHADA, was meant to counter the *intercourse* offensive by the majority culture.

2.2.2 Foucault's perspective

The second perspective, which shall also be instrumental in figuring power dynamics at play in legal translation, is that of Michel Foucault. Indeed, the French philosopher views power as an intellectual process at play by a majority entity to further expand and superimpose its cultural and symbolic model (of representation) on minority culture through the strategic of position of linguistic items in discourse. The key concept of this theoretical perspective is the *archaeology of knowledge*. Patterns of knowledge encoded into specific concepts got accustomed to be translated into Spanish and other languages pertaining to the Roman tradition serving as bridge to the circulation of a legal model. The shift from French into English requires not only surface changes but also cultural accommodation. What is more, the chronological precedence of a cognitive model in a dual network can account for its predominance in the representational space. In effect, the paratextual elements of the OHADA Uniforms Act clearly indicate that Continental Law is the legal building block on which the epistemic infrastructure of the organisation has emerged. Legal transcoding, which was realised through recourse to specific methodological tools preserving the unchallenged cultural hegemony of Continental Law representation. In order to preserve structures of conceptual hegemony between legal perspectives, the historically crafted methodological habitus is used in legal translation. Intellectual processes used to that end are subject to scrutiny, especially in spaces such as translation, where intercultural communication is expected to happen between actors abiding by different normative standards carried forward by ethnographic conventions. The circulation of (alien) concepts, notions and terms, which are cultural artefacts, beyond sociocognitive, linguistic and textual boundaries of their native space of conception

has implications as far as power is concerned since it reframes the normative standards and habitus of the target community which at times resists the ‘foreignisation’ or alienation process. Foucault discusses the notion of ‘archaeology’ to find out elements, which, at a point in time, invades the ontological structures of an entity to incline it following the standards of a hegemonic power. The performative effects of legal terms and notions on the sociological model of the target community is a matter of great concern when intercultural communication is to be achieved between two communities endowed with distinctive standards of representation.

Foucault’s philosophical standpoint is inspired by influential philosophers who discussed power issues in society: Nietzsche, Marx and Sartre. Although all of them discuss strategies of liberation from structures of oppression and alienation, only the latter deals with issues of representation. From his perspective, two tendencies are observed in spaces, where power is unequally distributed: essentialism and existentialism, the one being the ascribed representation the majority group superimposes on the minority; and the other being the willingness by the minority group to have its avowed model of representation recognised by the majority. Foucault gives a linguistic orientation to that view by examining the way structures of power are constructed in discourse [11]. Critical attention is also given to space (physical, institutional or intellectual), where power dynamic unfolds. Epitomising Foucault’s thought, Gutting [11] discusses elements genealogical precedence on which hegemony of the majority culture representation is grounded.

Bilingualism and Bijuralism, which are the herald of dual narrative on experience lived in a space and opposite perspectives on social norms expressed in separate linguistic forms and ethnographic conventions offer a fertile ground to figure out the power dynamics observed in a specific environment [12]. The different actors involved in the symbolic clash and the role of cultural mediators in the process of intercultural communication and identity convergence building. Translation, in which scope of action and implications exceeded the boundaries of text is a ‘symbol-sphere’ reflecting the dualism observed in critical social situations. The management of culturally-loaded linguistic symbols in text through an adequate methodology (space of dedicated to decision-making on the ways to achieve intercultural communication) by (un)biased agentivity is key an essential to an equitable power distribution.

2.3 Translatorial perspective

Linguistics and its offshoot translation (Studies) have been enmeshed in the shackles of structuralism following Saussure’s perspective on language and deciphering of meaning conveyed in symbols. This view was challenged by critical perspective on language as the social representation of (dual) sociological perspective observed in real-life experience [13]. The cultural and ideological turn illustrates that state of affairs [1]. Translation (Studies) as the symbolic space for the representation of dual sociological perspectives and narratives has emerged as a place of reconciliation and restoration of power.

Aristotle’s quote on the political involvement of all actors in the social space (man is a political animal) gives leeway to the scrutiny of translator activity and activism in power distribution. Political and sociological perspectives enshrined in law are expressed using words or terms. Translators in dual spaces of representation have the power to weigh in in favour of one cultural model. Representing the *Other* with alien symbols marks a restriction of power. Indeed, as the epitome of the

social perspectives developed by communities during their historical experience, (legal) text linguistic symbols in texts are elements of power restriction or extension, depending on the strategies used by translators to negotiate between cultural groups involved in the interaction. Power in language dwells in the capacity to extend the potential of cultural representation beyond the boundaries of native space. Consequently, the crossing of terms in textual boundaries is to be done taking into consideration the norms of the target language. Baker [14] supports the view that the translator's mind before the process leading to the *translatum* (product) is not a tabula rasa. Indeed, each individual is endowed with preferential cognitive and epistemic structures directing him to make a choice between two models. In doing so, the translator stops being a cultural mediator between languages and cultures and becomes an agent of a culture and its language. Clash of representation leading to conflicts of power distribution at the backdrop is experienced as two spaces. First, the social and institutional environment, where one model prevails over the *Other*, and second the translator's mind in which the dominant cognitive and cultural model expressed in one language, which, at times, is the dominant language or the language of the dominant group in the sociopolitical space marked by dual cognition. Bilingual countries such as Cameroon, are home to dual cognitive models in several domains such as education or law face political challenges as the majority culture reduces space for the minority cultural representation, especially in text. The case of Cameroon, a bilingual (French-English language) and bijural (Continental Law & Common Law) country is one of the kinds.

3. The translation of OHADA

Inequality in power representation is generally the result of political force, which unequally occupies the physical, symbolic and cognitive spaces, thereby creating a co-culture (Orbe, 1997) seeking existence (in the sartrian sense) in text through the materialisation of self-using its symbols. In Cameroon, the social and security crisis, which broke out in 2016 was inter alia triggered by a legal translation issue. Indeed, the English-speaking lawyers using Common Law were against the overrepresentation of Continental Law perspective in legal text as there was no English version of the OHADA Law [15]. The translation produced after that sociopolitical uproar was symbolically in favour of the Continental law perspective. The lack of conceptual and terminological accommodation was regarded as a move geared toward preserving the dominant's culture power. Thus, Baker [14] viewed translation as a space, where the political bias symbolically materialised in text can be corrected.

It is worthwhile mentioning that legal language or discourse is the embodiment and symbolic conversion of a normative paradigm adopted by an anthropological community in the course of history [16]. Law, which is expressed in language, is the enshrinement of such a paradigm, which can be in competition with another one in multilingual and bijural spaces. The image of a tug-of-war battleground between two challenging forces can be applied to depict the power contest taking place between two communities engaged in legal translation. Communities pit their cultural models against one another to secure recognition and the adoption of hegemonic position in the institutional space. G  mar [17] supports the view that in legal translation there is always a majority group (*le mieux-disant*), which has huge potential in terms of power of representation, and a minority group (*le moins-disant*), which can hardly exist in the legal symbolsphere as its ontology is represented with the majority group symbols.

More than other linguistic structures, where cases of cannibalism can be observed in translation, semantics (terminology) which is conceptually loaded expresses the cultural perspective a community has on law and normative organisation [18]. Failing to accommodate legal terms from one system to the *Other* is equivalent to superimposing alien identity traits into a culture, which does not recognise it. Gémard (2002: 166) supports the view that:

Autant de particularité qui font du droit, lorsqu'il s'agit de traduire un texte juridique, un domaine particulier voire paradigmatique, compte tenu des différences que présente l'opération traduisante en l'espèce. Le droit est un des domaines les plus culturels, donc singuliers qui soient. Ils remontent aux sources de la civilisation de chaque langue et de la culture qu'elle porte. De plus, le droit est un phénomène local [...] Le langage du droit d'un pays exprime en conséquence et au plus haut degré la charge historique d'une notion, d'une institution [...] Leur traduction dans une autre langue, si tant est qu'elle existe (cf. common law) rend-elle justice à la richesse de la notion dont ces termes sont porteurs.

Translation requires not only a transfer of items composing the superficial structure but also foremost the deep structure. While the former has to do with semantics, stylistics and syntax (length of sentences, precedence of specific linguistic categories, etc.), the latter deals with the doctrine and other tenets on which legal specificities are grounded.

Cameroon's profile within the institution is one of the kinds. In effect, the organisation for the Harmonisation of Business Law in Africa (OHADA) is grounded on the mainstream Continental law doctrine. Among its seventeen countries composing the organisation, Cameroon is the bilingual and bijural country. The country is in a condition of partial compatibility with other member states. Indeed, the Common Law does not fall in line with the organisation's legal tenets. This legal system clearly stands out with Continental Law in terms of conceptual and terminological orientations. Elements, such as syntax and stylistics, are also to be accommodated as each community abides to a set of ethnographic conventions reflecting the overall orientation of a specific community. Literal translation used in the translation of OHADA does not take into consideration the specificities of the target community, thereby ascribing the source and dominant's culture set of representation on the minority culture. Discussing the challenge and dilemma the legal translation of OHADA represents for this country, Engola and Bell Mandeng [19] present the peculiarities of cognitive peculiarities rendering the practice of legal translation complex.

Indeed, the political action is grounded on a set of legal principles (expressed in language), deriving from the sacrosanct cognitive environment established during the history. The conceptual dichotomy is the main challenge in translation. Discussing the inadequacy of direct translation processes, in a context of official Bijuralism, David [20] supports the view that Civil Law and Common Law texts cannot be translated. He used the metaphor of fauna and flora to support this view. In their enumeration of translation technics and processes, Vinay and Darbelnet [21] depict different cognitive situations requiring specific technics to be applied for adequate translation. They supported the view that legal translation. Indeed, they supported the view that literal translation can also be appropriate in cases of conceptual and semantic representations between languages are homogeneous. Equivalence in translation can be applied

when both cultures involved translation have items expressing the same function. The last techniques, equivalence and adaptation, used in instances when one culture has an element, which is not part of the *Other* culture's set of representation. Instead of a systematic application of literal translation, those techniques are to be used, depending on the level of compatibility between conceptual elements contained in terms. Ndongso [22] setting a critical glance on the legal translation strategies of OHADA defended the view that terms are generally opposite and a bridge is to be established for smooth communication.

Translation, and most especially legal translation has emerged as a mean whereby social peace can either be achieved or undermined. Discussing the necessity to adequately translate legal texts, Sarcevic [23] defends the view that legal translation can have effects on the social sphere. Indeed, resistance emerges out of a conflict of representation between the minority culture's avowed identity expressed using specific cultural items in text and the ascribed identity, which is the set of symbols used by the majority group in cultural mediation to represent the minority. This mismatch creates resistance beyond the boundaries of text. The case of the legal translation of OHADA is iconic of that state of affairs. Indeed, Common Law in Cameroon has its own conceptualisation in terms of Business Law. Specific terms are used to convey those specificities and cognitive markers. The legal translation of OHADA from French Continental Law to English Common Law has been the scene of conceptual and terminological cannibalism. In the corpus, several elements demonstrate that state of affairs (**Table 1**).

The corpus of OHADA has been translated two times (a translation and a retranslation). In the first example, the term *Procédure d'alerte* with its conceptual load materialised in the definition was submitted to the translation process. The first proposal was *Alarm procedure* with the second was *Alert procedure*. Indeed, according to the Common law legal practitioners puzzled over the issue, the function of this term in the Continental law culture finds an equivalent in the Common Law culture. *Early warning procedure* has been used as the exact equivalent to this term. At the level of concepts, major adjustments were needed in order for the target culture's model of representation to be preserved. The linguistic-oriented methodology used in the process of negotiating cultures *via* translation is linguistically relevant but culturally irrelevant, especially for the main target audience, which is the legal practitioners (**Table 2**).

The second example discusses another term: *durée de la compagnie*. In effect, there is a paradigmatic contrast between legal cultures when it comes to the issue of duration. While in the Continental Law, the life span of a company is 99 years, in the Common Law culture the company once incorporated is set for perpetual existence. Using literal translation in such an example is tantamount to ascribing legal identity to a community, which abides to different epistemic standards. A pragmatic or function-oriented approach used thanks to comparative law is, therefore, necessary to carry out translation task (**Table 3**).

The last example of this corpus discusses another term – *durée/prorogation* showcasing a legal specificity of Continental Law. Indeed, as mentioned above, the Continental Law provides a limited time span for a company. Once the time limit is reached, a renewal is required. Common Law, which provides a limitless time span to companies does not abide to such standards of representation. Adaptation therefore is to be applied in order to effective identity convergence to be reached between both groups.

	Original version	First translation	Retranslation
1	<p>PARTIE I – DISPOSITIONS GÉNÉRALES DE LA SOCIÉTÉ COMMERCIALE – LIVRE 2 – FONCTIONNEMENT DE LA SOCIÉTÉ COMMERCIALE – TITRE 4 – PROCÉDURE D'ALERTE – CHAPITRE 1 – ALERTE PAR LE COMMISSAIRE AUX COMPTES – SECTION 1 – SOCIÉTÉS AUTRES QUE LES SOCIÉTÉS PAR ACTIONS/ <i>Article 150</i> (P38)</p> <p>Le commissaire aux comptes, dans les sociétés autres que la sociétés anonymes, demande par lettre au porteur contre récépissé ou par lettre recommandée avec demande d'avis de réception des explication au gérant qui est tenu de répondre, dans les conditions et délais fixés aux articles suivants, sur tout fait de nature à compromettre la continuité de l'exploitation qu'il a relevé lors de l'examen des documents qui lui sont communiqués ou dont il a connaissance à l'occasion de l'exercice de sa mission.</p>	<p>PART 1 – GENERAL PROVISIONS GOVERNING COMMERCIAL COMPANIES – BOOK 2 – FUNCTIONING OF A COMMERCIAL COMPANY – TITLE 4 – ALARM PROCEDURE – CHAPTER 1 – ALARM BY THE AUDITOR – SECTION 1 – COMPANIES OTHER THAN PUBLIC LIMITED COMPANIES / <i>Article 150</i> (P143)</p> <p>In companies other than public limited companies, the auditor may, by hand-delivered letter against a receipt, or by registered letter with a request for acknowledgement of receipt, ask for explanations from the manager who shall be bound to respond, in accordance with the conditions and within the time limits set forth in the following articles, in respect of any matter likely to jeopardise the continued operation of the company which and the auditor noticed while examining documents forwarded to him or those he had access to in the performance of his duties.</p>	<p>PART 1 – GENERAL PROVISIONS GOVERNING COMMERCIAL COMPANIES – BOOK 2 – OPERATION OF COMMERCIAL COMPANY – TITLE 4 – ALERT PROCEDURE – CHAPTER 1 - ALERT BY THE AUDITOR – SECTION 1 – COMPANIES OTHER THAN SHARE COMPANIES/ <i>Article 150</i> (P224)</p> <p>In companies other than public limited companies, the auditor may request, by hand-delivered letter against a receipt, or by registered mail with request for acknowledgement of receipt, explanation from the manager who is required to respond, in accordance with the conditions and within the time limits set forth in the following articles, on any fact likely to jeopardise the company operations, which the auditor noticed while reviewing the documents forwarded to him or any fact he uncovered in the performance of his duties.</p>

Table 1.
Procédure d'alerte.

	Original version	First translation	Retranslation
2	<p>PARTIE I – DISPOSITIONS GÉNÉRALES DE LA SOCIÉTÉ COMMERCIALE – LIVRE 1 – CONSTITUTION DE LA SOCIÉTÉ COMMERCIALE – TITRE 3 – STATUTS – CHAPITRE 6 – DURÉE-PROROGATION/ <i>Article 32</i> (P13)</p> <p>La durée de la société peut être prorogée une ou plusieurs fois.</p>	<p>PART 1 – GENERAL PROVISIONS GOVERNING COMMERCIAL COMPANIES – BOOK 1 – FORMATION OF A COMMERCIAL COMPANY – TITLE 3 – ARTICLES OF ASSOCIATION – CHAPTER 6 – DURATION - EXTENSION – SECTION 2 – EXTENSION/ <i>Article 32</i> (P122)</p> <p>The existence of a company may be extended one or more times.</p>	<p>PART 1 – GENERAL PROVISIONS GOVERNING COMMERCIAL COMPANIES – BOOK 1 – FORMATION OF A COMMERCIAL COMPANY – TITLE 3 – ARTICLES OF ASSOCIATION – CHAPTER 6 – DURATION – EXTENSION – SECTION 2 - EXTENSION/ <i>Article 30</i> (P196)</p> <p>The duration of a company's existence may be extended one or several times.</p>

Table 2.
Durée – Prorogation.

	Original version	First translation	Retranslation
3	PARTIE I – DISPOSITIONS GÉNÉRALES DE LA SOCIÉTÉ COMMERCIALE – LIVRE 1 – CONSTITUTION DE LA SOCIÉTÉ COMMERCIALE – TITRE 3 – STATUTS – CHAPITRE 6 – DURÉE-PROROGATION / <i>Article 34</i> (P14) La prorogation de la durée de la société n'entraîne pas création d'une personne juridique nouvelle.	PART 1 – GENERAL PROVISIONS GOVERNING COMMERCIAL COMPANIES – BOOK 1 – FORMATION OF A COMMERCIAL COMPANY – TITLE 3 – ARTICLES OF ASSOCIATION – CHAPTER 6 – DURATION - EXTENSION – SECTION 2 – EXTENSION/ <i>Article 34</i> (P122) The extension of the duration of a company shall not entail the creation of a new legal entity.	PART 1 – GENERAL PROVISIONS GOVERNING COMMERCIAL COMPANIES – BOOK 1 – FORMATION OF A COMMERCIAL COMPANY – TITLE 3 – ARTICLES OF ASSOCIATION – CHAPTER 6 – DURATION - EXTENSION – SECTION 1 – EXTENSION/ <i>Article 34</i> (P196) The extension of the duration of the company's existence shall not lead to the formation of a new legal person.

Table 3.
Durée –prorogation.

4. Methodology as the decision-making space in legal translation

4.1 Epistemic considerations and methodological guidelines

Before any considerations, as far as methodology in (legal) translation is concerned, note should be taken that power is materialised in the transfer of semantic and even stylistic structures without accommodation to the *Other's* norms of representation. Fields, such as law (and legal translation), are particularly concerned in that regard. Legal texts enshrine the culture-specific social norms. Superimposing alien structural patterns in the sociocognitive environment through translation and resorting to specific methods (strategies and technics) is a bid by a source community to extend its power of representation while restricting that of the *Other*. The introduction of alien normative patterns in legal translation is likely to have critical effects as evidenced by Sarcevic [23]. In spite of the numerous definitions of translation, [24, 25] produced over time, some invariants prevail. Translation is a (rational) process, where a set of research methods tailored to the epistemological requirements of the cognitive contexts are used to realise a positive transfer in a target culture. Saldanha & O'Brien [26] support the view that translation methodology inspiring the choice of translators in the performance of their task is guided by a prior step consisting in figuring out the cognitive composition of translation. The product to be received in the target culture is also an important area of translation studies subject to scientific investigation. Last but not the least, translation is a profession engaging the translator to follow some ethical and deontological principles during the translation process to secure a positive transfer in the target community. Although correlation between these fields is obvious and directs toward transversality in the analysis of empirical studies, emphasis shall be laid on methodology. In the era translation studies (TS), seminal thinking about methodological issues has been developed by Holmes

[27] under the heading of *descriptive translation studies* (DTS). DTS, which is the ground on which methodological considerations in TS emerged, has established three main sub-fields notably: Product-oriented DTS, function-oriented and process-oriented. Lack of access to the translation processes of OHADA has been an impediment to a thorough investigation of this research, thereby restricting the scope of analysis to the product-oriented and function-oriented DTS. Inference has been the methodological instrument used to discuss the methodological options taken by translators during the translation process. An overview of the translation methods used in the legal translation of OHADA shall help shed light on the double phenomenon of power extension on the one hand and power restriction on the other.

Seminal thinking on the accuracy of translation methods to suit sociocognitive patterns of the translatorial situation dates back to Vinay and Darbelnet [21] contribution, where a panorama of technics has been made. The awareness of the critical effects methodological options can have led to dramatic improvements in the range of options made available to legal translators. These were divided into two main categories: the direct translation methods and the indirect translation methods. The first encompass literal translation determining the translator to realise semantic correspondence through shift in grammatical items from one language to the *Other* as evidenced in the tables above. The second category hosts translation technics adopted by the translator after the notice conceptual discrepancies during ethnographic investigation and the logical choice of epistemological actions leaned on the accommodation of the *Other* following the new trends adopted in legal translation, especially amid Bijuralism. These decisions made by decision-makers during the methodological process prior to the production of the translatum into the target culture. The analysis of methodological processes, whereby power in text was extended from French Continental Law to English Common Law shall be done. Then, prospective methodological actions for an equitable power distribution shall be discussed.

4.2 Translation for normative purpose and literal translation

Differences in doctrinal principles have been pointed out as a major impediment to the harmonisation project of Business law in OHADA [22]. Amid Cameroon's Bijuralism, which encompasses Continental Law and Common Law, legal translators are to play a key role in preserving the authenticity of cultural representations through adequate methodological options. Translation for normative purpose is a strategy, which applies in contexts of homogeneous conceptual representation. In effect, as pointed out by Bell Mandeng [28] OHADA hosts to more than seventeen countries. All of these countries have Continental Law as legal system. Cameroon is the only country having Common Law and Continental Law in the organisation. Therefore, the temptation to resort to literal or formal translation is high. Meanwhile, the specificities (conveyed in text) of the minority English-speaking Common Law culture, which is part of Cameroon are to be taken into consideration in the translation methodology to be used for intercultural legal communication. Millet [29] talks of several spaces where specific translation methods are to be used. International settings where an agreed-upon consensus on the interpretation of law is made can warrant the use to translation for normative purpose and literal translation. This is 'almost' the case for OHADA but the minority English Common Law in Cameroon calls for a further reflection on the issue as English Common Law stands out clearly from Continental Law.

As a showcase to sociocultural and normative perspective adopted by a community, the manipulation of terms, notions and concepts in legal translation is key to

intercultural communication. Critical attention has been put on methodology as the place, where decisions are made and intercultural communication achieved. Indeed, (legal) translation before being a product and a process is first an intellectual planning, where the patterns of the cognitive space are carefully assessed in order to figure out the epistemic composition of the environment hosting the cultural perspective used by actors involved in translation. Direct translation processes can be used when homogeneity in representation is observed. Conversely, in cases of conceptual heterogeneity, translation methods should fit in that context. Equivalence and adaptation seem to be suitable in such cases. Legal translation, which deals with the management of cultural specificities, is to be carried out using the latter translation methods. Way [30] supports the view that globalisation and its shrinking impact especially on minority legal stakeholders give translators a unique opportunity to preserve the endangered models of representation using groundbreaking methods to assist them in decision-making materialised in the micro-text. Discussing the necessity to use methodological elements likely to guide translators in equal power distribution through equitable restitution of ethnographic representation in legal text, Biel & Engberg [31] defend the view that:

Studies in legal translation require not only methodological eclecticism and triangulation but also interdisciplinarity. Similarly, to other areas of Translation Studies known also as an interdiscipline or a polidiscipline [...] research into legal translation is stimulated by developments in neighbouring disciplines, in particular legal studies, comparative law, terminology and various brands of (functional) linguistics. These contacts have both opened new research perspectives and brought into life new themes concepts and methods.

The numerous implications of legal translation ranging from linguistic to social and legal, and the unpredictability of semantic content call for methodological and eclecticism. The extent to which two terms in separate systems are close shall determine the level of terminological and conceptual adjustment to be made in order to achieve positive transfer in translation.

Groundbreaking methods to be used in the translation processes stems from a philosophical revolution. Indeed, as point out by Vidal Claramonte [32], law which for philosophers of enlightenment, such as Descartes or Kant stems, is ground on Universalism. The expression of the latter concepts, therefore, is the same in all languages and translation methods must be leaned on that very idea of universalism. The opposite philosophical trend grounded on the very idea of relativism was defended by the likes of Foucault who underscores power dynamics around the legal issues. Including legal translation as a power-related activity, Vidal Claramonte [32] defends the view that:

Whereas the enlightenment modernism of Descartes or Kant saw reason as a universal faculty, thinkers such as Foucault, Horkheimer and Adorno, Lyotard and Rorty have taught us about the limits and dangers of reason. They argue for a socially constructed reason always situated within existing practices and discourses and, therefore, biased in favour of existing power relations [...] Foucault discusses the idea of justice as an idea, which has been invented and put into practice in different societies as an instrument of political and economic power. According to Foucault [33], power should be considered to be present not only in state but also legal systems,

Legal translation is to act as a watershed between communities 'legal perspective, which concepts carry to forth asymmetric truth. Linguistic perspectives, which are

grounded on the ideas of universalism, seem inappropriate mediating differences between legal cultures. Function-based approaches in legal translation seem to be more suitable for conceptual asymmetries. Consequently, choices made in translation methodologies are key to legal intercultural communication as each method used can potentially have critical consequences in the social sphere.

4.3 Translation for functional purpose and equivalence

Although the recourse to functional-oriented and receiver-oriented methodology is highly recommended, especially in the new trends in legal translation [23], recourse to functional approaches in legal translation still cast doubts as conceptual symmetry expected at the end of the translation is not actually achieved [34]. Translating a term using equivalence can be regarded as a betrayal of the source language perspective, which shall lose its specificity. the translation is not actually achieved Nord [35] defends the view that translation is a purpose-oriented activity. The purpose in legal translation is to achieve equivalence not only in meaning but also foremost in legal effects. Cultural (and at times social) issues are at stake in legal translation. Methodological pathways to be taken are, therefore, to be leaned on equality in distribution of references. This inspired new trends like the collaborative (translaboration) approach meant to avoid mismanagement of cultural artefacts in translation.

4.4 Experiencing legal translaboration

Translaboration (collaboration in translation) has emerged as a buzzword to refer to a groundbreaking translation method meant not only to adequately convey a message from one language to the Other but also to connect cultures and to achieve intercultural communication [36, 37]. This method discusses power-related issues as it depicts translators as manager of power to be symbolically distributed in text. Owing to the unequal potential of historical forces patterning the extratextual space on which translation takes place, inequalities in power of representation is observed and reflected in the distribution of references in text. Bilingual spaces on which translation activities are carried out are characterised by imbalance power potential [12]. As an act of communication between languages and cultures, translation is to equate potential of representation. As key actors in the methodological process, legal translators play a key role in the choice of methods and the collection of references to be used to achieve equivalence in legal effects between legal communities. Indeed, the methodological phase becomes a place of consensus-building between actors from different cultures.

5. The social responsibility of legal translators

Conditions for the preservation of social peace and order, which dwell in the adoption of norms falling in line with a community's anthropological patterns. These are expressed in terms and concepts found in legal texts. Breach observed in the materialisation of sacrosanct law can have critical consequences on the social sphere as evidenced by the legal translation of OHADA which ethnocentric methodology is in favour of one community. More than a mere issue of meaning, legal translation is a political endeavour both at the domestic level in bilingual and bijural states and also at the international level, especially in organisation. Samoyault in the preface the book authored by Froeliger and Xiangyun [38] defends the view that:

Car la traduction, loin d'être uniquement une défense et illustration du multilinguisme et du dialogue des cultures a souvent aussi été dans l'histoire un instrument au service du plus fort et un moyen de réduction de l'autre. Penser la traduction en termes politiques implique de tenir compte de la dimension de conflit qu'il y a en elle. La traduction est un lieu d'antagonisme dans la pratique, d'abord, et tout traducteur a vécu ces moments où la langue à traduire violente la langue maternelle, où il est placé devant l'impossibilité à bien traduire ou au dilemme du choix. Parce que l'équivalence n'existe pas, toute traduction est imparfaite et cette imperfection est un lieu de conflit.

Sarcevic's reader-oriented model [23], which marks a methodological shift is first a way to preserve peace in the social environment, where two communities engage into a dialogue for mutual recognition. The cognitive inclination of the translator during the translation process has inspired new methodological avenues to secure neutrality and equality in the distribution of power in translation.

6. Conclusion


Methodological perspectives adopted in legal translation are critical to intercultural communication and identity convergence in social milieus especially in dual spaces of representation, such as bilingual and bijural countries, where opposite paradigms are expressed in legal texts using terms and notions endowed with different conceptual load. Avoiding conceptual ethnocentrism in legal translation is key for legal translation to be a mediator between languages and cultures. Literal translation, which is a translation method widely used to translate law appears as the ethnocentric lever whereby the dominant culture extends its power through the ascription of its ethnographic conventions in legal text. Equal distribution of power in legal translation depends on the translatorial acumen demonstrated by legal translators in choosing (function-oriented) methods adequate in heterogeneous networks of representation.

Author details

Adrien Bell Mandeng
The University of Yaoundé I, Cameroon

*Address all correspondence to: adrienbell30@yahoo.fr

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Section 2

Representation Types and Genre Translation

Translation of Patient-Related Outcome Measures

Lise-Merete Alpers and Ingrid Hanssen

Abstract

PROMs are questionnaires used as tools in medical diagnostic assessment and treatment. The patient's cultural background influences how they understand the PROMs' concepts and questions. Forward-and-back-translation is traditionally seen as "gold standard" for translating texts. However, differences in idioms, linguistic nuances etc. may make even translated PROMs difficult for immigrant patients to understand. So do *lexical gaps* in the translation, i.e., missing concepts and discrepancies between the two languages and cultures in question. Translators need to have intimate knowledge of both cultures as well as of the professional terminology in question. Poor linguistic and/or cultural translations cause lack of understanding of the PROMs' questions and answer options. If the filled in PROMs do not reflect the patient's health situation, this creates a risk of non-treatment, insufficient treatment, or even an erroneous diagnosis. To safeguard correct understanding, it is important to discuss the PROMs with the patients.

Keywords: chronic pain, immigrants, PROMs, translation, linguistic and cultural understanding

1. Introduction

Humans have migrated all through history, but most likely never on the current scale. United Nations [1] estimates that there were around 281 million international migrants globally in 2020. Migration contributes to a more culturally diverse population, which makes cultural competency in healthcare, defined as "the ability of systems to provide care for patients with diverse values, beliefs, and behaviors, including tailoring delivery to meet patients' social, cultural, and linguistic needs" [2], more important than ever before.

Illness symptoms, including pain, are personal phenomenon and an individual experience [3]. The expression and experience thereof may therefore be difficult to fully grasp in any patient. If the patient has a different cultural and linguistic background than the healthcare personnel, this may make the situation even more complicated [4].

One way to learn about patients' medical situation is to use Patient-Reported Outcome Measures (PROMs). PROMs are questionnaires used as tools for the assessment of medical problems and the clinical efficacy of prescribed treatments. This chapter is based on an empirical study conducted at a Norwegian hospital's outpatient

clinic for patients with chronic pain. The six PROMs included in the study are used at this clinic to assess the patients' health- and pain-related symptoms, quality of life, and daily functioning [5]. These are as follows:

- The Modified Oswestry Disability Index (MODI), which maps the patient's pain-related disability.
- A body sketch on which patients mark the location of their pain.
- Pain characteristics, which define the pain as continuous, intermittent or continuous with aggravated episodes.
- EQ-5D-5L, which measures the health-related quality of life of a patient and was originally developed by the EuroQol Group in 1991 [6].
- Hopkins Symptom Checklist-25 (HSCL-25), which tracks anxiety and depression.
- Bodily Distress Syndrome (BDS), which tracks functional disorders.

Based on these PROMs, individualized treatment plans are created which guide therapeutic communication and facilitate optimal treatment outcomes. The clinic staff finds it problematic that immigrant patients often fill in the PROMs insufficiently or, as they often suspect, erroneously, factors which make diagnostic work and treatment difficult. These uncertainties created the following research questions:

1. May the problems found concerning the data many immigrant patients present in the PROMs be caused by the language in which they are coached even when the text is translated into the patients' home language? If so, what are the challenges in connection with the translation of PROMs?
2. How do immigrant patients at the outpatient pain clinic experience filling in PROMs translated into their mother tongue?

The content of the PROMs listed will not be discussed.

2. Research methods

A descriptive and explorative multi-method design was used to answer the two research questions. Regarding the first question, translations of the PROMs used in the pain clinic were conducted into Urdu, Somali, Arabic, and Polish, the four languages most common in the hospital's patient population. The translations were conducted according to the "gold standard" for professional translations with the target language versions being translated back into Norwegian (the source language) by bilingual translators other than those who conducted the forward translations ([7], p. 33). The four translators translating the PROMs into Urdu, Somali, Arabic, and Polish respectively, were asked about their experiences with the translations and the challenges with the work. Additionally, three experienced translators other than those doing the translations were interviewed about this kind of translational work in general.

To answer the second research question 12 patients, three from each language background, four women and eight men, were interviewed. The participants were aged 30–73 years (mean age: 48.5) and had lived in Norway for 4–46 years. The interviewees were recruited from the outpatient clinic. The purpose of these interviews was (1) to test the understandability of the translated PROMs, and (2) to investigate whether there might be similar linguistic and cultural issues concerning the understandability of the translated PROMs across languages and cultures. The PROMs functioned as interview guide. Professional interpreters assisted during four of the interviews.

2.1 Data analysis

All the interviews were transcribed by the first author. The actual thematically analysis was conducted by both authors. Thematic analysis is “a method for identifying, analyzing, and reporting patterns (themes) within data” that occurs in six phases ([8], p. 7): *Data familiarization*; *Generating initial codes*; *Generating themes*; *Reviewing themes*; and *Defining and naming themes*. Regarding the sixth phase, *writing up the thematic analysis/producing the report*, see Alpers and Hanssen 2022 [9].

2.2 Ethical considerations

The study was approved by the hospital’s Privacy Ombudsman for Research. The interviewees were informed orally and in writing that participation was confidential and voluntary and that they were free to withdraw from the project at any time. All participants signed an informed consent form. Recordings were deleted after transcription, and transcriptions were stored according to ethical research guidelines [10].

3. When culture and language are treated as separate entities

The concept of culture “originally referred to the humanist ideal of what was civilized in a developed society (e.g., music, art, food, and drink, dress, language, and so on)” [11]. Later it is described as how people live (e.g., rituals, traditions, etc.) and, according to Katan [12], forces in society or ideology. In intercultural communication, misunderstanding does not only arise through language but through other silent, often hidden, or unconscious factors caused by cultural differences. Without the non-verbal, “‘silent,’ ‘hidden,’ and ‘unconscious’ factors”, which are so important in transmitting messages across cultures, it is difficult to determine how a text is meant to be understood.

Cultural translation is an important part of linguistic translation (Yan and Huang (2014, in [11])), as translations need to explain, point out, and reconcile differences of understanding between the communicating parties. From this point of view, besides being translators of texts, translators are also cultural mediators.

The success of the medical treatment offered is to a large degree based on the patients understanding the content of the PROMs [13] they are to fill in, and through this, responding to the questions and statements correctly. There is an underlying expectation that these texts are perceived as clear and understandable by any and all patients. This means that also immigrant patients with linguistic and cultural backgrounds, very different from the majority population, are expected to understand

the purpose of the PROMs and the linguistic form they are couched in. Our study, however, shows that many immigrant patients neither understand the questions nor the answer options as presented in the PROMs even when translated into their native language [9], and it is a problem that most clinicians probably are unaware of this [14]. The challenges that members of the majority population may face in understanding certain PROM questions will not be discussed here.

4. The translation process

Although translation and interpretation require somewhat different skill sets, they are closely related as the medium is language and the goal is to facilitate communication by creating linguistic and cultural understanding. The translational and interpretational services company Lionbridge [15] explains the difference thus:

“Translation focuses on written content. It requires a high level of accuracy and can take time to produce. Interpretation deals with the spoken word and is delivered immediately. It prioritizes understanding and communication over perfection”.

Whereas interpreters perform immediate interpretations by transposing the source language within the spoken context, preserving the meaning of the oral message and conveying it in phrases that the target audience, in this case, the patient, can comprehend, translators, on the other hand, transpose the source language into the target language in written form. This can include various mediums such as written texts like this book, multimedia, subtitling of films, software etc.

Forward-and-back-translation is considered the “gold standard” for translating texts [16]. Forward translation can be described as “translation of the original language, also called source version of the instrument into another language, often called the target language”. On the other hand, back translation is “translation of the new language version back into the original language” [16].

As seen above, both Sanarifar and Ayob [11] and Katan [17] understand cultural translation as an important part of linguistic translation. This makes the translation of PROMs a particularly difficult task as the cultural background influences how the questionnaires’ concepts and questions are meant to be understood [18], a background PROMs do not supply. Added to this comes the variety of idioms, linguistic nuances etc. between the original and target languages.

According to Gordon [19], communication is “the exchange of meanings between individuals through a common system of symbols”. Between languages, this “common system of symbols” may be lacking. Moreover, one of the translators we interviewed, pointed out that “Norwegian”, as many other Western languages, “is much more succinct than Arabic. In the Arabic language, one uses many more words, while in Norwegian, one goes straight to the point”. Even when PROMs are translated into the patients’ mother tongue, such issues may cause the concepts used in them to be foreign. An example of this is the word *hyperventilation*, which our patient interviewees tended to associate with a physical reaction only. We were told that hyperventilation is caused by “running very fast” or ... “having problems breathing. ... Someone with sick lungs”. Also, questions concerning anxiety could be difficult to relate to. A Pakistani interviewee asked, “Anxiety, does that mean to be depressed?” and a Somali patient said, “Everything comes from God, both the bad and the good, because we believe in fate. If one has a relationship to God or is close to God, one does not understand such questions”.

4.1 Lexical gaps

In addition to these problems, there may also exist *lexical gaps* in the translation. According to Sanarifar and Ayob [11], the term *lexical gap* was originally used “in semantics within one language, and then it was introduced into the translation field, where it refers to the phenomenon that we have no ready equivalent in the Target Language (TL) for an existing word in the Source Language (SL)”.

Lexical gaps are created “when the source language expresses a concept with a lexical unit where the target language expresses the same concept with a free combination of words, or with phrases” (Darwish, 2010, in [11], p. 24). This means that there will always exist discrepancies between the two languages and cultures in question, which serve as significant barriers to equivalence of meaning. One of the translators pointed out that Norwegian, for instance, “is much more succinct than Arabic. In the Arabic language, one uses many more words, while in Norwegian, one goes straight to the point. [...] One uses a lot of synonyms in Arabic; words with the same meaning are used one after another, for instance, afraid, distressed, and anxious when one is worried about something, to make the statement stronger” [9] (p. 17).

PROMs are developed to catch the medical problems the patient may have—whether of somatic or mental origin—and tend to reflect the biomedical environment they are produced in. Specialized terms developed in one culture will often lack equivalents in a language reflecting another culture. Hence, Sanarifar and Ayob [11] point out that “[d]ifferent word-forming mechanisms and metaphorical uses of words, ..., have expanded the gaps between the two lexicon systems”.

Another common form of language gap is that concepts that are to be translated are missing in the target language. An example of this is the term “anxiety”, which according to one of the Arabic translators we interviewed tends to be understood as being worried [9].

4.2 Cultural adaption of concepts

Brislin et al. [20] hold that “a target language version resulting from poor translation might still retain much of the source language’s structure, so that it is easy to back-translate correctly despite translation errors. In this case, although back-translation is used, the target language version may not be appropriate for use with the target population”. Thus, even when the forward-and-back translation method is diligently followed, the translations may not be culturally congruent.

