Seminal Studies in Linguistics and Translation

Edited by

Amr M. El-Zawawy

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INTRODUCTION

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Seminal Studies in Linguistics and Translation is not merely some guessing at the linguistic unseen or an attempt at going against the grain in both linguistics and translation. Rather, it is a collection about the challenging topics in both fields with a view to providing insightful investigations into the latest trends in them. The book is, in essence, a recollection of how linguistics, in its broadest sense, cannot be easily divorced from translation, even if the latter is now theoretically well-grounded and assumes a separate niche in many universities the world over: translation is *nolens volens* a linguistic act, regulated by the 'norms' that tangentially govern its practices and briefs.

The reason why the collection was ruminated and introduced to the prestigious publishing house Cambridge Scholars was the need to give a scholarly vent for new voices in the fields of linguistics and translation to prosper and set the scene for further studies that can broaden the scope of postgraduate students and fellow scholars in terms of the variety of topics and depth of discussions. Not that the book is an amalgam of unrelated themes, or that it allows for academic 'beatnik'-like ideas of disaffected scholars: it charts the ground of how both linguistic and translative investigations are no longer unidirectional or confined to the 'big names'.

The task of editing the book was a gargantuan one. I have spent almost two years sifting through the article proposals and complete submissions. Through my reading of these articles, I discovered that what seemed to be axiomatic can be rethought and re-evaluated as the world around us changes. Further, the study of purely theoretical constructs is still occupying a firm ground in both linguistics and translation. This remark is based on the amount of theory-oriented articles and proposals that was screened. Similarly, it was noted that linguistics can be studied alone apart from translation, but still the two fields often merge so that a demarcating line can be difficult to draw. This last point has made the division of the

collection into linguistics versus translation studies a demanding task, if the content not the titles is to be the criterion.

As such, a bird's eye view of the articles in this collection necessitated rethinking their significance, not how they fit in within the context of linguistics or translation. An important trend that can be detected is the translation of minors' (or children's) literature. Two articles in this collection usher to the slot this trend is actually filling, bearing in mind that Translation Studies is on the path to fossilization with the absence of new ideas that can trigger ground-breaking research. Children's literature is a virgin field that can be tilled, and with the help of practicing translators and theoreticians alike, new insights can be gained. This is clear in the two articles by Ekram Abdelgawad and Nourhan Elarabie. The first adopts a thematic purview focused on the translation of girlhood in Johanna Spyri*'s Heidi* into Arabic, where Mona Baker's narrative approach is called to assume a high profile. The author concludes that Heidi's girlhood can be found in almost every family in the Arab world and culture, which renders its translation a narrative embedded in culture. The second chapter by Nourhan Elarabie is a case study of the translational choices adopted or disregarded in relation to the bigger narrative across the different levels either linguistic or non-linguistic. The chapter also employs Mona Baker's (2007) notion of reframing to the Arabic-English translation of *Faten the Servant* by Fatima Sharfeddin. Thus, it can be safely said that the two directions of Arabic-English and English-Arabic translation of children's literature is an observable streak of interest in Translation Studies that invokes Mona Baker's insights to give fresh perspectives on the theory of translation.

A similar trend can also be observed: the two chapters by Riham Debian and Amr El-Zawawy (myself) re-institute the importance of theory-oriented studies of translation. The first chapter is entitled "UNCRPD'S Rights Discourse and the Politics of Interpretation". A glimpse at the title reveals that it can be placed in the realm of linguistics, but reading through it exhibits how translation is primarily an act of reframing, albeit unconsciously. The author is intent on arguing that the question of globalizing culture and internationalizing discourse and their implication for the politics of interpretation and translation of the rights discourse of Persons With Disabilities (PWD) entail a shift from the politics of recognition to acknowledgement and the framing of these people. Thus, the chapter re-reads 'the UNCRPD (2006) and its Arabic translation to examine the politics of naming, its effect on the framing of person with disabilities (as object of charity versus subjects with rights) and its

ramification with respect to the developing social policies/practices of inclusion'. Among the significant conclusions are the repertoire-opening (echoing Even-Zohar's paradigm in this particular respect) of Critical Discourse Analysis, political philosophy, and translation theory, and the aspectual duality of intersubjectivity and institutionalized inclusion on both psychological and redistribution levels of recognition to the effect of re-perceiving PWDs as subjects with rights.

The second chapter by Amr El-Zawawy is a rethinking of Toury's laws of translation. Like Debian's, the chapter reconsiders theoretical constructs, but with challenging views. The author argues that despite the fact that Toury provides concrete examples in his elegant analysis of the proposed laws, he did not attempt to carry out large-scale applications, or better investigations into them, in terms of corpus analysis. The chapter also compares Toury's laws (1995) to Baker's Universals (1993) (which are linguistics-oriented, and thus suffer from being narrowly scoped), and the major conclusion is that Toury himself admits that laws are 'probablistic' and do not apply to all acts of translation. This clearly answers House's (2008) stricture about genre-specificity, which Baker still cannot stand up to due to her highly ambitious project of compiling corpora and analyzing them: how many corpora are needed then to cover all types and sub-types of texts? Her approach is also remiss about culture and its role vis-à-vis translation. This has boiled down to keeping Translation Studies stranded in the age-old conflict between theory and practice.

From the articles reviewed above, a number of observations can be gleaned. First, the translation of children's literature and the PWD theme situate the discussion within the Arab culture. Not prejudiced notwithstanding, the article on Toury likewise sheds light on Mona Baker (an Arab and Egyptian scholar) and her efforts in the field, thus tangentially bringing the Arab(ic) to the fore. Another relevant study in this regard is Safa'a Ahmed's on the comparison between the Arab Medieval and contemporary Western schools of translation. The author sees that the Arab Medieval School is no less in standing than the modern ones, especially in terms of choosing the translators and what to translate. In a sense, early on, there were selection criteria and an institutionalized policy of translating. Second, the humanist approach is present more than once. The PWDs, Toury's ignorance of translators as humans, and the Arab Medieval School's insistence on the polymath savant-translator allow for reconsidering the locus of attention in Translation Studies, i.e. Mr Translator.