Even when texts are correctly translated, the wording may not be used in common lay language, which makes the text less readable and understandable by patients, particularly those without a higher education. This can be even more challenging when the words also need to be culturally adapted to be understood. For instance, Arabic is a main language in 22 countries, and the language has developed somewhat differently in the different countries [21]. An Arabic translator explained that “there are many words in the written language that are not used in everyday speech. No matter how good the translation is, this could be a problem” as “there are terms that are not used in oral language”. Thus, besides the differences between written and oral languages, dialectic differences may also create problems [9].

When going through the filled in PROMs together with our patient interviewees, we found that several had misunderstood central concepts and/or left questions unanswered. The translation must be culturally well adapted to secure that the target language text mirrors the *meaning* of what is being translated. This is particularly

difficult to achieve in brief questionnaire texts, not the least if the exact concept for the meaning that is to be translated does not exist in the target language. Pashto, for instance, lacks an explicit word covering the concept of “anxiety”. The word used, “estrab”, may also mean being sad or having a feeling of concern [9]. Also, as one in many cultures avoids talking about mental problems, words for mental states may be little known or understood.

The absence of context is an additional challenge in making questions and statements comprehensible. Besides intimate knowledge of both cultures, translators of PROMs “must have knowledge of western biomedicine and its vocabulary as well as of the patient’s understanding of the situation” [22]. One of the interviewed translators held that “there is too little collaboration and too much procedure. [...] Proof reading must be done by healthcare personnel who have the target language as their native tongue, not a new translator. A professional within the field and the translator need to prepare the final version together” [9] (p. 17). This is in line with the WHO’s [23] recommendation that “a health professional, familiar with terminology of the area covered by the instrument” should conduct the translation and that “his/her mother tongue should be the primary language of the target culture” (p. 1). The question is how many professional interpreters can fill such a requirement.

All this show that “the process of translating and adapting a PROM for a different cultural group can be arduous ... However, unless this process is successfully implemented, the validity of the [clinical data collection] may be suspect” [14] (p. S124) or simply incorrect. Incompetent translations of PROMs may lead to inadequate, or even erroneous, diagnoses, and treatment. Our study shows that healthcare personnel needs to talk to immigrant patients about their perceptions and interpretation of the translated PROMs to clarify problematic concepts and topics.

If patients have problems understanding the questions and/or the answer options presented in PROMs even when these are translated into their home language, an interpreter must be called in to help explain difficult expressions and words. If the translation of the PROMs is poor or erroneous, or the concepts used are unfamiliar even to the interpreter, either problem will make him/her unable to interpret the text in a meaningful way. During our interviews with translators who also served as interpreters, they reported encountering instances where PROMs were poorly translated, resulting in many questions being unintelligible not only to the patients but also to the translators themselves. This was the case even when the text was supposedly in the patient’s native language [9]. They find that simple questions tend to be adequately translated, while longer and more complicated ones may either be totally unintelligible and/or extremely poorly translated due to inadequate knowledge of the target language, the culture, and the medical terminology. This may make quite a few PROM questions unanswerable for the patient.

One of the patient interviewees pointed out that “there are some who are not able to read so much”. Both the patients’ level of education and level of health literacy may influence their ability to fill in PROMs. These factors do not only influence the immigrant population, of course. Health literacy and understanding of medical expressions vary in any population.

5. Patient experiences from filling in PROMs

Our upbringing, education, social background, life experiences, personality, psychological get-up, and thoughts about the reason and mechanism behind our

illnesses all contribute to shaping us as persons and as patients. These factors also influence healthcare providers in their interaction with patients. Both culture and religion may influence on how illness is understood, and symptoms are expressed. Illness and pain may, for instance, be experienced as important spiritual or psychosocial aspects of one's life. As an example of this, Koffman et al. [24] found that black Caribbeans tended to see pain as representing a trial or test of faith. "This meaning was associated with confirmation and strengthening of religious belief and loyalty to God" (p. 354). Shahin et al. [25] found that immigrants may attribute illnesses like hypertension to fate and thus, "use their prayers to God as a treatment modality rather than using medicines" (p. 11). Some of our interviewees even indicated that the fact that they experienced illness as part of their spiritual lives, made it difficult to comprehend certain PROM concepts.

Several researchers hold that effective management of pain may be compromised if cultural and/or religious perspectives are ignored or discounted [26–28]. And, "[u]nless one realizes that patients may have a totally different understanding and expectations than those hailing from biomedical philosophy, and take this into consideration, patient teaching cannot be successful, which may impair treatment outcomes" [22] (p. 2). Hence, one must try to learn about the patients' perspective on the psychological, social, cultural, and spiritual significance of their symptoms [29] even though this is information that is not part of any PROM questionnaires we so far have seen.

As discussed above, our study shows that lack of understanding and/or misunderstanding of concepts used in PROMs translated into their home language is quite a common problem. Moreover, patients told us that they had left PROM questions unanswered not only due to lack of comprehension but because they had found them culturally inappropriate or taboo for religious reasons. Among these aspects, there were questions related to mental health, suicide, and sexual life. This is in line with Aithala et al. [30] who in their Indian study found that 56.8% of the patients did not answer the questions related to sexual activity. While some of our interviewees expressed a preference for talking about mental problems with members of the healthcare staff, others said they only would discuss such questions with close family member. The latter attitude is mirrored by Giacco et al. [31] who found that immigrant patients may be reluctant to seek help outside the family if they have concerns about the family's reputation.

Some of the patients complained that it was tiring and even upsetting to having to spend time and effort answering questions they perceive as irrelevant, when "no response option fits", and/or when they must answer more or less the same questions in the various PROMs. Furthermore, those who had repeated appointments at the pain clinic found it irritating to answer the identical set of PROMs on every visit: "The same questions again and again ... exactly the same questionnaires. I have had back problems for three years and the same questions every time".

For patients who are already exhausted from their medical condition, filling in PROMs may be draining. Physical and mental exhaustion can make it harder to concentrate and to understand the questions. And, of course, they need to be able to read. Being presented with a stack of PROMs to be filled in can be particularly overwhelming for those with limited education or poor reading skills.

6. Conclusion

Our study shows that lack of understanding and/or misunderstanding of concepts used in PROMs translated into their home language is quite a common problem.

PROMs are becoming increasingly important tools for mapping symptoms and evaluating clinical care and their impact on patients' daily life. As the filled in PROMs serve as guides for the healthcare-patient communication and collaboration, translational errors and lack of cultural congruence may be a seriously weak point in their use. If patients misunderstand or cannot make sense of the PROM questions, this may lead to a false start in the healthcarer-patient relationship and perhaps even lead to misdiagnosis and erroneous treatment.

Whatever the reason behind the problem, this shows the importance of allocating time to talk to the patients after they have filled in the PROMs, however, perfect the translation of the questionnaires may be. This is to safeguard correct understanding of the questions and thus provide the best possible insight into their situations and secure the best possible person-centered treatment program.

When problems relating to culturally or religious inappropriate or taboo questions occur, it is important for healthcare professionals to have cultural sensitivity, as “[a] key factor of cultural sensitivity is learning to ask the right question ... with the right content and in the right manner” [32]. This is clearly a challenge when using standardized PROMs. Explaining beforehand that some questions may seem irrelevant and even very private might partly solve this problem. If the PROMs are not filled in correctly according to the patient's health situation, the PROM will not map the symptoms they are supposed to catch, a situation that jeopardizes both the healthcare-patient collaboration and the creation of a tailored treatment plan. This creates a risk of non-treatment, insufficient treatment, or even an erroneous diagnosis and treatment [33, 34].

Conflict of interest

The authors declare no conflict of interest.

Author details


Lise-Merete Alpers^{1*} and Ingrid Hanssen²

1 VID Specialized University, Oslo, Norway

2 Lovisenberg Diaconal University College, Oslo, Norway

*Address all correspondence to: lise-merete.alpers@vid.no

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The Challenges of Translating Scientific and Technical Terms from English into Fulfulde

Idris Muhammad Bello and Adamu Abubakar Muhammad

Abstract

The aim of this chapter is to examine the unique challenges posed by translating scientific and technical terms from English into Fulfulde, including the lack of appropriate terminology, the difficulty of finding suitable synonyms, and the problems posed by the globalised technology. Oral Interview and Questionnaires were used to elicit data for this study, and the population of the study was drawn from different organisations. The data presentation and analysis were done descriptively. Ultimately, the chapter analysed the challenges of translating scientific and technical terms into Fulfulde and the strategies that can be employed to ensure culturally appropriate and technically accurate translations. The strategies for overcoming these challenges include the use of bilingual research teams, the development of specialised dictionaries, and/or the upgrading of the bilingual dictionaries to integrate the new terminology needed for the translation programmes. For accurate and successful translation to be achieved, interested individuals, national and international organisations as well as non-governmental organisations need to be involved in undertaking the aforementioned strategies, so that there would be a harmonised form of Fulfulde dialects to use universally in all formal situations such as education and communication. However, such a project seems to be capital intensive and so cannot be handled by an individual.

Keywords: challenges, Fulfulde, media, scientific and technical terms, translation

1. Introduction

Translation is not only important but also necessary in the multilingual globe. Because translation bridges the gaps between different languages and cultures, so that speakers of different languages and cultural affiliations can communicate and share information, knowledge, concepts, ideas, customs, traditions, and values that originate from languages and cultures other than their own. Translation activity from one language to the other implies an examination of their mutual translatability; widespread practice of interlingual communication and particularly translating activities must be kept under constant scrutiny by linguistic science [1].

This research identified and analysed the various challenges faced in translating scientific and technical terms from English into Fulfulde. This includes the difficulties in understanding and using the language correctly, as well as the cultural and

linguistic complexities of the language. In addition, it also explores the methods, strategies, and tactics for effectively translating scientific and technical terms from English into Fulfulde.

Fulfulde is the language of the Fulbe. It is a member of the West Atlantic languages in the Niger-Congo family and it is spoken mostly in West Africa. The language has long served as an important medium in education, mass communication, and the social media, as well as a course of study in many institutions of higher learning.

According to Simons and Charles [2], it is spoken by more than 27 million people. It is one of the African languages and one of the most widely spoken languages in West Africa sub-region [3–5]. Greenberg [6] genetically classified it as a member of West Atlantic family of Niger-Congo phylum, and it falls under North of West Atlantic.

The language has diverse and remarkable dialects but relatively mutually intelligible across West Africa sub-region. It is called *Pulaar* in Senegal and *Pular* in Guinea, but *Fulfulde* in other countries such as Mali, Burkina Faso, Niger, Nigeria, Cameroon, irrespective of variety (see Refs. [3, 7]). Similarly, Usman et al. [8] observe that: “etymologically derived from the word *Pullo*, or *Fulbe*, many different terms are used by different ethnic groups to address the *Pullo*. The *Wolof* called them *Pel*, the Hausa call them *Fulani* and their language *Fulatanci*. Kanuri of Borno call them *Fulata*.” Many other terms are used by many other ethnic groups to refer to the people and their language. However, the native terms, *Fulbe* and *Fulfulde* which means the people and their language respectively, are mostly adopted and used in the contemporary literature of the language.

From Senegal in West Africa down to Central Africa Republic, there are different varieties of the language that are spoken with some remarkable features that are peculiar to certain geographical areas [9]. So, Arnott [3] identifies six major dialects of Fulfulde across the sub-Saharan Africa. However, Ka [10] identifies three Fulfulde dialects in the Atlantic region of western Africa and groups them into three dialect blocs. The first bloc of *Fuutankooore* includes Mauritania to Senegal-North, *Fuuta*, Gambia, and Casamance to some extent. The second bloc speaks *jeerinkooore* which embraces Senegalese Plateau, from *Caatli* in the west, Cape Verde, and *buundu* in the East, cutting across central parts of Senegal-North and Senegal-South. The third Bloc of South Fulfulde consists of *fuladu-Gaabu* zone extending to the South and the South-East up to Guinea Bissau and Guinea Conakry.

While Apel [11] distinguishes 10 main Fulfulde dialects across the Fulophone countries, Girei [12] earlier identifies more than 14 remarkable dialects in Nigeria alone but observes that there is no clear-cut demarcation for the dialects.

However, as the language continues to evolve and adapt to survive the global changes, coupled with the language diversity in terms of dialectal variation, it is becoming increasingly difficult to translate scientific and technical terms from English into the language in ways that are both accurate and culturally appropriate. Hence, the motivation for this study is to look into the problem and find possible means of solution.

2. Translation problems

Translation experts identified many problems that hinder successful translation. Ghazali ([13], p. 1) observed that ‘problems of translation are caused by grammar, words, style and sounds of the Source Language...’ Ibrahim [14] classifies translation problems into four: pragmatic, cultural, linguistic, and text specific translation

problem, respectively. However, in the course of his presentation, he unbundles the four classes as follows: discourse problems, idioms, collocations, transliteration, culture-related problems, technical-related problems, phonological problems, lexical problems, and stylistic problems. Sasi [15] summarises the implications of translation problems into three: loss of meaning, addition of meaning and skewing of meaning. However, this paper reviews translation problems under three major sub-headings. They are: grammatical, cultural, and translation proposal problem, respectively, as well as the solution to the translation problems.

2.1 Grammatical problems

Though the concept of grammar could be one, the term grammar is defined differently by different authors based on their perception. Matthews ([16], p. 163) defines the term grammar as ‘any systematic account of the structure of a language; the patterns that it describes; the branch of linguistics concerns with such patterns’. Similarly, Syal and Jindal ([17], p. 69) see grammar as ‘an attempt to discover certain patterns in language structure, an attempt to classify words and sentences, and then to deduce some rules’. In the same vein, Denham and Lobeck ([18], p. 9) describe it as ‘the set of rules a speaker knows that allow him or her to produce and understand sentences in the language’.

Therefore, in translation, more often than not, the grammatical difference between the SL (source language) and the TL (target language) affects the semantic implication of the translated material. Jakobson ([1], p. 158) opines that ‘if some grammatical category is absent in a given language, its meaning may be translated into this language by lexical means’. Grammatical problems may include lexical problems such as literal meaning, synonyms, polysemy, collocations, idioms, proverbs, metaphors, technical terms, and proper names [19]. According to Sasi ([15], p. 19) translation ‘is more than a triple matching of words, grammatical structures, and cultural contexts – a complex process’. She sees translation as a creative writing that involves reading and writing, which varies according to translators. In every translation, there are different challenges, and grammatical problems are some of them. Catford [20] observes that there are two areas of untranslatability in translation, and linguistic is one of them. So, Sasi ([15], p. 20) observes that the linguistic untranslatability is due to the absence of lexical or syntactical substitutes in the TL, and she outlines three negative aspects of the problem as follows:

1. Literal correspondences—dangerously misleading.
2. Manufactured expressions—not correct correspondences.
3. Borrowing—deceptive correspondences

Though the use of any of the above has been identified as a serious problem in the general use, their application to particular selective texts may produce a good and acceptable translation. So, the difficulty is that some words and some grammatical categories may not have equivalence in the TL, and thus the linguistic untranslatability.

2.2 Cultural problems

Translation of any kind involves some cultural implications, because languages of people are not only parts of their cultures but also the embodiments of their cultures. So, there is no way we can talk of translation without relating it to culture. Since

cultures are as diverse as the nations, so many problems are encountered during any translation. Ginter ([21], p. 43) sees translation 'as an act of culture-specific communication'. There are so many cultural translation problems but common ones include differences in specific habits, expectations, norms, and other behaviour [14]. He also observes that the main problem for the translator is how to comply with cultural issues of the two languages, especially the issues of priority of the two cultural aspects. That is the culture of the SL and the culture of the TL. The priority of the SL culture is regarded as foreignization and that of the TL as domestication, but when the translation is compromised as a combination of the two cultures, it results into a hybrid.

That is why Sasi ([15], p. 20) states that 'translation involves far more than replacement of lexical and grammatical items between languages and as can be seen in the translation of idioms and metaphors'. She maintains that there are words with cultural roots that cannot be translated from one language into another with a different culture. However, the translator has to bridge the cultural gap between the two languages by reproducing in the receptor language the closest natural equivalents of the source language message, in terms of meaning and style. But this relatively simple statement requires careful evaluation of several seemingly contradictory elements [22]. Culture is very wide and is more than intellectual development as reflected in the arts, but also has to do with common factual knowledge, political institutions, education, history and current affairs as well as religion and customs [see Ref. [21]].

So, it is already observed by many scholars that the process of translation may involve cultural elements that cannot be translated directly, due to the fact that some cultural concepts and practices of the SL may not exist in the TL context. Therefore, it is duty bound on the translator to be conversant with the cultures of both SL and TL. Ignorance of either culture can affect the information and render the translation unsuccessful, a case referred to as cultural untranslatability. The cultural untranslatability is due to the fact that there are some cultural concepts and practices of the SL that may not exist in the TL text. However, if the linguistic and cultural differences between the SL and the TL are least, one should expect to encounter the least number of serious problems [23]. She further argues that it is obvious at certain points that the conflict between content and form (or meaning and manner) will be acute, and that one or the other must give way.

According to Sasi ([15], p. 22), 'cultural untranslatability is due to the absence of a relevant situational feature in the TL culture for the SL Text'. Though translation materials are divided into translatable and untranslatable, knowledge of the literature and culture of the involved languages as well as the application of relevant methods to different relevant text can reduce the comprehension gap of the translated text.

2.3 Problems of the translation proposals

Though there are many attempts by different organisations or agencies to translate scientific and/or technical terms of particular fields, such attempts were either dialectally constrained or restricted to the confinement of particular national borders. One of such proposals is that of National Commission for Nomadic Education (NCNE) in Nigeria. Around 1999-2000, the commission prepared and published some Fulfulde text books for primary 1-3 in accordance with the national policy on education based on the proposal. The proposal consists of mathematical and scientific terms for the basic primary curriculum from which relevant junior primary textbooks were developed for the Nomadic primary schools of northern Nigeria.

The proposal is divided into twelve parts, and five of them are mathematics or arithmetic related sub-fields which consist of three hundred and twenty-nine (329) words. While the 'scientific terms' is the sixth part and consists of ninety-six (96) words. The seventh and eight parts deal with animals. The former that deals with groups of animals consists of seven (7) words, while the latter deals with mammals and consists of twenty-five (25) words. The ninth and tenth parts deal with parts of the human body and consist of twenty-two (22) and forty-eight (48) words, respectively. The eleventh part deals with birds and consists of fourteen (14) words, while the twelfth part deals with insects and consists of twenty-four (24) words.

However, apart from the first six parts that deal with mathematical and scientific terms, all the remaining six parts deal with common words that are available in the TL. About 50% of the words in the first six parts are technical. Though one method of translation (word-for-word) was used to translate them all, different processes were applied: borrowing, coinage, and calquing were used. Even the borrowed words have different shapes in the TL, because some were adapted in accordance with the grammar of the TL, while some were simply adopted. More often than not, more than one words are presented as equivalence of a term of the SL. Moreover, the translation was restricted to Nigerian varieties of the TL and therefore may not be applicable to other varieties of the language in other Fulophone countries.

A similar work was done in the USA by the Office of Elementary, Middle, Secondary and Continuing Education and Office of Higher Education, Office of Bilingual Education and World Languages, the State Education Department and the University of the State of New York. The work was on science-based school subjects that include: Chemistry, Mathematics, Physics, Science, and Social Studies. each with glossary in Fulfulde (but in the western dialects). These and any other similar works are translated into particular dialects, which restrict them to particular group of Fulfulde speakers of particular geographical areas.

2.4 Proposed solutions to the translation problems

Different solutions are suggested to different translation problems. Ghazali [13] suggests that solution to translation problems should be based on the types of text, context, readership, and grammatical differences. While Sasi [15] identifies five principles that translators should adhere to. They are: a great understanding of the TL, an excellent control of the SL, awareness of the subject matter, a deep knowledge of the etymological and idiomatic correlation of the two languages, and delicate common sense of when to metaphrase and when to paraphrase. She also suggests that a researcher should explore new areas that are related to the literature in order to make the translated text more natural and meaningful.

However, different methods can be applied to different SL texts based on their nature to get better translated TL text. There are different commonly used methods of translation, which include: word-for-word translation, literal translation, faithful translation, semantic translation, adaptation, free translation, idiomatic translation, communicative translation, textual translation, creative translation, dynamic equivalence, etc., and appropriate application of the methods can cater for the unnecessary problems (see Refs. [13, 14, 24]).

So, to this regard, Ghazali [13] identifies seven pairs of the translation methods. It was observed that each of the methods can yield better results if it is applied to a particular appropriate text. Therefore, by implication, familiarity and appropriate application of the above methods to the right translation text by the translator

can solve some of the problems and enhance the quality of the information in the translated text. This is so, because there are four basic requirements in translation: (1) making sense, (2) conveying the spirit and manner of the original, (3) having a natural and easy form of expression, and (4) producing a similar response [23]. To this effect, Jakobson ([1], p. 158) suggests that ‘whenever there is deficiency, terminology may be qualified and amplified by loan-words or loan-translations, neologisms or semantic shifts, and finally, by circumlocutions’. That is to say you can reproduce a message of a given language into the other, by making some grammatical and lexical adjustments [22].

Though equivalence problem can be approached qualitatively, that is to say, every SL item may have its equivalence in the TL, a case referred to as ‘general textual equivalence’, a quantitative approach (probability scale) can be an alternative (see Ref. [20]).

According to Catford [20] who illustrated this approach in French to English translation, the quantification can be expressed in the actual figures, or percentage in the following formula: $(SL\ X = TL\ x, 100\%)$. This formula is regarded as a probability scale where the % is interpreted as numbers ‘1’ and ‘0’. The numbers are the key detective elements of the probability scale where 1 means ‘absolute certainty’ and 0 means ‘absolute impossibility’. This formula is used statistically to detect occurrences of particular words in the SL text and their equivalence in the TL. For any occurrence of a particular word in the SL text, there may be an equivalent word in the TL, then the formula reads ‘ $SL\ X = TL\ x, 1$ ’ as the probability indicator of absolute certainty. That is to say, the SL word has its textual equivalent in the TL text. Or the occurrence of a particular word in the SL text may not have an equivalent word in the TL text, then the formula reads ‘ $SL\ X = TL\ x, 0$ ’ as the probability indicator of absolute impossibility. That is to say, the SL word has no textual equivalent in the TL text.

So, through this approach, large materials of translated text such as narratives, discourse, and any other large cultural, scientific or technical translated text can be authenticated by quantifying the occurrences of some special or specific words of the SL as translated in the TL text, using the above formula.

Moreover, computer-based storage and retrieval system can also assist translators to some extent, more especially for word to word and literal translation, by using ‘bixtext word alignment’ or ‘a translation memory’ of computer assisted translation tools, managements, and systems (see Ref. [25]).

3. Research method

The research work was designed to obtain as much information as possible about the real problem of translating scientific and technical terms from English into Fulfulde by way of combining two research instruments, that is questionnaire and interview. Therefore, the main methods of data collection that are used for this research in the course of elicitation of the data include the followings:

1. Structured Questionnaires;
2. Unstructured Interviews.

So, we have two categories of data from primary sources. In our data analysis, we used both descriptive and numerical approaches. The questionnaires were

Organisation	Distributed	Retrieved	Retrieved %
ABU Zaria	1	1	5%
BRTV Maiduguri	1	1	5%
Min. of Lower Educ., Cameroon	1	0	0%
DW	1	1	5%
FCE Yola	5	3	15%
GDSS Gurin	1	1	5%
RFI	2	0	0%
TSBS Jalingo	2	0	0%
University of Dakar	1	0	0%
University of Maiduguri	2	2	10%
Voice of Nigeria	3	1	5%
Total	20	10	50%

Table 1.
Administered questionnaires.

administered to get samples of translated scientific and technical terms either as already accepted and used terms in the respective domains or as proposals. The oral interviews were conducted by the researchers in collecting and validating some of the data. The interviews focused mainly on the challenges faced by translators in the course of translation. Schools, colleges, universities, and mass media organisations were targeted as pools of data sources. The informants were asked questions generally about the difficulties of translating scientific and technical terms into Fulfulde and how to overcome them, as well as particular questions about some common terms of particular domains. Many translation experts and Fulfulde specialists were involved in the course of the research.

Ten (10) questionnaires were administered in seven (7) different national and international organisations (see **Table 1**), while five (5) translation experts and Fulfulde specialists were interviewed. The informants include school teachers, college and university lecturers, as well as journalists from different mass media organisations.

In the data analysis, Kumar [26] was adapted and applied to both questionnaires and interviews for accurate and effective interpretation of the data, a simple statistical procedure of calculating the percentages as presented in the tables below, as well as the verbatim quotations of the informants' responses.

4. Data analysis

The data analysis was based on quantification of the main information from the questionnaires in tabular forms by providing the prevalence and significance of the problems as calculated percentages, as well as on the identified themes that emerged from the responses derived from the in-depth interviews in accordance with the interview guide, and by quoting some of the responses in verbatim format in the analysis of the interview.

4.1 The equivalence problem

Questionnaire is one of the instruments used to elicit data for the study. Twenty copies of the questionnaires were distributed in 11 different organisations. However, due to the time constraint, only 10 copies were retrieved from the informants as you can see in **Table 1** below.

Each copy of the questionnaires contained 180 words to be translated into Fulfulde by a respondent. So, the words were grouped into 12. Apart from the last group that was miscellaneous, all the other 11 groups were categorised according to domains. The domains were: disciplines, agriculture, education, health, law, ICT, mass communication, politics, science, technical, and transport.

As we can see in **Table 1**, 20 questionnaires were distributed to 11 different organisations. However, only 10 of them were retrieved. The 10 retrieved questionnaires constitute 50% of the total distributed copies. Now, the analysis was based on the 10 copies, but the percentage of the equivalence was calculated over 180 words in the questionnaire.

Since there were 180 words in each questionnaire, the equivalent words were expected to be provided by the respondents in two categories, one for the accepted or already available equivalent terms, and the other for the respondent's proposed equivalent terms where there are no existing equivalent terms in Fulfulde readily available. A column was provided for each on the questionnaire. The tables are hereby used to indicate the quantified information for easy understanding of the prevalence of the problem and the significance of the gap. So, **Table 2** presents calculated percentages of the individual respondents rather than the calculation itself. Each number against a respondent was divided by the total number of words in the questionnaire, that is 180 and multiplied by 100 to indicate the percentage of the so-called equivalence provided by a respondent.

If we study **Table 2** carefully, we can see that the table has three columns. The first column contains the 10 respondents who are labelled with letters A–J for anonymity. The second column contains the number of existing or accepted equivalent terms available to the respondent on that particular row, while the third column consists of the number of proposed equivalent terms by the respondent on that particular row.

Respondents	Existing equivalent terms	Proposed equivalent terms
A	63 = 35%	91 = 50.6%
B	19 = 11%	00 = 00%
C	25 = 14%	48 = 27%
D	27 = 15%	37 = 21%
E	77 = 43%	78 = 43.3%
F	33 = 18.3%	122 = 68%
G	00 = 00%	47 = 26.1%
H	40 = 22.2%	77 = 43%
I	70 = 39%	05 = 03%%
J	66 = 37%	17 = 9.4%

Table 2.
Percentages of the equivalent terms by respondents.

Each row contains information from the respondent on that row, and against each number of the equivalent terms by a particular respondent, is the percentage of the equivalence available to the respondent.

The highest number of existing or accepted equivalent terms by individual respondents is 77, which is 43% by respondent E, and the highest number of proposed equivalent terms by individual respondents is 91, which is 50.6% by respondent A. While the lowest number of existing or accepted equivalent terms by individual respondents is 19, which is 11% by respondent B, the lowest number of proposed equivalent terms by individual respondents is 17, which is 9.4% by respondent J.

Apart from the total number of individual figures and percentages, the total number of existing or accepted equivalent terms and the total number of proposed equivalent terms are also summed up and calculated in percentages. So, the total number of existing equivalent terms by the 8 respondents is 420 words, which is 29.2%, and that of the proposed equivalent terms by the 8 respondents is 522 words, which is 36.25%. Then, when the 36.25% of the proposed equivalent terms is added to the 29.2% of the existing equivalent terms, the total is 65.5%.

So, by implication, the study shows that availability of the equivalence of scientific and technical terms in Fulfulde is 65.5%. Therefore, the problem is the remaining gap, which is 34.5%. However, the problem is bigger and more serious than we could imagine. Two problems were identified in the analysis of the individual questionnaires. One, many Fulfulde translators and Fulfulde specialists do not know some of the existing Fulfulde equivalent terms. This is very serious for the fact that even people of the same organisation have different vocabulary of the Fulfulde equivalence of the scientific and technical terms. Two, both existing and proposed Fulfulde equivalent terms exhibit some features of the dialects of the respondents.

Though the general gap that represents the significance of the challenge is less than 40%, this can be the reality if and only if the dialectal and the idiosyncratic disparities are eliminated or harmonised. So, the challenges of translating scientific and technical terms are many as well as unique in their own ways. Some of the terms that were provided by some respondents have better substitutes by others. Therefore, there is need to overcome all these problems in order to have a universally accepted terminologies for that purpose.

4.1.1 Validation of the Fulfulde equivalent scientific and technical terms

The individually translated terms were tested in order to determine their functionality and validity as universal Fulfulde terms among the translation practitioners. Three undergraduate Fulfulde students of University of Maiduguri who had not participated earlier in the research work were given some samples of the Fulfulde equivalent scientific and technical terms that were translated earlier by the respondents to translate them back to the original language, that is English. The results were really surprising or amazing.

The presentation and analysis of the validation is the same as that of the questionnaires. Three questionnaires were selected randomly from the 10 analysed copies. However, the analysis was still done individually; that is, the percentage of the equivalence was calculated over the number of terms of each questionnaire. Since there were different numbers of Fulfulde equivalent terms in each questionnaire, the number of recovered English terms was multiplied by a hundred and divided by the total number of the Fulfulde terms in the second column. So, percentages of

each respondent were calculated independent of the other two respondents. **Table 3** presents the quantified information for easy understanding of the prevalence of the equivalence and the significance of the gap.

Let us consider the table carefully. It has five columns, and the first column contains the three respondents who are labelled with letters A–C for anonymity. The second column contains the number of Fulfulde equivalent terms that were proposed by the respondents. The third column contains the number of validated original English equivalent terms by the three respondents, while the fourth and fifth columns contain the percentages of the second and third columns, respectively. Each row contains information from the respondent on that row. And the fourth column entitled ‘recovered equivalence %’ indicates the percentages of the authentic proposed terms with the same concepts or ideas as expressed in the original language, that is English. While the fifth column entitled ‘the remaining gap %’ indicates the percentage of the gap of the proposed terms which needs to be filled for the same concepts or ideas to be communicated effectively from the SL to the TL. The table indicates that respondent A has 57 out of 102 terms, which is 55.9% with a gap of 45 terms which is 44.1%, and respondent B has 48 out of 112 terms which is 42.8%, with a gap of 64 terms which is 57.2%, while respondent C has 70 out of 134 terms, which is 52.3% with a gap of 64 terms which is 47.7%.

Apart from the total number of individual figures and percentages, the total number of the Fulfulde equivalent terms and the total number of English recovered equivalent terms were also summed up and the percentage was calculated. So, the total number of Fulfulde equivalent terms by the three respondents is 348 terms, and that of the English recovered equivalent terms by the three respondents is 175 terms, which is 50.3% with a gap of 173 terms which is 49.7%. So, by implication, the analysis shows that authenticity of the proposed Fulfulde equivalence of the scientific and technical terms is 50.3%. Therefore, the problem is the remaining gap, which is 49.7%.

The results of the validation are really amazing. Practically speaking, validation of the proposed terms proved that there are two challenges with the proposed terms as we have stated earlier, that is dialectal and idiosyncratic features of the translators which serve as serious barriers to effective communication of these scientific and technical concepts and ideas to the average Fulfulde speakers. Then, collective proposal and agreement of the terms as well as universal enforcement of their use by the international Fulbe elites is highly recommendable and necessary. By doing so, the dialects can be harmonised at least in the fields of science and technology and the idiosyncratic gaps can be reduced drastically when such a proposal is disseminated properly by official interventions and through the internet and social media platforms.

Respondents	Fulfulde equivalence	Original English concept	Recovered equivalence %	The remaining gap %
A	102	57	55.9	44.1
B	112	48	42.8	57.2
C	134	70	52.3	47.7
Total	348	175	50.3	49.7

Table 3.
Validation of the proposed Fulfulde terms.

4.2 General issues about translating the scientific and technical terms

Issues bothering on the translation of the scientific and technical terms are discussed in this section under the following themes as derived from the responses of the informants based on the interview guide.

4.2.1 Problems of translating scientific and technical terms into Fulfulde

Everyone admits that there are serious challenges faced by all translators of scientific and technical terms from English into Fulfulde. Translators find it difficult to translate these terms because they are either new to them or they are symbols of particular concepts that do not exist in the culture, philosophy, and history of the Fulbe. One of the respondents admits by saying this:

The challenge is; getting the exact words to translate the scientific words, or a description, because first, the scientific terms must be understood in their true content and then a replica, if it exists. And normally these scientific terms are quite new because they are 21st century innovations.

Another respondent ascertained that there are challenges, and he explained what they are in the following statement: 'I am facing a lot of challenges because Fulfulde either don't have most of the Scientific and technical words or I don't know them.' In the same vein, another informant stated that: '...those scientific and technical terms are hard to translate. Because to find a word that can substitute them in Fulfulde is always difficult.'

4.2.2 How scientific and technical terms are translated by individuals

Despite the difficulties of translating the scientific and technical terms, translators devise different means of translating them. One of the common ways by which these types of words are translated is by description. Since the terms have no accepted or known equivalence, the translators use descriptive means to create the idea or concept of the term in the mind of the average Fulfulde speaker. During the in-depth interviews a respondent said that:

Normally, if you dig into the culture of the Fulbe and you could get something that describes the scientific term, then you use it. Where it does not exist, of course you are left with no choice than to understand the concept and then try to use descriptive terms of Fulfulde.

The descriptive method is used by most translators except in few cases where coinage or borrowing is resorted to, as stated by an informant: 'I only create relevant words and add the scientific name to explain what I mean.' Sometimes translators coin or borrow a term but nativise it by applying relevant nominal features of Fulfulde grammar in accordance with the linguistic complexities of the language to it. To this regard, a respondent expressed that: 'I find means of communicating them well. Sometimes I consider the nominal class of the terms'. Another respondent also said:

I always find the substitute of the word. ... if there is a registered or agreed word, I would look for it first, if there is none, then I will look for the one that I can suggest and go with it.

4.2.3 How to develop Fulfulde equivalent to the scientific and technical terms

The in-depth interviews also resulted into advantageous suggestions on how to develop Fulfulde equivalence of the scientific and technical terms. One of the respondents attributed lack of the terms to failure of the concern stakeholders to organise meetings and conferences as and whenever the need arises. This is contained in the following words:

You see in some disciplines there is what they call standardisation, the 21st century has brought with it means of uniting people whether online or other platforms, unfortunately, for quite sometimes, we have not had maybe like a conference in which the scientific terms will now be standardised.

He suggested further as follows:

So, the terms and scientific things that do come because they have just started, we don't know where it is going to stop and it is virtually not going to stop. So, we must embrace it and then come together and use the technological platforms to get these terms standardised. It is easier these days I think than ever before, because we don't need to travel to conduct a meeting. We can have online meetings... Then we collectively agree.

All the informants have similar views about how to develop the equivalent Fulfulde terms. One of them categorically stated that: 'Our Fulfulde experts should look into the registered words and if there are ones that are suitable, they agree, then we can use them'.

4.2.4 Acknowledgement of the translation proposals

One of the serious challenges facing translators in various organisations is lack of available recognised translation proposal to that regard. Only one respondent acknowledged the availability of a translation proposal which he described as inadequate. When he was asked about the proposals, he said: 'Yes, I have come across proposals by individuals'. However, he admitted that, he cannot determine their acceptance by himself, because it needs a collective approach where scholars can debate and agree upon what to accept and use worldwide.

4.2.5 The responsibility of developing the Fulfulde equivalent terms

Another important issue and solution to the translation problems under study is the development of Fulfulde equivalent terms that can be accepted universally. One of the informants opined that, first, it is the responsibility of the International Fulbe Union, that is *Tabital Pulaaku* International. They supposed to organise a conference and invite Fulfulde specialists to propose these terms.

However, all the informants have almost the same suggestion pertaining to the responsibility of developing the Fulfulde equivalent terms. An informant suggested that: 'Many have to contribute in achieving this aim, first of all the Academia, media houses, and all Fulfulde Speakers'. Another informant charged all the concerned individuals and groups as follows:

All stakeholders, those in the academia, those in the informal sector - we have our Ulama in the informal sector - they know a lot, and then some of us are in the academia and some into other fields. So, it is not a one-man job or a specific target group work, all of us must come together.

4.2.6 Enforcement of the use of the translated terms

Proposal of the Fulfulde equivalent terms is one thing, and then, the encouragement or enforcement of the use of the terms in all relevant contexts by different individuals in different organisations is another. For such a proposal to be successful, the use of the proposed equivalent terms by translators, journalists, educationists, and authors has to be universally enforced in all the Fulphone countries. The document should then be circulated in all the relevant institutions and in all the internet sources across the globe, in both hard and soft copies. During the in-depth interview, one informant expressed that:

We have several platforms where people of like minds meet..... Social media platforms and avenue of meeting people are quite many, avenues of advertising things are quite many. All critical stakeholders must take charge of this exercise. And the more we share, the more we spread, the more people get to know the existence of the scientific terms, and perhaps after a while the issue of standardisation will come up.

Another informant suggested that the use of the terms should be enforced:

Through congresses like International Fulfulde congress in which all the relevant stakeholders will be invited where the recommendations which will also contain the encouragement of the use of the new words should be considered.

So, the means of enforcing the use of the terms are many, but it is important we first promote the words as observed by a respondent during the interview: 'The words can be enforced by promoting them among the translators and journalists or educationists'.

4.2.7 Considering the dialectal variant equivalent terms as synonyms

There are different equivalent scientific and technical terms in Fulfulde from different dialects or proposals. So, the variants can either be considered as synonyms or only one of them to be adopted as a standard form of an equivalent term in question. One of the informants said during the in-depth interview that: 'Only when we come together and propose collectively on the issue'. However, most of the other informants suggested that the variants be considered as synonyms. An informant who holds this view said that: 'We need to consider them as Synonyms for better understanding of all the speakers'. Another informant also expressed a similar view as follows:

At the moment, I think we can consider them as synonymous, because initially I mentioned the issue of dialectal differences, but then later on as time goes on, we could have standard forms.

4.2.8 Harmonisation of the Fulfulde dialects

Fulfulde has so many major dialects spoken in different geographical locations across Africa. So, how we can get harmony and universal acceptance of translation proposals across the Fulophone countries is a major concern.

Though all the informants, either directly or indirectly, suggested that there is need for the dialect harmony and the universal acceptance of the terms, some of them call for employment of caution in doing so. Because Fulbe attach much importance to their linguistic affiliations. During the in-depth interview, one of the informants expressed his view about the harmonisation as follows:

That is going to be possible only if we now have a good number of the translated technical and scientific terms ... all of us will continue to translate in our various dialects, but then the harmonisation and standardisation will have to take sometimes.