This humanist line of investigation is further pursued in my linguistics-oriented chapters. The first is "Reclassifying Human Text-Processing Models: A Bird's Eye View" and the second is "Sir Philip Sidney and Ahmed Shawqi: A Comparative Stylistic Reading". In these two articles, I tried to explore how humans are the agents of thought in a text. Humans process texts via complex cognitive processes, and this processing aids stylistic analysis. Despite being widely varied, the models of human text-processing cannot evenly capture the complexities involved in producing a text, and this text cannot be easily subjected to stylistic tools of analysis without invoking their authors' lives and events. In other words, humans are prioritized in the course of approaching *human* texts.

All the above insights cannot *mutatis mutandis* be taken as a riposte of adopting a text-oriented approach to both linguistics and translation: the two chapters of Jack Morino and Jamshed Akhtar show how *text* analysis is no less seminal as an avenue of research. Morino sees that philosophy of language is a topic that accords a discerning view of linguistic scholarship. The question of meaning, however thought to be resolved, is hitherto a mystery to be unraveled by the philosopher of language. He concludes, after reviewing many schools of thought in this respect, that Frege's serious effort of systemizing the way in which both language in general and meaning in particular operate is still laudable. Frege's approach to meaning can be considered the first attempt at establishing a semantic theory through logical rules or logical calculus. Skeptics and mentalists have also grounded pragmatics as a then nascent branch of linguistics. Akhtar's chapter likewise lays emphasis on the importance of reconsidering the message of the Quranic text, which itself underlines the practice of the mindful reflection of everything around us, citing many examples from text to highlight their semantic content and import.

Last but not least, I wish to extend thanks to the contributors for giving me the opportunity of taking vicarious pride in being the editor of their meritorious articles. I hereby admit that all errors and mishaps, if any, are mine.

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PART I:

LINGUISTICS

Reclassifying Human Text-Processing Models: A Bird's Eye View

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1. Introduction

Models of human text-processing are widely varied. They differ in many aspects, especially how meaning is represented: some models prefer to represent meaning in the form of propositions which can be verified or denied. Others consider meaning a mental image that is usually represented by means of complex networks, frames and schemas. Still, other models give priority to the process of human text-processing per se by emphasizing the steps taken by humans to achieve the goal of understanding.

All these models, however, do agree on the salience of lexical, semantic and syntactic processing, which is indispensable in a theory of human text-processing. Thus, a completely lexicalist approach (cf. Rommetveit 1968) will eventually make use of semantic and syntactic analyses in determining meaning: it will start with lexis and end at the sentence structure. Similarly, a completely syntactic approach (cf. the Chomsky School) will focus on deep versus surface structure and touch upon thematic roles to account for agenthood. This means that the varied models of human text-processing usually integrate to provide a true picture of how human text-processing occurs.

In this chapter, different models of human text-processing shall be outlined. They will be discussed under three discrete categories: process and propositional models, coherence-based models, and mental models. The rationale behind this division, which is not tallied with common ones (particularly Foss and Hakes 1978 and Graesser et al 1997), is that some models do not fall neatly into one of the conventional categories of propositional versus mental. van Dijk and Kintsch's model, to take a

concrete example, heavily depends on propositions in representing meaning, and emphasizes how the human text-processing process proceeds. It is apposite, therefore, to place it under what are called process and propositional models (cf. Beaugrande 1981, 2005). In a similar vein, coherence-based models may use propositional calculus to some extent, but only as a means to an end. Unlike process and propositional models, coherence-based models take coherence as the locus of attention by maintaining that achieving a coherent text or discourse is the sole proof of good understanding. Mental models also emphasize the need for propositional logic (cf. Laird 1983), but schemata are usually highlighted in those models to refer to either mental or deductive ones.

This chapter will provide a number of attempts at zooming in on human text-processing during translation. Some of the human text-processing models outlined here may be invoked wholly or partially, and new concepts based on mental processing may be introduced.

2. Human Text-Processing Models

2.1. Process and Propositional Models

Beaugrande (1981, 2005) tackles ten models of human text-processing. Only five of them will be discussed here (since the rest are computational models that fall beyond the scope of the present chapter), and other models shall be added that are not mentioned by Beaugrande, based on the fact that they use propositions and focus on the process-oriented approach to discourse comprehension. Before addressing the models, Beaugrande (1981,2005) discusses at length the criteria required to build a model of reading or understanding. These criteria include inter alia processor contribution, memory storage, utilization, automatization, decomposition, processing depth, scale, power and modularity versus interaction.

Processor contributions refer to 'the manner in which the processor—in this case, the understander reading the text—applies stored knowledge and prior expectations' (p.4). Thus, in bottom-up processing, letters, words, phrases or sentences, Beaugrande maintains, are the focus, while in top-down processing, experience and world knowledge fill in gaps. Memory storage, as a second criterion, includes abstraction, construction or reconstruction. Abstraction is the process of extracting features or traces from the text and storing them away, and recall occurs by reviving those traces. Construction integrates stored knowledge with what is presented to the reader, and leads to expanding the experiences stored in the memory in

the case of recall (p.5). In reconstruction, Beaugrande maintains that 'further contributions are still entering after the experience is stored in the memory' (p.5). Other criteria include utilization, which is the extent to which presented materials are utilized either fully by dealing with every element on the linguistic level, or occasionally through cues that confirm predictions. Automatization refers to the processes done automatically (e.g. automatic inferencing in McKoon and Ratcliff, 1992) and requires scarce attention. As for decomposition, it simply means the decomposing of the text into smaller elements that are liable to reduction. Processing depth, on the other hand, refers to the effort required to understand a complete task. As Beaugrande (p.6) claims, '[it] depends not on readers nor on texts, but rather on tasks assigned.' Scale refers to locality versus globality: i.e. recognition of smaller elements (e.g. letters, words, and sentences) versus getting the gist of the text (p.6). Power refers to the applicability of general operations to a wide range of occurrences. Finally, modularity versus interaction is referred to as the level-by- level processing versus the interaction among all levels of phonemes, graphemes, syntax/grammar, semantics and pragmatics.

2.1.1. The Chomsky Model (1965)

The Generative Transformational Grammar has long hogged the limelight as a plausible model of human comprehension through the two notions of deep structures versus surface structures. As Beaugrande sees (p. 11), the informant's tacit knowledge is taken by Chomskyans to form the processor contributions. The central processing unit is the structure, which is usually analysed from surface into deep. This calls for total utilization by the processor through decomposition of units incapable of further reduction. Thus, the scale is local, and power is low. The depth of processing is not given due attention: infinite numbers of sentences are to be generated form a finite set of rules irrespective of meaning.

However, Beaugrande severely criticizes the Chomsky model:

> …It proliferates alternative formattings to an alarming degree with no routine processing advantages from converting structures to other structures of the same type… It discovers many ambiguities no reasonable human would be likely to consider… And, as already noted, it is closed to many factors that obviously play important roles in human communication. (p.12)

2.1.2. The Gibson Model (1975, 1977)

It is a lexicalist approach to understanding texts; it operates through feature extraction starting from the phonemic/graphemic level, then the syntactic level to semantic level (p.14). The model ignores processor contributions and heavily relies on utilization and decomposition. Thus, scale is usually local and the power noticeably low.

As for automatization and processing depth, Beaugrande (1981,2005: 15) believes that the model makes reference to age, as automatization is restricted to adult readers, and processing is 'truncated' before the semantic stage. Memory recall is abstract rather than constructive. Although the model is uniform in areas such as skill acquisition, it runs serious into problems as regards the processes readers perform on-line (e.g. connection, unification and integration).

2.1.3. The Herbert and Eve Clark Model (1977)

This model assumes that human processing is comparable to that of a professional linguist. It dissects a sentence into constituents (i.e. noun, phrase, verb phrase, etc.) and builds propositions thereof. As they (1977) believe, each proposition consists of a verbal unit plus one or more nouns. Thus, *Mary bought the book from John* is represented as ' Buy (Mary, book, John)'.

Processor contributions admit world knowledge into sentences, and inferencing is kept at a modest scale. Construction and reconstruction are utilized: the reader can reconstruct the author's intentions. However, power is low because the notion of 'proposition' is limited. Other criteria of automatization and modularity versus interaction are ignored.

Green and Coulson (1996:45-46) believe that the model makes use of bridging assumptions, which implies that listeners can only understand texts if they have prior knowledge of the topic under discussion. A classic example of bridging assumptions is the relationship between the two utterances *John put the picnic things in the car* and *The beer was warm*. However, Green and Coulson (1996) consider bridging assumptions not always effective, since the speaker's bridging assumptions may be different from those of the listener. Graesser et al (1997) believe that the model is rudimentary in nature, and like the 1980s models, it is limited by the preoccupation with the explicit text. To them, it is important to consider the goals and background knowledge of the reader.

2.1.4. The Meyer Model (1977, 1979):

This model assumes that there is a hierarchy of reading importance, and reading will be most efficient if this hierarchy (which is a characteristic of every text) is discovered. Case grammar is used to handle surface texts, and predicates and arguments are turned into 'lexical propositions' (cf. Beuagrande, 1981, 2005: 18), which are then turned into 'rhetorical propositions'.

To her, readers should follow the author's guidance in order to discover the text structure. Therefore, utilization is not that heavy, and interaction is needed between lexical and rhetorical propositions. She (cf. Beaugrande, 1981, 2005: 19) organizes text hierarchies into the following categories:

1- Adversatives: comparing a favoured view to an opposing one.
2- Covariance: relating preconditions to their outcomes.
3- Response: stating a problem and offering a solution.
4- Attribution: outlining the limits of an object or event.

Beaugrande (p.20) believes, however, that her model requires more activities on the part of the reader, but her discussion of global textual organizations is 'clearly a pioneering effort at time when few other researchers had realized the importance of this factor'.

2.1.5. The Kintsch Model (1977, 1988)

Kintsch's model is predominantly interactive. It is built on two focal processes, i.e. construction and integration. The constructive phase occurs according to a textbase which is made up of propositions or concepts (1988: 164-165). These propositions are like nodes in a network and are connected to each other. They have a 'strength value' (Kintsch's term) ranging from zero to negative. As Kintsch claims, there are two ways to look at propositions or nodes: either as ' a portion of a general knowledge network' or as a base for a discourse (p.165). Integration, on the other hand, is a sequence to construction, where node activation 'spreads around until the system stabilizes' (p.168). However, according to Kintsch (p.170), the model is not interactive, and priming is not involved. Meaning is thus constructed for the word in context.

Beaugrande (1981: 6) believes that Kintsch's model makes extensive use of utilization, and memory storage is both constructive and reconstructive. He commends the model that it

> ….correlates functional diversification with functional consensus… Kintsch is willing to disregard effects of surface syntax to some degree, and classifies sentences only on the basis of their number of underlying propositions. I do not agree that his experiments 'are not tests of strict deductions of the theory', but only 'studies in search of a theory'. (p.6)

2.1.6. van Dijk and Kintsch's Model (1978, 1983)

With the aid of Kintsch, van Dijk initiated a theoretical framework of discourse studies in the late 1970s. The theory presented in 1978 consists of several components (van Dijk and Kintsch, 1978: 367):

(i) a theory of discourse, consisting of
(ii) a grammar of discourse, with at least
(iii) a theory of semantic representations (propositions) for sentences and sequences of sentences (micro-structure);
(iv) a theory of semantic representations for global discourse structures (macro-structures);
(v) a theory relating micro-structures with macro-structures.
(vi) a more general theory of (non-linguistic) discourse structures, with specific theories for different kind of discourse
(vii) a theory or model of discourse structure processing, in particular of semantic information, i.e. for comprehension/interpretation, storage in memory, memory transformations, retrieval, and (re-)production and use/application.
(viii) a more general theory for complex cognitive information processing, in which the ability to process discourse is related to our ability to perceive/interpret and memorise complex events and actions after visual input, and to plan or organise and execute complex actions, both bodily and mental (reasoning, problem solving).