Another informant suggested that the harmonisation or standardisation of the dialects should be the same as the standardisation of the Fulfulde orthography that was done in Bamako 1966, in the following expression: ‘Through a meeting like the one held at Bamako in Mali, where the world Fulbe met and agreed on how to write Fulfulde’.

4.2.9 The role of stakeholders and translation practitioners

It was observed that translation of the scientific and technical terms into Fulfulde on one hand, and standardisation of the Fulfulde dialects through the translated terms on the other, constitute a huge project that needs all hands of the concerned individuals and organisations on deck. However, since the project needs expertise, experience, interest, sacrifice, and funds, the labour of such a translation project has to be divided appropriately among the individuals and organisations for a successful exercise. One informant appealed for a collective approach by the stakeholders and the translation practitioners in the following expression:

There are experts and there are those who are new into the field, such a work should not be left to some individuals, it has to be approached collectively to agree on the appropriate terms for everybody to use.

Some informants observed that such a project is capital intensive; therefore, the monetary aspect of the project must be managed judiciously so that the translation practitioners should be kept encouraged in the discharge of their duty and the stakeholders should be satisfied in the achievement of their sponsorship target. One informant suggested that:

Well, everybody should be paid based on his contribution. You find, for example, somebody who is in the academia, maybe a professor, a doctor, stuff like that, yet you find somebody, maybe a B.Sc. holder or B.A holder who is a journalist. You find that the one that is with a lesser qualification does a lot of work perhaps more than the one with a higher qualification, depending on the exigencies of his duties and responsibilities. So, I think basically, people should be paid based on their expertise, based on their contribution, you know, not based on their qualification.

4.2.10 General solutions to the translation problems

The informants suggested various but relevant solutions to the problems of translating scientific and technical terms from English into Fulfulde. Generally, the solution is to get the Fulfulde-translated equivalent terms, but basically, the solutions are as diverse as the problems. Therefore, there is need for different approaches to the various challenges. So, to this regard, one informant opined that:

Our stakeholders have to sit down and help us sensitise (people) well about these technical and scientific words. Because there are so many people who can give their contribution but they don't know where to take their contribution to. But if there is an open avenue for them to suggest and forward their contribution, that one can help.

Another informant observed that the approaches to the solution also face some challenges. As he expressed in the following:

Well, I think basically, I am also disturbed by the influx of more technical and scientific terms coming daily, or by hour or by second. And then because perhaps of the exigencies of one's responsibility, with too many things to do, the time to sit down and then think so deeply to translate the terms and the encouragement perhaps from bigger organisations like UNICEF, UNDP, German language translators' association, stuff like that are not forth-coming as often as possible. Then you find out that one is not motivated to give one's optimal contribution in that regard.

Yet another informant observed that 'interest' is a key factor and should be considered in assigning any translation task to individuals and groups in the following expression:

What I will say here is that INTEREST is very Important, we need to Identify people or Fulbe that have interest in the language to assign them with the responsibility of fixing the language in its proper position through using all means such as media houses, school, etc.

5. Conclusions

This study examines the challenges and potentials of translating scientific and technical terms from English into Fulfulde. The analysis drew on a corpus of scientific and technical terms identified from different sources including the ones that are commonly used in schools and media as well as on some suggestions of translation experts and language specialists through interview.

The study has found that Fulfulde suffers from a dearth of terms for scientific and technical concepts. As a result, the most common strategy for translating the common scientific and technical terms is to adapt or adopt English terms, creating a hybrid form of technical variety of Fulfulde that contains English loanwords. It was observed that there are so many technical and common Fulfulde words that are originally loanwords from other languages in contact with it. The most common languages from which Fulfulde borrowed include but not limited to Arabic, English, French, Hausa, Kanuri, Bambara, and Mande. Some of these loanwords that are adapted or adopted

into Fulfulde can hardly be recognised by the average Fulfulde speakers who do not understand the SLs of such words as originally foreign words in the language, because Fulfulde has some peculiarities in its grammar by which it nativises most loanwords into its grammar to look or sound linguistically as natural as Fulfulde words.

The peculiar grammatical aspects of Fulfulde that are used as catalyst for mainstreaming the loanwords include: initial consonant alternation, noun class system, and the morphophonological complexity of the language. This is so, for the fact that, some loan terms may be adapted using a literal translation approach, but this can be complicated by the morphophonological complexity of the language. Moreover, coinage is identified as a good approach to the issue.

The findings from this study can have significant implications for the future of Fulfulde. By understanding the challenges and developing better methods for successful translation, this research could contribute to a greater appreciation of science and technology among Fulfulde speakers and could help to bridge the gap between scientific and technical terms and Fulfulde as well as the culture of the speakers.

The study concludes that there is an urgent need for better resources and more creative and systematic approaches to term creation. This includes the use of bilingual research teams, the development of specialised dictionaries, and/or the upgrading of the bilingual dictionaries to integrate the new terminology needed for the translation programmes. It may also include creating online or social media platforms to facilitate the collection, evaluation, and dissemination of scientific and technical terms in Fulfulde. Such platforms would provide valuable resources that can help the language to continue to evolve, adapt, and survive the global changes in ways that are both technically accurate and culturally appropriate in the linguistic market, so as to serve as a relevant medium in education, mass communication, and the information and communication technology (ICT), as well as a course of study with fully developed scientific and technical terminologies to be used universally in the institutions of higher learning.

The challenges of translating technical and scientific terms from English into Fulfulde are more serious than we used to imagine them. Therefore, it needs an urgent and serious attention from translation experts, Fulfulde specialists, relevant government agencies, non-governmental organisations, and more importantly, UN intervention. Since UN succeeded in standardisation of Fulfulde orthography through UNESCO held at Bamako in Mali, (1966), it can also help to solve this translation problem by harmonising the Fulfulde dialects through developing an international document or book of the technical and scientific terms that can be accepted by all the dialect speakers and be used universally in schools, colleges, universities, mass media, ICT, and above all in the social media.

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Conflict of interest

The authors declare no conflict of interest.

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Author details

Idris Muhammad Bello* and Adamu Abubakar Muhammad
Faculty of Arts, Department of Languages and Linguistics, University of Maiduguri,
Maiduguri, Nigeria

*Address all correspondence to: idrisbello@unimaid.edu.ng

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Issues Related to the Chinese Translation of “God”: A Study from a Historical Perspective

Daniel Kam To Choi

Abstract

This paper is an overview of the “Term Question” of the Holy Names in the history of Bible translation in China. “Term Question” in Chinese was focused on the proper rendering of the biblical God referred to as Hebrew term *Elohim* and Greek term *Theos*, as well as another Hebrew term YHWH. During the early period of Nestorian Christianity in Tang Dynasty China, there were various attempts at translating Christian terminology, some of which incorporated practices influenced by Buddhism. In the end of seventeenth century, the “Term Question” first arose among Roman Catholic missions between an indigenous Confucian term, *Shàngdì*, and a neologism, *Tiānzhǔ*. However, the majority of the arguments stemmed from the second phase of the Chinese “Term Question,” which revolved around nineteenth-century Protestant missionary activities in China. The “Term Question” of the Holy Names was a terminological controversy between an indigenous theistic term (*Shàngdì*), on the one hand, and a neologism (*Tiānzhǔ*) or a generic term (*Shén*), on the other hand. This question also reflects a fundamental choice in translation orientation: whether to primarily focus on the meaning of the original textual content or to prioritize the understanding of readers as the primary concern. This history of translation reflects significant issues that emerge when Christianity encounters Chinese culture.

Keywords: bible translation, Shen, Shangdi, Tienchu, Jehovah

1. Introduction

When discussing the issue of translation, dealing with the encounter of two cultures with complex systems involves numerous factors to consider, and finding a viable solution is not easy. This situation is particularly evident in translating the Bible into Chinese. It not only involves how the entire Bible should be translated but also presents significant challenges when considering the translation of important religious terminology into Chinese.

Christianity has a history of over a thousand years in China. However, there have been ongoing debates and differing suggestions regarding the translation of the names of the Creator and Savior in the Bible, which involved issues surrounding the Chinese rendering of the Hebrew transliteration *Elohim* (אלוהים), the

Greek transliteration *Theos* (θεός), and the Hebrew Tetragrammaton YHWH (Hebrew theonym יהוה). These debates, known as the “Term Question,” touched on linguistic and theological issues and had implications for the religious beliefs of Chinese people.¹

Translating the word “God” from the Christian Bible into Chinese involves complex translation theory issues. Among other things, linguistic and cultural differences between the two languages must be considered, as well as the challenge of translating what cannot be translated. In addition, the translation should accurately reflect theological and religious concepts, taking into account historical, contextual, and denominational factors. Finally, the chosen translation should communicate effectively with the target audience and resonate with their cultural and religious backgrounds. The above problems have become the challenges that Chinese Bible translators have to face in the long history. To some extent, these challenges remain.

This article discusses the controversies surrounding the “Term Question” of Holy Names among Christian missionaries of different periods in the history of the Chinese Church and examines early Western missionaries’ understanding of Chinese culture and religion, the controversies and resolutions they sparked, and their impact to this day. Previous academic papers on the “Term Question” have mainly focused on the translation of *Elohim/Theos* and have paid less attention to the translation of YHWH. However, exploring the translation of YHWH also requires consideration of the translation of *Elohim/Theos*. Therefore, this article attempts to strike a balance between the two and discuss the principles and controversies involved in the translation process. The following sections are arranged in chronological order according to the history of the Chinese Church and introduce the perspectives of Nestorianism in the Tang (618–907) Dynasty and Catholicism in the Ming (1368–1644) and Qing (1644–1911) Dynasties, followed by a discussion of the history of Protestant missionaries on this topic in the late Qing Dynasty and their influence to this day. From history, it is evident that the different translations of “God” reflect the challenges faced in translation when encountering the meeting of Chinese and Western cultures. Lastly, it is crucial to reflect upon and explore the significance of this translation history and the theoretical issues it raises regarding the translation of the Bible into Chinese.

This paper primarily adopts a historical discourse orientation, but it also touches upon translation theories and controversies, which will be discussed at the end. The translation of the Chinese Bible is a considerably complex issue, where the orientation dictated by church practices often carries more significance than theoretical considerations. The interaction between church traditions and doctrinal interpretations influences the final translation decisions. All of this can be observed to some extent in the history of translating “God” into Chinese.

2. Early translation of the Holy Names by the Nestorians in China

The earliest attempts to translate “God” of Christianity into Chinese can be traced back to the arrival of Nestorian missionaries during the Tang dynasty (618–907). Nestorianism came from the theology of Nestorius (c.386–c.451), Patriarch of

¹ For an overview of the history of Chinese Bible translation, refer to: [1]. For one of the earliest discussions of “Term Question” in recent years, see: [2], this paper summarized the history of the debate between the 1840s and the 1960s. Other relevant papers for reference include: [3–6].

Constantinople in the fifth century AD, and his followers. In the fifth century, Nestorianism emerged as a theological belief that emphasized a distinction between the human and divine natures of Jesus, asserting that there were two separate persons in Christ rather than a unified nature, which led to significant debates and controversies within the early Christian Church. Nestorianism was eventually condemned and excommunicated due to its theological teachings that were deemed incompatible with the orthodox understanding of the nature of Christ. However, Nestorianism continued to influence various regions and communities, particularly in the Persian Empire and the eastern reaches of the Byzantine Empire.

The Nestorian Christian Church in China was commonly known as the *Dà Qín Jingjiao* (大秦景教) in Chinese, which translates to “The Luminous Religion of Great Qin.” The term *Dà Qín* literally translates to “Great Qin” and was used to describe the Byzantine Empire or the Roman Empire due to its perceived similarities to the powerful ancient Chinese Qin (BC 221–207) Dynasty. It arrived in China in the seventh century and engaged in missionary activities during the Tang Dynasty.

There were more than ten extant Chinese translations of the *Jingjiao* (景教) in China from the middle of seventh century until the end of the eighth century. The term *Elohim/Theos* is variously translated in Nestorian literature spanning a century as *Huáng fù ē luó hé* (皇父阿羅訶 Elohim the Imperial Father), *Fó* (佛 Buddha), *Tiān zūn* (天尊 Heavenly Reverence), and *Zhēn zhǔ* (真主 True Lord). The phrase YHWH had been translated less frequently, but scholars believe that *Tiān zūn xù suǒ fǎ* (天尊序娑法) in the first line of the preface to the Psalm was “the law of the Lord YHWH.” Other translations included “Messiah” as *Shì zūn* (世尊 the World Honored One) and *Mí shī hē* (彌施訶 Messiah), etc. It is clear that Nestorian translations of the Holy Names are both phonetic (based on Syriac) and paraphrased, even borrowing Buddhist terminology.²

From the aforementioned translations, it can be observed that at that time, both transliteration and paraphrasing methods were employed, even borrowing popular religious terms from Chinese culture, without a fixed translation form. This indicates that Nestorian missionaries were still in the process of exploring suitable terminology. Due to the diverse religious landscape of Tang Dynasty China, with the presence of various foreign religions, there were different attempts made. However, by the end of the Tang Dynasty, Nestorian Christianity began to decline in China, and its influence gradually faded away. Nestorianism ceased to exist in mainland China, surviving only in the border regions of the north. While Nestorianism had some activity in China during the Yuan (1279–1368) Dynasty again, there was no evidence to suggest that Nestorian missionaries made any contributions to the translation of the Bible into Chinese.

During the Tang Dynasty, Nestorian missionaries faced opportunities and challenges when translating the Bible into Chinese. They benefited from the dynasty’s openness to foreign religions and received imperial support. However, they had to overcome linguistic and cultural barriers, navigate syncretism and opposition from traditional religions, and adapt Christianity to the local context. Their translation efforts, accommodation of Chinese culture, and engagement in cultural exchange were strategies they employed. When translating, Nestorian missionaries dealing with

² For discussions on the Nestorian Christianity’s views on Holy Names and translation issues in scripture, refer to: [7].

Chinese Buddhist or cultural terms employed various strategies. They sometimes opted for literal translations to maintain the original meaning, while adapting and syncretizing Christian concepts with existing terms in other cases. Explaining concepts using parallels and comparisons to Buddhist or Confucian teachings helped Chinese audiences understand Christianity. These strategies aimed to bridge the cultural and religious gaps and facilitate the acceptance of Christian concepts within the Chinese context.

3. Translation of Holy Name by Catholic Church in China

The Roman Catholic Church first came to China during the Yuan dynasty but later left at the fall of the Yuan dynasty. Although there are records of Catholic missionaries translating the Bible during the Yuan dynasty, this appears to have been done in Mongolian (the official language of the Yuan dynasty) rather than in Chinese, and no biblical texts have survived to this day. The revival of the Catholic Church in China came in the late Ming and early Qing dynasties, through the efforts of Jesuit missionaries such as Matteo Ricci (1552–1610). These missionaries established missions, gained the favor of the imperial court, and attempted to integrate Chinese culture with Catholicism.³

During this period, Catholic missionaries wrote and translated numerous doctrinal works in Chinese. However, they only partially translated selected Bible verses in certain works, including interpretations of biblical passages, descriptions of biblical events, and translations of specific biblical texts. Due to the Catholic Church's use of the Latin Bible, their primary consideration in translating religious terminology into Chinese was to reflect the translations from Latin. When considering how to translate the Latin term *Deus* into Chinese, the missionaries of the late Ming era had various translations such as *Shén* (神), *Shàngdì* (上帝), or *Tiānzhǔ* (天主). Generally, Jesuit missionaries leaned toward using the term *Shàngdì* with a Confucian influence, although there were internal disputes within the Jesuit during the early period.⁴ However, among the Catholic missionaries in China, there was not just one single suggestion. For examples, Dominican and Franciscan missionaries preferred an innovative term *Tiānzhǔ*.

In the early eighteenth century, a dispute known as the “Rites Controversy” in China emerged between Jesuit missionaries and other orders, as well as between the Catholic Church and the Chinese imperial court. This refers to a controversy that arose within the Catholic Church during the seventeenth and eighteenth centuries regarding the compatibility of certain Chinese traditional rituals and ancestor worship with Catholic doctrine. The controversy primarily revolved around the question of whether these cultural practices were purely secular or had religious elements that conflicted with Catholic beliefs. At that time, Catholic missionaries in China had many

³ For further information on the history of Catholic missionaries' translation of the Bible into Chinese during the seventeenth century, see: [8].

⁴ Regarding the translation of *Shàngdì* and how it was understood by Jesuit missionaries in late Ming China, please refer to: [9]. This book extensively references Chinese, Korean, Japanese, and English sources to examine the discourse between Catholic missionaries and Chinese believers on the issue of Holy Names during the late Ming period. It also explores the responses of Chinese scholars critical of Catholicism. Regarding the debates at that time, refer to: [10].

debates regarding how to translate the term *Deus*. Interestingly, this debate involved not only Western missionaries but also the opinions of Chinese Catholics. For example, Yan Mo (嚴謨, dates unknown), an early Qing Chinese Catholic, wrote *Dì tiān kǎo* (帝天考 *Examination of God and Heaven*), addressing the ongoing debate surrounding the terms *Shàngdì*, *Tiān* (天), and *Tiānzhǔ* in the Catholic context.⁵

Although the opinion of Yan Mo was just an example from a minority of Chinese Catholics, it highlighted a translation issue. In the past, Bible translation was primarily carried out by Western missionaries with little involvement from Chinese believers. However, Chinese is the primary language of Chinese believers, not Western missionaries. The question arose as to how much input Chinese believers, as the main users of Chinese, could have in translating such important religious terminology. In the early days, Western missionaries were the main translators of the Bible, with Chinese believers playing only a supporting role. This issue only became clear in the twentieth century with the translation of the Protestant Chinese Bible, which emphasized that Chinese believers should be the primary translators of the Chinese Bible.

In the early eighteenth century, the Holy See of Roman Catholic issued a decree instructing Catholics to adopt the term *Tiānzhǔ* and declared it as the appropriate translation for the Latin term *Deus*, thereby prohibiting the use of terms such as *Shàngdì* or *Tiān*. This decree effectively ended the controversy over divine titles within Catholicism.⁶ Subsequently, Louis Antoine de Poirot (1735–1813), a Jesuit missionary from France, used the term *Tiānzhǔ* in his translation of the Bible into Beijing Mandarin.

Regarding the translation of YHWH, it specifically pertains to passages in the Old Testament (OT). YHWH is considered the personal and sacred name of God, and it is usually not spoken aloud in Jewish tradition. When Jews encounter this term, they would pronounce it as *Adonai* (אֲדֹנָי, meaning “my Lord,” and it is pronounced as “ah-doh-NYE”) to avoid directly uttering the Holy Name.⁷ In medieval times, Jewish scholars added vowel markings from the vowels of *Adonai* to the consonants of the divine name. Catholic Bible translations followed a similar approach, translating YHWH as *Shàngzhǔ* (the Highly Lord 上主), which clearly stems from the fact that the Latin Vulgate translation did not directly translate YHWH, but rendered it as the Latin word *Dominus* (the Lord). In the OT portion of Louis Antoine de Poirot’s translation, the term *Zhǔ* (the Lord 主) was sometimes used, and at times *Shàngzhǔ* was used while criticizing the transliteration of YHWH as *Yé huǒ wǎ* (耶火瓦) or *Yē hé huá* (耶和華) in the annotations. Similarly, in 1968, the Catholic *Stodium Biblicum Version* (思高聖經, the commonly used Bible in the Chinese Catholic Church) generally translates YHWH as *Shàngzhǔ*. However, in this translation, there are also a few instances where certain OT passages are transliterated as *Yǎwēi* (雅威). From the perspective of the *Stodium Biblicum Version*, both *Shàngzhǔ* and *Yǎwēi* carry the same meaning.

As for the more recent Catholic translations of the Bible, there are occasional instances where YHWH is directly phonetically rendered, e.g., *Yǎwēi* (雅瑋). This is because in modern times, it is generally accepted that YHWH with the added vowel

⁵ See: [11].

⁶ In recent years, there has been a significant amount of research on the controversies surrounding Catholic liturgy in China, with a wide range of Western works available for reference: [12, 13].

⁷ For discussions on recent debates regarding the transliteration of the term YHWH, refer to: [14].

should be “*YaH-WeH*” (rather than “*Ya-Ho-WaH*”).⁸ Basically, the Chinese Catholic Church nowadays generally uses *Tiānzhǔ* as the standard translation of *Deus*, while YHWH is now mainly translated as *Shàngzhǔ*. However, there are also different translations of YHWH, and there is a lack of uniformity among the various translations.

4. Translation of Holy Name by Protestantism after the nineteenth century

4.1 Early approach

In the eighteenth century, the Catholic Church in China underwent a decision by the Roman Pontiff, which determined the translation of “God” as “天主” (*Tiānzhǔ*) and the translation of YHWH as “上主” (*Shàngzhǔ*). However, Protestant churches did not have a mechanism for making collective decisions like the Roman Catholic Church. Each Christian denomination within Protestantism independently decided on the approach to translate the Holy Name. Consequently, the history of Bible translation in Protestant churches is marked by numerous divergences. Yet it is precisely because of this that the attempts at Protestant translation reflect more profoundly the issues involved in translating into Chinese.

In the Chinese translation of the Bible by Protestantism, there has been ongoing debate on how to translate the Holy Name into Chinese. Early Protestant missionaries considered the perspectives presented in the Catholic liturgical controversies but did not reach a definitive consensus. However, they clearly did not wish to adopt the Catholic decision to use *Tiānzhǔ*. Robert Morrison (1782–1834), the first Protestant missionary in China from the London Missionary Society (LMS), consulted the Bible translation by William Milne (1785–1822), one of the colleagues from the LMS who assisted Morrison in Bible translation, and, in his 1810 translation of the Acts of the Apostles, rendered *Elohim/Theos* or “God” as *Shén* (神) and *Pneuma* or “Holy Spirit” as *Shèngfēng* (聖風).

When Morrison began translating the Chinese Bible, he referred to a manuscript by a Catholic missionary named Jean Basset (1662–1707). Basset was a French Catholic missionary of Missions étrangères de Paris, arrived in China in 1689 and began his missionary work in Sichuan from 1702 until his death in Guangzhou in 1707. He translated the four Gospels of the New Testament (NT) into Chinese, as well as the Book of Acts, Pauline Epistles, and the first chapter of Hebrews, although these translations were not published.⁹ Morrison made reference to Basset’s translation of the name of God but did not fully adhere to it. By the time of Morrison’s 1823 Bible translation, he consistently used *Shén* for *Elohim/Theos* and *Shén zhī fēng* (神之風) for *Pneuma*.¹⁰

However, William Milne also used *Shàngdì* (上帝). In his work titled *Shang Di Sheng Jiao Gong Hui Men* (which meant: “The Gate of the Sacred Religion of God,”

⁸ For the translation of the Bible in the Chinese Catholic Church during the twentieth century, please refer to: [15].

⁹ For reference regarding the Bible manuscript of Basset’s translation, see: [16–20].

¹⁰ Regarding Robert Morrison’s utilization of the Jean Basset’s translation, particular attention is given to Basset’s renderings of “God,” “Holy Spirit,” and “angels,” please refer to: [21].

上帝聖教公會門), which he wrote under the pen name *Bóàizhě* (which meant: “lover of humanity,” 博愛者), he stated in the preface: “If we use terms such as *Shéntiān* (神天), *Shénzhǔ* (神主), or *Zhēnhuó Shén* (真活神), they all refer to the supreme and unique God, who has no equal or partner. It should not be assumed that the use of multiple names implies the existence of multiple gods, as there is only one and no other.”¹¹ Milne clearly believed that *Shàngdì* and *Shén* were interchangeable. However, this viewpoint expressed by Milne was not emphasized or adopted by subsequent missionaries.

During the same period in Serampore, a city in West Bengal of India, Joshua Marshman (1768–1837), a missionary of the Baptist Missionary Society (BMS), and his assistants used *Shén* to translate *Elohim/Theos* in early Bible translations and *Shénhún* (神魂) to translate *Pneuma*. However, he occasionally also used the translation *Tiānzhǔ*. In the 1822 complete Bible translation, Marshman consistently used *Shén* for *Elohim/Theos* and *Shèng Shénfēng* (聖神風) for *Pneuma*.

Following Robert Morrison and Joshua Marshman, Walter H. Medhurst (1796–1857), Karl F. G. Gützlaff (1803–1851), Elijah C. Bridgman (1801–1861), and John R. Morrison (1814–1843) collaborated on a joint translation of the New Testament (NT) in 1837. They used *Shàngdì* to translate *Elohim/Theos* and *Shèngshén* (聖神) to translate *Pneuma*. During this period, Gützlaff also followed a similar approach in his OT translation, although he occasionally translated *Pneuma* as *Shàngdì zhī Shén* (上帝之神), meaning “the Spirit of God.”

Based on the above discussion, there was no consensus on the translation of the Holy Names during this early period. As for the translation of YHWH by Protestant missionaries in the early nineteenth century, it can be divided into two categories. One category is similar to the Catholic Bible, translating YHWH as *Zhǔ* (主) or a similar term meaning “Lord.” The other category involves transliteration based on the pronunciation.

The early primary approach was to translate YHWH as *Zhǔ*. For example, Robert Morrison and William Milne translated the OT’s YHWH as *Shénzhǔ* (神主) or *Zhǔ*. In the late 1830s, Karl Gützlaff’s translation used *Huáng Shàngdì* (皇上帝) for the OT’s YHWH, and his version influenced the revision of the Taiping Heavenly Kingdom Bible in 1853. The knowledge of Christianity of Hong Xiuquan (1814–1864), leader of the Taiping Heavenly Kingdom, stemmed from an early Chinese Pastor Liang Fa’s Gospel tract *Quàn Shì Liáng Yán* (勸世良言, which meant: “Good words of advice”) written in 1832, which employed different terms for *Elohim/Theos*, such as *Shéntiān Shàngdì* (神天上帝), *Shén Yéhuǒhuá* (神爺火華), *Shàngdì*, and others, totaling over ten different translation methods. Hong later came into contact with Gützlaff’s Bible translation through Issachar J. Roberts (1802–1871), a Southern Baptist missionary at Canton (Guangzhou), thus influencing the translation terminology of the Taiping Heavenly Kingdom. In the Taiping Heavenly Kingdom’s literature, there were over thirty translation methods for the Holy Names, including *Tiānfù Huáng Shàngdì* (天父皇上帝) and *Shèngfù* (聖父). Taking the example of the OT printed by the Taiping Heavenly Kingdom in 1853, Genesis 2:4 was translated as *Shàngzhǔ Huáng Shàngdì* (上主皇上帝), aligning with Gützlaff’s translation.

¹¹ In the original Chinese text, it was: “若說神天、或神主、或真活神、等稱、都是指著此至尊無對、獨一無二之上帝、不可因其有數名就意有幾位上帝、蓋其止一無二也。”

During the Taiping Rebellion (1853–1864), which was a rebellion against the Qing dynasty, the religious terminology supported by the movement became prevalent in the areas it controlled. However, with the collapse of the Taiping Heavenly Kingdom, these religious terms became elements subject to criticism and rejection. This added complexity to the process of translating Christian terminology into Chinese.

At the same time, the Bible translations of the Baptist missionaries also tended to transliterate when translating YHWH.¹² Joshua Marshman's complete Bible translation was a compilation of previously published volumes (from 1810 to 1822) and exhibited inconsistent renderings for YHWH. In the early sections of Genesis, YHWH was translated as *Zhǔ* or *Shénzhǔ*, while from Genesis 9:26 onward, the OT texts were transliterated as *Yéhèwá* (耶賀華).

In the decade following Marshman, Baptist missionaries did not produce significant achievements in Bible translation, and the transliteration of *Yéhèwá* did not show any further influence. Another Baptist missionary, John L. Shuck (1812–1863), in his 1841 work *Shàngdì zhī Mìng* (which meant: “The Commandments of God,” 上帝之命),¹³ translated YHWH as *Shàngdì*, making him an exception among Baptist missionaries. Subsequently, William Dean (1807–1895) transliterated YHWH as *Yàohuá* (耀華), while Josiah Goddard (1813–1854), in his 1849 translation of Genesis (covering only the first six chapters), used the translation *Zhǔshén*, but later in his 1850 Genesis translation, he used the transliteration *Yàohuá*.

Therefore, by the 1840s, both *Elohim/Theos* and YHWH had significantly different approaches, which eventually became a major issue in the translation debate of the contemporary *Delegates' Version*.

4.2 Debates during the translation period of the *Delegates' Version*

When China opened its doors to trade under the influence of the “Treaty of Nanjing” in 1842, representatives from British and American missionary societies convened in Hong Kong in 1843 and decided to translate a Chinese version with a unified name and terminology. Eventually, the NT was published in 1852, followed by the Old Testament (OT) in 1854, becoming the first Chinese Union Version. This translation, known as the *Delegates' Version* (委辦本 DV), was a collaborative effort among Protestant missionaries from different denominations and nationalities.

However, the debates over the Holy Names also emerged during the translation of the DV in the 1840s. The translation process of the DV was marked by disagreements, as missionaries with varying theological traditions, missionary concepts, and understanding of Chinese culture worked together to translate the Bible. During this period, the discussion regarding the Holy Names centered primarily on whether to translate *Elohim/Theos* as *Shàngdì* or *Shén*. As for YHWH, the DV chose to transliterate it as *Yehovah* (耶和華), which became the main approach for translating YHWH in subsequent translations until today.

¹² Regarding the translation of the Chinese Bible by Baptist missionaries in the nineteenth century, see: [22].

¹³ The original book lacks a date, and based on the handwritten date found in the copy held at the Yenching Library of Harvard University, it is determined to be from the year 1841.

In early 1845, when the translation of the DV was underway, an article in the *Chinese Repository*, a prominent English-language periodical published in China during the nineteenth century, compared the translations of John 1:1 in six different versions:¹⁴ “In the beginning was the Word, and the Word was with God, and the Word was God.” The article noted that two terms had various translations. The first term “Word” (*logos*) was translated as both *Yan* (言) and *Dao* (道), while the other term “God” (*Theos*) was translated as *Shén* in older versions and as *Shàngdì* in more recent translations. The author expressed a preference for the translations *Dao* and *Shén* and inclined toward translating the term “beginning” in John 1:1 as *Yuanshi* (元始). This article in the *Chinese Repository* marked the beginning of the discussions surrounding the Holy Names issue in the translation of the DV.

Within the translation team of the DV, there were two factions that advocated for the translations *Shàngdì* and *Shén*, respectively. Those in favor of translating the Holy Name as *Shàngdì* aimed to demonstrate that *Shàngdì* transcended the concept of a singular entity in Chinese religious beliefs, drawing evidence from traditional Chinese classics and celestial worship rituals. They argued that *Shàngdì* was an absolute term rather than a proper name. Walter H. Medhurst, one of the main translators of the DV, supported the use of *Shàngdì* in his translation.¹⁵ Other missionaries, particularly British missionaries, held similar views. For example, James Legge (1815–1897), who participated in the early stages of the translation of the DV, initially believed that *Shén* was an appropriate translation. However, upon his return to China from Britain, after careful consideration, he embraced the translation of *Shàngdì*. Legge’s approach to the Holy Names issue, on one hand, reflected the Christian refusal to acknowledge that nonbelievers possessed the concept of “God,” but on the other hand, it elevated the religious status of Confucianism.¹⁶

As for those who advocated for translating the Holy Name as *Shén*, their viewpoint is particularly evident in the works of William Jones Boone (1811–1864), a missionary of the Anglican Church. Boone believed that Chinese religion was characterized by a pantheon of gods, and *Shàngdì* was simply the name of the chief among them. He argued that just as the ancient translators did not use terms like Zeus or Jupiter to translate *Elohim*, it would be inappropriate to use *Shàngdì* to translate the Holy Name. Instead, *Shén* was the term that referred to the Supreme Being. Boone considered it an epithet denoting the highest order of existence.¹⁷

The debate between Medhurst and Boone regarding the Holy Name reached an impasse, leading them to write separate publications and submit them for resolution to the British and Foreign Bible Society (BFBS) in the late 1840s. However, both the BFBS and the LMS were unable to determine which term was more appropriate [31]. Initially, the BFBS did not express approval for the translation using *Shén*, but they

¹⁴ This includes Jean Basset’s Catholic translation, the translations by Robert Morrison and John Marshman, as well as three ongoing translation projects. Please refer to: [23].

¹⁵ Regarding Medhurst’s papers on the issue of Holy Names, specific reference is made to: [24–26], the last article is a response to William Jones Boone (1811–1864). For discussions on Medhurst’s analysis of *Ruach* and *Pneumo*, please refer to: [27].

¹⁶ There are numerous scholarly discourses by James Legge on this issue. Specifically, please refer to: [28]. In particular, refer to his letters addressed to the Directors of the BFBS and ABS, and the missionaries in China in the preface.

¹⁷ For William Jones Boone’s paper on the issue of Holy Names, please refer to: [29, 30].

also did not strongly propose or insist on any particular alternative. As for the American Bible Society (ABS), they were reluctant to adopt a specific translation, even though they subtly leaned toward *Shén*. By 1850, in a special report by the ABS, it was suggested that *Shén* should be used to translate *Elohim/Theos* [32].

As a result, the two Bible societies reached different conclusions regarding the translation of the Holy Name in the DV of the NT. Due to the split within the committee responsible for the translation, the BFBS published the DV of the NT with *Shàngdì* as the translation for *Theos*. On the other hand, the translation using *Shén* was seen in the Baptist versions during this period, as well as in the subsequent translations by William Dean (1807–1895) and Michael S. Culbertson (1819–1862), which were supported by the ABS.

During the 1840s to 1850s, the *Chinese Repository* featured numerous English essays on this subject. In the 1850s, missionaries, including scholars who were not involved in the translation of the DV, expressed various opinions.¹⁸ The debate over the Holy Names was not limited to the missionary community in China; it also generated wide-ranging discussions among Bible societies in Europe, the United States, and publishers of the Bible. Reports on the controversy surrounding the Holy Names during the translation of the DV were also found in American newspapers.¹⁹ Even after the publication of the DV in the 1850s, the debate on the divine name did not cease. Numerous arguments from different perspectives were published in the *Chinese Repository* from the 1840s to 1850s, as well as in the *Chinese Recorder*, a prominent English-language publication in China during the late nineteenth and early twentieth centuries, from the 1870s onward and various pamphlets.

In the 1860s, this issue somewhat subsided, although there were other viewpoints, and at that time, Protestant Bibles only had versions using *Shàngdì* and *Shén*. In the 1870s to 1880s, a new generation of missionaries reignited the debate on the Holy Names and discussed how to translate *Elohim/Theos*. Proposed translations during that time included *Tiandi* (天帝), *Dadi* (大帝), *Di* (帝), *Tianshen* (天神), *Tian* (天), *Tianfu* (天父), as well as transliterations such as *Allah* (安拉) and the Nestorian *Aloha* (阿羅訶). However, it appears that these suggestions were not adopted and were not found in any published Chinese Bible translations.²⁰

During this time, missionaries paid more attention to how Chinese Christians themselves understood these terms. In 1877, the *Wànguó Gōngbào* (萬國公報, *Globe Magazine*) in China issued a call for papers, inviting readers to write about the translation issue of the Holy Name. As a result, Chinese Christians and foreign missionaries expressed their own opinions, and the discussion lasted for a year, becoming an important participation by Chinese believers in this issue.²¹ However, Chinese Christians held different positions in this debate, and their methods of argumentation differed from those of the missionaries.²²

¹⁸ For example, see: [33]. Malan was a Geneva-born Anglican divine, a polyglot and orientalist. His paper discussed the etymological question of translating *Elohim/Theos* into Chinese.

¹⁹ The 1855 article from *The New York Times* in the United States mentioned the debate on the issue of Holy Names in the Chinese Bible. Please refer to: [34].

²⁰ For various arguments during this period, see: [35].

²¹ See: [36, 37].

²² Regarding the discussions on the issue of sacred names among Chinese Christians in late Qing China, please refer to: [38].

4.3 Samuel I. J. Schereschewsky and the *Peking Mandarin Version*

In the late 1870s, Samuel I. J. Schereschewsky (1831–1906), a missionary from the American Episcopal Church Mission, proposed translating “God” as *Tiānzhǔ* and “gods” as *Shén*, sparking a new round of discussion.²³

Schereschewsky, who was of Jewish descent, translated versions in vernacular Chinese and Mandarin during the late nineteenth century.²⁴ Perhaps due to being Jewish, he tended to embrace the Jewish traditional practice of not transliterating YHWH. Initially, he favored using *Shàngzhǔ* (上主) and had employed this term in the Mandarin translation of the *Book of Common Prayer* in 1863. However, when he translated the OT in 1864, he suggested translating “God” as *Tiānzhǔ* and “gods” as *Shén*, basing his proposal on the practices found in the Septuagint, *Biblia Vulgata*, English Bible, and most modern Western translations. Furthermore, he proposed using *Zhǔ* to translate “Jehovah” in accordance with those translations. In Schereschewsky’s later versions, *Tiānzhǔ*, *Shàngdì*, and *Shén* were used in different editions. For him, these three terms are clearly interchangeable, and this perspective is also a common view among Chinese Christians today.

Schereschewsky’s adoption of a sacred name used in Catholicism influenced the decision of the translation committee of the *Peking* (today “Beijing”) *Mandarin Version*, which aimed to translate suitable for the Mandarin spoken in northern China during the 1860s and 1870s. This injection of a new element further fueled the debate. The *Peking Mandarin Version* of the NT was completed in 1872 and underwent multiple subsequent editions. At least five different versions of the NT were published in the *Peking Mandarin Version*, using the terms *Tiānzhǔ*, *Shén*, *Zhēn shén* (真神), *Shàngdì*, and *Shàngzhǔ* (上主), making it the most diverse attempt by Protestantism to employ multiple translated names within a single version.²⁵

Schereschewsky’s Mandarin translation of the OT was completed and published in 1874. In 1878, it was merged with the *Peking Mandarin Version* NT, becoming the most widely circulated Mandarin translation in the northern regions of China prior to the publication of the Chinese *Union Version* (和合本, UV). In Schereschewsky’s OT Mandarin translation, he suggested using the term *Tiānzhǔ* to translate “God,” while predominantly using *Zhǔ* to translate YHWH. However, in a few passages, he adopted the transliterated name *Yēhéhuá* (耶和華). For example, when *Tiānzhǔ* appeared alongside, it would be rendered as *Yēhéhuá Tiānzhǔ* (耶和華天主), as seen in Genesis 2:4. When *Adonai* and YHWH appeared together, he also used *Zhǔ Yēhéhuá* (主耶和華), as seen in Genesis 15:2&8. Similarly, in the easy classical Chinese translation of the OT,²⁶ *Zhǔ* was used to translate YHWH, but *Yēhéhuá* was occasionally employed

²³ See: [39].

²⁴ For research on the life of Samuel I. J. Schereschewsky, please refer to: [40], which pp.199–233 in the book discuss the issue of Holy Names. For discussions on Schereschewsky’s perspectives on scripture translation, please refer to: [41], this paper is also included in: [42]. Also see: [43].