The model is primarily propositional in nature: it operates through propositions which are assigned to sentences at the micro-level. At the macro-level, macro-structures are built up through amalgamating micro-propositions. As Niska (1999) argues, the model draws on a distinction between an implicit and explicit textbase underlying discourse. Implicit textbases are not actually expressed in discourse; explicit textbases, in contrast, are theoretical constructions which establish coherence. The model also refers to inferencing through memory processes: micropropositions are processed in the working memory in order to establish coherence with propositions already processed and stored in the short-term memory.

van Dijk and Kintsch, moreover, discuss macro-rules: they are global operations which are entailed by sequences of micro-propositions. There are three maro-rules (in Niska, 1999: 3-4):

Macrorule 1: Deletion

Of a sequence of propositions, all those denoting an accidental property of a discourse referent can be deleted (NB the general constraint: if not necessary for the interpretation of following propositions).

(1) *A girl in a yellow dress passed by.*
1. A girl passed by.
2. She was wearing a dress.
3. The dress was yellow.

Propositions 2 and 3 can be eliminated.

Macrorule 2: Generalisation

Of a sequence of propositions, any subsequence may be substituted by a proposition defining the immediate superconcept of the micropropositions.

(3) *Mary was drawing a picture. Sally was jumping rope and Daniel was building something with Lego blocks.*
1. The children were playing.

Specific predicates and arguments in a series of propositions are replaced by more general terms so that one propositions suffices.

Macrorule 3: Construction

Of a sequence of propositions, each subsequence may be substituted by a proposition if they denote normal conditions, components or consequences of the macroproposition substituting them.

(4) *John went to the station. He bought a ticket, started running when he saw what time it was and was forced to conclude that his watch was wrong when he reached the platform.*
1. John missed the train.

The model of 1983 is, on the other hand, a broad study of discourse with all its embedded problems. van Dijk and Kintsch start their investigations by a list of cognitive and 'contextual assumptions' (van Dijk and Kintsch, 1983:4 ff in Beaugrande, 2006: 2) to inspire the major components of their

model. Their model is centred around the hypothesis that discourse processing is strategic: understanding invokes both internal and external information. Thus, discourse strategies operate on many kinds of input even if they were incomplete. These strategies apply to sequences of mental steps: identifying sounds or letters, constructing words, analyzing syntactic structures, or interpreting sentences and whole texts. Graesser et al (1997:295) consider van Dijk's model deficient in ignoring some features of discourse that cannot be explicitly present in propositional representations, such as tense, aspect, voice, and 'determinacy of nouns'.

van Dijk and Kintsch (1978) also discuss the assumptions of local and global strategies of the linguistic and cognitive theories of discourse. Local strategies, they maintain, are concerned with establishing the meanings of clause and sentences and the relations among them, whereas global strategies determine the meanings of discourse fragments. The two types interact hierarchically in the course of text comprehension.

The two scholars likewise investigate the role of world knowledge in discourse comprehension. They (1978) sketch the components of the knowledge system, being levels or nodes forming overlapping chunks. Strategies are used in this respect to activate certain nodes to achieve the user's goals. According to Beaugrande (1981, 2005), the notion of knowledge as presented by van Dijk and Kintsch can be broken down into:

1- Episodic knowledge: i.e. constructed or inferred from prior experience.
2- Conceptual or semantic knowledge: i.e. derived through abstraction, generalization, and decontextualization and therefore useful for many cognitive tasks.

One way of spreading activation, they argue, in the knowledge nodes is inference-making, which is mainly a form of adding plausible or necessary information to discourse.

Although the 1983 model makes much reference to schemas, scripts and frames, it emphasizes the salience of a situation model. According to van Dijk and Kintsch (p.4), a situation model integrates the comprehender's existing world knowledge with the propositions derived from the textbase; it incorporates previous experiences or textbases. These experiences come in the form of clusters, and problem-solving operates through transforming unsuitable situation models into fitting ones.

2.1.7. Discourse Information Grammar (DIG) (2005)

This model marks the most recent approach to discourse comprehension. Developed by Sévigny (2005), its gist is accumulation of information during discourse processing in linear, dynamic, left-to-right, incremental, nonmonotonic manner (2005: 1). It is primarily a process model, since it emphasizes the role of parameters and limits which guide information accumulation through various components.

The model makes use of the lexicon, claiming that its entries contain the basic phonological, morphological, semantic and syntactic information for a word to be initially understood. The lexicon, Sévigny (p.4) maintains, allows lexical information to be concatenated with compatible structures or to initiate new ones. He (p.4) outlines the processes of DIG as follows:

1- If a new structure is initiated, the old structure is closed, and possibly assigned a functional role.
2- The old structure, now bound to a functional role, is attached to a discourse stream.
3- Functionalized structures are then connected together through argument binding done via functional roles which have been established for each structure.

Sévigny (p.4) comments that there may be delays in functional role assignment, but these delays are only temporary, 'given Miller's limit on short term memory' and 'the cognitive pragmatic constraints imposed by the principle of relevance.'

DIG poses the following questions:

1- What kinds of information are represented within it?
2- How is this information related to ‘meaning’, ‘comprehension’ and ‘interpretation’?
3- How can this information be represented?
4- How and when is this information perceived?
5- To what extent is this information self-sustaining, that is, can incremental discourse information processing operate independently or is it critically dependent on outside factors, such as information contained in world knowledge?
6- What information is part of discourse processing and what is extrinsic to it? What kinds of units should be utilized to capture this information?

7- What fundamental processes are utilized?
8- How is discourse information accumulation related to the theory of grammar?
9- How do we know when a structure or unit starts and more importantly, given the linear approach adopted how do we know or decide that a structure has ended?
10- When does information accumulation begin? (pp.2-3)

To answer these vexed questions, Sévigny proposes a model made up of three basic components: the lexicon, structures, and discourse units among others. The lexicon contains lexical entries composed of the following information:

NAME: <letters> (in spoken language: <sounds>)
INDEX: Gender
Number
Person
CATEGORY: Structure-type
Semantic: {…}

Names are the words normally printed. They have no arguments, and only isolate concepts which constitute functional roles to be included in the category (p.8). Indexes refer to agreement in gender, number and person. Categories refer to the types the words belong to, e.g. noun, verb, adverb, etc. Categories typically incorporate structure-types which are not VPs or NPs but 'chunks' and 'information patterns' (pp.2-3). The semantic {…} is 'an open set, subject to modification of various sorts: addition, fusion, composition, deletion, reduction, value change' (p.9). It also depends on world knowledge.

Structures, the second component of DIG, refer to words themselves or concatenations thereof. Unlike words alone, structures are capable of being assigned functional roles (p.12). A structure, as defined by Sévigny (p.13), is <HEAD, F-SET, TYPE, STATE, TEMP>. 'Head' is the most important element in a structure; 'F-set' refers to the range of functional roles; 'type' to structural units; 'state' to the operation or incorporation of a structure; and 'temp' to an empty set of attribute features.

Discourse units, the final component, are divided into:

1- Minimal discourse units (MDU).
2- D-stream (short for 'discourse stream').

3- D-frag (short for 'discourse fragment').
4- DUC (short for 'complete discourse information unit').

A continuum is accumulated which starts with MDU to D-frag to DU. This does not start unless functional roles are assigned. MDU has to be integrated into discourse stream; it does not do so unless F-sets are assigned. The whole process is summarized by Sévigny (p.15) through the following graphic cline:

Word→ Structure →F-structure→MDU→D-stream→DIU→D.

The continuum can be interrupted, and the d-stream may end without reaching a full sentence status; this usually happens in conversation but rarely in written texts.

2.2. Coherence-Based Models

2.2.1. Van Dijk's Model (1977)

van Dijk's model of discourse comprehension has revolutionized text linguistics and discourse analysis. It has established basic notions such as coherence, frames, scripts, microstructures and macrostructures. It has also paved the way for further explorations in pragmatics and cognitive linguistics through van Dijk's collaboration with Kintsch (1978). van Dijk's model (1977) derives its importance from emphasis on the role of coherence as a starting point for pragmatic analysis on more global levels (i.e. microstructures and macrostructures).

van Dijk (1977: 93) defines coherence as ' a semantic property of discourses, based in the interpretation of each individual sentence relative to the interpretation of other sentences'. He (p.96) believes that coherence relations exist between propositions (like those explained above); values must thus be assigned to these propositions or parts of sentences. He also speaks of 'model structures' which depend on each other; individuals may be introduced or eliminated in the course of discourse, and each sentence is to be interpreted with respect to its 'actual domain of individuals' (van Dijk's term). This implies, he maintains, that sentences in a discourse are connected to each other so that interpretation occurs a priori. Moreover, 'properties' or 'relations' (i.e. predicate values) change for an individual 'at different time points and in different possible worlds' (p.96). Thus, a discourse containing two propositions like *John is ill* and *John is not ill* may not be inconsistent.

van Dijk (pp. 98-99) gives a concrete example of coherence at work. The following passage is cited:

Clare Russel came into the Clarion office on the following morning, feeling tired and depressed. She went straight to her room, took off her hat, touched her face with a powder puff and sat down at her desk.

Her mail was spread out neatly, her blotter was snowy and her inkwell was filled. But she didn't feel like work…

van Dijk discusses one important cognitive condition of semantic coherence through this passage, i.e. the 'assumed normality of worlds involved' (p.99). He identifies the term as the role played by individuals' knowledge about the structures of worlds in general and of particular states of affairs or courses of events in determining expectations about the semantic structures of discourse. Thus, normal propositions can be added to the above passage as well as abnormal ones. van Dijk lists the following as abnormal propositions (or discourse alternatives):

1- (…) took off her clothes (…)
2- (…) threw her desk out of the window (…)
3- (…) her mail was hanging on the wall (…)
4- (…) she drank her inkwell (…)

He introduces here the notion of 'frame, which is '[t]he set of propositions characterizing our conventional knowledge of some more or less autonomous situation (activity, course of events, state)' (pp.90-91). The above example illustrates the office frame with all its events and contents.

van Dijk (pp.102-103) summarizes coherence conditions as follows:

1- Each situation of each model of the discourse model is either identical with an actual (represented) situation or accessible from this situation.
2- There is at least one individual function for all the counterparts of this function.
3- For all other individuals, there is a series of other functions defined by relations of partiality (inclusion, part-whole, membership, possession).
4- For each property (or relation) applied to the same individual in the successive models of discourse model, there is a more comprehensive property or a dimension containing sets of characteristics.

5- For each fact in the subsequent models of the discourse model, there is a fact that is a condition of other facts or a consequence of it.
6- A sequence of sentences consisting of two coherent sequences is coherent if there is a relation such that individuals or properties of the two topics or frames satisfy this relation in the discourse, or if the first sequence contains a predicate giving possible access to the possible worlds in which the second sequence is satisfied.

van Dijk (p.108) touches upon inferencing as a consequence of coherence in discourse:

> It has been remarked several times that natural language discourse is not EXPLICIT. That is, there are propositions which are not directly expressed, but which may be INFERRED from other propositions which have been expressed. If such implicit propositions must be postulated for the establishment of coherent interpretations, they are what we called MISSING LINKS.

To van Dijk (p.109), inferencing is closely related to 'completeness', i.e. the degree to which information is explicit in a discourse. The following examples (p.109) well illustrate the point:

1- John came home at 6 o'clock. He took off his coat and hung it on the hatstand. He said "Hi, love" to his wife and kissed her. He asked "How was work at the office today?" and he took a beer from the refrigerator before he started washing up the dishes…
2- John came home at 6 o'clock and had his dinner at 7 o'clock.
3- John came home at 6 o'clock. Walking to the main entrance of the flat he put his hand in his left coat pocket, searched for the key to the door, found it, took it out, put it into the lock, turned the lock, and pushed the door open; he walked in and closed the door behind him(…)

Example 1 is, van Dijk argues, a relatively complete action discourse: all actions of roughly the same level have been referred to. Example 2 is incomplete, however: it does not mention John's activities between 6 and 7 o'clock. Example 3 is overcomplete: it details actions that can be easily inferred. An undercomplete discourse, van Dijk (p.110) maintains, may run as follows:

4- (…) He put his hand in his left pocket and searched for the key. He turned the lock. He closed the door (…)

In this example, details are given of one action but not of the other actions.