²⁵ Regarding the various editions of the *Peking Mandarin Version* of the NT, the author has only come across versions using *Tiānzhǔ*, *Shén*, *Zhēn shén* and *Shàngdì*, but has not encountered a version using *Shàngzhǔ*. These Bible versions are primarily housed in the Bible Society’s Library at the University of Cambridge in the United Kingdom.

²⁶ Easy classical Chinese is a linguistic form developed by missionaries through the simplification of Classical Chinese in China.

in the book of Genesis, particularly in passages involving the Holy Name, while Schereschewsky's usage in other contexts also displayed flexibility.

Schereschewsky's easy classical Chinese Bible was first published in 1902 and subsequently reprinted in 1913 (*Shén* edition) and 1927 (*Shàngdì* edition), indicating the usage of both the *Shén* and *Shàngdì* translations. In later revised editions, he even considered replacing *Yēhéhuá Tiānzhǔ* (耶和華天主) and *Zhǔ Yēhéhuá* (主耶和華) with *Zhǔ Tiānzhǔ* (主天主). However, the Bible Society was concerned that this modification would not be accepted by missionaries, and thus, the old translation was retained. Although Schereschewsky's approach was not adopted by contemporary missionaries, it resurfaced in some translations over a century later, demonstrating the insightfulness of his translational methodology.²⁷

4.4 Attempts after the Union Version

The *Union Version* (和合本 UV) is a Bible translation jointly translated by missionaries in China in the late nineteenth century. This project was initiated in 1890 during the General Conference of Missionaries in China with the aim of creating a unified translation. Originally, there were plans to publish separate unified translations in literary and vernacular Chinese, including classical Chinese, easy classical Chinese, and Mandarin. However, significant changes occurred in the Chinese language in the early twentieth century, with a shift toward a simpler writing style gradually replacing Classical Chinese. This led to the Mandarin UV (later renamed the *Guoyu Union Version* 國語和合本) being completed and published in 1919, becoming the most widely circulated Chinese translation of the twentieth century. The current commonly used UV in Chinese churches refers to the *Guoyu Union Version*.

During the translation period of the UV in the 1890s, it was widely recognized that the issue was complex. However, reaching a consensus seemed elusive. In 1904, a missionary conference proposed a solution suggesting the translation of “God” as *Shàngdì* and “Spirit” as *Ling* (靈). A letter accompanied by a questionnaire was sent to all mission stations seeking opinions. This marked the final attempt to resolve the controversy over the Holy Names, but it did not fully reconcile the differences.²⁸ As the UV translation project decided to avoid addressing the Holy Name issue and allowed Protestant denominations to independently determine their preferred translations, it became a convention, and the entire matter was set aside.

However, in the 1930s, discussions on the Holy Names issue persisted within the Lutheran Church. In 1932, the Lutheran Church-Missouri Synod, located in Missouri, USA, elected a committee to study the historical aspects of the Holy Name controversy. The committee recommended translating “God” and “gods” as *Shén*, but their suggestions had no significant impact.²⁹ Over the course of the subsequent half-century, there has been no further discourse on this particular issue.

In 2010, the revision of the UV was completed by the Hong Kong Bible Society with the assistance of the United Bible Societies. This project which named the *Revised Chinese Union Version* (RCUV) aimed to maintain the original style of the UV while revising it based on the original texts. Regarding the versions, the RCUV coexisted with both the *Shàngdì* and *Shén* editions. However, there were no changes made to the

²⁷ See: [44].

²⁸ Relevant discussions and photocopies of the aforementioned questionnaire can be found in: [45].

²⁹ For discussions on the issue within the Lutheran Church, please refer to: [46, 47].

term *Yēhéhuá*. The revisers of the RCUV recognized that the Chinese transliteration of YHWH was not accurate. Many newly revised English translations have replaced “Jehovah” with the capital letters “LORD,” and there are opinions suggesting that the term *Yēhéhuá* should not be retained. However, due to the long-standing tradition of the Chinese Church in using the term *Yēhéhuá*, the revisers of the RCUV decided to maintain the original translation without making any changes to this term.

The translation of Bible publishing within China today does not necessarily reflect any specific inclination of the churches. For the general believers and even the general public, there is no significant distinction in the usage of *Shàngdì* and *Shén* anymore. As a result, modern Protestant Bibles now exist in two versions: the *Shàngdì* version and the *Shén* version, while the term *Tiānzhǔ* has become the preferred term among Catholics and Orthodox Christians.

For modern Christians, including those without faith, the different translations of “God” hold little distinction. Regardless of which term is used to refer to “God” in Chinese, they will understand it as the deity worshipped by Christians. Therefore, these three translated terms have become interchangeable, particularly for the average Chinese person who sees little difference between them. The choice of which term to use within a church is more influenced by the church’s traditions rather than by a difference in understanding of the translated terms.

5. The issues reflected in the translation of “God” into Chinese

After centuries of discussion, the Christian church has been unable to reach a consensus on the issue of sacred names. In fact, determining the most appropriate Chinese term to express the word “God” is not merely a linguistic or theological issue; it also involves how Christians understand the cultural, philosophical, and religious concepts underlying the Chinese language. Therefore, the questions raised in the debate over the translation of the divine name pertain to whether Chinese people are monotheists, polytheists, or pantheists; whether they have a belief in creation; whether they possess a concept of the true God; and what the nature and content of Chinese religion actually are. When a Chinese Christian uses a particular name to refer to God, and what that name means to them, as well as what they think and believe when using the term *Shàngdì* or *Shén* in Chinese, all these become crucial questions.

Such a situation also exists in other Asian languages, but it is particularly evident in Chinese. Moreover, since the translation of the Chinese Bible in the nineteenth century influenced other countries in East Asia, such as Japan and Korea, the discussion on Chinese divine names also extends to other languages.³⁰

It can be observed that over the past few centuries, various traditions within the Church had invested considerable effort in handling the translation of divine names, proposing approaches that aligned with their respective traditions. However, this has ultimately resulted in at least three completely different suggestions for “God” and two different translations, either transliteration or paraphrasing, for YHWH. Today, these diverse translation methods coexist, and achieving uniformity seems unlikely. This appears to be a rather rare example in the translation history of different languages worldwide.

³⁰ The translation of Holy Names in Chinese has influenced neighboring Christian churches. For example, when translating the Bible, the Korean church also referred to the practices of the Chinese church. See: [48].

From this lengthy history, it is evident that the translation into Chinese involves considerably complex issues, particularly concerning the crucial religious terminology of Christianity. Regarding this matter, Western missionaries in China held divergent views on the significance of translating the Bible. Firstly, they saw it as a crucial means of communicating Christian teachings to the Chinese population, recognizing the translation as a vital step in evangelization. Translating the Bible into Chinese would enable Chinese individuals to understand and engage with Christian concepts and narratives. Secondly, missionaries acknowledged the importance of adapting the biblical message to the Chinese language and culture. They aimed to find linguistic and cultural equivalents that resonated with Chinese readers, adapting biblical stories and finding appropriate Chinese terms for biblical concepts. This approach aimed to bridge the gap between Western and Chinese cultures, facilitating mutual understanding and cultural exchange. Moreover, Bible translation was perceived as not only evangelistic but also educational and literary in nature. Missionaries recognized the value of introducing Western literature, language, and thought through the translation process, contributing to the intellectual and cultural development of Chinese society. Lastly, some missionaries actively engaged in linguistic and translation scholarship, conducting research on the Chinese language to improve the accuracy and quality of their translations. For examples, missionaries like Robert Morrison and James Legge made notable contributions to Chinese language studies and translation theory, further enhancing the understanding and accessibility of the Bible.

However, there are evidently different orientations when it comes to translating the terminology of the Bible. The diverse approaches of Western missionaries in China toward translating the Bible into Chinese can be observed in the discussions of two Western translation scholars in the early nineteenth century, although there is no evidence to suggest that the missionaries had actually consulted their works. Wilhelm von Humboldt (1767–1835),³¹ a German linguist and philosopher, and Père Jean-Pierre Abel-Rémusat (1788–1832),³² a French sinologist, engaged in a scholarly discourse regarding the nature and characteristics of the Chinese writing system and its impact on language and thought. The correspondence between these two linguists

³¹ Based on my limited reading, Wilhelm von Humboldt did not write a specific book solely dedicated to Chinese translation of Bible. However, his works on linguistics and philosophy have influenced the field of translation studies and had an indirect impact on the understanding of translation in relation to Chinese language and culture. One of his notable works was *Über die Verschiedenheit des menschlichen Sprachbaus und ihren Einfluss auf die geistige Entwicklung des Menschengeschlechts* (1836). In this work, Humboldt explored the interplay between language, thought, and culture, and how languages shape our understanding of the world. While not specifically focused on Chinese translation, his theories on the relationship between language, thought, and culture have provided a theoretical foundation for understanding the challenges and complexities of translation in different linguistic and cultural contexts, including the translation of Chinese texts.

³² Père Jean-Pierre Abel-Rémusat possessed a Chinese name, “雷慕沙” (Léi Mùshā), and established the first Sinology lecture at the Collège de France in Europe. One of Rémusat’s notable works is *Mélanges asiatiques* (1825), which includes his translations and analyses of Chinese texts. This collection of essays covers a wide range of topics related to Chinese culture, literature, history, and language. Additionally, his work *Essai sur la langue et la littérature chinoises* (this book had a Chinese title: “漢文簡要” which the literal meaning was “A Concise Introduction to Classical Chinese”) explored various aspects of Chinese language and literature, which inherently touch upon translation issues.

regarding the significance of Chinese word order reflected the issues that were manifested in the translation of Christian vocabulary into Chinese.³³

Humboldt argued that the Chinese writing system, which is logographic and represents meanings rather than sounds, influenced the cognitive processes and worldview of Chinese speakers. He suggested that the unique features of the Chinese writing system might hinder the expression of abstract or philosophical concepts, as the focus is primarily on concrete meanings associated with characters. In contrast, Père Rémusat acknowledged the challenges posed by the Chinese writing system but maintained that Chinese culture and philosophy had developed successfully despite these limitations. He emphasized the need to understand Chinese language and culture on its own terms, without imposing Western linguistic categories or judgments. This debate reflected broader discussions on the relationship between language, writing systems, and thought. Humboldt's arguments highlighted the influence of language on cognition and the potential constraints imposed by writing systems, while Rémusat emphasized the resilience and adaptability of Chinese culture and language.

Despite the lack of scholarly terminology among Western missionaries in China when contemplating the translation of the Bible, they were essentially confronted with a dilemma: When translating the Bible into Chinese, should they prioritize fidelity to the original meaning of the Scriptures or adhere to the thought patterns of the Chinese language in presenting Christian terminology?

Translation theory has evolved over time to encompass a range of approaches and principles that guide translators in rendering texts into different languages. Within the realm of religious translation, particularly in the context of the Bible, scholars have explored the complex relationship between Holy Name term translation and its impact on the receiving culture and mythology. During the era when Western missionaries served as the primary translators of the Bible, they seemingly did not consider the complex issues involved in translation theory, but rather focused on the significance of these translation efforts for their missionary work. However, as Christianity spread in China, it encountered numerous interactions and conflicts within the culture. The translation of biblical terminology into Chinese faced many areas that required careful consideration.

Western missionaries, in their translation of the Chinese Bible, placed significant emphasis on adhering to the orientation of the original text. This attitude led the Chinese Church to value the principle of “formal equivalence,” which assesses whether the scripture in the Chinese Bible aligns with the meaning of the original text. This approach dominated the majority of Bible translations, sometimes resulting in Chinese scripture that proved challenging for Chinese readers to comprehend. However, by the mid-twentieth century, there emerged an attitude that aimed to align more closely with the reading habits of Chinese readers.

Eugene A. Nida (1914–2011), a prominent translation theorist in the twentieth century, is widely recognized for his work in the field of Bible translation. He advocated for a functional approach to translation, emphasizing the importance of

³³ The correspondence between Wilhelm von Humboldt and Père Jean-Pierre Abel-Rémusat focused on various aspects of language and translation. They exchanged ideas and insights regarding the nature of language, the relationship between language and culture, and the challenges of translating texts, including religious and philosophical works. Regarding their correspondence, please refer to: *Lettres édifiantes et curieuses sur la langue chinoise: un débat philosophico-grammatical entre Wilhelm von Humboldt et Jean-Pierre Abel-Remusat (1821–1831)* (Presses universitaires du Septentrion, 1999).

conveying the equivalent meaning and impact of the source text in the target language. Nida believed that translation should not be limited to a word-for-word rendering, but should instead focus on the intended message and the effect it should have on the target audience. Nida introduced the concept of “dynamic equivalence,” which diverges from the approach of “formal equivalence” and focuses on capturing the dynamic relationship between the source text and the receptor language. He emphasized the need for translators to consider the cultural and linguistic differences between the source and target languages and to adapt the translation in a way that is natural and meaningful to the target audience.³⁴

The question of whether the primary focus in translation should be on preserving the meaning of the original text or ensuring the effectiveness of the translation based on the comprehension of Chinese readers is, indeed, a recurring issue encountered when foreign cultures or religions enter China. When compared to the translation efforts of foreign religions in China, particularly Buddhism, the characteristics of Christian translation work become more pronounced. With the introduction of Buddhism during the Han (206 BCE to 220 CE) Dynasty, efforts were made to translate Buddhist scriptures from their original languages, such as Sanskrit or Pali, into Chinese. This translation process aimed to make the teachings accessible to the Chinese population and to foster a deeper understanding of Buddhist doctrines. The translators faced the challenge of rendering complex philosophical concepts and unfamiliar religious terminology into the Chinese language while staying true to the original meaning and spirit of the texts. They employed various translation techniques, such as literal translation, paraphrasing, and adapting foreign terms to Chinese phonetics and cultural context. The translators often had to strike a balance between preserving the authenticity of the original texts and ensuring their comprehension by Chinese readers.

The translation theories employed in the translation of Buddhist and Christian texts in China display distinct characteristics, reflecting the unique philosophical and cultural contexts of each tradition. Buddhist translators aimed to capture the essential meaning of the original scriptures while adapting them to the Chinese cultural and linguistic milieu. The translators sought equivalents for Buddhist concepts in Chinese, often incorporating existing Chinese philosophical and religious vocabulary. The emphasis was on conveying the essence of Buddhist teachings rather than on adhering strictly to literal translation.

In contrast, Christian translation theory in China has shown a broader spectrum of approaches. Early Christian missionaries adopted a more literal approach to translation, prioritizing accuracy and faithfulness to the original biblical texts. They sought to convey the precise meaning of the Bible in Chinese, often using word-for-word translation. This mindset has had a profound impact on Chinese churches. Even to this day, many Chinese Christians, when considering the translation of biblical terms, often inquire first about whether such translations align with the original text. They prioritize this understanding of the Bible, even if they may not comprehend the grammar, syntax, or nuances of the original Hebrew or Greek. This mentality, to some extent, inherits the missionary vision of conveying the message of the Bible to the Chinese people.

However, as Christianity encountered cultural and linguistic challenges in China, missionaries began to explore more dynamic translation strategies. The translation

³⁴ See: [49]. This book extensively discusses the concept of “dynamic equivalence” and its application in translation theory and practice.

mentioned above regarding Nida’s concept of “dynamic equivalence” represents a significant orientation in this regard. Some other translators employed paraphrasing, cultural adaptation, and even transliteration to convey Christian concepts effectively within the Chinese cultural context. This allowed for a greater degree of flexibility in translating biblical ideas while maintaining the core theological principles.

It can be observed that over the past few centuries, various traditions within the Church had invested considerable effort in handling the translation of divine names, proposing approaches that aligned with their respective traditions. However, this has ultimately resulted in at least three completely different suggestions for “God” and two different translations, either transliteration or paraphrasing, for YHWH.” Today, these diverse translation methods coexist, and achieving uniformity seems unlikely. This appears to be a rather rare example in the translation history of different languages worldwide.

The issue of Holy Name is by no means devoid of biased academic research, as the interpretation of Chinese religious traditions has always been framed within the context of Western Christianity. In considering a resolution, apart from scholarly discussions, the church tradition is also an almost unavoidable factor. The key to the issue of sacred names lies not only in the careful selection of words and phrases but also in how Catholic and Protestant missionaries understand the theological ideas of the Bible, as well as the cultural, philosophical, and religious concepts embedded in the Chinese language. In their quest to explore the translation of Holy Names, missionaries delved into the classics of Confucianism, Taoism, Buddhism, and folk religions in China, aiming to find the most appropriate way to translate Holy Names through an analysis of the religious perspectives of the Chinese people. Research on this issue can demonstrate how missionaries understood the concepts of Chinese religion. Therefore, the translation of Holy Name represents an important endeavor to bridge biblical theology and Chinese culture.


The lack of a unified translated term for “God” in the Chinese Bible indicates that the issue as a whole remains unresolved. For over a century, the question of Holy Names has been a subject of extensive debate, marking the first large-scale exploration of the significance of Chinese religious beliefs from a perspective influenced by Western theological training. Regardless of the conclusions drawn, it reflects a reality: the encounter between Western Christian theology and Chinese religious culture is rich with aspects worthy of exploration.

Author details

Daniel Kam To Choi
Missionary of Hong Kong Baptist Mission, Germany

*Address all correspondence to: kamto315@gmail.com

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The Impact of Religious Beliefs on Quality Translation of Medical Culture-Specific Terms: A Xitsonga Terminology Development Approach

Mafemani Joseph Baloyi

Abstract

Translators draw from their mental lexicons to make conscious efforts to arrive at quality translation products. However, it is easy to reproduce and reinforce the translator's cultural and religious beliefs in their translation products. The chapter conceptualises the stigma of the so-called 'deviant' terms and critiques the influence of a Xitsonga translator's religious beliefs stance that may exert on medical terminology development processes. Mistranslation or untranslatability has been a topic of much research, usually with a focus on linguistic and external cultural features in isolation. A descriptive translation studies approach is applied to investigate the complex relationship between the translator's religious beliefs and the quality of a translation product by examining the semantics of the corpus of culture-bound words purposely selected for this study. The study is anchored on a functionalist theory of translation to promote empirical comparison and analysis of a source term and a target term. It is hoped that the study will increase the Xitsonga translators' awareness of the impact that issues such as religious beliefs may have on their translation products, and consequently overcome potential translation problems. The results indicate that dealing with cultural items in translation requires a sociolinguistic vision for a better understanding of the nature of words in African languages and improving the target readers' academic proficiency.

Keywords: circumlocution, deviant utterances, medical terminology, descriptive translation studies, functionalist theory of translation

1. Introduction

The core of a language translator's job is to convert a text from one language to one or more others, ensuring that the translated content conveys original meaning, sense and tone. The translator should also ensure that accuracy remains one of the valuable features of translation. Scholars such as Obenaus [1] posit that translators

are increasingly seen as expert intercultural communicators. The question is, do all translators have the guts to eliminate linguistic and non-linguistic forces, barriers and obstacles in intercultural communication? Significant research studies have been conducted towards identifying individual stylistic traits in the work of translators. However, arguably, there is still more to be done on exploring a translator's psychology that positively and negatively affects their target texts. Therefore, the chapter qualitatively investigates the complex relationship between the translator's religious beliefs and the quality of a translation product by examining the semantics of the corpus of culture-bound words purposely selected for this study. Translation students and novice translators need to be more aware of the influence their psychology may have on the quality of their target texts.

The author is a translation lecturer but the curriculum he is teaching does not cater for a module that deals with effective methods and strategies or appropriate training on how to deal with 'obscene' language. Therefore, his classroom is not designed to serve as a better place, a more responsible and mature environment for translation students to learn terminology and develop a better attitude and understanding of what constitutes 'obscene' language, and why they are sometimes obligated to use it. The role of non-linguistic aspects is still an often-ignored part of the translation curriculum. Thus, this chapter is intended to build a positive attitude towards 'obscene' language that may help translation students realise its value in terminology development.

Texts are meant for different purposes, but it is very important that they are readable and, in some instances, easy-to-read and understand. Words, when well-chosen and when used appropriately in a text, do not only facilitate its readability but also give more lively ideas and introduce a reader to a new world of thought and life. Pschenitsyn [2], Katan [3], Katan [4] and Nord [5] posit that the purpose of translation should be to get readers to perceive the target text emotionally and artistically, in a manner that parallels and corresponds to the aesthetic experience of it, its source text readers or to re-create as far as possible, within the alien system of a second language, all the characteristics, vagaries, quirks and stylistic peculiarities of the work being translated. However, this purpose can be defeated once a translator is caught up between the two languages, the religious and the secular. Mistranslation or untranslatability is commonly justified based on linguistic and literary grounds and neglecting the influence of thoughts or theories of specific religions and profound cultural differences in religious beliefs and practices. In this study, untranslatability refers to an extent to which it is impossible to translate a word from one language into another. Cultural differences in religious beliefs and practices are far more complex phenomena than they may seem to the translator. However, this study cannot claim that there has never been a time when a community of translators was unaware of cultural differences and their significance for translation because translation theorists and training programmes have been cognisant of the problems attendant upon cultural knowledge and cultural differences since time immemorial. The main concern of this study is grounded in those words and phrases that are so heavily and exclusively attached to what Hall [6] classifies as 'silent language'.

This chapter adopts descriptive translation studies to critique the influence of a Xitsonga translator's religious beliefs stance that may exert on the quality of translations. This qualitative study is underpinned by the Iceberg theory as introduced by Edward T. Hall in his seminal book titled *Silent Language* in the 1990s, [3]. Hall ([6], p. 29) posits that 'the most important culture is completely hidden and what can be seen is, as the cliché has it, just the tip of the iceberg'. This study employs Nord's [5]

functionalist theory of translation to present the empirical comparison and analysis of a source term and a target term.

When culture-bound words are considered cross-linguistically, they are invariably a challenging area of translation. Generally, the corpus is considered controversial from the religious point of view by some of the Xitsonga translators. Therefore, the study focuses on the sampled five Xitsonga culture-specific terms, namely, *abortion*, *contraception*, *euthanasia*, *masturbation* and *nymphomania*, that are generally considered controversial from the religious point of view by some of the Xitsonga translators. These terms have been purposely chosen as the corpus for the study and analysed by exploring the translation strategies and procedures as formulated by different translation scholars. The corpus of examples provided in this chapter serves to explore the socio-cultural underpinnings of ‘untranslatability’ and its limits in Xitsonga. These cultural-bound words which some have declared as ‘untranslatable’ continue to spark serious debates over when to paraphrase, when to use the nearest local equivalent, when to coin a new word by translating literally, when to amplify by loan words, when to adopt the foreign word without any explanation, when to adopt the foreign word with extensive explanations and when to transcribe without losing or distorting its original meaning.

2. Theories of beliefs and practice and cultural differences on translations

According to Verzella ([7], p. 54), ‘translators have the responsibility to act as brokers in the exchange of information. Their goal is to ensure that the relationship between the target audience and the message is substantially the same as that which existed between the original target audiences and the message. Jakobson ([8], p. 234) claims that translators can explore all means to get any language translated into another, as he puts it, ‘all cognitive experience and its classification is conveyable in any existing language’. Whenever there is deficiency, terminology may be qualified and amplified by loan words, neologisms or semantic shifts, and finally, by circumlocutions. Generally, translators are seen as both users and producers of meaning, and translation is considered an act of mediation enacted through the negotiation of meaning making, [7]. Pshenitsyn ([2], p. 364) observes that,

When translating a text, the translator makes decisions relying on her or his individual interpretation of the ST, which is influenced by cultural models of the TC and the norms of translation. The cultural and linguistic gaps are eliminated and the resulting text conforms to norms of the target language and culture.

Guided by the Iceberg theory, the hidden challenges could be the interaction of two languages and cultures in one mind. For a translator to deal with the hidden challenges in a source text, it demands a keen sense of style in both languages, the need for critical awareness of the impact of culture-bound words, the social aura that surrounds them, the setting and mood that inform them and the atmosphere they create [4]. The concept of culture has been a subject of research in many translation books and articles. Likewise, the concept of intercultural translation still plays a key role in contemporary translation studies since language and culture are inextricably tied together. Robinson ([9], pp. 7–13) introduces and explores the two levels of culture, namely, the external culture level and internal culture level, and defines the internal level as that ‘which consists of ideas, that is, beliefs, values and institutions.

According to Robinson ([9], pp. 7–13), the external level ‘consists of behaviours, that is, language, gestures, customs and habits and products, that is, literature, folklore, art, music and artefacts. This chapter focuses on the influence of the internal culture level, which Hall ([6], p. 34) refers to as ‘value orientations, that is, preferences for certain outcomes over others’.

Erten ([10], p. 345) observes that ‘intercultural translation problems arise from a recognition that culture-bound concepts can be more problematic for the translator than the semantic or syntactic difficulties of a text. Moreover, cultural items that are peculiar to a certain community are hard to translate and sometimes lead to untranslatability’.

Drawn from the argument shared above, one may deduce that translation is an exercise of culture-specific terms appropriation or catalysis of an invention of another culture.

2.1 Functionalist theory of translation

This study is anchored on Nord’s [5] functionalist theory of translation to promote empirical comparison and analysis of a source term and a target term. This theory was developed in opposition to Nida’s [11] linguistic-based approach. Translation scholars such as Vermeer [12, 13], Reiss and Vermeer [14] and Nord [5, 15] developed functionalism as an approach to Translation Studies.

Nord ([16], p. 28) posits that “translation is the production of a functional target text maintaining a relationship with a given source text that is specified according to the intended or demanded function of the target text”. Nord [5] considers the functionalist theory of translation as a lens appropriate to explore the nature and characteristics of pragmatic texts translation. According to Nord [5] a purposeful activity or purpose-oriented approach to translation is one of the central ideas of the functionalist theory of translation and functional matters take precedence over Nida and Tiber’s ([17], p. 12) “normal standard of equivalence”. Therefore, Nord ([18], p. 1) defines functionalism as “a broad term for various theories that approach translation in this way or theories that study the perspective of function or functions of texts”. Vermeer’s ([13], p. 20) Skopos theory draws inspiration from functionalism; and “Skopos is a Greek word for purpose, intent, goal, aim and function”. Vermeer ([13], p. 20) posits that “any form of translational action has an aim, a purpose, and Skopos usually refers to the purpose of the target text guided by the three rules: Skopos rule, coherence rule and fidelity rule”.

The three rules stated above are ordered according to their importance. The coherence rule specifies that a translation should be acceptable in the sense that it is coherent with the receiver’s situation. The target text (TT) should conform to the standard of the intratextual coherence dictating translators to produce a text that is likely to be meaningful to the receiver of the target culture. The fidelity rule (or ‘intertextual coherence’, as Vermeer [13] puts it), refers to “the faithfulness of the target text at least in one of the aspects of content, form or effect” ([14], p. 113). According to Reiss and Vermeer ([14], p. 139), “intertextual coherence is considered subordinate to intratextual coherence, and both are subordinate to Skopos rule”. This means that the first concern of the translator is the purpose of specific translation theories which always advocate “faithfulness” and “equivalence”. Reiss and Vermeer ([14], p. 101) maintain that the Skopos rule tops all the three rules because “it is not the source text that determines the translation process, but the prospective function

or Skopos of the target text”, and message or information is more important than the format. Besides the three rules, Nord ([18], p. 125) proposes another principle, ‘Function plus Loyalty’, in which loyalty commits the translator bilaterally to the source and the target sides and warns that “this must not be mixed up with fidelity or faithfulness, concepts that usually refer to a relationship between the source text and the target text”. Loyalty is “an interpersonal category referring to a social relationship between people, while function refers to the factors that make a target text work in the intended way in the target situation. Loyalty refers to the interpersonal relationship between the translator, the source text sender, the target text addresses and the initiator ([18], p. 126). Nord [18] posits that “the principle of ‘Function plus Loyalty’ perfects the Skopos theory and grants the translator some liberty in the process to achieve the intended function of the target text”.

Reiss and Vermeer [14], Nord [16, 18] and Vermeer [13] posit that in informative texts such as advertisements, instructions, leaflets, manuals, tourist brochures, business correspondence and sales slips, translation is generally a representation of content of the source text.

3. Literature review

Scholars such as Jay and Jay [19] and Vingerhoets et al. [20] conducted research study on Polish students; and Dewaele [21] and Gawinkowska et al. [22] conducted a similar research study on Asian and Arab students. The students were tested by translating an English text into Polish, Asian and Arab, the second language (L2), which contained taboo words. Finn ([23], p. 21) records that the Polish students translated from their first language (L1) to their L2, the respondents used stronger language and even added taboo words to the text. However, when they translated from their L2 to L1, it was found that taboo words were softened, and, in some instances, omitted. It was also found that Asian and Arab students were more likely to swear in English than any other non-native speakers because of the possible social, cultural and political constraints in their cultures [21]; Gawinkowska et al. [22]. The research studies also revealed that most of the respondents preferred to swear in their L2 while interacting with native speakers of their L1. This practice is similar to most of the Xitsonga translators. Similarly observed, the researcher’s findings reveal that the practice could be illustrating that most of the non-native speakers do not understand the levels of offensiveness or fail to fully comprehend the seriousness, as well as the consequences of certain taboo words that seem applicable to Xitsonga translators. The Xitsonga-English/English-Xitsonga Dictionary translates ‘sex’ as ‘*ku ya emasangwini*’ (to go to beds); ‘masturbate’ as ‘*ku nyanyula swirho swa rimbewu*’ (to excite genital organs); and menstruate as ‘*ku va emasikwini*’ (to be in the days) or ‘*ku va en’hwetini*’ (to be in the month’) or ‘*ku hlamba*’ (to bath). Ironically, the English words are lexicalized as is but translated into Xitsonga through circumlocution.

3.1 Dealing with non-linguistic forces in translation

The study has identified culture and stigma attached to what is termed ‘deviant utterances’ in the linguistic and religious circles of the Vatsonga as part of the non-linguistic forces that Xitsonga translators are obliged to deal with. Culture and religion

seem to interfere easily in the translation activities. Complexities and contradictions attached to some Xitsonga terms impact negatively on the translators' diction. Jay ([24], p. 3) observes that concepts such as profanity and blasphemy are emphasised within religious circles and are likely to influence the translators' diction for fear of 'denigrating God, religious icons and religious institutions'. Finn ([23], p. 18) advises that translators should 'comprehend that there are possible benefits one can garner by being knowledgeable about this often-offensive part of the lexicon'. Vingerhoets et al. [20], Jay [24] and Jay and Jay [19] observed that people who express themselves through this often-offensive part of the lexicon are frequently seen as low class, unintelligent and emotionally or mentally unsuitable. Mercury ([25], p. 29) notes that 'much is lost in the translation, and most of what is lost is largely related to the connotative meanings in the taboo words speakers choose to use'. Selnow [26] and Finn [23] concur that the connotations of obscene words are, like those of most words, products of sociolinguistic rules that help to shape a speech event and that influence verbal behaviour, resulting in impoverished vocabulary.

4. Research method

This study applies a descriptive translation studies approach to investigate the complex relationship between the translator's religious beliefs and the quality of a translation product by examining the semantics of the corpus of culture-bound words purposely selected for this study.

Descriptive translation studies (DTS) emerged in the 1970s and is considered a reaction to centuries-long speculative and prescriptive writing on translation. Naude' ([27], p. 45) notes that James Holmes [28] was the first to provide a framework for Translation Studies as the discipline science of translation, as well as translation criticism and policy. Gideon Toury's [29] book, *Descriptive Translation Studies and Beyond*, became a flag of convenience for a loose flotilla of innovative scholars [30]. Toury [29] defines DTS as descriptive-explanatory and interdisciplinary, the definition of the subject matters and assumed translations as a result of a target-oriented approach. Toury ([29], p. 29) posits that "DTS aims at building an empirical descriptive disciplines to fill one section of the Holmes map, namely, the idea that scientific methodology can be applicable to cultural products".

Baker and Saldanha ([31], p. 77) point out that DTS "was conceived of translation studies as a discipline which espouses the structure, goals and methods of the natural sciences", and James Holmes as one of its pioneers. The objectives of DTS as the analysis approach to translation texts are to describe, explain and predict translational phenomena. Influenced by Even-Zohar's [32] polysystem theory, Toury [33] developed Holmes's vision and made important theoretical and methodological additions to Holmes's model. According to Baker and Saldanha ([31], p. 77), this development was based on the argument that "translational phenomena could ultimately be explained by their systemic position and role in the target culture". Toury [29] also backed his argument by proposing the concept of norms, "translators are influenced by the norms that govern translation practice in the target culture at a certain place and time" ([31], p. 77). Toury ([29], pp. 56–58) introduced three types of norms, 'initial norms', the general choices made by translators, 'preliminary norms', that is, 'translation policy' and 'directness of translation' and 'operational norms', meaning those norms that govern decisions about the textual make-up of the translated text.

House ([34], p. 27) describes DTS as “a comparative literature-oriented and target text-oriented approach to translation focusing on the position and function of translations in the totality of the target-language literature”. This description is supported by Baker and Saldanha ([31], p. 77) who posit that the DTS approach “is firmly target-oriented because translations are facts of the target culture forces”. Holmes [28] and other pioneers of the DTS, such as Toury [29, 33], Hermans [35], Lambert and Van Gorp [36], and Lambert [37], agree that DTS is a target text-oriented approach to translation analysis. House ([34], p. 27) maintains that “the strength of descriptive translation studies lies in an emphasis on solid empirical work, often in the form of detailed diachronic case studies and an insistence on fully contextualising the texts, both at the level of reception situation and the receiving culture at large”.

Drawn from the argument presented above, it becomes evident that culture serves as the lens of the translator’s stance. On the same note, House ([34], p. 33) remarks that “culture serves as a site of ideological struggle, a view of translators as stimulators of ‘resistance’ of hegemonic influence, and a focus on how ‘meanings’ in texts serve to set up and maintain relations of power and domination”. Hermans ([35], p. 5) maintains that DTS still inspires research projects which seek to “delve into the translation as cultural and historical phenomena, to explore its context and its conditioning factors, to search for grounds that can explain why there is what there is”.

5. Translating culture-specific terms within two languages, the religious and the secular

The corpus sampled for this study is neither classified as swear nor vulgar words in Xitsonga but somehow considered as ‘deviant’ utterances based on moral philosophy. From some quarters of the Xitsonga linguistic community, the sampled words are viewed as a threat to moral integrity and/or social indiscretion that should be avoided. The goal of this chapter is to shed light on how these emotive or connotative words whose responses or effects are valued more than their literal meanings can impact on the quality of translation. The chapter does not focus on determining the merit of the main arguments for and/or against the sampled words but explores their stigma on the quality of Xitsonga translations.

5.1 Circumlocution, is it a facilitation or a hindrance to a Xitsonga translator?

Scholars such as Thompson, et al. [38], Yule and Tarone [39], Brooks [40] and Hadley and Reiken [41] consider circumlocution as one of the communication strategies of learning a language and define it as a compensation for gaps in a language learner’s knowledge whose linguistic competence and cognitive flexibility allow them to use more words than necessary to express an idea based on their lexical and grammatical competencies.

Circumlocution in Xitsonga can be described as euphemistic language or idiomatic fields often used to avoid saying words that are considered taboo or offensive. Ironically, the same circumlocutions convey the spirit and the manner of the original to achieve the same effect or similar response and call for the same action. The sampled words have been catalogued as ‘deviant’ utterances based on a stigma that reduced them to tainted descriptions to cater for some ‘moral philosophy’.

The Vatsonga consider death and sex the most enigmatic and taboo subjects. These concepts have been stigmatised within some quarters of the Xitsonga linguistic and religious community. From the sampled words, contraception, abortion and euthanasia imply death, and masturbation and nymphomania are associated with sex or sexual intercourse. The Vatsonga usually express concepts such as death and sex through their unique Xitsonga idiomatic fields or circumlocutions. For example, the Vatsonga speak of sex as '*timhaka ta swa masangu*' ('matters of sleeping mats') or '*ku kha miroho*' ('to pluck leafy vegetables harvested for human consumption'). Some refer to the act as '*ku tsakisana*' ('to excite each other'), or '*ku tivana*' ('to know each other'), to mention a few. Death is expressed as '*ku hundza emisaveni*' (to pass the world), '*ku timeka*' (to get extinguished), '*ku etlela vurhongo lebyikulu*' (to take a deep sleep), '*ku landza swikwembu*' (to follow the gods/ancestors) or put as '*swi tsandzile*' (things have failed), meaning that all attempts to cure diseases have failed helplessly, to mention a few. Death and the act of sexual intercourse have since gained a few euphemistic phrases among the Vatsonga.

The study raises the notion of stigma as a social aspect or a moral experience that threatens the loss or diminution of original Xitsonga terminology to tainted descriptions expressed as circumlocutions. Goffman [42], in his classic formulation, describes stigma as 'a special kind of relationship between an attribute and a stereotype' and avers that stigma 'is embedded in a language of relationships'. The study explores how a translator's religious character and their actual social identity can result in a deviant translator's professionalism that might result in flawed translation products. This aspect of the translator's identity is based on Major's [43] psychological formulations that define stigma as 'occurring when an individual is believed to possess what they describe as an "often objective" attribute or feature that conveys a devalued social identity within a social context. According to the same psychological formulations, the very identity 'is then socially constructed by defining who belongs to a particular social group and whether a characteristic will lead to a devalued social identity in a given context. Major ([43], p. 505) also observes that stigma 'is not located entirely within the stigmatised person but occurs with a social context that defines an attribute as devaluing'. Corrigan and Watson [44] identify social elements such as 'collective representations (cultural stereotypes, perceived social hierarchies and socio-political ideology) activated by cognitive primes (information from the situation) that influence whether the stigma encountered is appraised as legitimate or illegitimate'.

6. Data presentation and analysis

The following sections present the English-Xitsonga translated extracts from a health leaflet commissioned by *Soul City, Institute Health and Development Communication on HIV & AIDS and Treatment*. The sampled data are used to investigate the phraseological units and terminological ontology as compared to the source meaning. The argument will be supported by providing brief definitions and descriptions of the sampled words based on the impact they make in a translation context. This approach will help determine the direction of term specificity and axiological values as related to the Vatsonga societal structures and the terminological ontology itself.

6.1 Abortion

English (ST)	Xitsonga (TT)	Back translation/gloss	Xitsonga term	Suggested Xitsonga term
Abortion is not the best option for a pregnant woman who is HIV positive.	<i>Ku xixa ndzhwalo wa vuyimana a hi leswinene eka hinkwaswo eka leswi wansati wa muyimana loyi a nga na xitsongwatsongwana xa HIV a nga hlawulaka eka swona.</i>	To allow dropping off of the luggage of pregnancy of a pregnant woman who has the virus of HIV is not the best option she can choose from.	Abortion > <i>Ku xixa ndzhwalo wa vuyimana</i> ('dropping off of a luggage of pregnancy').	Abortion > <i>nxixo</i> ('procured abortion')

Reproduction among the Vatsonga is used as one of the tools to gauge the functioning of their marriage. The word 'abortion' is frowned upon and the Vatsonga have adopted some paraphrases to refer to it, such as '*ku xixa ndzhwalo wa vuyimana*' ('to allow dropping off of a luggage of pregnancy'), meaning to abort deliberately or '*ku kulula ndzhwalo wa vuyimana*' ('to cause removal of pregnancy with a sliding movement, as wiping off perspiration with the side of the hand'), meaning to abort an unwanted baby without any hesitation. The equivalent Xitsonga noun for 'abortion' is *nxixo* ('procured abortion') but even most of the Xitsonga translators prefer to paraphrase as presented above. Indirect reference to 'abortion' may be a sign of disapproval or resistance to the act among the Vatsonga or the stigma attached to the term.

Norris et al. [45] argue that abortion stigma and resulting barriers to safe abortion (such as state-level restrictions) reflect moral resistance to abortion, not just legal stances on the matter. Research conducted by scholars such as Gresh and Maharaj [46], Harries et al. [47], Mwaba and Naidoo [48], Patel and Johns [49], Patel and Kooverjee [50] and Wheeler et al. [51] suggest that moral acceptability of abortion is low and does not vary by gender, although many South Africans, particularly women, support the legal right to abortion.

The enactment of the Choice on Termination of Pregnancy (CTOP) Act 92 of 1996 [52], with its amendments, was embraced by some as a major step towards achieving sexual and reproductive health freedom but also frowned upon by other South Africans who viewed it as moral disaster or 'murder'. As those who are for the enactment of the law appreciated that it was meant to repeal the restrictive and inaccessible provisions of the Abortion and Sterilisation Act, 1975 (Act No. 2 of 1975) [53], most of the South African religious groups were unhappy about its implementation. As the new law became one of the most contentious subjects in the country, it also saw some health practitioners distancing themselves from its implementation. The Act expresses that women should have absolute control over their reproductive capacities. No one, including their husbands, their doctors or any other law should be able to make this choice on their behalf. While Section 15(1) of Chapter 2 (The Bill of Human Rights) of South Africa's Constitution [54], as amended, points out that 'everyone has the right to freedom of conscience, religion, thought, belief and opinion', organisations such as the Christian Lawyers Association of South Africa argues that 'the rights of medical practitioners are denied because they cannot refuse to abort a foetus even when their beliefs are against the termination of pregnancy'. Judging from most of the translation products of the Xitsonga translators, one may conclude that they align with the Christian Lawyers Association of South Africa's argument which probably traps them in a cage of dysfunctional diction.

6.2 Euthanasia

English (ST)	Xitsonga (TT)	Back translation/gloss	Xitsonga term	Suggested term
People living with HIV do not go for treatment because they are afraid that health workers will tell other people that they are HIV positive. They probably are too sick for family members to help until they get tempted to request for euthanasia from their doctors.	Vanhu lava hanyaka na xitsongwatsongwana xa HIV a va yi ku ya kuma mpfuno wa vutshunguri hikwalaho ko chava leswaku vatrhi va swa rihanyo va nga byela vanhu van'wana leswaku va na xitsongwatsongwana xa HIV. Va nga ha kumeka va ri karhi va vabya swinene leswi nga ringaka vandyangu ku kombela madokodela ya vona ku tima moya wa vona nkarhi wu nga se fika.	People who live with the virus of HIV do not go and seek medical help because they are afraid that health workers will tell other people that they have the virus of HIV. They may be found very sick until the family members are tempted to request their doctors to extinguish their spirit before its time arrives.	Euthanasia > <i>ku tima moya nkarhi wu nga se fika</i> (to extinguish the spirit before its time arrives).	Euthanasia > <i>hetisovutomi</i> ('finish off the life').

Like the word 'abortion', 'euthanasia' which some refer to as 'mercy killing' or 'good death', is one of the contentious ethical dilemmas, in general, and in the medical practice world. One of the major concerns raised by scholars and researchers is that suicide is not a crime in South Africa, but euthanasia is. Garrard and Wilkinson ([55], p. 64) note that,

There has been a widely accepted euthanasia taxonomy comprising two key distinctions. Firstly, there is Rachels' distinction between euthanasia performed by killing the patient (active euthanasia) and euthanasia performed by omitting to prolong the patient's life (passive euthanasia). And secondly, cutting across this active-passive distinction is a distinction between voluntary, non-voluntary and involuntary euthanasia, depending on whether the patients autonomously request their death, are unable competently to give consent, or are competent but have their views on the matter disregarded (or overruled).

The distinction between active and passive euthanasia is thought to be crucial for medical ethics. The idea is that it is permissible, at least in some cases, to withhold treatment and allow a patient to die, but it is never permissible to take any direct action designed to kill the patient. The debate about euthanasia made headlines as reported in various South African newspapers during 2019 when Prof Sean Davison was charged with three counts of murder. He received a suspended sentence of 8 years with house arrest and community service after a court-approved plea was reached in the Western Cape High Court. The same debate was fuelled by the assisted voluntary euthanasia that was brought to the attention of the South African judgement in Stransham-Ford vs. the Minister of Justice and Correctional Services and Others (2015), Case No. 27401/15 [56]. Judge Fabricius of the North Gauteng High Court found that terminally ill Robin Stransham-applicant had a constitutionally protected right to die with dignity. The case was opposed by the Minister of Health and the Health Professions Council of South Africa (HPCSA). The late South African emeritus Archbishop, Desmond Tutu, in whose honour Davison wants to fight to change the laws of assisted death argued that dying people should have the right to decide

how and when they wanted to leave this life, [57]. The subject became controversial as arguments for it also came from religious figures such as Tutu.

In Xitsonga, euthanasia is '*hetisovutomi*' ('finish off the life'). This word is only applicable to animals. For example, when an ox is terminally ill, the Vatsonga instruct to finish it off by slaughtering it ('*ku hetisa*') out of pity to rescue it from the painful death. It is inapplicable and unspeakable for human beings. One of Vatsonga's religious beliefs is that only God or gods or ancestors has/have the authority to dispose of life and death. Weighing these ethical principles with the relevant legislation leaves some Xitsonga translators in a dilemma.

6.3 Nymphomania

English (ST)	Xitsonga (TT)	Back translation/gloss	Xitsonga term	Suggested term
Nymphomania is not the source of HIV but having multiple sexual partners without using condoms increases your risk of getting HIV and other STIs.	Ku tshamela ro nyanyulekela swa timhaka ta masangu a hi xihlovo xa xitsongwatsongwana xa HIV kambe ku va na vanghana vo talatala hi tlhelo ra swa masangu handle ko tirhisa jasi ra mukon'wana swi engetela nxungeto wa ku kuma xitsongwatsongwana xa HIV na mavabyi man'wana ya tingana.	To be habitually excited for matters of sleeping mats is not the source of the virus of HIV but to have multiple friends for matters of sleeping mats without using the jacket of the in-law can increase the risk of getting the virus of HIV and other diseases of shyness.	Nymphomania > <i>nyanyukelo wa swa timhaka ta masangu</i> (excitement of matters of sleeping mats).	Nymphomania > <i>mpfukelomaxelo</i> (sexual addiction or hypersexual disorder).

Nymphomania in Xitsonga is '*mpfukelomaxelo*' (sexual addiction or hypersexual disorder) and is considered uncontrollable engagement in sexual activity, usually referring to women who experience disruptive increases in sexual desire. The Vatsonga old ladies used to restrict all young Vatsonga ladies from taking chicken, eggs and fish and restricted them from drinking coffee with milk because they were considered aphrodisiacs. Cheese and butter were foreign to most of the Vatsonga families. Sexual addiction was highly frowned upon by the Vatsonga community, and nymphomania was regarded as a curse, hence assumed many names such as '*vufevi*' (prostitution), '*vudabadaba*' (simpleton), '*vudlakuta*' (dull wit), '*vukhever-exi*' (promiscuity), '*vuhuza*' (fornication), to mention a few. Most of the Vatsonga Christians employ circumlocution, '*nyama ya nkosi*' (meat for the funeral service), meaning meat prepared for mourners. The Vatsonga feed all mourners even when you are uninvited. A person with nymphomania is likened to the meat prepared for mourners. This demonstrates the challenge of defining the term, 'nymphomania' clearly. Swaleha et al. ([58], p. 187) note that the term, 'nymphomania' is marred with dissent or criticism among researchers, scholars and clinicians. When defining the term, 'nymphomania', Swaleha et al. ([58], p. 187) remark that, 'It is characterised by an unquenchable urge to engage in repeated sexual contact with many partners without a deep emotional involvement. The sexual drive is unvarying, voracious, impetuous and unrestrained. Levine and Stern ([59], p. 316) define nymphomania in three distinct elements, namely, 'marked increase in sexual drive; extremely frequent

partner sexual behaviour; promiscuity'. All these definitions, including that of the Vatsonga, imply a disruptive increase in sexual desire. If the Vatsonga translators opt for '*nyama ya nkosi*' (meat for the funeral service), as explained above, the term, 'nymphomania' loses its essence.

6.4 Contraception

English (ST)	Xitsonga (TT)	Back translation/gloss	Xitsonga term	Suggested term
Contraception is highly recommended for sexual partners who are HIV positive. Remember to use condoms every time you have sex.	Ku sivele mbeleko swi bumabumeriwa swinene ngopfu eka vanghana va swa timhaka ta masangu lava nga na xitsongwatsongwana xa HIV. Tsundzuka ku tirhisa majasi ya mukon'wana mikarhi hinkwayo loko u tinghenisa eka swa timhaka ta swa masangu.	To prevent pregnancy is very highly recommended to friends who are related for matters of sleeping mats with the virus of HIV. Remember to use jackets of the in-law every time you engage in matters of sleeping mats.	Contraception > <i>nsivelambeleko</i> (pregnancy prevention).	

Contraception ('*nsivelambeleko*' or '*ku sivele mbeleko*' > to prevent pregnancy intentionally in Xitsonga) is one of the sensitive topics among the Vatsonga. Those who have the guts to talk about the intentional prevention of pregnancy only advocate for abstinence or virginity. The religious beliefs of the Vatsonga prescribe that sexual intercourse is only intended for recreating children and for re-creational nature, and nothing less or more. Engaging in sexual intercourse for pleasure and fun is both taboo and immoral among the Vatsonga, and therefore, the concept of contraception is foreign. The Vatsonga consider contraception as a ticket to destroy future generations and tantamount to abortion. The Vatsonga Christians' message is that sex is a wonderful gift from God that should be enjoyed within the bond of marriage to continue with God's creation and should not be abused through contraception and abortion. Traditionally and culturally, the Vatsonga believe that it is only after the rituals to unite have been performed, would a couple be allowed to have sex with the intention to produce children.

6.5 Masturbation

English (ST)	Xitsonga (TT)	Back translation/gloss	Xitsonga term	Suggested term
Having many sexual partners increases your risk of getting HIV and other STIs. Yes, you can masturbate and have an orgasm.	Ku va na vanghana vo tala hi tlhelo ra swa masangu swi engetela nxungeto wa ku kuma xitsongwatsongwana xa HIV na vuvabyi bya tingana byo hambanahambana.	To have multiple friends	Masturbation > <i>utinyanyuri</i> <i>bya swirho swa le xihundleni</i> (self-excitement of private parts)	masturbation > <i>nchokocho</i> (masturbation).

Religiously, most of the Vatsonga associate masturbation ('*nchokocho*' or *ku chokocho*' > to masturbate in Xitsonga) with a mad person or one possessed by evil spirits. Some do not even want to talk about it because they think it is a way of attracting demons or evil spirits and/or bad luck.

In his seminal book, *Solitary Sex: A Cultural History of Masturbation*, Laqueur [60] demonstrates how the concept of masturbation is loaded with contrasted meanings and the readers' attitudes. As the title says it all, masturbation is the act of arousing oneself sexually by manual stimulation of the genitals, and some readers consider it a 'deviant' sexual practice, private sex pronounced as a form of 'self-pollution' ([60], p. 13), a threat to moral integrity, fictitious whose pleasure is 'a sham version of real pleasure', 'virtual reality orgasm' ([60], p. 220). According to Laqueur ([60], p. 210), other readers consider masturbation as "a seductively and addictively easy transgression, an excessive, self-suffering practice of which anyone could have as much as one wanted and which could neither be sated nor moderated". Generally, many consider masturbation as "a mercantilist's dream and a moralist's nightmare" Laqueur ([60], p. 224). Contrary, some readers consider masturbation as "a healthy and liberating practice, medically benign" and argue that, beyond masturbation, becomes a means of "reclaiming the self from the regulatory mechanisms of civil society and the patriarchal sexual order" Laqueur ([60], p. 277). It is considered "a sign of self-control" Laqueur ([60], p. 420).

7. Conclusions

This chapter did not focus on the argument for or against the contested ethical concepts in the world conceptualised their stigma within the translation world. The main bone of contention centred on the stigma of the 'deviant concepts'. The study explored the contested ethical concepts as some of the cultural constraints that can have deficient effects on Xitsonga translator's choice of linguistic systems.

Generally, the sampled English fixed constructs are rendered in Xitsonga as phrases. The Xitsonga translators shy away from fixed constructs and opt for circumlocution in the form of phrases. The generic-discursive nature adopted by Xitsonga translators will not contribute towards a clearly defined terminology approach. The Xitsonga translators should note that dealing with cultural items in translation requires a sociolinguistic vision for a better understanding of the nature of words and improving the target reader's academic proficiency. Translation is an exercise of culture-specific terms appropriation or a catalyst of an invention of another culture.

It is a fact that South Africa is a constitutional democracy in which target readers hold different opinions and that some do not share religious beliefs or values and therefore should not dictate such to them. The factor of stigmatisation and the ethical dilemma of the so-called 'deviant' concepts have the potential to limit Xitsonga translators' dimension of diction profoundly. Translators should operate outside of the religious cage and not endorse specific religions in their noble service. Xitsonga translators' should be inspired by the primary duty of translators which is to promote the 'readership good', meaning that the target text should be intended to benefit the target readership. Xitsonga translators should not succumb to a people's predominant beliefs, attitudes, values, ideals and sentiments but share the same message and essence with the target readership as enjoyed by the source readership. The study recommends that translation training programmes should also cater for modules that

create the environment for translation students to learn terminology and develop a better attitude and understanding of what constitutes ‘obscene’ language and why they will sometimes be obliged to use it.


Author details

Mafemani Joseph Baloyi

Faculty of Humanities, Social Sciences and Education, Department of African Languages, University of Venda, Thohoyandou, South Africa

*Address all correspondence to: mafemani.baloyi@univen.ac.za

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Section 3

Translator Education and Didactics

The Development of Interpersonal Competencies during Translation Training

Vladimír Biloveský

Abstract

The objective of this study is to enhance students' interpersonal competencies during translation training, recognizing that translators need to possess specific interpersonal skills that align with the demands of the labor market, translation market, and employers. Therefore, the study focuses on investigating various interpersonal skills such as communication, presentation skills, teamwork, stress management, time management, conflict management, flexibility, responsibility, self-motivation, and assertiveness. To begin, the study examines the impact of new technologies, globalization, and employer requirements on the labor market and translation industry. It also discusses the educational implications of these changes and the role of academia in addressing them. Subsequently, by understanding the current needs of employers, a practical model for developing interpersonal competencies in the acquisition of translation competence is formulated. This model integrates the development of both translation competence and interpersonal skills. As a result, it is envisioned as an integral part of a specialized translation program that aims to enhance translation competence and interpersonal competencies, ultimately positioning individuals more favorably in the labor market.

Keywords: competencies, interpersonal competencies, CAT tools, teaching model for specialized translation, teacher-student interaction

1. Introduction

The contemporary labor market is characterized by its dynamic and ever-evolving nature, influenced by factors such as technological advancements, globalization, economic shifts, and evolving expectations from employees. These changes have profound implications for society, bringing about both positive and negative consequences. As a result, education systems are compelled to adapt and foster the development of a sustainable knowledge society. Consequently, there is a growing expectation for university graduates to possess qualities such as adaptability, versatility, and the ability to effectively navigate the rapidly changing conditions of the labor market, as well as respond to the transformations and challenges faced by society in the twenty-first century.

Companies now expect graduates to actively contribute to their growth by applying their technical skills and theoretical knowledge in practical settings. To meet the requirements of modern organizations, graduates should possess strong teamwork abilities, effective communication skills, critical thinking capabilities, proficiency in Information Technology (IT) and problem-solving, and the capacity to work in diverse and intercultural environments.

The rapid advancements in technology have compelled academia to redefine how knowledge is imparted during the educational process. Consequently, the dynamics between teachers and students have also undergone significant changes. It is crucial to recognize that educational contexts are still strongly influenced by the historical educational traditions that have developed within specific geographical contexts.

These circumstances necessitate universities to respond, as employers frequently highlight a mismatch between students' university training and practical skills. Students often enter the workforce ill-prepared, lacking the skills that align with practical demands. When discussing the connection between education and practice, it is essential to acknowledge that reflecting on this link is not a recent innovation but a long-standing necessity. As early as the previous century, American philosopher Dewey [1], a proponent of the Chicago School of Pragmatism and reform pedagogy, advocated for experiential learning. He emphasized the avoidance of rote memorization and emphasized the importance of developing skills and knowledge that equip students as well-rounded individuals, professionals, and citizens. Similarly, Steiner, the Austrian (also referred to as German) philosopher, founder of anthroposophy, and creator of the first Waldorf school in Stuttgart in 1919, shared a similar viewpoint, emphasizing the goal of education to harmonize intellect, emotions, the heart, and practical skills to nurture individuals who become effective contributors to society.

The demands placed on university graduates by employers and practical settings are natural and justified. However, it raises questions about the extent to which university education should primarily cater to the needs of practice and employers. From the author's perspective, higher education institutions should certainly consider the requirements of practice. This reflection also brings forth valid learning goals:

- To prepare graduates for specific industries or particular areas of social practice.
- To cultivate independent-minded graduates with strong critical thinking skills and a high level of creativity, capable of further developing their skills across various socio-economic domains through teamwork.
- To equip graduates with specific foundational competencies that are relevant in the present.
- To avoid excessively narrow specialization dictated solely by practical demands.

Considering these goals, what is the role of the university? From the author's viewpoint, a university should prepare translation graduates who possess comprehensive skills for the professional world, rather than focusing on narrow specialization. This is because the composition of national economies, for instance, can undergo changes that are difficult to predict, not to mention the global level of transformations. Therefore, a highly specialized professional lacking the ability to think freely and creatively may struggle to transition to a different area of socio-economic practice

and secure employment. Globalization, in a way, has become increasingly complex, making it challenging to predict the future and developmental trends of not only society but also national economies.

These considerations also extend to students in humanities-focused fields of study, such as philology, particularly in the specialization of translation and interpreting. As mentioned previously, it is challenging to precisely predict the competencies, skills, and knowledge that will be in high demand for graduates of a philology program specializing in translation and interpreting. Presently, we observe diverse markets with varying profiles and, consequently, distinct needs.

In light of this, should not the primary role of the university by the development of students' talent and creativity, their capacity for effective communication and teamwork (considered a crucial competency in the twenty-first century), and their ability to self-reflect and evaluate others, specifically emphasizing the growth of graduates' interpersonal skills? We must not overlook the importance of nurturing humanistic values, which universities should actively cultivate. Moreover, in recent times, the development of students' creativity has been overshadowed. We fail to allocate sufficient attention to it due to the pressure to primarily educate within a technological framework. However, let us candidly acknowledge that technology, while valuable, can inadvertently diminish essential human skills such as creativity, humanity, and effective communication, particularly in intercultural environments.

Technological advancements, market demands, and the evolving needs of employers equally impact humanities-oriented fields of study, including philology with a specialization in translation and interpreting.¹ This field must also adapt flexibly to meet the changing requirements of employers. In the near future, the role of translators will undergo significant transformations, with a broader range of tasks and an increased need for diverse competencies and skills. As previously mentioned, the translation market is undergoing changes as well. Translators will no longer solely rely on dictionaries and acquired knowledge while working with source and target texts. Instead, they will be expected to collaborate with other professionals or participants involved in the translation process, necessitating strong teamwork skills and proficiency in utilizing information technology. It is highly likely, if not certain, that their responsibilities will also encompass post-editing texts generated by their human or technological counterparts.

2. Educational consequences

In the context of this chapter, which emphasizes the development of interpersonal skills during translator training, it is important to clarify the concept of "skill." According to the European Qualifications Framework (EQF) [2], knowledge, competencies, and skills are regarded as learning outcomes. The European Commission defines knowledge as "the product of acquiring theoretical or factual information through learning" [2].

¹ In Slovakia, higher-education programs are classified based on a system of fields of study, established through a ministerial decree. A field of study represents a specific domain of knowledge that can be pursued at one of the three levels of higher education (Bc, MA, PhD). Each field of study is defined by its content, which encompasses the specific areas of knowledge, skills, and competencies that constitute the profile of the graduate.

Knowledge serves as the outcome of both conscious and subconscious learning and serves as a foundation for the ongoing development of individuals in various aspects of their lives.

Competence refers to the ability to apply knowledge, skills, and personal, social, and/or methodological abilities in work or learning situations, within the context of professional and personal development. In essence, competence is associated with responsibility and autonomy. While this definition is broadly applicable, it is important to consider the specific concept of translation competence, which has multiple definitions (for more detailed definitions, refer to [3–8]). For the purpose of this discussion on skills, the focus will be on the definition of translation competence outlined in the European Master's in Translation (EMT)² standards. According to these standards, a translator should possess the following competencies:

- Competence to provide translation services
- Linguistic competence
- Intercultural competence
- Information competence
- Technological competence
- Thematic competence [10]

Skills are typically categorized into soft skills, also known as interpersonal skills and hard skills. Soft skills are an integral part of emotional intelligence and encompass the ability to apply knowledge to perform tasks and solve problems. These skills are inherent in individuals from birth and can be refined and developed throughout their lives. Soft skills are unique to each individual and are difficult to measure.

In general, soft skills encompass abilities related to communication, teamwork, conflict resolution, organization, decision-making, and more. They complement professional hard skills.

There has been increasing attention given to transferable skills in recent times [11, 12]. These skills are transferable across various sectors and occupations, primarily within the economy. They are crucial for individuals' employability in the broader labor market. Hard skills in the global labor market pertain to technical and administrative skills specific to a particular sector or occupation. These skills are typically observable, measurable, and naturally developed. Acquiring new hard skills does not require unlearning previously acquired skills. Thus, hard skills can be described as vocational or professional skills. On the other hand, soft skills are essential not only in the professional realm but also in everyday life, and they are challenging to measure and observe.

² The European Master's in Translation (EMT), a quality label for translation programs offered by universities across Europe, was set up by the EU's Directorate General for Translation in 2006 as a way of improving translator training and encouraging qualified translators to work at the EU. The translation programs recognized by the EMT network open doors with well-respected employers in the industry. If you select a translation program recognized by the EMT network, you can be confident that your translation qualification will open doors with well-respected employers at the industry [9].

The list of soft skills can vary depending on the author or source. Gabriele Peters-Kühlinger and Friedel John, German scholars, provide a list of soft skills that includes communication skills, self-esteem and empathy, teamwork skills, ability to accept criticism and criticize effectively, analytical and critical thinking, trustworthiness, discipline, self-control, curiosity, ability to manage conflicts, and the ability to assert oneself [13].

The researcher also came across a list of soft skills compiled by ANTEA CONSULTING, s.r.o., a consultancy firm [14], which aligns with the researcher's own ideas of the soft skills essential for translators. The firm's top 10 soft skills list includes communication and presentation skills, teamwork, stress management, time management, conflict management, discipline, self-control, curiosity, discipline, the ability to manage conflicts, and the ability to assert oneself [13].

It is important to acknowledge that educational contexts are still strongly influenced by the specific educational traditions of each geographical region. The national education systems of EU Member States are based on the European Qualifications Framework for Lifelong Learning [15] (adopted in 2008 and revised in 2017), which is reflected in Slovakia's National Qualifications Framework. In Slovakia, the National System of Occupations (NSO) has been established, governed by Employment Services Act No. 5/2004, as a nationwide comprehensive information system describing the standard labor market requirements for different occupations. The NSO defines the professional skills and practical experience necessary for various job roles. At its core, the Register of Occupations is formed from the National Occupational Standards, which outline employers' expectations for skilled job performance [16]. The ISO 17100 International Standard specifies the requirements for quality management systems in translation services. Furthermore, the European Union's priorities for higher education in translation are outlined by the European Master's in Translation program, which aims to enhance graduates' employability in the labor market.

3. Model of interpersonal skills development in the process of acquiring translation competence

Looking at the previous, it logically flows that the content and organization of instruction in study programs of translation and interpreting should be defined to reflect basic translation competence, as well as the requirements of the translation market and the labor market as such, and thus to produce as many prerequisites as possible for graduates to find employment.

For a long time, I have been thinking about a model of teaching translation which would allow students to develop, in parallel, translation competence and the technical sub-competence of using Computer-Assisted Translation tools (CAT), while also reflecting the requirements of practice and modeling actual translation practice in the education process. Gradually, while using this model, I have realized that it also allows us to develop students' soft skills, including teamwork, which is considered a critical competency for the twenty-first century. Thanks to this model, I have also become aware of a changed paradigm of teacher-student interaction. Consequently, I have also started to deliberately target the development of soft skills in translation instruction as well as investigate the resulting changes to teacher-student interaction. In the model of interpersonal skills development in the process of acquiring translation competence, the focus is on the translation of specialized texts, which is a prevalent form of translation in the current industry.

The model³ aims to simulate actual translation practice in the classroom while also accelerating the development of students' soft skills, including communication, teamwork, conflict resolution skills, assessment of team members, acceptance of evaluation, criticism, justification of evaluation, analytical thinking, critical thinking, decision-making, organization, self-esteem, empathy, discipline, self-control, curiosity, and the ability to assert oneself.

The courses in translation of specialized texts are compulsory for first- and second-year students in the master's program. These courses build upon the foundations established in previous translation courses during the bachelor's program. The curriculum covers various aspects of translation, including the methodology of translation, the history of translation studies, the specifics of literary and specialized translation, and language training focused on the native language, Slovak. The goal is to equip graduates with practical and theoretical skills, enabling them to be autonomous subjects with a solid education in literary culture.

While there is a higher demand for specialized translations, the model recognizes the importance of education in literary translation as well. Despite the perception that the market may not require literary translators as much, the university continues to offer courses in this area. This comprehensive approach ensures that our students are not just foreign language experts but are prepared for a range of translation and interpreting roles, including specialized translations and literary translations. By offering a broad education that covers both specialized and literary translation, the program produces versatile graduates who are well-prepared for the professional translation industry.

Additionally, the model incorporates real-world experiences within translation agencies during the course. This exposure to actual translation practice provides students with practical insights and prepares them for employment in translation agencies upon graduation. Overall, the model of interpersonal skills development in the process of acquiring translation competence aims to produce competent translators with a strong foundation in translation skills, and well-developed soft skills necessary for effective communication, collaboration, and problem-solving in the translation profession.

It's commendable that our university recognizes the importance of literary translation courses and continues to provide education in this area, despite the trend of other universities discontinuing such programs. While the market may place a higher demand on specialized translations, it is essential not to overlook the significance of literary translation and the value it brings. Literary translation courses offer unique benefits to students. They provide an opportunity to delve into the art of translating literature, which requires a deep understanding of both the source language and culture, as well as the ability to convey the nuances and literary devices employed in the original text. Literary translation helps students develop their linguistic skills, creativity, and critical thinking abilities, which are transferable to various fields of translation and beyond.

Moreover, literary translation education contributes to the preservation and dissemination of cultural heritage. It allows literary works from different languages and cultures to reach a broader audience, fostering cross-cultural understanding and appreciation. By offering courses in literary translation, your university is nurturing

³ The program is offered by the Department of British and American Studies, the Faculty of Arts, Matej Bel University in Banská Bystrica, Slovakia.

a new generation of translators who can bridge linguistic and cultural gaps through their work.

While specialized translations may dominate the market, it is crucial to strike a balance and not limit the scope of translation education solely to specialized texts. The skills acquired through literary translation courses can complement and enhance the student's abilities in specialized translation as well. The exposure to different functions within a translation chain during the courses also prepares students for the practical aspects of working in translation agencies.

In reflection, a university's commitment to providing literary translation courses is praiseworthy. Offering these courses, it is not only preparing students for potential employment in translation agencies but also nurturing their soft skills, fostering cultural exchange, and contributing to the broader field of translation.

For a considerable period of time, I have been contemplating a teaching model for translation that aims to foster the simultaneous development of translation competence and the technical sub-competence of using Computer-Assisted Translation tools (CAT). Moreover, this model seeks to reflect the practical requirements and emulate real-world translation practices within the educational process. Over time, as I implemented this model, I gradually discovered its potential in cultivating students' soft skills, with a particular emphasis on teamwork, which is widely recognized as a critical competency in the twenty-first century. This model has also prompted a paradigm shift in the interaction between teachers and students, leading me to purposefully address the development of soft skills in translation instruction and explore the consequent changes in teacher-student dynamics.

The primary focus of this model is on the translation of specialized texts, given their prevalence in contemporary translation production. A survey conducted in 2015 revealed that as many as 70.3% of practicing translators in Slovakia are exclusively involved in professional translation [17]. Therefore, the model concentrates on two key aspects. Firstly, it simulates actual translation practices within the classroom setting, providing students with hands-on experience. Secondly, it strives to expedite the development of students' soft skills. This is achieved through a range of activities and exercises that mirror the tasks and responsibilities encountered within translation agencies, as many of our graduates secure employment in such organizations.

After extensive contemplation, I have devised a teaching model for translation that aims to facilitate the concurrent development of translation competence and the technical sub-competence of utilizing Computer-Assisted Translation tools (CAT). This model also seeks to align with the demands of professional practice and emulate real-world translation workflows within the educational process. As I implemented this model, I gradually realized its potential in fostering students' soft skills, particularly teamwork, which is widely regarded as a critical competency in the twenty-first century. This realization led me to deliberately incorporate the development of soft skills into translation instruction and investigate the resulting changes in teacher-student interaction.

The model primarily focuses on the translation of specialized texts, as they dominate the translation industry today. A survey conducted in 2015 indicated that as many as 70.3% of practicing translators in Slovakia exclusively engage in professional translation [17]. Consequently, the model encompasses two key aspects. Firstly, it simulates authentic translation practices in the classroom to provide students with hands-on experience. Secondly, it aims to expedite the cultivation of students' soft skills. Throughout the course, students engage in various activities and tasks that

mirror the responsibilities and dynamics within translation agencies, as many of our graduates secure employment in such organizations.

The specialized translation courses are divided into two seminars: Specialized Translation 1 and Specialized Translation 2. Each seminar has a duration of 80 minutes and takes place once a week. Specialized Translation 1 is offered during the summer semester and is specifically designed for first-year students in the master's program. In Specialized Translation 1, the focus is on introducing students to the concept of specialized translation and familiarizing them with the characteristics of specialized texts. They learn about the typology of specialized texts and the terminology specific to these texts, with a special emphasis on Slovak and foreign-language terminology. The curriculum also includes an exploration of the history and development of specialized translation in Slovakia.

Throughout the course, students engage in practical translation exercises involving specialized texts. These exercises allow them to apply the knowledge gained during the seminars and develop their translation skills in a specialized context. The texts chosen for translation cover various specialized fields, enabling students to become acquainted with different subject areas and terminology.

In addition to translation practice, Specialized Translation 1 also focuses on developing research skills for translation purposes. Students learn how to effectively gather information and utilize specialized resources such as databases, glossaries, and reference materials to ensure accurate and precise translations. Specialized Translation 1 serves as a foundation for further exploration and refinement of specialized translation skills in Specialized Translation 2, which is offered in subsequent semesters.

In the Specialized Translation courses, students are encouraged to employ intra- and extratextual text analysis methods inspired by Christiane Nord's model⁴, building upon their prior familiarity with her approach from their bachelor's studies. This analytical framework serves as a valuable tool for students to delve into the intricacies of texts and understand their specific features. While there are other theoretical tools available for text analysis, our preference lies with Nord's intra- and extratextual analysis.

One of the key aspects of the course is terminology mining and verification. Students apply their knowledge from the bachelor's-level course Specialized Terminology to identify and validate terminology relevant to specialized texts. This enables them to develop a solid understanding of the subject matter and anticipate potential translation challenges that may arise.

Moreover, students are introduced to the practical use of Computer-Assisted Translation (CAT) tools during the course. Specifically, two commonly employed CAT tools, MemoQ and Trados, are utilized as part of the translation process. Students learn how to leverage these tools effectively, exploring their functionalities and utilizing features that facilitate translation efficiency and consistency. By integrating the utilization of CAT tools, students gain hands-on experience in employing technology to enhance their translation workflow. This practical training equips them with the skills required in professional translation settings, where CAT tools are widely used to improve productivity and maintain consistency across translation projects.

⁴ EXTRATEXTUAL FACTORS (sender, intention, recipient, medium, place, time, text function), INTRATEXTUAL FACTORS (subject matter, content, presuppositions, text composition, non-verbal elements, sentence structure, suprasegmental features) [4].

In Specialized Translation 2, the organization and structure of the course differ significantly from both typical seminars and Specialized Translation 1. The aim of Specialized Translation 2 is to simulate a translation agency environment, providing students with hands-on experience of working in a professional setting.

To create this simulation, students are assigned specific job positions within translation teams. Each team consists of approximately 15 to 20 students and is composed of five key roles: a Project Manager (PM), terminologists, translators, editors, and copyeditor. Over the course of 13 weeks, students work on three different translation projects, with each project involving the translation of a single text. The responsibilities and activities of each job position within the translation teams are as follows:

1. **Project Manager (PM):** The PM is responsible for organizing and coordinating translation projects. They create a timetable that takes into account the time requirements of each job position. The PM also divides the text into manageable parts for translation and oversees the overall progress of the translation process.
2. **Terminologists:** Terminologists play a crucial role in analyzing the original text. They conduct intra- and extratextual analyses to gain a comprehensive understanding of the text and its specialized terminology. The terminologists compile glossaries using tools such as Excel and search for parallel texts as reference material. They also need to be prepared to explain any terms to the rest of the team during the translation process.
3. **Translators:** The translators import the glossaries compiled by the terminologists into CAT tools such as MemoQ. They then begin the process of translating the assigned portions of the text, utilizing the provided glossaries and other reference materials. Once the translation is completed, the translators export the translated text and send it back to the Project Manager.
4. **Editors:** The PM forwards the translated text to the editors. The editors thoroughly review and revise the translated text, ensuring accuracy, fluency, and adherence to the intended meaning of the original text. They focus on improving the overall quality of the translation and addressing any linguistic or stylistic issues.
5. **Copyeditor:** The copyeditor's role is to perform a comprehensive check of the entire translated document. They meticulously review the text, correcting any grammatical or stylistic errors and ensuring proper formatting. If significant errors are identified that cannot be addressed by the copyeditor, they notify the Project Manager, who then sends the text back to the responsible team member for revision.

It is not possible to accurately determine or standardize the size of a group, as we have groups formed according to the combinations of programs of study. In the field of translation and interpreting, for example, we provide study programs: English language and culture, German language and culture, French language and culture, Russian language and culture, Slovak language and culture, etc. Students study a combination of two study programs, that is, a combination of two foreign languages.

The size of a group, therefore depends on the number of students in each combination. Sometimes, a group consists only of students who, for example, study English and German, there may be around 20 students. Sometimes there are students of English and French and students of English and Russian in the group. There may also be around 20–25 students in total. Based on that, we then form a project team.

Students are asked to translate texts from different fields, e.g. medicine, economics, natural sciences, history, law, etc. Each text is analyzed, characterized according to its genre, and ambiguities making translation problematic are specified and clarified. A detailed analysis is performed by terminologists. After the translation is handed in, I, as the teacher and the client of the translation, check the entire project, i.e. both the translation and the assessment reports. In addition, I cooperate with an expert in the field of the text to check the translation as well. I have to admit that sometimes it is a problem to find someone because people are busy, and they do not want to do it for free. The university cannot pay them for such services. So far, I have always managed to find an expert to work with. Students are very grateful for such feedback from real practice.

This collaborative and structured approach to translation within the simulated translation agency environment allows students to gain practical experience in the various roles involved in a professional translation project. It enhances their understanding of the collaborative nature of the translation process and exposes them to the challenges and intricacies of working as a team to produce high-quality translations.

After the successful copyediting stage, the Project Manager (PM) performs a quality control check by randomly reviewing a portion of the translated text. Communication among team members is conducted solely through the PM, ensuring a centralized and efficient flow of information.

Upon completion of the translation project, all team members are required to write a team evaluation report, which is submitted to the PM. The team evaluation report serves as an opportunity for team members to reflect on their collaborative experience, assess the teamwork dynamics, and highlight any issues that arose during the process. The PM, in turn, evaluates the teamwork, addresses any challenges encountered, provides advice on process improvement, shares personal insights gained from the project, and assesses overall satisfaction with other team members' contributions.

Once the team evaluation reports are submitted, the PM assembles the entire project as instructed by the teacher. The completed documents, including the translated text, team evaluation reports, and any other relevant materials, are then sent to the teacher for assessment.

The teacher evaluates the work of individual team members, considering their contributions to the project, as well as the overall translation quality. The assessment takes into account the effectiveness of the teamwork, the accuracy and fluency of the translations, adherence to specialized terminology, and overall attention to detail. By following this structured evaluation process, students gain valuable feedback on their individual performance and the collective outcome of their translation projects. It fosters a comprehensive assessment of both teamwork and translation quality, ensuring a thorough evaluation of the student's work.

The specific number of students assigned to each position within a team will depend on factors such as the total number of students in the course, the number of teams formed, and the optimal distribution of workload among team members. These factors may vary from semester to semester or based on the discretion of the course instructor or program coordinator.

3.1 Advantages and disadvantages of the model

1. **Real work experience:** The model simulates the work environment of a translation agency, providing students with a valuable opportunity to gain practical experience and familiarize themselves with the roles and responsibilities found in professional settings. This enhances their readiness for the translation industry.
2. **CAT tool proficiency:** The model relies on the use of CAT tools, specifically MemoQ, throughout the translation process. By working extensively with CAT tools, students develop proficiency in their usage, improving their efficiency, productivity, and familiarity with industry-standard translation technology.
3. **Enhanced analytical skills:** Through the model, students strengthen their analytical skills, which are essential for effective translation. They learn to analyze texts, utilize terminological databases, and explore parallel texts. This helps them apply various translation strategies and evaluate the quality of their translations and the performance of each team member.
4. **Exposure to different job positions:** As students progress through the projects, they rotate through various job positions within the translation teams. This exposure allows them to gain firsthand experience and insights into each role, fostering a comprehensive understanding of the different tasks and responsibilities involved in a translation project.
5. **Development of soft skills:** Alongside translation competence, the model emphasizes the development of soft skills. Students enhance their communication, teamwork, conflict resolution, evaluation, and critical thinking abilities. They also cultivate qualities such as self-esteem, empathy, discipline, self-control, curiosity, and assertiveness, which are crucial for success in the twenty-first century professional landscape.