van Dijk's model, moreover, makes reference to higher levels of discourse processing, namely macrostructures. They are global structures that organize discourse structures in a memorable way. Macrostructures (van Dijk, 1977: 143) have the functions of organization, in processing and memory, of complex semantic information; this information will be reduced to macrostructures. Thus, the following text can be boiled down to 'Fairview was dying':

Fairview was dying. In the past, it had been a go-ahead, prosperous, little town and its large factories, specializing in hand-tools, had been a lucrative source of wealth (p.143).

van Dijk (p.157) finally discusses the cognitive bases of macrostructures:

> In ACTUAL PROCESSING, these operations [i.e. information reduction ones] are however HYPOTHETICAL or PROBABLISTIC: during input and comprehension of a certain sentence and underlying propositions the language user tentatively constructs the macro-propositions which most likely dominates the proposition in question. This hypothesis may be confirmed or refuted by the rest of the discourse. In case of refutation another macro-proposition is constructed. (original emphasis)

van Dijk (p.159) also maintains that his model is based on hierarchicality: discourse processing does not proceed linearly through micro-information; hierarchical rules and categories and the formation of macro-structures are necessary.

2.2.2. de Beaugrande and Dressler's Model (1981)

de Beaugrande and Dressler's model of coherence-based comprehension is one of the most influential; it derives its significance from the fact that it provides an integrated theory of human text-processing together with graphic illustrations of the salient processes of coherence. The model has undergone two stages of development, which will be explicated below.

de Beaugrande and Dressler (1981: 90) define coherence in the light of a continuity of senses; '[a] "senseless" or "nonsensical" text is one in which text receivers can discover no such continuity, usually because there is a serious mismatch between the configuration of concepts and relations expressed and the receivers' prior knowledge' (p.96). de Beaugrande and Dressler further pose the following questions as a stepping stone (p. 96):

1- How do people extract and organize content from texts for use in storing and recalling?
2- What factors of the interaction between the presented text and people's prior knowledge and disposition affect these activities?
3- What regularities can be uncovered by varying factors such as the style of the surface text or the user groups to whom the text is presented?
4- What is the role of expectations?

An initial step towards exploring the above questions, they explain, is to redefine coherence. Thus, coherence is 'the outcome of combining concepts and relations into a NETWORK composed of KNOWLEDGE SPACES centred around main TOPICS' (p.96; original emphasis). de Beaugrande and Dressler's model focuses as such on reception of text rather than production. Their main point is to discover 'control centres', i.e. points from which both accessing and processing of texts can be strategically done. These centres are termed 'primary concepts:

(a) OBJECTS: conceptual entities with a stable identity and constitution;
(b) SITUATIONS: configurations of mutually present objects in their current states;
(c) EVENTS: occurrences which change a situation or a state within a situation;
(d) ACTIONS: events intentionally brought about by an agent.

'Secondary concepts', on the other hand, incorporate the following (pp.96-97):

(a) STATE: the temporary, rather than characteristic, condition of an entity;
(b) AGENT: the force-possessing entity that performs an action and thus changes a situation;
(c) AFFECTED ENTITY: the entity whose situation is changed by an event or action in which it figures as neither agent nor instrument;
(d) RELATION: a residual category for incidental, detailed relationships like ‘father-child’, ‘boss-employee’, etc.,
(e) ATTRIBUTE: the characteristic condition of an entity (cf. “state”);
(f) LOCATION: spatial position of an entity;
(g) TIME: temporal position of a situation (state) or event;
(h) MOTION: change of location;

(i) INSTRUMENT: a non-intentional object providing the means for an event;
(j) FORM: shape, contour, and the like;
(k) PART: a component or segment of an entity;
(l) SUBSTANCE: materials from which an entity is composed;
(m) CONTAINMENT: the location of one entity inside another but not as a part or substance;
(n) CAUSE;
(o) ENABLEMENT;
(p) REASON;
(q) PURPOSE;
(r) APPERCEPTION: operations of sensorially endowed entities during which knowledge is integrated via sensory organs;
(s) COGNITION: storing, organizing, and using knowledge by sensorially endowed entity;
(t) EMOTION: an experientially or evaluatively non-neutral state of a sensorially endowed entity;
(u) VOLITION: activity of will or desire by a sensorially endowed entity;
(v) RECOGNITION: successful match between apperception and prior cognition;
(w) COMMUNICATION: activity of expressing and transmitting cognitions by a sensorially endowed entity;
(x) POSSESSION: relationship in which a sensorially endowed entity is believed (or believes itself) to own and control an entity;
(y) INSTANCE: a member of a class inheriting all non-cancelled traits of the class;
(z) SPECIFICATION: relationship between a superclass and a subclass, with a statement of the narrower traits of the latter;
(aa) QUANTITY: a concept of number, extent, scale, or measurement;
(bb) MODALITY: concept of necessity, probability, possibility, permissibility, obligation, or of their opposites;
(cc) SIGNIFICANCIE: a symbolic meaning assigned to an entity;
(dd) VALUE: assignment of the worth of an entity in terms of other entities;
(ee) EQUIVALENCE: equality, sameness, correspondence, and the like;
(ff) OPPOSITION: the converse of equivalence;
(gg) CO-REFERENCE: relationship where different expressions activate the same text-world entity (or configuration of entities);

(hh) RECURRENCE: the relation where the same expression reactivates a concept, but not necessarily with the same reference to an entity, or with the same sense.

de Beaugrande and Dressler (p.98) add other operators, such as a determinateness operator, a typicalness operator, a termination operator, an exit operator, etc. They (p.98) analyse the following text fragment using the concepts outline above:

A great black and yellow v-2 rocket 46 feet long stood in a New Mexico desert. Empty it weighed five tons. For fuel it carried eight tons of alcohol and liquid oxygen.

They argue (pp. 99-100) that human processors apply strategies of problem-solving assisted by three basic operations: spreading activation (of nodes), inferencing, and global patterns. They also add the following fragments to the above piece of text:

> Everything was ready. [2.2] Scientists and generals withdrew to some distance and crouched behind earth mounds. [2.3] Two red flares rose as a signal to fire the rocket. With a great roar and burst of flame the giant rocket rose slowly at first and then faster and faster. [3.2] Behind it trailed sixty feet of yellow flame. [3.3] Soon the flame looked like a yellow star. [3.4] In a few seconds, it was too high to be seen, [3. 5] but radar tracked it as it sped upward to 3, 000 mph. (pp.99-100)

For the entire text, they provide an intricate network.