Indeed, there are some limitations and challenges associated with the model of specialized translation:

1. **Incomplete exposure to positions:** Due to the limited duration of a semester, it may not be possible for students to experience all the different positions within a translation team. This limitation restricts their understanding of the roles and responsibilities associated with each position, potentially limiting their overall perspective and skill development.
2. **Individual preferences and independence:** Not all students may be inclined toward collaborative teamwork. Some students may prefer to work independently and may not fully engage in the team dynamic. This can affect their level of trust in the quality of the output from previous positions and lead to an inclination to verify everything independently, which can impact productivity and adherence to deadlines.
3. **Time constraints:** The model's implementation within a semester timeframe imposes time constraints on each translation project. Students may face challenges

in managing their workload effectively, especially if they encounter difficulties or setbacks during the translation process. Meeting project deadlines and maintaining the desired quality may become a challenge within limited timeframes.

4. **Evolving nature of the translation market:** The model may need to adapt and evolve to keep pace with the dynamic nature of the translation industry. As the market requirements and practices change, it becomes important to update the model to align with the evolving needs of the industry. Failure to adapt the model may result in a mismatch between students' skills and market demands.
5. **Varied teaching approaches:** The model's effectiveness may vary depending on the individual teaching style and emphasis placed on skill development by different instructors. Each teacher may prioritize different skills or aspects of the model, leading to potential inconsistencies in students' learning experiences and skill development.

While the model may have some limitations, it serves as a valuable starting point for students to become aware of the demands and requirements of professional translation practice. It provides a foundation for students to reflect on their strengths, weaknesses, and areas for improvement, fostering a proactive approach to their ongoing skill development. Adaptations and continuous updates to the model can help address its limitations and ensure its relevance in an ever-changing translation landscape.

4. A changed paradigm of teacher-student interaction

In the proposed model, the teacher-student relationship and the dynamics within the educational process are diversified compared to traditional approaches. The teacher assumes multiple roles, surpassing the traditional intermediary and controller functions. The role of the controller [18] is connected solely to the traditional teaching methods and the traditional role of a teacher. In our model, the teacher acts more as a guide. They become a guide, facilitator, organizer, and manager of the entire teaching process while also acting as a tutor.

As a facilitator, the teacher recognizes and considers students' individual goals, needs, and abilities. They create an environment that fosters the achievement of these goals and provides motivation for students. By taking on this role, the teacher leads students toward independence and autonomy in their learning journey.

The role of the teacher as an organizer/manager is considered both crucial and challenging. Effective organization is necessary to ensure that students are well-informed about their responsibilities and expectations. The teacher designs the curriculum, structures the learning activities, and manages the translation projects and teams. Clear guidelines and instructions are provided to students, enabling them to understand what is expected of them and to engage fully in the self-teaching process or team-based work.

In the context of Specialized Translation 2, students can take on the role of investigator, researcher, or student discoverers. This emphasizes their active participation and encourages them to explore and delve into the translation process and related tasks. The teacher supports and guides students in these roles, helping them develop critical thinking, problem-solving skills, and a deeper understanding of specialized translation.

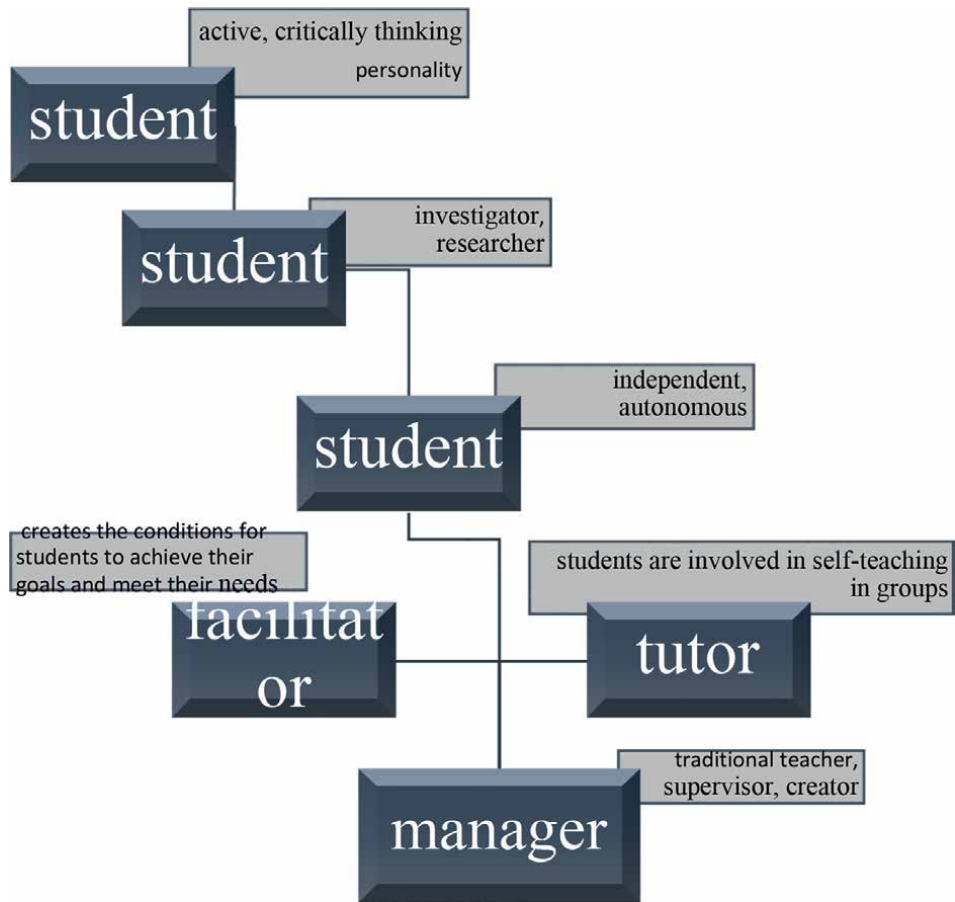


Figure 1.
The teacher–student relationship and the process of developing individual roles (diagram by Vladimír Biloveský, based on Homolová [14]).

Overall, effective organization and clear communication between the teacher and students is vital for achieving the goals and tasks of this teaching model. The teacher’s ability to facilitate, guide, and organize the learning process allows students to be deeply involved in their own learning, promoting self-directed learning, and fostering a sense of ownership and responsibility for their academic and professional development.

Figure 1 shows the changed roles between students and teachers.

5. Academia, translator, market

Indeed, despite the advancements in technology and the evolving demands of the translation market, it is important to recognize that translators are still human beings with unique skills and qualities. The training provided by universities should aim to cultivate not just technical proficiency, but also the development of independent, creative, analytical, and critical thinking skills among future translators.

The concept of a “homo translator” creatively elaborated by Rakšányiová [19], highlights the ideal qualities and capabilities that translators should possess. This

includes being able to think critically and analytically when faced with translation challenges, being technologically proficient to effectively utilize translation tools and resources, and being capable of working collaboratively in teams.

However, it is important to acknowledge that the current translation market may not always align with this ideal. The dominance of “homo oeconomicus,” the economic-driven translator, may prioritize efficiency and market demands over the broader skills and qualities associated with a homo translator. This serves as a reminder to be mindful of the potential distortions in the market and to strive for a balanced approach that values both technical proficiency and the broader skill set required for successful translation. The market distorts our naive ideas about the victory of education and wisdom over stupidity [20].

Ultimately, the goal of university training for future translators should be to equip them with a well-rounded skill set that combines technical expertise, critical thinking, creativity, teamwork, and adaptability. This approach will better prepare translators to navigate the complexities of the translation profession and contribute effectively to the evolving needs of the industry.

Indeed, the work of a translator can be seen as a complex intellectual craft that requires a wide range of competencies and skills. Translators must possess not only linguistic proficiency and subject matter expertise but also critical thinking, analytical skills, cultural understanding, and the ability to effectively communicate in both the source and target languages.

The analogy of a mosaic is fitting, as a translator’s capabilities are formed through a combination of various skills and experiences. Each aspect of their expertise contributes to the overall quality and effectiveness of their translations. Just as each pebble in a mosaic has its unique quality and significance, the diverse competencies of a translator come together to create a comprehensive and valuable skill set [20].

Moreover, the work of a translator is not merely a mechanical process of transferring words from one language to another. It requires interpretation, adaptation, and the ability to capture nuances and cultural subtleties. Translators often face complex linguistic and cultural challenges that demand creative problem-solving and a deep understanding of the context in which the translation is intended.

Furthermore, interpersonal skills play a crucial role in the translator’s work, including effective communication with clients, collaboration with colleagues, and the ability to understand and meet the needs of diverse audiences. Recognizing the intellectual nature of the translator’s craft highlights the importance of continuous professional development, ongoing learning, and the pursuit of excellence in the field. By nurturing and refining their intellectual abilities and interpersonal skills, translators can enhance the quality of their work and contribute to the advancement of the translation profession as a whole.

6. Translation and interpreting center

Students of translation and interpreting are obligated to pass the course “translation/interpreting practice” – they have to put in 150 hours of work in the field. They can apply for internships at various institutions and participate in paid or unpaid internships. Sometimes it is difficult for them to get an internship and therefore, in 2012, we established the Translation and Interpreting Centre (TaIC) at our faculty. The center is well established in the translation market, providing translation and interpreting services, and thus students can try out the whole simulated model in real

translation practice. As in Specialized Translation 2, students at the TaIC also work in project teams. The makeup of the translation team depends on the size of the text to be translated. When translating shorter texts, the team consists only of a translator and an editor; in the case of longer texts (i.e. monographs) the team makeup is adjusted to specific needs. When interpreting, students are always accompanied by at least one professional interpreter – usually also teachers of interpreting. In this way, students acquire valuable experience, and high-quality interpreting is ensured.

Translations into foreign languages are much more common in the TaIC. Therefore, a native speaker is an essential component of a high-quality translation. The TaIC cooperates with several external copyeditors (native speakers), who, in addition to copyediting students' translations, also record their errors using the "track changes" function in MS Word. Therefore, they also provide students with helpful feedback. Quality control of translations into the native language is provided by professional translators. The TaIC Project managers are responsible for communication with clients, copyeditors, and students and also provide the last quality check of the translation – thus achieving multilevel quality control.

The TaIC is based on STN EN ISO 17100 [21].

7. Conclusion

The presented model of specialized translation teaching acknowledges the importance of interpersonal skills in the development of translation competence. By incorporating the development of interpersonal skills alongside translation competence, the model aims to shape the translator's personality and equip them with the necessary abilities to meet the demands of the evolving translation market.

Translation competence and soft skills cannot be rigidly defined due to their variable nature, influenced by factors such as the translator, the translation market, and employer expectations. However, the model takes into account the needs of employers who value teamwork, self-reflection, evaluation of colleagues, and the development of interpersonal skills in translators. Understanding translation competence, the translation process and the translator as a creative individual is a complex and dynamic process. The variables involved in these processes are constantly evolving, requiring ongoing translational research, improvement of teaching methods, and the exploration of new inspirations. This continuous pursuit of improvement aims to enhance the quality of translator training and nurture the concept of a *homo translator*.

By emphasizing the development of both translation competence and interpersonal skills, the model strives to prepare translators who are not only technically proficient but also adaptable, communicative, and capable of thriving in collaborative environments. This holistic approach to translator training contributes to the overall growth and advancement of the translation profession in response to the changing demands of the twenty-first century translation market.

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Author details

Vladimír Biloveský

Faculty of Arts, Matej Bel University, Banská Bystrica, The Slovak Republic

*Address all correspondence to: vladimir.biloveskys@umb.sk

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Using Google Translate Effectively and Efficiently in Translating Vietnamese Texts into English Ones

Hanh Truong

Abstract

With the boom and fast development of AI, using machine translation in translation teaching and learning has been a hot issue that appeals to much attention. Google Translate, one of the most popular machine translation tools, is widely used in translation process in Vietnam university context for different reasons. At Van Lang University, where students majoring in Translation and Interpreting are discouraged to use Google Translate, they still resort to it. However, it seemed that this application did not create a high-quality product when the source language is Vietnamese. Therefore, the author tried instructing the students using Google Translate tool at the second stage after the stage of human intervention so that they can do their translation tasks effectively and efficiently. This article reports the findings from the research done with students majoring in Translation and Interpreting. It initially provides different views of difficulties in dealing with Vietnamese texts and the limitations of Google Translate in providing an English translation version. Then, it proceeds with describing the setting of the present investigation. Based on qualitative research, the information is collected and analyzed, and then, the findings are drawn. The article concludes with modest suggestions and recommendations for using Google Translate to teach translation.

Keywords: machine translation, Google Translate, Vietnamese texts, English texts, effective and efficient translation

1. Introduction

The Fourth Industrial Revolution with the advent of cyber physical systems has opened up a wealth of opportunity for the translation industry. The application of advances of technology and machine translation tools in unprofessional and professional translation to produce an enormous volume of translation texts in very short time has proved the fact that using machine translation is inevitable. Translation teaching and learning therefore is forced to make changes involving instructing learners on how to use machine translation tools effectively and efficiently to produce high-quality translation versions.

Google Translate (GT), one of the most popular machine translation tools with the capability of translation of more than 100 languages in the world, is increasingly widespread. In the context of higher education in Vietnam, GT is considered a dominant translation tool in learning English for both English major students and English nonmajor students. According to the research at Hanoi University of Industry in 2021 done by Nguyen et al. [1], 100 percent of English nonmajor students surveyed used GT for learning English for Specific Purpose (ESP). The author of this study also found the similar number of English major students using GT in their learning process despite not having conducted an official survey.

English nonmajor students use GT mainly for reading and comprehending their course books written in English or learning ESP, while English major students resort to GT to deal with their courses in the specialism stage (in the university curriculum), particularly translation assignments in their translation courses. Having observed English major students' using GT translating texts from Vietnamese into English and vice versa, the author found that employing GT in the first step and human modification in the final step in translating texts from Vietnamese into English seemed ineffective and inefficient, while the machine translation method still helped English-Vietnamese translation to some extent. The reality put the author into a question that what should be done to help the learners using GT effectively and efficiently and improving their translating techniques translating texts from Vietnamese into English instead of discouraging them from it.

The research, then, focuses on answering the two questions:

1. What difficulties may learners have when translating a text from Vietnamese to English?
2. How can GT be used effectively and efficiently to produce high-quality translation versions from Vietnamese to English?

2. Theoretical framework

2.1 Translation

Translation is a process of written communication between the writer and the possible audience through the translator's conveying meaning of a source language into a target language considering the elements of lexicon, grammar, and context to meet the requirement of naturalness of a target text.

According to Newmark [2], translation is "rendering the meaning of a text into another language in a way that the author intended the text". Translation is a procedure with four levels: (1) the SL text level, the level of language; (2) the referential level, the level of objects and events, real or imaginary; (3) the cohesive level; and (4) the level of naturalness.

Holding a similar viewpoint to Newmark's, Zafitri [3] thinks that translation is the processing of replacing meanings in one language into another language through interpretations. When a text is translated, the elements of lexicon, grammar, and context in the source language should be considered and transferred into the target and the meaning of the target language text should feature the naturalness of the target language. Therefore, it is required that the equivalence between source

language and target language be met in order to prevent the audience from misunderstanding the target text.

Nida [4] defined translation as a process that can be viewed from different perspectives such as stylistics, authors intent, diversity of languages, differences of corresponding cultures, problems of interpersonal communication, changes in literary fashion, and distinct kinds of content and the circumstances in which translations are to be used.

Tyler [5] also introduced three laws of translation: (1) the translation should give a complete transcript of the ideas of the source language text; (2) the style of manner of the target text should be of the same character with that of the original one; and (3) the translation should have all the ease of the original text.

2.2 Machine translation and Google Translate

2.2.1 Machine translation

Alcina [6] defined machine translation (MT), also named as Automated Translation, as “a sub-field of computational linguistics that investigates the use of computer software to translate text or speech from one natural language to another”.

It dated back 1933 when P.P. Telojamsky, a Russian scientist, proposed using machine in translation. In 1954, the first MT system was born and successfully translated a Russian material into English. In 1976, MT technology was developed by Canadian Bureau of Translation, using TAUM-METEO translation system to translate weather report.

Translation versions using MT are automatically translated from one language to one or more other languages, without human intervention in the translation process.

According to Lin et al. [7], MT has been an important research topic for several decades in the field of artificial intelligence. More MT services have been provided by companies, and custom domain names or professions have been available in translation software. This helps improve the quality of translation results. However, the accuracy of documents has been far from the high requirement of qualities. Human intervention is still an alternative way to improve the quality of translation products.

2.2.2 Google Translate

Google Translate (GT) is a machine translation tool developed by Google. First developed in 2007, using a system named SYSTRAN, and then using the principle of Statistical Machine Translation in 2010 when being moved to a new platform of machine translation, GT has improved the quality of translation texts over time as more and more texts are loaded with diverse structures and contexts, creating a huge source of corpus.

With the adoption of Neural Machine Translation technology for 110 language pairs since 2016, GT has produced more accurate translation versions than other machine translation applications. It has translated texts at a sentential level instead of at a basic level, an independent substitution of words or phrasal level into broader contexts, increasing levels of translation accuracy.

Recently, GT has become the most popular machine translation tool since it offers both a website interface and mobile applications that users can use in their Android and IOS operating cellphones to get texts translated from a source language to a target

language. In addition, GT has supported more than 100 languages at different levels, including Vietnamese. The application facilitates speech recognition, translating entire webpages, and uploading entire text files to speed up translation. Also, since GT is free for users to access; over 5 hundred million people all over the world use GT for their translation purpose.

2.3 Relevant studies on using Google Translate in translation

It cannot be denied that the application of GT in translation is increasingly popular although the accuracy of translation products has still been in questioned by many researchers. A lot of studies on using GT in translation and translation teaching and learning as well as the accuracy levels of texts translated by GT have been done.

Nguyen et al. [1] conducted the study to assess the quality of a text translated from English to Vietnamese using GT, compared with the human-translated translation among students majoring Management Accounting in English in Hanoi University of Industry. The research shows that Google Translate is the most successful in the word level and the least useful in grammar because accuracy is often reduced in some complex cases. Therefore, automatic translation is still not a substitute for translators and still requires human intervention and correction.

Zafitri [3] also carried out his research on Mathematic students using GT in learning English and concluded that Google Translate has a high effectiveness in the process of translation despite its drawbacks.

Another research was done by Aslerasouli et al. [8] on undergraduate students of English Translation translating texts in Physics and Politics using GT. The authors compared both human translations and machine translations to investigate their qualities. The findings indicated that there is a significant difference in the quality of human translations and machine translations in favor of human translations and the mode of translation affects its quality, but there is no statistically significant relationship between translation errors and translation modes.

Also, the study was done by Anggaira [9] on high school students' translations from English to Indonesian to determine and then attempt to analyze the aspects of language errors that appear on the machine translator from Google Translate. The results indicate that GT translates word by word, but overlooks sentence context, resulting in morphological, syntactic, and semantic errors. Therefore, human improvements to the text of the translation are required to get translation accuracy.

The same results are found in the study conducted by Dwinanda [10] on the effectiveness of using GT in translation. The research concludes that GT can be successful if it translates at a basic level, word level, but GT fails to translate at a sentential level. Therefore, Google Translate is only a pre-translation that still needs a lot to be edited.

It can be noted that these previous researches used GT in the pre-translation stage and human intervention in the postediting stage to better the quality of the translation products although there were some differences in the participants (English major students or English nonmajor students, high school students or undergraduates), the language used in the source texts (the source text were written in English or in the participants' mother tongue), and the purposes of the studies.

The author of this article, on the other hand, wished to adopt GT in the post-translation stage after analyzing and paraphrasing Vietnamese source texts in the pre-translation stage to minimize morphological, semantic, and syntactic errors in the target texts.

2.4 Some characteristics of Vietnamese compared to English

According to Pham [11], Vietnamese is an isolating language, so it does not use bound morphemes to express grammatical features such as number (singular/plural) and tense but relies on word order and function words.

In terms of word, there have been controversial ideas of what constitutes a word in Vietnamese. When viewing that a syllable bearing a meaningful unit is a word, “me con” can be orthographically separated into 2 words “me” and “con,” denoting two different subjects and translated into two English words “mother” and “child”. Also, “me con” can be orthographically separated into 2 words “me” and “con,” denoting a single subject and translated into two English words “my mother”. Moreover, “me con” may be viewed as a compound word and translated into mother–child relations because it signifies a single concept of mother–child relations (Do [12]) (illustrated in **Table 1**).

At the lexical–semantic level, words in Vietnamese and English share some similar characteristics as follows: (1) Words can be divided into content and function words. Content words bear lexical meaning, whereas function words relate content words to each other; (2) Content words may be further divided into word classes including nouns, verbs, and adjectives; and (3) Content words may have more than one meaning or belong to more than one-word class, with meaning and grammatical class disambiguated by sentence context.

However, there are some differences in English words and Vietnamese words when word class is changed (Bauer [13]). In English, words may keep the same form (e.g., tree *bark* vs. dogs *bark*) or change in form (e.g., sit in the *chair* vs. he *chaired* the meeting). In Vietnamese, there is no form change (**Table 2**). Therefore, word forms that may serve as nouns as well as verbs can only be distinguished within the context of each sentence.

Regarding Vietnamese pronouns, Pham [11], Tang [14], Luong [15], and Nguyen [16] have the similar idea that most Vietnamese kinship terms may be used as pronouns to reflect age, status, gender, and blood relations. Kinship terms that serve as

Vietnamese words	Lexical-semantic meaning	English translation
<i>me con</i>	Be orthographically separated syllables and denotes two different subjects	“Mother” “child”
	Be orthographically separated syllables but denotes a single subject	<i>My mother</i>
	One compound word, signifies a single concept of mother–child relations	<i>Mother–child relations</i>

Table 1.
Vietnamese word, its meaning, and English equivalences.

Vietnamese	English translation
<i>Anh ấy quyết định (verb) hủy bỏ cuộc họp.</i>	<i>He decided (verb) to cancel the meeting.</i>
<i>Quyết định (noun) của anh thật sáng suốt.</i>	<i>His decision (noun) was wise.</i>

Table 2.
Vietnamese and English words at the lexical–semantic level.

Vietnamese words	Age	Status	Gender	Blood relations
<i>chú</i>	Older than the speaker in most situations	Has higher status than the speaker in some situations	Male	Paternal side
<i>cô</i>	Older than the speaker in most situations	Has higher status than the speaker in some situations	Female	Paternal side

Table 3.
Vietnamese kinship terms as pronouns.

pronouns are used with persons within and outside of one's family. Within the family pronominal, kinship terms distinguish between paternal and maternal sides of the family, age, gender, and blood relations as opposed to in-law status. Unfamiliar speakers and listeners also refer to each other and themselves differently depending on social factors, including age and status (**Table 3**).

Moreover, the concepts of number (singularity or plurality) and person (speaker, listener, or third party) do not exist in Vietnamese pronouns, so a quantifier is added before a pronoun in order to indicate plurality in Vietnamese, and the meaning of the person reference can only be interpreted within the sentence or paragraph context. These language characteristics of Vietnamese are not found in English, which leads to different equivalences found in English translation depending on different contexts (**Table 4**).

With regard to phrases and sentences, Vietnamese phrases and sentences are structured through two ways of combining words and using function words, which play a very important role in Vietnamese grammar. Due to the feature of a language with no bound morphemes, Vietnamese verbs do not have morphemes to express grammatical features of time (present, past, future), tense, and aspects (progressive, perfect) as in English verbs (Vo [17]). Therefore, function words are usually put in front of main verbs to express these grammatical meanings (**Table 5**).

Vietnamese kinship terms	English equivalences
<i>chú (singular)</i> (e.g, <i>Chú đi đâu đấy?</i>)	<i>You (Where do you go?)</i>
<i>các chú (plural)</i> (e.g, <i>Các chú đi đâu đấy?</i>)	<i>You (Where do you go?)</i>
<i>cô (singular)</i> (e.g, <i>Cô đi đâu đấy?</i>)	<i>You (Where do you go?)</i>
<i>các cô (plural)</i> (e.g, <i>Các cô đi đâu đấy?</i>)	<i>You (Where do you go?)</i>
<i>cháu (singular)</i> (e.g, <i>Cháu đi đâu đấy?</i>)	<i>You (Where do you go?)</i>
<i>các cháu (plural)</i> (e.g, <i>Các cháu đi đâu đấy?</i>)	<i>You (Where do you go?)</i>
<i>bác (singular)</i> (e.g, <i>Bác đi đâu đấy?</i>)	<i>You (Where do you go?)</i>
<i>các bác (plural)</i> (e.g, <i>Các bác đi đâu đấy?</i>)	<i>You (Where do you go?)</i>
<i>anh (singular)</i> (e.g, <i>Anh đi đâu đấy?</i>)	<i>You (Where do you go?)</i>
<i>các anh (plural)</i> (e.g, <i>Các anh đi đâu đấy?</i>)	<i>You (Where do you go?)</i>
<i>chị (singular)</i> (e.g, <i>Chị đi đâu đấy?</i>)	<i>You (Where do you go?)</i>
<i>các chị (plural)</i> (e.g, <i>Các chị đi đâu đấy?</i>)	<i>You (Where do you go?)</i>

Table 4.
Vietnamese kinship terms and English equivalences.

Ways of structuring Vietnamese phrases and sentences	Vietnamese	English translation
Combining words	<i>Anh ta lại đến.</i>	<i>He came again</i>
	<i>Lại đến anh ta.</i>	<i>It's his turn again.</i>
Using function words (<i>của, và, vì</i>)	<i>anh của em</i>	<i>My older brother</i>
	<i>anh và em</i>	<i>You and I</i>
	<i>Anh vì em.</i>	<i>I do it for you</i>

Table 5.
Ways of structuring Vietnamese phrases and sentences.

It was hypothesized that these characteristics of Vietnamese may pose a challenge to corpora data and caus errors if GT is used as the first step in translating a text from Vietnamese to English. Hence, in the research, Vietnamese source text analysis and paraphrasing are supposed to be done before GT application in order to produce high-quality translation versions from Vietnamese to English.

3. Research methodology

3.1 Research context and participants

The study was conducted on a class of 38 juniors studying at Van Lang University in Ho Chi Minh City, Vietnam, during the second semester of the 2022–2023 academic year. The study participants majoring in Translation and Interpreting in English were divided into seven groups to deal with their translation assignments. The course they were taking was Translation 2, which lasts 12 weeks. Their weekly assignments are Vietnamese-English translation and vice versa, but only Vietnamese-English translation was the focus in the study.

3.2 Methodology and research instruments

Since the participants' perspectives and experiences were central, qualitative/interpretative method was deemed appropriate for the study. The study made use of nonparticipant observations and semi-structured interviews in the duration of the course. Nonparticipant observations were used as an additional data tool for the present study because this research instrument allowed understanding the phenomenon in context while still being separated from what was being observed. Observations helped contextualize findings from interviews and ensured that the data from interviews were reliable. Semi-structured interview was adopted as it allowed for in-depth responses rather than yes or no answers.

In our study, on the second week of the course, a demonstration of translation using GT was given to the students and a Vietnamese text was used as a sample. A weekly assignment was then given to the groups of students, and their translation activities were observed by the author. The author's observations were done in 10 weeks. Every week, a group's final product would be randomly chosen to get comments from other class members as well as the lecturer, and then, an interview was given to the group.

The translation process including 2 stages was demonstrated in the study as follows:

1. Pre-translation stage: Analyzing and paraphrasing the source text

Step 1: Read through the text and get the main idea of the text.

Step 2: Identify the time setting and the aspect in the text to identify tenses that are likely to be used in the target translation text.

Step 3: Separate every Vietnamese sentence into different syntactic units such as subject, verb, object, adverb, clauses, and phrases.

Step 4: Paraphrase these sentences simulating the structure of English sentences.

2. Translation stage: Using GT and editing the target text with human edition

Step 5: Use GT to translate the paraphrased sentences.

Step 6: Edit the translation text to have the final product.

4. Results and discussion

4.1 What difficulties may learners have when translating a text from Vietnamese to English?

The results from the study indicate that the biggest difficulties most of the groups dealt with were the structure of sentences, particularly with long and complex sentences. Some of their ideas were *“it was impossible for us to identify which is the main clause and which is the subordinate clause,”* or *“the sentence is long and we found it difficult to locate its subject, its verbs and other elements,”* or *“it took much time to identify the subject and its verb in a sentence”*. They also said that *“Vietnamese grammar is confusing; it is not easy to identify a phrase is a subject or a predicate”*. In addition, they said, *“Subjects in Vietnamese texts are often very long, so it is not easy to locate them”* or *“Google Translate works best with simple and clear sentences. Avoid using complicated vocabulary or grammar structures that may confuse the translation tool”*.

The students' answers also show that vocabulary, particularly nouns and verbs, was also a challenge to the students. Some students found troubled to deal with compound nouns and noun phrases or verb phrases: *“We could not identify which word is the main noun and which one functions as its modifying elements in a noun phrase, and which word is the main verb and which one functions as its modifying elements in a verb phrase.”* Besides, they could not be sure if a word in a Vietnamese sentence was a verb or a noun when looking at the surface structure of the sentence. In addition, in some cases, they did not understand the meaning of some Sino-Vietnamese words which are part of Vietnamese language (e.g. *đại lý bao tiêu*, a technical term means *offtake agency*).

Regarding vocabulary use, the term *“the contexts of the source text”* is also mentioned when the seven groups considered choosing appropriate vocabulary. *“Google Translate is unable to understand the contexts of the source text or the target text, which makes it highly possible that Google Translate sometimes offers nonsensical literal translations;”* *“I replace some of the wrong word choices with the more appropriate terms when they are needed in the different contexts;”* *“Google Translate may not always consider the context of the text being translated. Keep in mind that certain words or phrases may have different meanings depending on the context in which they are used”* or *“Certain phrases can also get lost in translation without the right context”*.

It is surprising that there were two ideas that cultural factors implied in Vietnamese texts, and confusing meaning in Vietnamese texts also created some challenges to

their translation. “You must carefully read the text, especially the specialized terms, slang words, to make sure that you can understand the layers of hidden meanings” or “Google Translate cannot recognize idioms, slangs”.

4.2 How can GT be used effectively and efficiently to produce high-quality translation versions from Vietnamese into English?

Table 6 displays a source text in Vietnamese and a translation version from GT without any modification. The two sentences in the Vietnamese source text are translated into three English sentences using GT in which Sentence 1 is not grammatically correct because it does not have the subject and Sentence 2 and Sentence 3 are also grammatically and semantically incorrect.

Source text written in Vietnamese	Translation version into English using GT without any modification
Sentence 1: Thực hiện Quyết định số 53/1999/QĐ-TTg của Thủ Tướng về một số biện pháp khuyến khích đầu tư trực tiếp nước ngoài, từ ngày 1.7.1999, giảm giá một số mặt hàng, phí, lệ phí một số loại dịch vụ cho các doanh nghiệp có vốn đầu tư trực tiếp nước ngoài. Sentence 2:Theo đó, các doanh nghiệp có vốn đầu tư nước ngoài được hưởng giá mua điện trong giờ sản xuất bình thường 7,5 cents/KWH, giá lắp đặt điện thoại nội hạt đối với doanh nghiệp và người nước ngoài áp dụng như mức quy định đối với doanh nghiệp trong nước và người Việt Nam, giá cước thuê bao điện thoại là 10USD/máy/tháng và giảm bình quân giá cước viễn thông quốc tế hiện hành từ Việt Nam đi các nước.	Sentence 1: Implementing the Prime Minister's Decision No. 53/1999/QĐ-TTg on A number of measures to encourage foreign direct investment, from July 1, 1999, reducing prices of a number of goods, fees and charges for a number of services for foreign direct investment enterprises. Sentence 2: Accordingly, foreign-invested enterprises are entitled to the electricity purchase price during normal production hours of 7.5 cents/KWH, the local telephone installation price for businesses and foreigners is applied as regulated rate. Sentence 3: For domestic enterprises and Vietnamese people, the telephone subscription fee is 10 USD/phone/month and reduces the average current international telecommunications charges from Vietnam to other countries.

Table 6.
Translation version into English using GT without any modification.

Source text in Vietnamese	Analyzing the source text	The source text paraphrased
Sentence 1: Thực hiện Quyết định số 53/1999/QĐ-TTg của Thủ Tướng về một số biện pháp khuyến khích đầu tư trực tiếp nước ngoài, từ ngày 1.7.1999, giảm giá một số mặt hàng, phí, lệ phí một số loại dịch vụ cho các doanh nghiệp có vốn đầu tư trực tiếp nước ngoài.	1.Context <ul style="list-style-type: none">time: futureaspect: not perfecttense: simple future 2.Sentence structure: prepositional phrase + Subject + Verb <ul style="list-style-type: none">prepositional phrase: “Thực hiện ... nước ngoài, từ ngày 1.7.1999.”; “Thực hiện” (verb) is omitted, “Theo” (function word) is addedsubject: “giá một số mặt hàng, phí, và lệ phí một số loại dịch vụ cho các doanh nghiệp có vốn đầu tư trực tiếp nước ngoài”verb: giảm (giá)	Theo Quyết định số 53/1999/QĐ-TTg của Thủ Tướng về một số biện pháp khuyến khích đầu tư trực tiếp nước ngoài, từ ngày 1.7.1999, giá một số mặt hàng, phí, và lệ phí một số loại dịch vụ cho các doanh nghiệp có vốn đầu tư trực tiếp nước ngoài sẽ được giảm

Source text in Vietnamese	Analyzing the source text	The source text paraphrased
<p>Theo đó, các doanh nghiệp có vốn đầu tư nước ngoài được hưởng giá mua điện trong giờ sản xuất bình thường 7,5 cents/KWH, giá lắp đặt điện thoại nội hạt đối với doanh nghiệp và người nước ngoài áp dụng như mức quy định đối với doanh nghiệp trong nước và người Việt Nam, giá cước thuê bao điện thoại là 10USD/máy/tháng và giảm bình quân giá cước viễn thông quốc tế hiện hành từ Việt Nam đi các nước.</p>	<p>1. Context</p> <ul style="list-style-type: none"> time: future aspect: not perfect tense: simple future <p>2. Sentence structure: adverb + Clause 1+ Clause 2 + Clause 3</p> <ul style="list-style-type: none"> adverb: “Theo đó,” Clause 1: “các doanh nghiệp có vốn đầu tư nước ngoài được hưởng giá mua điện trong giờ sản xuất bình thường 7,5 cents/KWH” Clause 2: “giá lắp đặt điện thoại nội hạt đối với doanh nghiệp và người nước ngoài áp dụng như mức quy định đối với doanh nghiệp trong nước và người Việt Nam,” Clause 3: “giá cước thuê bao điện thoại là 10USD / máy / tháng” Clause 4: “và giảm bình quân giá cước viễn thông quốc tế hiện hành từ Việt Nam đi các nước.” 	<p>Theo đó, giá mua điện trong giờ sản xuất bình thường sẽ là 7,5 cents/KWH cho các doanh nghiệp có vốn đầu tư nước ngoài; giá lắp đặt điện thoại nội hạt cho doanh nghiệp nước ngoài và người nước ngoài sẽ bằng với giá lắp đặt điện thoại nội hạt cho doanh nghiệp trong nước và người Việt Nam; giá cước thuê bao điện thoại sẽ là 10USD/máy/tháng; và giá cước viễn thông quốc tế hiện hành từ Việt Nam đi các nước sẽ giảm bình quân.</p>

Table 7.
Analyzing and paraphrasing the source text.

Table 7 depicts the pre-translation stage in which the source text is analyzed and paraphrased before the paraphrased source text is translated using GT. The two sentences in the Vietnamese source text were paraphrased; the word order was adjusted; some words were added; and some words were omitted or replaced.

Translation stage is indicated in **Table 8**. The source texts paraphrased are then translated using GT. In the translation version using GT without human edition, verb tenses are correct; the sentences are grammatically and semantically right to some extent. However, human edition that is mainly related to word choice is certainly a necessary requirement to have the best quality translation product.

The source text paraphrased	Translation version using GT without human edition	Translation version using GT with human edition
<p>Theo Quyết định số 53/1999/QĐ-TTg của Thủ Tướng về một số biện pháp khuyến khích đầu tư trực tiếp nước ngoài, từ ngày 1.7.1999, giá một số mặt hàng, phí, và lệ phí một số loại dịch vụ cho các doanh nghiệp có vốn đầu tư trực tiếp nước ngoài sẽ được giảm.</p>	<p>According to the Prime Minister's Decision No. 53/1999/QĐ-TTg on a number of measures to encourage foreign direct investment, from July 1, 1999, the prices of some Goods, fees, and charges for a number of services for foreign direct investment enterprises will be reduced.</p>	<p>In accordance with Decision No. 53/1999/QĐ-TTg by the Prime Minister concerning a number of incentives to be granted to foreign direct investment, from July 1st 1999, the prices of a number of commodities, costs, and fees charged on several services offered to foreign - invested enterprises will be reduced.</p>

The source text paraphrased	Translation version using GT without human edition	Translation version using GT with human edition
Sentence 2: Theo đó, giá mua điện trong giờ sản xuất bình thường sẽ là 7,5 cents/KWH cho các doanh nghiệp có vốn đầu tư nước ngoài; giá lắp đặt điện thoại nội hạt cho doanh nghiệp nước ngoài và người nước ngoài sẽ bằng với giá lắp đặt điện thoại nội hạt cho doanh nghiệp trong nước và người Việt Nam; giá cước thuê bao điện thoại sẽ là 10USD/máy/tháng; và giá cước viễn thông quốc tế hiện hành từ Việt Nam đi các nước sẽ giảm bình quân.	Accordingly, the electricity purchase price during normal production hours will be 7.5 cents/KWH for foreign-invested enterprises; the installation price of local telephones for foreign enterprises and foreigners will be equal to the price of installing local telephones for domestic enterprises and Vietnamese people; phone subscription fee will be 10USD/phone/month; and current international telecommunications charges from Vietnam to other countries will decrease on average.	Accordingly, the power cost during the normal operating hours will be 7.5 cents/KWH for foreign-invested enterprises; the in-country telephone installation costs for foreign enterprises and foreigners will be the same as those for domestic enterprises and Vietnamese people; the phone subscription rate will be 10USD/phone/month; and the current international telecommunications rates from Vietnam to other countries will decrease on average.

Table 8.
Using GT and editing the target text.

5. Conclusion

Based on the results collected and analyzed, the following conclusions can be drawn:

1. The difficulties the learners may have when translating a text from Vietnamese to English are mainly divided into two groups including difficulties at grammatical level and vocabulary level. The term “grammatical level” refers context, sentence structure, and phrase structure of the source text, while the term “vocabulary level” contains words, technical terms, or terms concerning cultural aspects of the source text.
2. GT is used more effectively and efficiently producing high-quality translation versions when human intervention is made before GT application and human edition is done after GT adoption. In response to the difficulties at grammatical level, pre-translation stage with analysis and paraphrase of the source text should be done before GT is applied. Translation stage with GT application and human edition is done to deal with the difficulties at vocabulary level.

Besides, translation strategies and techniques are also practiced and learners’ translation ability is also improved, which is the important goal of translation teaching and learning.

6. Recommendations and implications

While analyzing and paraphrasing the source text before GT application allowed learners to have more opportunities to practice translation techniques and to produce good translation products in this study, it is recommended that teachers’ demonstration at the very beginning of the course and teachers’ feedback after students’

translation are extremely important. The demonstration provided is a vital guidance of translation techniques that students should master to do their tasks efficiently and effectively; the feedback given may be extensive explanation of specialized notions, or knowledge of vocabulary and grammatical structures, which learners need.