Later, however, de Beaugrande (1981, 2005) revises the model, coming up with novel concepts. He introduces four basic concepts: parsing (identifying the grammatical dependencies of the surface text), concept recovery (associating language expression with cognitive content), idea recovery (building the central conceptual configuration that organizes content) and plan recovery (identifying the plans and goals that the text is intended to pursue). Back-tracking, he argues, is freely allowed among these phases, and the model permits approximations depending on individual readers' capacities.

The initial processing unit is the stretch of text that can be 'comfortably held in the working memory under current limitations of attention, familiarity, and interest' (Beaugrande, 2005). Thus, clauses, a group of sentences, etc. can be considered suitable processing units. (See the controversy over UT below.) The goal of processing, he argues (p.28), is

not syntactic analysis, but rather building a model of textual world, which is 'reconstituted' by the reader.

de Beaugrande (pp. 29-33) uses the self-same 'rocket' example, giving the same mental networks developed before. He only adds the world-knowledge correlate technique, which contains facts readers would be likely to know before encountering the text, e.g. rockets use fuel to operate, burning fuel produces flares, etc.

2.2.3. The Centering Theory (Grosz and Sidner, 1986)

Grosz and Sidner (1986) distinguish among three components of discourse structure: linguistic structure, intentional structure, and attentional state. The first component, the linguistic structure, is supposed to group utterances into discourse segments, while the second component, the intentional structure, consists of discourse segment purposes and the relations between them. The third component, the attentional state, is an abstraction of the discourse participants' focus of attention, records the objects, properties, and relations that are highly important at a given point in the discourse.

'Centering' is an element of the local level, and pertains to the interaction between the form of linguistic expression and local discourse coherence. In particular, it relates local coherence to choice of referring expression (or anaphora, such as pronouns in contrast to definite description or proper name). The term is based on the idea that differences in coherence correspond in part to the different demands for inference made by different types of referring expressions, given a particular attentional state.

Jianhua and Haihua (2002:5) prefer to focus on the formalisms inherent in the Centering Theory. They provide the following constraints and rules:

1- Constraints:
   a. There is precisely one backward-looking center $Cb(U_i, D)$.
   b. Every element of the forward centers list, $Cf(U_i, D)$, must be realized in U_i.
   c. The center, $Cb(U_i, D)$, is the highest-ranked element of $Cf(U_{i-1}, D)$ that is realized in U_i.

2- Rules:

For each U_i in a discourse segment D consisting of utterances U_1, …, U_m.

   a. If some element of $Cf(U_{i-1}, D)$ is realized as a pronoun in U_i, then so is $Cb(U_i, D)$.

b. Transition states are ordered. The CONTINUE transition is preferred to the RETAIN transition, which is preferred to the SMOOTH-SHIFT transition, which is preferred to the ROUGH-SHIFT transition.

They (p.10) also argue that that the typology of transitions from one utterance, U_{i-1}, to the next utterance, U_i, is based on two factors: (a) whether the backward-looking center, Cb, is the same from U_{i-1} to U_i, and (b) whether this discourse entity is the same as the preferred center, Cp, of U_i.

It is clear that the model is similar to the other coherence-based models in their complexity and quantification of discourse processing. This is why the researcher has opted for classifying it as a coherence-based model rather than a process or mental model.

2.3. Mental Models

2.3.1. Johnson-Laird's Model (1983):

Contemporary to van Dijk and Kintsch's model are Laird's 'mental models'. Laird's models revolve around the fact that 'the explicit content of a discourse is only a blueprint for a state of affairs: it relies on the reader or listener to flesh out the missing details' (Laird, 1983: 2). He also believes that the coherence of discourse depends on how easily a single mental model is constructed from it. He (p.2) argues that discourse models based on linguistic representations are not sufficient: they do not say anything about how words relate to the world.

Laird (p.7) summarizes the three principles on which his discourse model is founded:

1- A mental model represents the reference of a discourse, that is, the situation that the discourse describes.
2- The initial linguistic representation of a discourse, together with the machinery for constructing and revising discourse models form it, captures the meaning of the discourse, that is, the set of all the possible situations that it could describe.
3- A discourse is judged to be true if there is at least one model of it than can be embedded in a model of the real world.

Laird (pp. 6-10) proceeds with evidence for the existence of 'mental models' in discourse comprehension. Inference can operate according to mental models. He quotes the following three-term problem:

Alice is taller than Bill.
Bill is taller than Charles.
Therefore Alice is taller than Charles.

Huttenlocher (1968 in Laird, 1983) believes that, in the above example, reasoners form a mental arrangement of the individuals in the appropriate serial order. Clark (1969 in Laird, 1983) argues that 'taller' is easier to understand than its converse 'shorter' due to mental imagery.

Laird's main contribution, however, does not rest in the proposals for human mental models alone; he attempts to correlate those models with syllogism. He maintains (1983) that some syllogisms are hard to deal with in order to arrive at the correct conclusions. Thus, in the following example, only a few could draw the valid conclusion in the end:

None of the athletes is a beachcomber.
Some of the clerks are beachcombers.
Therefore some of the clerks are not athletes.

According to the theory of mental models, the reasoner's task is to comprehend the premises and then construct a model of them. Negative operators and inclusive symbols are to be integrated into such models. Thus, Laird (pp. 12) contends that reasoning on the mental basis depends on three semantic procedures:

1. The construction of a mental model of the state of affairs described in the premises, taking into account any relevant general and specific knowledge. This procedure corresponds to the ordinary comprehension of discourse.
2. The formulation of a novel conclusion based on the model, unless of course a conclusion is already present for evaluation. This procedure corresponds to the description of a state of affairs with the proviso that the description should establish a relation not explicitly stated in the premises.
3. A search for alternative models that refute the putative conclusion. Only this search for counterexamples is peculiar to the process of inference. If there is no such model then the conclusion is valid. If there is such a model, then the reasoner must return to the second step and try to construct a new conclusion true in all the models so

far constructed. If it is not clear whether there is such a model, then the conclusion can be accepted tentatively or expressed with some modal or probablistic qualification, but it may be subject to revision in the light of subsequent information.