Moreover, learners' competence in the source and target languages also plays an important role in the success of the machine translation application as it is required that potential translators should rely on a wealth of vocabulary, grammar, and cultural aspects of these languages in order to do text analysis and paraphrase. To do so, teachers' choice on the source text and teachers' feedback as a grammar review after each translation product as are extremely crucial, which may contribute to learners' progress.

Author details

Hanh Truong
Van Lang University, Ho Chi Minh City, Vietnam

*Address all correspondence to: hanh.ttm@vlu.edu.vn

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Section 4

Cognitive and Experimental Models

Units of Translation and the Limited Capacity of Working Memory

Mónica Naranjo Ruiz and Diana Lorena Giraldo Ospina

Abstract

A unit of translation is a source text fragment of any length or nature that piques a translator's interest during translation. Alves and Vale proposed the concept of macro and micro translation units based on pauses and times identified in Translog software while translating a document. The objective of this exploratory study was to describe the characteristics of translation units in relation to the limited capacity of working memory (WM) and the information storage-processing capacity. Four trained translators participated in this study, translating a short text about underground mining. The data collection tools were *Translog II* and Camtasia software. Findings showed that participants used an analytic and sequential processing method and their limited capacity of WM exhibited a lower processing speed, which had an impact on the length of the macro units of translation (UTs).

Keywords: units of translation, working memory, empirical study, terminology, Translog

1. Introduction

Translation is a long-standing human activity that allows individuals all over the world to engage, understand, and share their experiences. Alves and Vale [1] and Valero [2] states that translation is primarily “a fundamentally communicative activity” (p. 20–0). Hatim and Mason [3] point out that translation enables communication across linguistic and cultural boundaries. Translation, being a cognitively intricate endeavor, encompasses the creation of a target text (TT) within the parameters of production and reception. This process involves fulfilling its communicative function and facilitating text-to-text operations as well as requiring translators to engage their memory systems, attentional processes, and executive functions. By doing so, translators are able to comprehend the source text (ST) by delving into its significance and communicative intent, thereby ensuring a successful act of communication [4].

The late 1960s aroused a marked interest to better understand mental processes. This interest gave rise to conducting studies on aspects such as working memory (WM) and translation [5], the process of reading [6], the cognitive effort [7–9] and the distribution of visual attention [10–12]. All these studies have demonstrated the

importance of further research on cognitive functions such as working memory due to its involvement in translation tasks. WM helps translators plan, reason, retrieve, retain information and make appropriate decisions. Therefore, empirical studies with keylogging, eye-tracking, and Event Related Potential (ERP) methodologies can contribute to expanding existing cognitive models and describing observable processes that account for translators' behavior [13].

The interest in understanding how translators manage their WM resources emerged from a desire to fully comprehend how they process information throughout translation tasks [5, 14, 15]. This stage of processing also implied a segmentation in units of translation (UT) which have been addressed from different perspectives, including linguistics [16–20] and cognitive [21–23]. The former approached UTs from the product perspective. Results were focused on the perspective of the languages, whereas the latter considered the process, placing importance on establishing a link between WM and UTs [24].

The purpose of this chapter is to describe the characteristics of UTs with respect to the limited capacity of WM and its information storage-processing capacity throughout a translation task. According to Séleskovitch [25], Léderer [26], Gile [27], and Santamaría and Jiménez [28], the role of memory in translation tasks is of utmost importance. Conducting empirical studies “to account for the role of memory in translation tasks integrating translatology and cognitive psychology” (p.30) [5] may shed light on how translators improve their use of memory resources. This chapter contains four sections: first the theoretical foundations on which this proposal is based; second, the methodological procedure for accounting for units of translation and the limited capacity of working memory and information storage-processing capacity; third, the results and discussion sections about the main findings; and finally, the conclusions drawn from this exploratory study.

2. Theoretical framework

Currently, translators are compelled to adapt to the various working conditions that globalization has generated. Because of these new dynamics, they must be at the cutting edge of the new technological advancements and appropriately manage their internal, cognitive, and external resources to meet translation needs. This entails relying on declarative and procedural knowledge.

2.1 Cognitive translatology

Language constitutes an essential component of cognition, and interacts with various cognitive processes, including attention, memory, perception, and decision-making, among others [29]. The process of comprehending an ST and constructing its meaning necessitates the activation of these cognitive processes, as they collaboratively engage in this intricate interplay. As highlighted by Muñoz [30], the conveyed meanings in a translation task are not solely confined to the act of communication but also become imprinted in the minds of the communicators.

In recent years, the progress achieved in the field of cognitive sciences has made a substantial contribution to the development and application of cognitive approaches to translation. In this regard, Muñoz [31] has proposed the concept of cognitive translatology which aligns with third-generation paradigms advocating for a comprehensive evaluation of the interplay between mind, body, and context. Cognitive

translatology's fundamental goal is to provide a realistic, thorough, coherent, and cohesive account of a set of communication acts [30]. Furthermore, cognitive translation aims to offer an interdisciplinary endeavor based on the 4EA cognition empirical approach of elucidating the cognitive processes underlying translation tasks. This means that cognitive processes should be regarded from an extended, embedded, embodied, enacted, and affective perspective.

According to Muñoz [32], cognitive processes are embodied because they are shaped by bodily experiences; they are embedded because the brain is integrated into the body and its environment; enactive because they are comprised of actions; extended because they rely on external tools to alleviate cognitive load; and affective because emotions influence behavior and some social activities require the ability to reason regarding the emotions of others. From this vantage point, translators derive meaning from their interactions within the context as well as their cultural, social, sensorimotor, and emotional experiences. In other words, the cognitive processes involved in complex tasks such as translation develop through interactions between the brain and the outside world. Similarly, in the 1990s, Risku [13] considered translation as a socio-culturally situated interaction in which meaning was generated through the interplay of the subject's cognitive abilities and their immediate environment.

2.2 Units of translation

A unit of translation has been characterized from a cognitive standpoint based on the cognitive processes performed during a translation task. A unit of meaning, in terms of Séleskovitch and Léderer [23] is a fragment of information that interpreters contextually process to deliver a message.

Units of translation ne sont [...] nor mot pris isolément, nor the phrase définie grammaticalement comme sujet - prédicat, mais l'unité de sens, c'est-à-dire le segment de discours dont l'avancée à un moment donné fait prendre conscience à l'auditeur ou au lecteur du vouloir dire désigné par linguistique formulation (p. 268) [23].

This suggests that the unit of meaning transcends linguistic and grammatical boundaries by not being regarded as separated words or grammatical structures of a sentence (subject and predicate). This proposal allows for a link with the UT when cognitive components of speech segmentation are considered and evidences the importance of information processing and retrieving in interpreting tasks as well as in translation tasks.

From the translation perspective, Alves and Vale [1] defined UTs as segments of the ST of any length or nature that demand the attention of translators to produce a TT. They also suggested that these UTs be thought of as micro and macro units of translation in terms of time and pauses. A micro UT, according to them, is "the flow of continuous TT production- which may include the continuous reading of ST and TT segments- separated by pauses during the translation process, as registered by Key-logging and/or eye tracking software." (P.129). A macro UT is as "a collection of micro UTs that includes all interim text productions that follows the translators' focus on the same ST segments from the first tentative rendering to the final output that appears in the TT" (p.129).

In 2011, Alves and Vale [1] presented a taxonomy of macro units (P1, P2, and P3) in accordance with the adjustments made during the translation process phases described by Jakobsen [33], namely: 1) the beginning orientation phase; 2) the middle drafting phase, and 3) the end revision phase. These study findings demonstrate that

adjustments in the macro units of type P1 occur during the drafting phase, adjustments of type P2 occur during the end revision phase, and adjustments of type P3 occur during both drafting and revision phases. As a supplement to this taxonomy, Alves et al. [34] added the concept of a macro unit of translation, P0 that does not undergo any adjustments during the prior phases described.

The units of translation have also been linked to WM functioning; Dragsted [35] suggested that the length and nature of such units from a cognitive perspective correspond to information segments processed during translation which are constrained by limited capacity of WM. She further claimed that while cognitive scientists disagree on the precise capacity of WM, it is generally agreed that it can only hold 3–7 information items. Furthermore, the amount of WM involved in the UT segmentation is determined by the level of ST difficulty.

On this basis, difficulties in the text can be expected to have various types of impact on the length and nature of UTs and on the speed of production. As Newell and Simon [36] and Campbell [37] argue, difficult items in the source text place a great demand on the limited capacity of working memory. When a large amount of the total WM capacity is used to comprehend or produce a particular item, it must be assumed that less, or no, capacity is left to concentrate on other elements, and that consequently the presence of a problematic lexical item in the ST will reduce the number of items in a UT, possibly to only one word [35]. In the current study, the UT is defined as an information segment that undergoes cognitive processes during a translation task.

Furthermore, according to Dragsted [24], pauses are important since they can reflect cognitive processes and demarcate boundaries between text production and units of translation. As a result, WM plays a pivotal role in both comprehending the ST and producing the TT, as well as in delimiting the processed segment of information. Pauses and TT adjustments are made to determine macro and micro UTs, and these pauses provide useful information for decision making and solving translation problems.

2.3 Working memory and its operating characteristics

Working memory (WM) has raised significant attention in translation studies as an implicit component of the translation process [5, 6, 24, 35, 38–40], as translation encompasses various cognitive processes [41]. According to Dragsted [24, 35], WM is critical in the segmentation of a text in UT when comprehending a text for translation purposes. This is consistent with Macizo and Bajo [6] who demonstrated that WM is not only a vital cognitive prerequisite for comprehension in general, but also necessary for the simultaneous activation of two languages and their switching.

Dragsted [24] asserts that when translators are processing new segments, they are unable to retain previously processed segments in WM. Consequently, they tend to forget previously proposed solutions and occasionally need to revisit the translated text to recollect them. As previously mentioned, the translation process requires a substantial amount of WM resources, encompassing parallel activation of two languages, comprehension, and production of the target language (TL), and TT, as well as the segmentation of the text into micro and macro UTs.

This chapter has adopted the working memory model proposed by Cowan [42, 43] and Cowan et al. [44] for the purposes of discussion. Cowan's model provides an integrated perspective that highlights the interconnectedness of memory and attention processes. While incorporating certain components from other WM models.

This model introduces an embedded framework and emphasizes the crucial role of attention in stimulus processing. This cognitive process holds great significance as it regulates the activation, retention, and manipulation of representations within WM [45].

According to Cowan et al. [44], WM is “the ensemble of components of the mind that hold a limited amount of information temporarily in a heightened state of availability for use in ongoing information processing (p. 45).” Cárcamo [46] provides an explanation of Cowan’s model, which states that long-term memory serves as a reservoir of information, while WM encompasses two levels of activation within this long-term memory that are independent of modality. In other words, there are no specific modules for each type of stimulus.

The first phase of WM is associated with motor persistence, while the second phase pertains to storage, conceptualized as a memory of the stimulus involved. In the later phase, attention is employed to activate a set of features that align with the stimulus in long-term memory. Within the activated segment of long-term memory, a specific subgroup of items present in the focus of attention is also activated. This process is initiated by the registration of sensory information and regulated by the central executive, as illustrated and explained by Cowan et al. [44] (see **Figure 1**).

An essential aspect to consider is the limited capacity of the focus of attention. Miller [47] introduced the concept of the “magical number seven plus or minus two,” suggesting that individuals can actively maintain and efficiently process around seven items or chunks in their working memory, with a slight variation of plus or minus two. However, Gilchrist et al. [48] argued that people can recall only three or four verbal chunks. Other authors have expressed uncertainty regarding the exact limit of WM capacity, proposing that it may depend on specific intricacies of the memory task [49].

Cowan [49] asserts that the capacity of WM exhibits notable variability depending on the specific processes employed in a given task. For instance, when individuals need to memorize verbal material, they may employ strategies such as rehearsal, mentally repeating the information or they may create chunks by grouping multiple words together. Similarly, when memorizing a sequence of spatial locations, individuals can use mental imagery to envision a pathway composed of these locations. The author also states that:

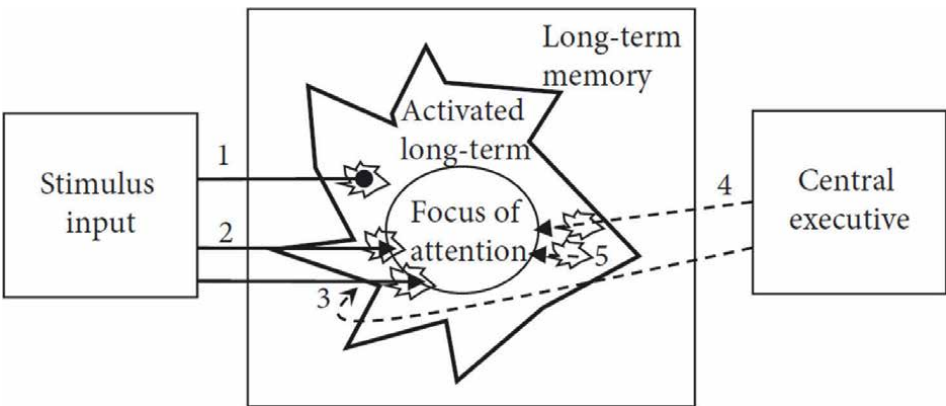


Figure 1. Embedded-processes model. (1) habituated stimulus, (2) physically changed stimulus recruiting attention and orientation, (3) deliberately attended stimulus, (4) information deliberately retrieved from long-term memory, and (5) automatic association that attracts attention source: Cowan et al. (p. 64) [44].

Tests of working memory demonstrate practical limits that vary, depending on whether the test circumstances allow processes such as grouping or rehearsal, focusing of attention on just the material relevant to the task, and the use of modality- or material-specific stores to supplement a central store. Recent work suggests, nevertheless, that there is an underlying limit on a central component of working memory, typically 3–5 chunks in young adults. [...] (p. 5) [49].

Within this chapter, Cowan's model serves as a valuable theoretical framework to investigate and analyze both the macro and micro units of translation identified in the translation task of a specialized text. The analysis focuses on examining macro UTs observed within the *Translog II* software, Camtasia screen recordings and semi-structured retrospective interview. By using this model, this study provides intriguing insights into the segmentation strategies employed by the participating translators when working with specialized texts.

3. Method

The data collected for this exploratory case study of descriptive scope was primarily quantitative in nature with the purpose of establishing a relationship between the UT and the WM functioning features through the analysis of quantitative and categorical variables. Although this is an exploratory study comprising four cases, it does not lead to generalizations, it does provide an interesting viewpoint on the cognitive processes involved in the UT segmentation and WM's limited capacity during a translation task.

3.1 Participants

Four certified female translators from different regions of Colombia voluntarily agreed to participate in this case study. They all stated that they had no visual or neurological condition that prevented them from participating. Holding an undergraduate or graduate academic diploma in translation awarded from a national or international university, Spanish as a native language, one year experience in English-Spanish language combinations were considered as inclusion criteria. Their ages ranged between 29 and 36 years old with one of them having lived in an English-speaking country. They all signed an informed consent and provided sociodemographic information.

3.2 Materials

The software programs *Translog II* and Camtasia were used. The first software logged all keyboard activities in a systematic manner, whereas the second created a screen registration during the translation assignment's execution. A semi-structured retrospective interview was also conducted, as proposed by Ericsson and Simon [50], who urged doing so after finishing an assignment. The interview covered topics such as segmentation, planning, revision, dual language processing, and repetition. The validity of this instrument was determined by expert opinion.

3.3 Procedure

Participants first signed the informed consent form and completed a demographic survey. Second, all translators were asked to translate a 233-word text from a scientific journal in the field of environmental sciences, a sub-domain of climate change.

This was done with the Translog II software program, and the entire process was recorded with Camtasia software. There was no time limit in executing the translation task. Third, the semi-structured retrospective interview was conducted right after each participant completed the translation task.

4. Results

To conduct the data analysis, the first step involved organizing the data gathered by using the *Translog II* software that served for the identification of the macro UTs, creating a written description of the Camtasia screen recording and transcribing the interviews' information. Subsequently, the macro UTs of translation were identified.¹

The macro UTs were analyzed according to the taxonomy proposed by Alves et al. [34]. The number of macro UTs (P0, P1, P2, and P3), and the word count for each segment were identified. As for the translation process, the phases established by Jakobsen [33] served for the identification of UTs according to the taxonomy previously mentioned. All this was contrasted with the interview and the description of the Camtasia screen recordings.

Finally, the data was examined in light of the characteristics of UTs in relation to the limited capacity of WM and its role in information storage-processing, as suggested by Andréu [51], the interview and Camtasia data enable "inferences or explanations in a given reality through communicative messages" (p. 9), however, in this particular case, they were subjected to quantitative analysis.

To establish the pause value, although there was no consensus regarding the optimal length of a pause, a duration of two seconds was determined as indicated by Dragsted [24]. Similarly, according to Cowan et al. [44], in activated long-term memory, the storage process involves attention-based refreshing and verbal rehearsal for maintenance. Decay of poorly encoded information may be associated with memory loss over time, with the encoding process as well as the familiarity with the items that are required to be retrieved. Thus, *Translog II* software was configured with this pause value, and a linear record of each participant was extracted (see Figure 2).

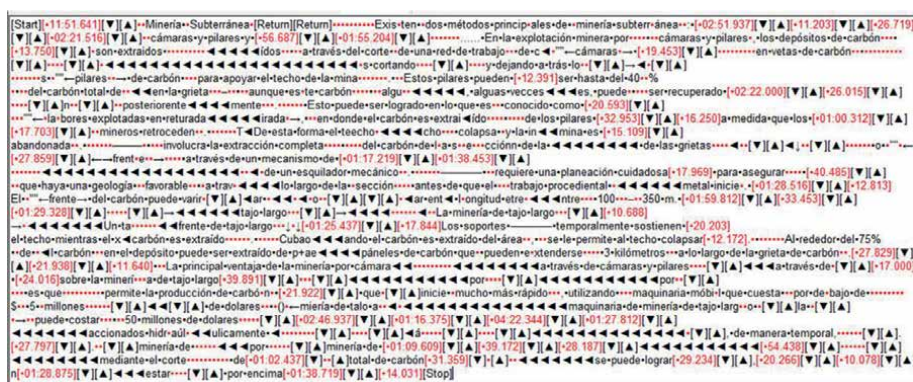


Figure 2.
Translog software linear view. Each dot corresponds to a 2-second pause. The left arrow indicates eliminations, while the up and down arrows represent clicks. Source: Authors' elaboration.

¹ The data for this chapter was extracted from a master thesis developed within the Master of translation and interpretation at UAM and directed by Mg. Mónica Naranjo Ruiz.

Participant	P0 (No modification)	P1 (drafting phase)	P2 (end revision phase)	P3 (changes in both phases)	Total macro UTs
T1	47	6	6	2	61
T2	52	12	10	3	77
T3	65	38	0	1	104
T4	42	30	5	2	79
TOTAL	206	86	21	8	321
MACRO TUs according to the taxonomy					

Source: Authors' Elaboration. Data obtained from Translog II software.

Table 1.
Macro translation units for each participant.

Table 1 displays the macro UTs for each participant. It is evident that the most prevalent macro UT types among all participants were P0 and P1, with 206 and 86 instances, respectively. In contrast there were only 21 instances of macro UT type 2 and eight instances of macro UT type 3.

According to Alves et al. [34], an additional means of measuring task difficulty and cognitive effort invested during a translation task is through the number of macro UTs. Among these macro UTs, it is noted that type P0 exhibits a lower level of difficulty compared to macro UTs P1, P2, and P3. These findings suggest that despite this translation task involving a text from a specific domain of knowledge with intricate grammatical and lexical structures, all participants showed a greater frequency of macro UTs classified as type P0.

However, these findings reveal that two participants (T3 and T4) exhibited higher frequency of macro UTs classified as P1 compared to the two other participants (T1 and T2). This discrepancy resulted in a reduction in the number of macro UTs categorized as P2 and P3 during the revision phase, indicating that a significant portion of the comprehension and monitoring process occurred during the TT production phase. Notably, T3 and T4 initiated the revision phase at 8229.926 ms, accounting for almost 99% of the entire process, while T4 started this phase at 5452.797 ms, accounting for 93% of the entire process. Furthermore, T3 and T4 exhibited the lowest values during the revision phase.

These findings also reveal that all participants' behavior was different regarding the macro UTs categorized as type P3 that, according to Alves et al. [34], is "where processing effort seems to be concentrated." This indicates that both the segmentation process and the level of task difficulty were in different parts of the text (see **Figure 3**).

Similarly, the ST segments identified by the participants as particularly challenging to translate do not entirely correspond to the macro TUs categorized as P3, which basically implies a high level of complexity in comprehension and production. This coincides with Alves and Vale [52] who assert that "*P2 types are more frequent than P3 types and more substantial revisions are only found among P2 types of macro translation units. P3 types seem to account for more fine-grained revisions which are quite small in numbers.*" (p.120), which means greater WM capacity.

Participant	ST segment	UT length	TT Linear view
T1	room-and-pillar and long	6	[+02:51.937][▼][▲] [+11.203][▼][▲] [+26.719][▼][▲] [+02:21.516][▼][[▲] [+02:016] cámaras y pilares y + 2775,000 [+01:59.812][▼][▲] [+33.453][▼][▲] [+01:29.328][▼][▲] [+04 .843][▼][▲] → ◀◀◀◀◀◀ tajo largo 4090,000 [+06.484][▼][▲]. [-27.797][▼][▲]. [-02.062][▼][▲] minería de 4092,210 [-04.734] ◀◀◀◀ por +4103,922 [+04.719][▼][▲] minería de +
T2	where coal is mined	4	[+16.000]. +en+el+cual+el+carbon+es+extraído [+04.360] → ◀◀◀◀ e+ ◀◀◀◀ se +4430,250 [+12.063][▼][▲] [+02.296][▼][▲] ◀◀◀◀ la [+03.391][Delete] ←←←
T3	(longwall mining machinery can cost	5	[+02.871]) ◀= ◀ [+09.048][▼][▲] [(←◀ [+03.822] [+▼][▲] [+06.474] ▼][▲] Ctrl+C][▼][▲] El Hundiéndimo por Tajo Largo es [+04.212] ◀◀◀◀ [+04.244] puede costar + 8230,129 [+05.522] legara + ◀◀◀◀ a [+07.535][▼][▲] [+◀e [+17.722]
T4	it allows coal production to start	6	[+16.313] permite que a ◀la producción de carbon+empiece +5759,59 4 [+02.750][▼][▲] [▼][▲] ◀◀◀◀ [Delete] [+07.656][▼][▲] [+07.791][▲] [+03.703][▼][▲] [que +5785,485 [+02.094][▼][▲] [+inicie +

Figure 3.
Macro UTs of type 3. Source: Authors' elaboration.

The data provided by *Translog II* also allowed for concluding that the macro UTs P1, P2 and P3, which contain modifications in different parts of the translation process and therefore are indicators of the focus of attention of the translator, were formed mainly by terms. This indicates that, despite the high number of macro UTs P0, the TT contained complex units for the translators and that the changes presented in the UTs were not simply related to modifications of orthographic or coherence type, but there were variations of pragmatic and semantic type.

With respect to the limited capacity of WM, there is still a lack of consensus between the exact amount of information processed by the WM, as previously mentioned. The number of elements kept in the WM was once thought to be seven in the early stages of Miller's idea. However, according to Dragsted [24], "most investigators now tend to agree that the number seven is too high, and that the maximum amount of information items is closer to four or less" (p. 44), such as the case of Gilchrist et al. [48] who identified four items to limit the WM capacity. These findings reveal that for two of the participants the most frequent length segment was one word (T2 and T3); three words for one participant (T3) and two words for one participant (T3). To a lesser extent, there were UTs ranging between four and five words. **Figure 4** exhibits the length of UTs per participant.

The analysis of the Camtasia recordings and interviews showed that the participants primarily conducted searches for challenging segments and terminological units to translate. This observation corresponds to Wilss' [53] proposition, which emphasizes the impact of a translator's skills, abilities, and experience on the information activated and processed during a task. All participants acknowledged their limited experience in translating specialized discourse, which consequently heightened their cognitive load in completing the task.

With respect to WM information storage-processing, Gathercole et al. [54], Baddeley [55], Just and Carpenter [56], as cited in [57], and Cowan et al. [44] assert that WM is currently understood as “a brain system that provides temporary storage and manipulation of the information necessary for complex cognitive tasks, such as language comprehension, learning, and reasoning” (p.25). Based on this assertion and considering the prevalent length of the macro UTs, these findings suggest that the capacity of information processing and storage may have influenced the text segmentation into UTs. It appears that participants did not retain large amounts

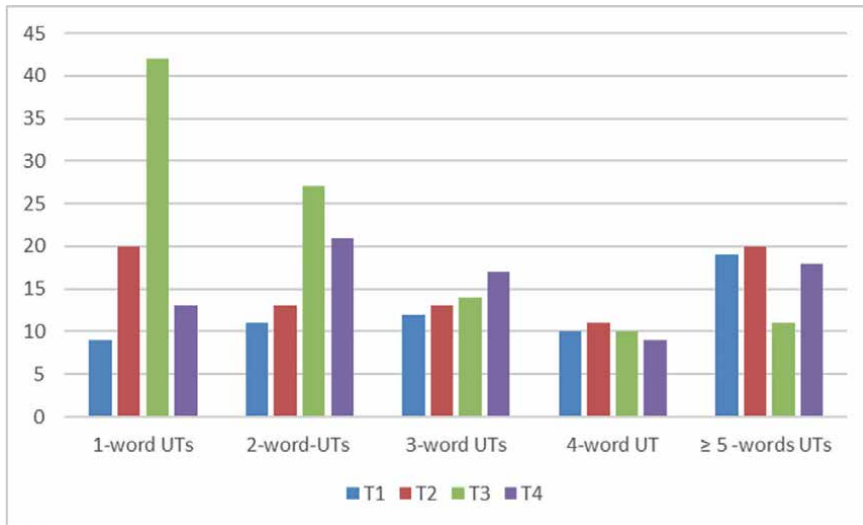


Figure 4.
Length of units of translation. Source: Authors' elaboration.

of information to complete the translation task. Instead, significant pauses were observed during the comprehension of relatively smaller segments.

As for the source text and target text processing, it is noted that translation is a complex cognitive task that involves working with two languages and cultures, necessitating the simultaneous use of two lexicons by translators. As highlighted by Alves and Hurtado [58], Alves and Vale [52], and Alves et al. [34], pauses observed during a translation task provide valuable insights into the cognitive processes at play. These pauses signify periods in which translators engage in a range of cognitive activities related to executive functions, including comprehension, planning, revision, monitoring, and problem-solving. The findings indicate that three out of the four participants devoted significant time to the initial orientation phase including activities such as documentation and terminology searching. However, one participant exhibited a different behavior pattern. Whereas the middle drafting phase exhibited the activation of executive functions as evidenced by highest average pauses during the production of the TT (see **Figure 5**).

The notable presence of extended pauses indicates that all participants engaged in an analytical processing approach of “first analyzing and fully comprehending the SL segment, before moving to produce the TL segment” (p. 150) [24]. This type of processing requires additional time because of the documentation process. Analysis of the Camtasia screen recordings revealed that participants mainly relied on websites such as Linguee, glossaries in English and Spanish, books in PDF format, web pages, videos, and images as search and documentation sources. This behavior aligns with the functions of the central executive which entails supervising, transforming, and cognitively manipulating the encoded information. In particular, T1, T2, and T4 participants mentioned that they segmented the text into units of meaning, reflecting their cognitive involvement during the translation task.

This indicates that each pause was directly related to the ability of the subjects to understand each segment, so they used the necessary time before starting the translation of each segment. It can be evidenced then that the UTs are conceived as a unit of meaning that transcends the linguistic and grammatical level by not being considered

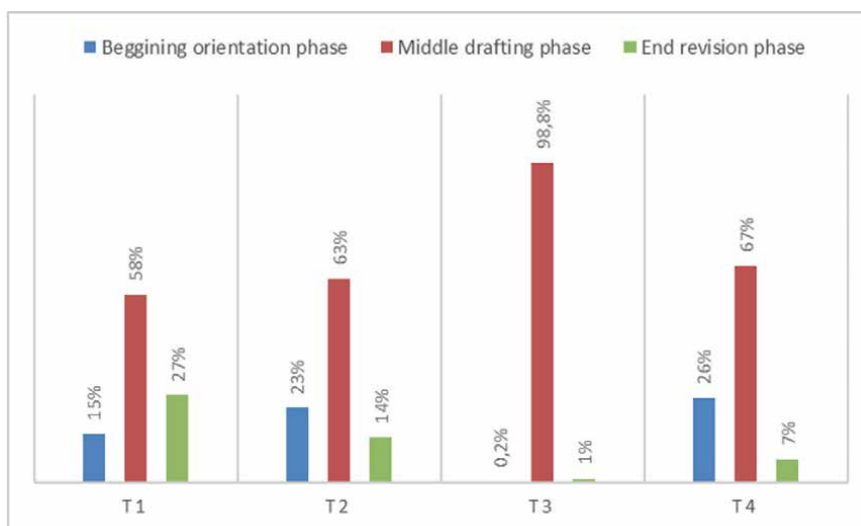


Figure 5.
Translation process phases.

isolated words [59], but rather takes into account cognitive aspects during the segmentation of discourse. It is not a question, then, of translating word-for-word [4].

5. Discussion

Research conducted on different types of UT and WM during the translation process have provided valuable insights into how translators comprehend source text information and produce a target text. These contributions have been crucial in understanding text segmentation in terms of suppression, selection, inhibition, long-term memory activation, and coordination. However, there is still a need for further exploration of how translators activate cognitive processes – particularly WM – to make appropriate adjustments in relation to macro and micro UT.

These findings underscore the role of WM in the process of segmenting a specialized text. This section addresses the topic from two main perspectives: the WM model as proposed by Cowan [42, 43] and Cowan et al. [44], and the framework of Macro and Micro UTs introduced by Alves and Vale [1] and expanded upon by Alves et al. [34]. These theoretical perspectives provide valuable insights into the cognitive processes involved in the segmentation of specialized texts, highlighting the role of WM in this complex task.

In relation to Cowan's model, the authors of this study emphasize the role of working memory and attention, as well as the interplay between these cognitive processes. They also highlight how attention plays a crucial role in activating specific information from long-term memory during the segmentation of the text into UTs. Both WM and attention facilitate the retrieval and activation of relevant linguistic and contextual knowledge necessary for effective text segmentation during the translation process.

In the present study, participants were observed accessing long-term storage systems – particularly, lexical memory and semantic memory storage systems – to carry out text segmentation. The ability to access these memory systems relies on the capacity to exercise control over the focus of attention which may manifest as either

cognitive flexibility (change of focus to choose another information option) or cognitive stability (permanence of focus to analyze the chosen information). In Cowan's [42, 43] and Cowan et al.'s [44] terms, this cognitive control, which is critical in managing attention and long-term memory information retrieval, refers to the central executive level.

Cowan [49] also states that depending on the task, individuals employ different strategies to recall and retrieve information which can typically involve three or four chunks of information. However, findings of the present study revealed that the most common quantity among all participants ranged between one and three chunks (words) with a predominance of one chunk (one word). This pattern may be attributed to the challenges posed by specialized texts, which can make the segmentation process more demanding for translators. This finding is consistent with Dragsted's [35] assertion that a difficult lexical item in the source text can reduce the length of a UT to a single chunk. Furthermore, this observation aligns with the researchers' perspective who argue that the limited capacity of WM is influenced by task difficulty, as translation involves working with two cultures, the parallel activation of two languages, and their switching [6], in order to provide a realistic, coherent and cohesive account of a set of communicative acts, as proposed by the cognitive translology [30].

From a translation perspective, the findings of this study suggest that translators direct their attention toward lexical and semantic elements that facilitate text comprehension, with a specific focus on micro and macro UTs. Attention was employed to selectively attend to and filter necessary information that was processed by WM, thus enhancing text comprehension for completing the translation task. The observed segmentation patterns, characterized by the utilization of one to three chunks, suggest that the specialized field of knowledge presented challenges for the participants. Consequently, they were unable to retain previously processed segments and had to refer back to the translated text for recollection, which aligns with the findings of Dragsted [24].

Figure 6 provides a comprehensive overview of the segmentation process in terms of macro and micro UTs during the orientation phase, leading to the production of a TT. This representation incorporates elements from both the Cowan WM model and the taxonomy of UTs proposed by Alves and Vale [1] and Alves et al. [34]. It offers a plausible framework to elucidate the dynamics of text segmentation during the translation process, taking into account the WM operational characteristics.

This representation suggests that the WM is a center for processing and storing information, and translation is the product of the interaction of different controlled and intuitive processes, as mentioned by Kiraly [60]. During the segmentation of information in UTs, translators circumvent numerous situations that require cognitive efforts such as remembering information, understanding terms, finding solutions to lexical or terminological problems, maintaining attention, and reviewing. All these efforts rely on WM functioning and the central executive deliberately activates long term memory storage to suppress, select, coordinate, and inhibit.

6. Conclusions

The limited capacity of WM had a significant impact on the characteristics of the UTs. The most frequent segment length among all participants ranged between one and three words, one word being the most predominant UT accounting for 50% of the total number of macro UTs. This finding suggests that all participants processed

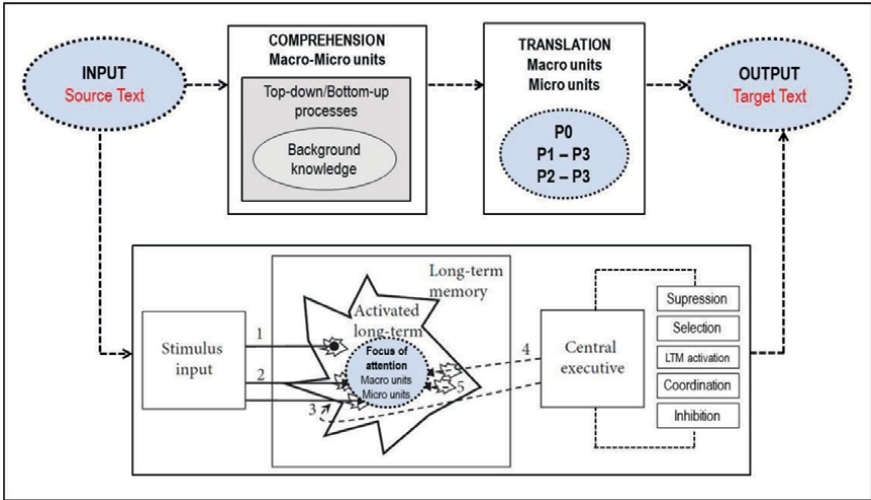


Figure 6.
Integrated representation between working memory model and macro UTs. Source: The figure presented in this study was developed by the authors, drawing upon the concepts and frameworks of the embedded-processes model proposed by Cowan et al. [44], as well as the taxonomy of translation units. The taxonomy includes the classification of macrounits: P1 for adjustments made during the drafting phase, P2 for adjustments made during the end revision phase, and P3 for adjustments made during both the drafting and end revision phases [1]. Additionally, P0 represents macrounits that do not undergo any adjustments [34].

smaller units because of the particularities of the task, requiring them to focus their attention on concrete segments of the text, such as terminological units. This cognitive demand is evidenced in the pauses observed during the orientation and writing phases, reflecting a decrease in the processing speed.

The information was segmented mainly at the word level, and there was evidence of long pauses between the UTs associated with macro planning activities. Translators considered the UTs as units of meaning, which enhances the involvement of cognitive processes during information processing in translation tasks. This perception suggests a non-linear understanding of information resulting in frequent searches for completing the task.

The activation of various components of WM including supervision, long-term memory activation, coordination, updating, problem solving, inhibition, and self-monitoring play a significant role in text segmentation into UTs with respect to task complexity. All these components are crucial in translation tasks, and in particular, when dealing with specialized discourse.

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Conflict of interest

The authors declare no conflict of interest.

Author details


Mónica Naranjo Ruiz^{1*} and Diana Lorena Giraldo Ospina²

1 Member of CITERM Research Group, Universidad Autónoma de Manizales, Manizales, Colombia

2 Member of CITERM Research Group, Ph.D. Candidate in Cognitive Sciences, Universidad Autónoma de Manizales, Manizales, Colombia

*Address all correspondence to: mnaranjo@autonoma.edu.co

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Translating Islamic Media Discourse from Arabic into English: An Analysis of Translation Process

TawffEEK A.S. Mohammed

Abstract

This study deals with the translation of Islamic media discourse from Arabic to English. It investigates both the process and product of translating Islamic media texts to determine the problems that translators encounter and the strategies that they employ to provide a communicative, target-reader friendly translation. This study uses an analytical and conceptual framework that stems from various taxonomies of translation strategies and cognitive translation studies. The translation process is investigated through the use of eye-tracking technology, keystroking, and user activity software. A parallel corpus of Islamic media texts is also analyzed to determine the most common strategies that are employed by translators of Islamic media. Analysis of the parallel corpus indicates that the translators have adopted various strategies to render Islamic media texts into English, including transference, functional equivalence, transposition, componential analysis, and foreignization, among others. The behavioral data generated by eye tracking, keystroking, *Translog* protocols, and user activity software show that the translation process involves a considerable number of fixations, pauses, insertions, deletions, and negotiations that may justify the decisions of the translators of a text.

Keywords: Islamic, media, discourse, translation, process, product, strategies, corpus, cognitive

1. Introduction

Mass media and social platforms, such as YouTube, Facebook, and Twitter, have been extensively used to disseminate different ideologies including, radicalism, Islamophobia, and xenophobia. Insofar as Islamic media is concerned, the discourses of intolerance and hatred have been challenged with a discourse of moderation that stems originally from the teachings of Islam that describe Muslims as *'umrah wasat*, or “middle path”. A considerable number of writers have adopted an approach that aims to moderate Islamic media discourse and liberate it from extremism and negativity [1]. Adopting this approach could lay the groundwork for positively transforming the awareness of Muslims [1]. The translation of Islamic media discourse on moderation and fundamentalism is therefore of immense importance. It has become necessary to counter stereotypes and extremism [2] and promote understanding and peaceful

coexistence among diverse religious and cultural communities [3]. This study is not concerned with the analysis of the discourse of moderation or radicalism. It mainly focuses on the translation of such texts into another language and culture. Translating Islamic media discourse is an activity that inevitably involves not only two languages but also two cultural traditions [4]. Language is at the heart of culture, and the survival of both aspects is interdependent [5]. Moreover, Bassnett underscores the translator's responsibility to approach the source text in a manner that ensures correspondence between the target language rendition and the source language original. However, she cautions against the peril of attempting to superimpose the value system of the source language culture onto the target language culture [6]. This is applicable to the translation of Islamic discourse that is deeply- rooted in Arabic and Islamic culture. Consequently, its translation can be a challenge for the translator, who is likely to encounter an array of linguistic and extralinguistic difficulties.

Hence, this study investigates these problems of translating Islamic media discourse based on an investigation of the translation process and the human-machine interaction that takes place during this process. This study aims to answer the following questions:

1. What are the cognitive processes that take place in the process of translating Islamic media texts?
2. What kinds of knowledge, skills, and abilities do translators exhibit when translating Islamic media texts?
3. What strategies are adopted by translators while translating Islamic media texts from Arabic into English?

2. Literature review

A bulk of literature has been produced on translation across languages. Literature abounds with studies on translation equivalence [7], untranslatability issues [8], explicitation and implicitation [9], and translation universals [10]. It seems however that some genres or text types receive more attention than others. Insofar as the translation of Islamic genres is concerned, problems involving the translation of the Qur'an and hadith (Prophetic transmissions) have been conducted [11–13]. Other studies have dealt with the translation of Islamic literature [14, 15], Islamic philosophical texts [16], and Islamic oral literature such as *'anāšīd* (melodious and rhythmic Islamic songs), *mawālid* (poetry and praises that extol the qualities and virtues of Prophet Muhammad) and *rawatibs* (fixed routine or schedule of recitation) [17, 18]. However, translation process research (TPR) and cognitive translation studies (CTS) have received comparatively little attention in the literature. Early studies on CTS focused on the use and description of technological tools that can be used in tracking the process of translation. Examples of such studies are Carl's study on *Translog*, a revolutionary software for the recording of the user activity data in empirical translation process research [19], and Carl's use of *Translog II* for recording user activity data in empirical reading and writing research [20]. Other studies have examined the use of syntactic metrics in the assessment of translation and interpreting outputs. For instance, the use of metrics of syntactic equivalence in the assessment of translation difficulty of

sentences translated from English into Dutch was explored [21]. In a similar vein, the use of six AI-based syntactic complexity metrics in the performance of some sight interpreters in English-to-Chinese sight interpreting was examined [22]. The six metrics used in the study are incomplete dependency theory (IDT), dependency locality theory (DLT), combined IDT and DLT (IDT + DLT), left embeddedness (LE), nested nouns distance (NND), and bilingual complexity ratio (BRC).

The use of technology in translation and translation processes gained momentum in the last decade of the 20th century and in the 21st century. The Center for Research and Innovation in Translation and Translation Technology (CRITT) was established at the Copenhagen Business School, and it provides a translation process research database (TPR-DB) [23]. At the time of the study, the TPR-DB included about 30 studies on translation, postediting, and revision that were recorded with *Translog* and with the Cognitive Analysis and Statistical Methods for Advanced Computer Aided Translation (CASMACAT) workbench. The database, which includes more than 600,000 translated words in more than 10 different languages, has made the integration of many technological tools possible, ensuring more accurate analysis of the translation process. One of these tools is *Qualitativity*, which can convert *Trados Studio* keylogging data into *Translog-II* format and adds the converted data to the CRITT TPR-DB [23].

Cognitive translation studies have paid special attention to translation difficulty and cognitive loads. Three linguistic factors may lead to translation difficulty, namely, structural complexity, sentence length, and degree of polysemy [24]. The literature suggests many other contributing factors to the difficulty of translation including the excessive use of specialized terms and idiomatic expressions [25], readability, non-literariness, word frequency [26, 27], text type, and genre conventions [28]. Cognitive load and translation difficulty have also been investigated using various types of external measurements including subjective rating [27, 29–32]. Similarly, physiological and behavioral measures have also been used in the analysis of translation difficulty and cognitive efforts. Many studies have utilized thinking-aloud protocols and keylogging methods including pause data [15, 33, 34]. Other studies have investigated eye-tracking data, including fixation duration, and fixation count to assess translation difficulty [35–37]. Moreover, few studies have investigated translation difficulty through the use of physiological measures such as galvanic skin response [38] and heart rate and blood pressure data [39].

This study differs from the above studies in a number of aspects. Unlike many studies, this study not only investigates the translation product, but it also deals with the cognitive aspects involving the translation of Islamic media discourse from Arabic to English. In doing so, this study aims to provide practical insights into the intricate dynamics of translating sensitive texts that may hold profound religious and cultural significance. In fact, the landscape of cognitive translation studies in this domain has until now been sparsely explored. Moreover, this study uses an integrative, multidimensional methodology that amalgamates many state-of-the-art computational tools to meticulously examine both the translation process and the translation product. By embracing this eclectic approach, this study delves into the intricacies of cognitive processes that underlie the translation of Islamic discourse into English and the complex decision-making mechanisms used by translators when doing this. The incorporation of technology into the translation process will enable us to dissect the linguistic, ideological, and cultural nuances involved and will facilitate an in-depth assessment of translated text.

3. Conceptual framework

The analytical framework of this study is based on the taxonomies of translation strategies as stated by major theoreticians in the field, as well as cognitive translation research. Newmark suggested a detailed model of translation strategies that can be used in the rendering of cultural aspects in the target language, including transference, naturalization, cultural equivalent, functional equivalent, descriptive equivalent, componential analysis, shifts or transpositions, modulation, compensation, paraphrase, couplets, notes, and additions [40]. Insofar as culture-specific terms are concerned, Harvey proposed some translation techniques, including functional equivalence, formal equivalence or a “word-for-word” translation, transcription or “borrowing,” and descriptive or self-explanatory translation through the use of generic terms, even though these terms are not culture-bound [41].

As stated earlier, this study is concerned not only with analyzing the strategies used by translators of Islamic media discourse but also with analyzing the cognitive load and processes that led to the use of a particular term/expression/strategy rather than the other when rendering translations. In fact, process-oriented research has benefited from some theories of cognitive or neuroscience and psycholinguistics [42–44]. Process-oriented translation research deals with the translator’s behavior and skill development [45] and the cognitive mechanisms they apply while translating [46]. While both product-oriented and process-oriented translation research are two aspects of descriptive translation studies on the Holmes-Toury map [47], descriptive translation research goes beyond merely documenting and recording translation data objectively; it is progressively shifting toward recognizing recurring or predictive patterns in translations, as Toury correctly envisioned four decades ago [44]. TPR employed multimodal cognitive load measurements that have been used in cognitive psychology. Four methods have been used to estimate the level of cognitive load experienced, as follows:

1. Subjective rating, in which users rank their experienced load on single or multiple rating scales [48].
2. Performance measures, which aim to investigate some aspects of human performance such as task completion time, critical errors, false starts, speed, correctness [29, 49], and performance on secondary tasks [50].
3. Physiological measures, in which galvanic skin response and heart rate are measured [51]. Additionally, physiological sensors such as electroencephalography (EEG) and electrooculography (EOG) can be used to assess cognitive load [52].
4. Behavioral measures, which can be used to observe some aspects of user activity such as keystroke logging, retrospective protocols, segmentation patterns, and pause analysis.

This study is mainly concerned with the last method. It attempts to analyze the process of translation of Islamic media discourse by analyzing text input events, the movements of mouse, the movement of eye (i.e., eye gaze and fixations), gestures, and facial expressions, among others.

4. Materials and methods

This study uses a mixed-method approach that combines both qualitative and quantitative methods explained below.

4.1 Analysis of the translation process

The translation process is analyzed in this study to examine the various cognitive processes used by translators while translating Islamic media texts involving moderation and radicalism. Qualitative and quantitative methods are used in the analysis of the translation process. This study contends that a full grasp and understanding of the translation problems, strategies, sensitivities, and the like starts with understanding the pre-translation stage of any translation project. For this purpose, this study uses webcam eye-tracking technology to analyze some of the physical movements and reactions of the translators before and during translation. This artificial intelligence-based technique can analyze any image coming from a webcam. It detects a translator's face and pupils and provides a report about their gazes, number of fixations, as well as facial expressions and emotions. The privacy of participants is guaranteed as no image or sound is saved in the servers of hosting service providers such as *RealEye* and *Eyevido Lab*. Instead, the software saves gaze point predictions as basic text data. An integrated webcam with eye tracking or an infrared eye tracker can also be used for more reliable data quality. However, the use of *Eyevido Lab* was sufficient for the purpose of our study, because additional tools to capture other processes were used. One of these software is *RealEye*, which is used to collect basic information about facial coding to detect emotions. The software provides some information about the emotions of the participants (i.e., happy, sad, surprised, etc.). This can give an idea about how translators react to a text with which they agree or disagree.

4.2 Keystroke logging software

Keystroke logging software can provide a detailed analysis of the translation process from start to end, including pauses and their duration, deletions, insertions, and revisions, among others. The relay of this process serves as a retrospective evaluation of the translation and is an indication of the problems translators encounter and how they overcome them. For this purpose, a software called *Translog* is used.

4.3 Inputlog and the metalinguistic skills of translators

Inputlog has been used to identify what tools translators use while translating Islamic media texts. In a highly digitized industry, it is incumbent upon translators to utilize various technological and instrumental tools in the translation process. *Inputlog* is used to identify the various tools used and resources consulted by the translator.

An analysis of the translation process and final product will be performed with specific reference to the translation of four Islamic media texts. The texts represent both moderate and radical media discourse. Three professional translators were asked to translate the texts using a cloud-based translation management system called *Smartcat*. Additionally, the translated texts were exported as aligned bilingual files. The output serves as a parallel corpus to shed more light on the strategies adopted by the translators in the rendering of Islamic media discourse into English.

5. Results: translation as a process

The translation of Islamic media texts in general and moderate and radical texts in particular is a complicated process. What often emerges as an end product is the outcome of a series of events in which the translator negotiates with the writer of the texts and supports or rejects their opinions. A major reason why a translator opts for one strategy rather than the other may not be clearly explained while assessing the quality of the translation product. Concrete answers, however, can be retrieved by documenting the translation process using advanced technology such as eye-tracking, screen recording, and keylogging. For example, in the translation of a text titled *'alimūhum* ("teach them"), some sentences from the source text were not translated into the target text. The deletion of a portion of the text does not necessarily mean that the translator is linguistically incompetent, but it may imply that the translation is not faithful to the source text. Tracking the facial expressions of the translators of the text has clearly shown that the translators are often happy or surprised while translating. They are happy with what the writer says and surprised when the writer refers to some aspects of intolerance and hatred that some extremists display, as shown in **Figure 1**.

The translators appear to have been highly impressed by the writer and the message of his article (i.e., the call for moderation, love, tolerance, and coexistence). One of the two translators even went the extra mile and deleted the translation of many sentences in which the writer criticized some prayers that some Muslims repeat in their Friday sermons that represent clear examples of hate speech, calling for the destructions and elimination of non-Muslims, as shown in **Figure 2**.

Investigating interactive behavior feature patterns such as eye gazes, gestures, facial expressions, and other aspects of user activity may provide a way of interpreting the many procedures used in the process of translation. As shown in **Figure 3**, eye-tracking technology was used to monitor the translator's gaze and fixations while reading and translating a source text that unjustifiably criticizes a classical Arab poet.

The sight path of the gazes and heatmaps clearly show when the translators identified certain areas of difficulty in the text. These difficult areas include the use of culture-specific terms in Arabic and the ironic tone of the writer of the source text and his clear bias against classical and contemporary poets and politicians. Data from the eye tracking software shows that in the rendering of this short text, the translator made 191 fixations that lasted for a total of 40,156 milliseconds. The question that



Figure 1.
Translators' facial coding while reading text one.



Figure 2.
Deletion as a translation strategy.

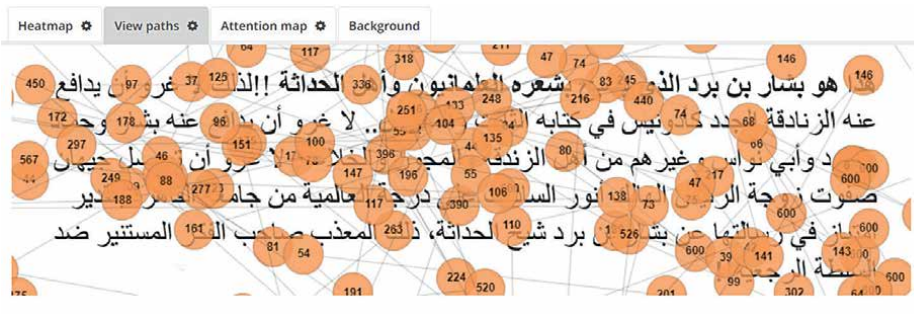


Figure 3.
Sight path of gazes and heatmaps while translating text two.

arises is, “what was the translator fixating on?” When the translator encountered the text for the first time, he read it from start to finish, spotting several problems as indicated from the sight paths in **Figure 3**.

The translator’s fixations are primarily on words and expressions such as *yusabihu* “speaks highly of,” *az-zanādiqah* “heretics,” *ahl az-zandaqah wa al-mujūn wa al-khalā’ah* “people of heresy, obscenity, and lasciviousness,” *ar-ra’is al-hālik* “the perished president,” *al-mutaḥawwil wa al-thābit* “the static and the dynamic,” and *shaykh al-hadāthah* “pioneer of modernity” as well as on proper nouns such as Bashar, Adonis, and Abu Nwas. Not all fixations imply linguistic or translational difficulty. Examining the translation process *via* the *Translog* replay tab (**Figure 4**) shows that the translator has 1338 user events, including 876 production events and 154 elimination events, and spent 29,36,078 milliseconds performing the task.

As the linear view of the translation shows, the translator translated the entire text literally in the beginning and he made a number of improvements during the revision phase. He paused at *yusabihu* [41:369] and translated it firstly as “glorify” “formal equivalence”. Later on, he changed the translation to “speaks highly of his poetry” “functional equivalence”. He paused at *az-zanādiqah* [01:34;125], checked the meaning in a dictionary and a corpus, rendering it as “heretics” “functional equivalence”, and later as *Az-zanādiqah* “heretics” “couplet”. He paused at *al-mutaḥawwil wa al-thābit* [49:703] and rendered it as “the static and the changeable”. Later on, he paused for [02;15;422] and rendered *ahl az-zandaqah wa al-mujūn wa al-khalā’ah* as “heretics and facetious person/people”. Apparently not satisfied, again he paused

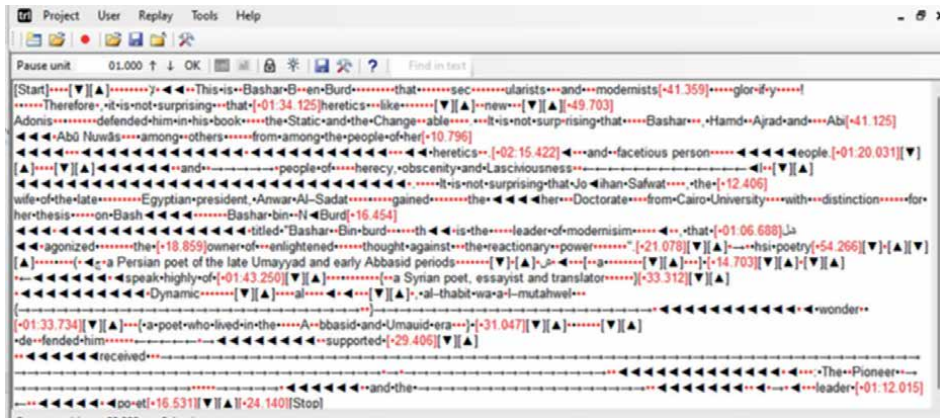


Figure 4.
Linear view for the translation of text two.

[01:20:031] and rendered it as “people of heresy, obscenity, and lasciviousness”. Additionally, the translator paused for [12:406] while translating *zawjat ar-raʿīs al-hālik* rendering it as “the wife of the late president” “euphemism”.

In the revision process, the translator went through the text once again and reconsidered the translation for all proper names. He paused for [54.266] to look for the Wiki page about Bashar bin Burd and added “a Persian poet of the late Umayyad and early Abbasid periods” to his translation. He paused again for [01:43.250] and added a note on Adonis: “a Syrian poet, essayist and translator”. He also paused for [33.312] and replaced “changeable” with “dynamic” and backspaced and added the transference *al-mutahawwil wa al-thābit*. In the revision of the text, the translator paused for [31.047] to replace “defended” with “supported,” [29.406] to replace “gain” with “received,” and [01:12.015] to replace “leader” with “pioneer”. The export of the translation as a multilingual file clearly shows the difference between the first draft of the translation and the final edited and revised text (Table 1).

The translation of text three includes a similar number of fixations and pauses. Data from eye tracking shows that the total fixations are 70 and the total duration in milliseconds is 16,184, as shown in Figure 5.

Pauses and fixations are indicative of an array of processes. As the heatmap shows, the translator had longer fixations on expressions such as *ka-l-afʿā* “like a snake,” *ʿalmānī muslim* “a Muslim secularist,” *māriksī muslim* “a Muslim Marxist,” *al-dajal a-ṣarīh* “blatant deception,” *al-ʿalmānīyah* “secularism,” *sum zuʿāf* “deadly venom,” *al-shahādatayn* “the two testimonies,” *yushrik bi-llāh* “associates partners with God,” and so forth. The linear representation reveals that fixations and pauses are indicative of linguistic, culture-specific, and ideology-specific problems in the text. The translator used various strategies while rendering some of the terms and expressions. For instance, the translator used formal equivalence in the renditions of many collocations in the text even though he attempted to determine more acceptable equivalence to these expressions during the revision stage (functional equivalent). For example, *tahta shiʿārāt maqbūlah wa musamyāt mustasāghah* was literally translated as “acceptable slogans and acceptable names” “formal equivalence,” but later in the revision phase, the translator edited and rendered the two collocations as “accepted mantra and palatable labels” “functional equivalence,” which appears more appropriate in this context. Couplets have also been used in the translation of *al-shahādatayn*, where

Source (AR)	Target (EN)	Revised
<i>haḍā huwa Bašār Bin Burd al-aḍī yusabihū bišī rihi al-almāniyūn wa 'ahlu al-ḥadāṭah</i>	This is Bashar Ben Burd that secularists and modernists glorify!!	This is Bashar Ben Burd [a Persian poet of the late Umayyad and early Abbasid periods] that secularists and modernists speak highly of his poetry!!
<i>liḍālika lā ḡrū 'an yudāfi 'u 'anhu al-zanādīqah al-ḡudud ka-'adunīs fī kitābih al-tābit wa al-mutaḥwil</i>	Therefore, it is not surprising that new heretics like Adonis defended him in his book the Static and the Changeable.	Therefore, it is not surprising that new heretics like Adonis, a Syrian poet, essayist, and translator, defended him in his book, <i>al-thabit wa al-mutahwel</i> (the Static and the Dynamic).
<i>lā ḡurū 'an yudāfi 'anhu bašār wa ḥamad 'uḡrud wa 'abī nawās wa ḡayrihim min 'ahl al-zanādīqah wa al-muḡūn wa al-ḥalā'ah</i>	It is not surprising that Bashar, Hamd Ajrad and Abū Nuwās and other people of heresy, obscenity, and lasciviousness.	It is no wonder that Bashar, Hamd Ajrad (a poet who lived in the Abbasid and Umauid era), Abū Nuwās and other people of heresy, obscenity, and lasciviousness supported him.
<i>lā ḡurū 'an taḥṣul Ḡīhān ṣafwat, zauḡat al-r'aīs al-hālik Anwar Al-Sādāt al-ā daraḡat al-'ālamīyah min ḡāmi'at Al-Qāhirah bi-taḡdīr imtiyāz fī risālatihā 'an Bašār Bin Burd, ṣayḡ al-ḥadāṭah, ḡalka al-mu'aḡab ṣāḡib al-fīkr al-mustanīr ḡida al-sulḡah al-raḡ'iyah</i>	It is not surprising that Jihan Safwat, the wife of the perished Egyptian president, Anwar Al-Sadat, gained her Doctorate from Cairo University with distinction for her thesis titled "Bashar Bin Burd is the leader of modernism, that agonized the owner of enlightened thought against the reactionary power!!	It is not surprising that Jihan Safwat, the wife of the late Egyptian president, Anwar Al-Sadat, received her Doctorate from Cairo University with distinction for her thesis titled "Bashar Bin Burd: The pioneer of modernism and the agonized poet of enlightened thought against the reactionary power".

Table 1.
Translated and revised versions of text two.

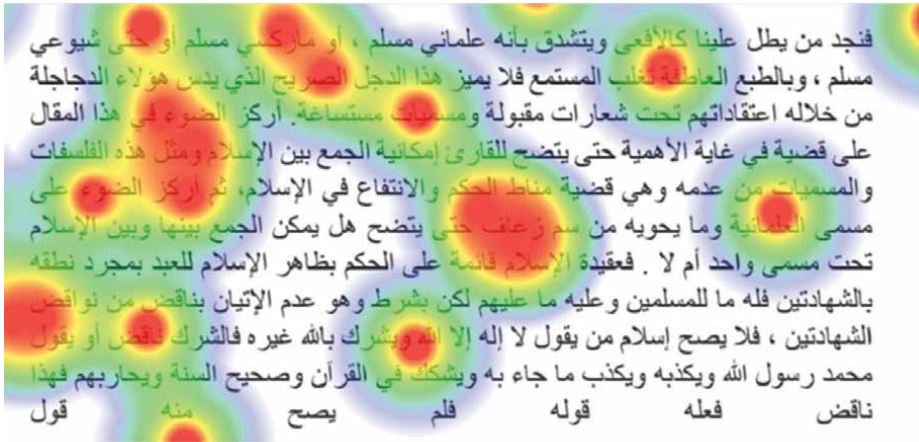


Figure 5.
Heatmaps and gaze fixation in the translation of text three.

the translator gives the Arabic transliteration of the word and after a [51.000] pause, he adds “the two declarations of faith”. The translator’s disagreement with the opinions of the writer, who draws an analogy between Muslim secularists and communists as venomous snakes and labels secularism as deadly poisonous, seems obvious. Even though the translator rendered the text literally to a great extent and translated

fanajid man yaṭlu ‘alaynā ka-l-Af‘ā wa yatashaddaq bi-annahū ‘ilmānī Muslim, aw Mārksī Muslim aw ḥattā shuyū‘ī Muslim as “We may find a person who looks like a snake and claim that he is a secularist, Marxist or communist Muslim,” he deleted the expression in the revision phase of the text, instead rendering it as “We may find a person who may claim that he is a secularist, Marxist or communist Muslim,” where “snake” is deleted and a euphemism is clearly used. Calling someone a snake in Arab culture is derogatory and offensive. It implies that a person is deceitful, treacherous, or cunning. It may suggest that the accused person is manipulative, who often resorts to dishonest means to achieve their goals. The revision of the text also included some structural and textual edits.

Another important aspect of the translation process can be investigated through an analysis of user events and what resources/tools they have used to inform their decisions. Consider, for example, the translation of text four. The statistics of user events are provided in **Table 2**.

Table 2 shows that the translation of the texts was completed in 00:53:20 (3200.562 s). The total keystrokes, including inserted and replaced characters in the main document, is 18,323. This includes 179 total noncharacter keys, 6755 inserted characters, and 9308 replaced characters. The total typed characters including spaces is 2081 and the total typed characters excluding spaces is 1694. The totals of words, sentences, and paragraphs in the main document are 358, 33, and 28, respectively. The translation of the text involved a considerable number of pauses (2691 times), as shown in **Figure 6**.

General Information	
Overview	
Total Process Time	00:53:20
Total Pause Time	00:35:13
Total Active Writing Time	00:18:06
Total Process Time (s)	3200.562
Total Pause Time (s)	2113.935
Total Active Writing Time (s)	1086.627
Proportion of Pause Time	66.049%
Keystrokes Produced in This Session	
Total Keystrokes incl. Inserted and Replaced Characters in Main Document	18,323
Total Non-Character Keys	179
Characters Inserted	6755
Characters Replaced	9308
Total Typed (incl. spaces)	2081
Per Minute (incl. spaces)	39.012
Total Typed (excl. spaces)	1694
Per Minute (excl. spaces)	31.757
Total Words in Main Document	358

Table 2.
The statistics of user events while translating text four.

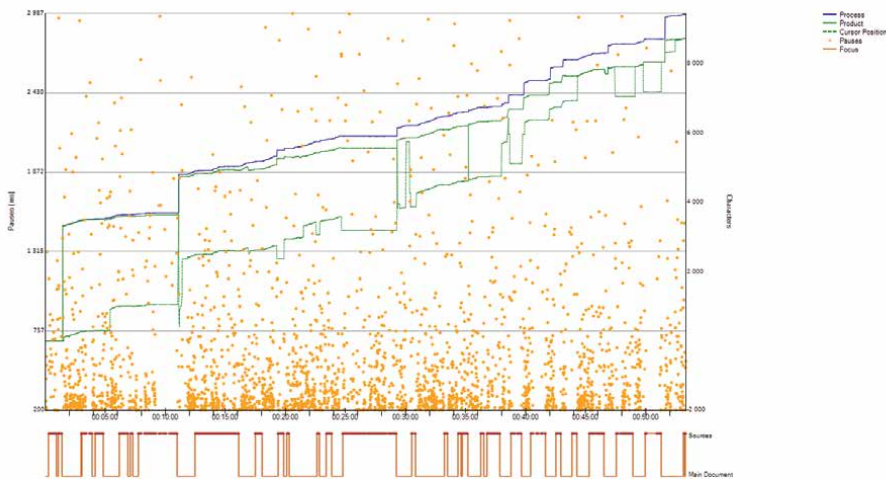


Figure 6.
 Pauses during the translation of text four.

Window title	Total time (s)	Total time (relative)	Total keystrokes	Total keystrokes (relative)
Inputlog 8.0.0.17	6.718	0.002	0	0
New Tab - Google Chrome	143.330	0.045	217	0.052
<i>al-qadīd qāmūs al-ma'ānī</i> - Google Search - Google Chrome	19.405	0.006	0	0
<i>ta'rīf wa šarḥ wa ma'nā qadīd bi-al-'arabī fī ma'āğim al-luğatī al-'arabīyah mu'ğam Al-Ma'ānī Al-Gāmi', Al-Mu'ğam Al-Wasīṭ, Al-luğah Al-'arabīyah Al-Mu'āşar, Al-R'aid, Lisān Al-'arab ,Al-Qāmūs Al-Muḥīṭ - mu'ğam 'arabī 'arabī ṣafḥat 1</i> - Google Chrome	28.438	0.009	0	0
<i>al-ğawārī</i> In English - Translation and Meaning in English-Arabic Dictionary of All Terms Page 1 - Google Chrome	9.889	0.003	9	0.002
<i>qadīd</i> In English - Translation and Meaning in English-Arabic Dictionary of All Terms Page 1 - Google Chrome	17845	0.006	12	0.003
abu thar al ghafari - Google Search - Google Chrome	43.110	0.013	11	0.003
Abu Dharr Al-Ghifari Al-Kinani said Bilal son of a black woman - Google Search - Google Chrome	30.514	0.01	50	0.012
Racist Statements are Unacceptable Bilal the Abyssinian - Google Chrome	145.657	0.046	27	0.006
<i>Reverso</i> Context Translation in context - Arabic, German, Spanish, French, Hebrew, Italian, Japanese, Korean, Dutch, Polish, Portuguese, Romanian, Russian, Swedish, Turkish, Ukrainian, Chinese, English - Google Chrome	22.032	0.007	9	0.002

Window title	Total time (s)	Total time (relative)	Total keystrokes	Total keystrokes (relative)
'aṣabiyah' - Translation into English - examples Arabic <i>Reverso</i> Context - Google Chrome	48.638	0.015	88	0.021
The Prophet said it is not among us who calls for racism Hadith - Google Search - Google Chrome	5.453	0.002	0	0
The Prophet said it is not among us who calls for racism Hadith - Google Search - Google Chrome	47.355	0.015	40	0.01
The Prophet who calls for racism Hadith - Google Search - Google Chrome	22.098	0.007	0	0
al-ḥiṭān - Translation into English - examples Arabic <i>Reverso</i> Context - Google Chrome	27.830	0.009	7	0.002
corpus of hadith - Google Search - Google Chrome	45.719	0.014	8	0.002
Hadith Corpus <i>SpringerLink</i> - Google Chrome	6.281	0.002	0	0
The Arabic-English Parallel Corpus of Authentic Hadith Al-tammami International Journal on Islamic Applications in Computer Science and Technology - Google Chrome	10.515	0.003	0	0
search corpus of hadith - Google Search - Google Chrome	37.438	0.012	109	0.026
Sunnah.com - Sayings and Teachings of Prophet Muhammad - Google Chrome	22.739	0.007	23	0.005
Search Results - Search Results - Arab is not better than non-Arab (page 1) - <i>Sunnah.com</i> - Sayings and Teachings of Prophet Muhammad - Google Chrome	39.258	0.012	95	0.023
Search Results - <i>Sunnah.com</i> - Sayings and Teachings of Prophet Muhammad - Google Chrome	8.326	0.003	0	0
an Arab is not better than a non Arab hadith - Google Search - Google Chrome	38.562	0.012	19	0.005
Islam's anti-racist message from the 7th century still resonates today - Google Chrome	26.062	0.008	9	0.002
The Quranic Arabic Corpus - Word by Word Grammar, Syntax and Morphology of the Holy Quran - Google Chrome	13.249	0.004	0	0
The Quranic Arabic Corpus - Translation - Google Chrome	29.793	0.009	14	0.003
The Quranic Arabic Corpus - Quran Search - Google Chrome	9.145	0.003	0	0
farewell sermon prophet matters of Jahiliya feet - Google Search - Google Chrome	10.573	0.003	0	0
The Farewell Sermon of the Messenger of Allah (PBUH) Completion of Islam - Google Chrome	27.719	0.009	11	0.003
Total	3200.562	1.000	4199	1.000

Table 3.
User events the translation of text four.

The pauses give an indication of the problems involved in the translation of Islamic media texts, the strategies adopted by translators, and the edits and revisions that took place in various translation drafts. Tracking the pauses also unveiled the various skills and CAT tools used in translation. The focus panel in the above graph (**Figure 6**) shows that various CAT tools were employed, including a translation management system (*Smartcat*), a parallel online corpus (*Reverso*), the web as corpus, The Arabic–English Parallel Corpus of Authentic Hadith and other Hadith and Quranic Corpora, bilingual e-dictionaries (e.g., *Qāmūs al-Maʿānī*), and classical Arabic dictionaries *Al-Qāmūs al-Muhit* and *Lisān al-Arab*. Moreover, the translator used Google Images and encyclopedias such as *Wikipedia*. The latter was especially used for getting more information about historical and religious figures (e.g., Abu Dharr Al-Ghifari Al-Kinani). The translator sometimes resorted to random searches to find out appropriate translations for collocations in English. The translator also used his own knowledge to determine appropriate translations for certain expressions and inter-textual references in classical Islamic texts, which in his view might have previously been translated into English, such as “the Farewell Sermon of the Messenger of Allah (PBUH)”. **Table 3** illustrates some of these user activities.

The revision process normally involved many productions, deletions, and insertions that were completed after consulting online translation resources. The translator also refined the final edited text and checked its quality using large language models such as ChatGPT by asking prompts like: “Can you edit the following text and provide an improved English revised and edited text?” In this case, the AI-based edited version included various instances of structural, stylistic, lexical, and collocational edits.

6. Analysis of the translation product

Evidence from the parallel corpus shows that the translators of Islamic media discourse employed various strategies while translating Islamic media texts into English. **Table 4** provides a summary of these strategies as a detailed explanation of these strategies is out of the scope of this paper.

Source Text	Target Text	Strategy
<i>ʿallimūhum maʿnā at-takhalliyah qabla at-tahalliyah; ʿayy an-na al-īnsān yajibu ʿalayhi ʿan yukhalliya nafṣahu ʿawwala min ash-sharr qabla ʿan yuḥallihā bi-l-khayr.</i>	Teach them the meaning of <i>al-taḥlīyah</i> “divestment” before <i>al-taḥlīyah</i> “adornment” – meaning that is incumbent upon a person to firstly remove evil from himself before adorning himself with good [sic].	transference and functional equivalence
<i>Fi kulli salāmi min an-nās ṣadaqah.</i>	In every phalanx of a person is charity” [1]. Phalanxes are fingers or toes that whenever you move, a counter of good deeds move along with it [sic]. How great is Allah!	Componential analysis and Descriptive equivalence
<i>allimūhum ʾanna jawhar al-ʾibādah fī al-qalb; fahuwa al-miḥāh allatī ʾin ṣalaḥat ṣalaḥ al-ḥasad, waʾin fasadat fasad al-ḥasad.</i>	Teach them that the essence of worship is in the heart; it is that organ which when it is sound then the rest of the body is sound too.	Generalization
<i>allimūhum ʾanna lillāh raḥamāt tatanazzal laylun nahār, taghshā al-kawn, litujib as-sāʾilīn, wa tuḥmī al-ghāfilīn.</i>	Teach them that Allah is merciful, descending day and night to respond to those who ask for forgiveness, to protect the ignorant	Transposition

Source Text	Target Text	Strategy
<i>'allimūhum 'anna Allāh huwa al-ḥasib 'alā khalqih; mā ja'ala 'awsiyā'a 'alā 'ibādih yuhāsibūnahum 'alā khatāyāhum.</i>	Teach them that Allah Himself is the one who holds His creation to account. He has not placed any supervisors over His slaves to take them to account for their sins.	Modulation
<i>'allimūhum 'anna kalimat al-ḥaqq lā taq'u fī ṭarf as-sayf, walā fī fawwahhat al-bandaqiyah, walā fī zirr al-ḥizām an-nāsif.</i>	Teach them that the word of truth does not fall at the edge of a sword, nor at the mouth of a gun, nor the button of an explosive belt.	Formal equivalence
<i>'allimūhum 'anna man yatakhaffā riqāb an-nās liyaṣil 'ilā aṣ-ṣufuf al-'ulā fī aṣ-ṣalāh wa-sayyāratuhu khārij al-masjid tu'iq al-mārah, wa-tusiddu ṭ-ṭariq 'an dhunubuhu 'a'zam min 'ajrih.</i>	Teach them that the one who walks over the necks of people to reach the first row in Salaah while his car is parked outside the mosque impeding passers-by and blocking the road, incurs a sin greater than the reward he receives!	Explication paraphrase
<i>kuli daula fī al-'alam taḥtaḍin ila ṣadriha shata al-maḥāhib wa al-adyān.</i>	Every country in the world embraces different kinds of sects and religions.	Domestication
<i>kuli daula fī al-'alam taḥtaḍin ila ṣadriha shata al-maḥāhib wa al-adyān.</i>	Every country in the world has different kinds of creeds and adyān “religions”.	Foreignization
<i>'allimūhum 'an yad'u li-anfusihim bial-islāh, wal-hidāyah, wat-tamā'inah, wayatruku 'anhum addu'a' ḍidd ghayrihim du'a' 'Allāhummah aḥṣihim 'addan, waqṭulhum bidadan, walā tubqī minhum 'aḥadan</i>	Teach them to supplicate for themselves with reform, guidance, and reassurance and to leave supplicating against others.	Deletion

Table 4.
Strategies in the translation of Islamic media texts into English.

7. Discussion

This study has investigated the translation of Islamic media texts from Arabic to English, paying attention to both the process and product of translation. The corpus-assisted analysis of the end product of translation has shown that translators of these types of texts have employed a myriad of strategies to render the texts including formal equivalence, functional equivalence, transference, couplets, explications, implicitations, and accommodations, among others. This finding of the study is in line with those of other studies that were conducted on the analysis of translation quality in different genres and languages [53–56]. It is the contention of this study, however, that the analysis of the product does not always justify the choice or the preference of one translation strategy over another. An analysis of the process, on the other hand, can explicitly clarify these choices. The analysis of the process of translation using webcam eye-tracking technology has shown that translators of sensitive texts sometimes used deletion as a translation strategy with a view to accommodating the target readers. Their facial expressions have clearly shown their disagreement with the discourse of some fundamentalists who accuse others of blasphemy or adopt a discourse that fuels hatred, intolerance, and hostility. While this finding of the study may not have been reported in other studies, the use of deletion and accommodation strategies to meet some sociocultural norms has been reported in studies including [57–59]. The analysis of these cognitive processes can shed more light on the choices of translators. Findings from the view path of the gazes and heatmaps as well as *Translog* protocols have shown

that the translation process involves a considerable number of fixations and pauses. The findings of this study agree with other studies that investigated the operationalization of pauses in translation (e.g., [60–62]), that translators experience prolonged pauses when looking for solutions to the lexico-grammatical and culture-specific problems in a text. In the case of this study, the source texts abound with Islamic terms and concepts, allusions, presuppositions, idioms, and the like, which defy translation. On the other hand, the findings of this study have shown that the translator of Islamic media texts from Arabic to English who participated in this study had extended pauses during translation and revision of the texts; these pauses were not dedicated to verify the naturalness of the target text (TT) and to confirm its adherence to the grammatical and stylistic norms of the TL. The longest pauses were rather dedicated to neutralization and mitigation of the criticisms in the source text. Hence, the complexity of translating Islamic discourse, whether one of moderation or radicalism, resides not only in accurately rendering the linguistic and cultural aspects of the text but also in the underlying presuppositions and ideologies behind the discourse. Even though the translators attempted to render the texts literally in the beginning, the revision of the text included several omissions for some expressions the translators deemed inappropriate.

The analysis of user events using *Inputlog* has also shown that translators of Islamic media texts spent ample time using various CAT tools and resources that can help them in the rendering of the text. Online dictionaries, search engines, parallel corpora, Google images, and classical Islamic resources, among others, were all used by the translators. This finding is in line with those of [63], that pauses not only give an idea about the problems that a translator may encounter, but they may also reflect the development of the translator's instrumental competence and skills they have accumulated.

8. Conclusion

This study examined the translation of Islamic media texts from Arabic to English. The process and product of translation have been investigated with a view to determine the problems and coinciding strategies and cognitive processes involved in the translation of Islamic media discourse. The process and the product of translation were examined based on the amalgamation of several technological tools including webcam eye-tracking, keystroking, and tracking user events. This study has concluded that the process of translation is characterized by abundant gazes, fixations, and pauses during which the translator of a text anticipates or locates a problem, selects an appropriate strategy, and searches in dictionaries, references, and corpora. The process of translation includes a series of negotiations, renegotiations, and edits. The ideology of the translator is discernible in the process of translation through the various choices he or she makes while translating a particular expression, which might justify the omissions, explicitations, implicitations, and accommodations she or he employs.


This work is not free from limitations that could be addressed by future research. As any other empirical study, the analysis of the process of translation is based on a limited number of texts and translators. The texts may not be representative of all the problems that translators of Islamic discourse may encounter. In a similar vein, the process of translation and the lengthy list of user activities may differ from one text to another, let alone from one genre to another. User activity may also differ from one individual translator to another. More empirical studies involving more translators and directionalities are still needed to unravel not only the problems and strategies of translation but also the ideologies, biases, and prejudices that can mar the work of a translator.

Author details

TawffEEK A.S. Mohammed
University of the Western Cape, Cape Town, South Africa

*Address all correspondence to: tawffEEK@gmail.com

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This book brings together scholarly contributions to question, model, and reshape translatology as the scientific discipline studying language translation. The chapters emphasize the hypothesis of a real domain of observability and objectivity through experimental and applied perspectives. The authors offer a balanced view of adequacy and coherence between the empirical and theoretical components of the book. The chapters include a good deal of individual language data from both source and target approaches, with a focus on typologically and culturally diverse spaces such as the African context. Domains of inquiry such as terminology and the cognitive dimension of the process exemplify the ability to create a dialogue between multidisciplinary intersections and translational attempts of laws and generalizations.

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