Laird (p.14), however, contradicts the last principle or procedure by considering analogy central to mental models. He quotes Holyoak (1985) who argues that the critical step in the analogical reasoning is the failure to solve a problem. Such a failure triggers an attempt to search for a similar or analogous problem whose solution is already known.

Finally, Laird (pp. 15-16) assesses mental models. He starts afresh by posing the question: 'What exactly is a mental model?' A mental model, he answers, satisfies the following conditions:

1. Its structure corresponds to the structure of the situation that it represents.
2. It can consist of elements corresponding only to perceptible entities, in which case it may be realized as an image, perceptual or imaginary. Alternatively it can contain elements corresponding to abstract notions; their significance depends crucially on the procedures for manipulating models.
3. Unlike other proposed forms of representation, it does not contain variables. Thus a linguistic representation of, say, All artists are beekeepers might take the form:

For any x, if x is an artist, then x is a beekeeper.

In place of a variable, such as "x" in this expression, a model employs tokens representing a set of individuals.

Among the criticisms directed at mental models, Laird (p.17) maintains, are the following:

1- The theory of mental models proposes a solution to this problem, though some commentators wrongly believe that it treats the interpretation of language as nothing more than the translation of utterances into models and neglects the question of how models are related to the world.
2- A major problem with theories that invoke mental models as a representation of knowledge is their radical incompleteness.

van Dijk (in Stamenow, 1997), however, weighs the advantages of mental models against their disadvantages. He maintains that in text processing, mental models have played a crucial role in anaphora resolution and coherence establishment, together with explaining why text recall does not seem to be based on semantic representations. On the other hand, van Dijk believes that the internal structures of mental models are not well explained.

2.3.2. The Competition Model (MacWhinney, 1989)

MacWhinney (1989:3-5) argues that the semantic range of each lexical item is determined by its range of values on a large number of dimensions.To him, each of the value sets of a given dimension is a sort of cue to the selection of the word. Collaborating with Kempe (1999), he further views such cues as depending on three factors: (i) their availability: i.e. the portion of times a cue is present and can be used for accessing the underlying function; (ii) their reliability: i.e. the portion of times a cue signals the correct interpretation given that it was present; and (iii) their cost, which depends on their perceptual salience and the burden they place on the working memory.

Both MacWhinney and Kempe (1999:3) believe in the importance of such cues provided that they serve what is often called the Competition Model. In this model, the matching of words to objects is governed by a seminal matching process. One interesting example is given by MacWhinney (1989:6):

> ...To illustrate, Warren and Warren (1970) examined the perception of the first sound of the word 'wheel'. If the sound is degraded or replaced with a beep, the stimulus '*eel' could be perceived as 'peel', 'wheel ', 'deal', or a variety of other words.

MacWhinney thus concludes that the Competition Model is supported by what he terms 'cooperation'. To him, the whole idea of language processing hinges upon a competition between lexical items, where '[t]he domain of each lexical item or word is shaped both by the meanings and sounds to which it responds' (MacWhinney, 1989:6) and by the response of other competing lexical items. He also maintains that when humans process sentences, each lexical item sets up anticipations for other lexical items.

2.3.3. Graesser et al 's Model (1994, 1997)

The work of Graesser et al marks a new surge in human text processing approaches. It depends mainly on cognition as a basis for text comprehension. Propositions are not extensively used, and certain assumptions are put forth to be verified in the course of processing.

In 1994, Graesser et al developed a constructionist theory based on three major assumptions. The first is 'the reader goal' which maintains that comprehenders construct inferences addressing the comprehenders' goals (Graesser et al in van Dijk (ed.) 1997). The second assumption is the 'coherence' assumption, in which comprehenders seek to construct a meaning representation that is coherent at both local and global levels. The third assumption is the 'explanation' assumption, where copmrehenders attempt to explain the reason why actions, events and states are mentioned in the text. In fact, the first assumption is not useful in providing discriminating predictions during inference making, but 'it does offer context-sensitive predictions that consider the idiosyncratic goals of the reader' (p.310). The second assumption, Graesser et al (1997) state, is contingent on determining causal antecedents in local coherence, and global coherence is achieved by determining superordinate goals and emotional reactions of characters in stories. As Graesser et al contend (1997), choppy, meandering and pointless texts will certainly have the reader give up the process of constructing a globally coherent meaning representation. In the third assumption, the why-question is answered through causal antecedents and superordinate goals.

Graesser et al (1997) elaborate on their theory by tackling discourse comprehension. They focus on the pragmatic principles of communication among agents after completing a message. These principles (pp. 172- 173) run as follows:

1. Knowledge structures: The knowledge in texts and in packages of world knowledge is represented as a network of *nodes* (i.e. concepts, referents, propositions) that are interconnected by relational *arcs*. One source of comprehension difficulty lies in the amount of background knowledge of the reader.
2. Spreading activation of nodes in knowledge networks*:* When a node in a network is activated, activation spreads to neighboring nodes, then neighbors of neighbors, and so on. The activation level of a node decreases as a function of the number of arcs between the originally activated node and another node in the network.

3- Memory stores: There are three memory stores in most discourse models: short-term memory (STM), working memory (WM), and long-term memory (LTM). As a gross approximation, STM holds the most recent clause being comprehended and WM holds about two sentences. Important information is actively recycled in WM.
4- Discourse focus*:* Consciousness and focal attention is concentrated on one or two nodes in the discourse representation. In the situation model for a narrative text, the discourse focus is analogous to a mental camera that zooms in on particular characters, objects, actions, events, and spatial regions.
5- Resonance*:* The content (i.e. cues, features, nodes) that resides in the discourse focus, STM, and WM may match highly with content that was presented earlier in the text or with other content in LTM. If so, there is resonance with the content in LTM, and the information in LTM gets activated.
6- Activation, inhibition, and suppression of nodes: As sentences are comprehended, nodes in the discourse structure and LTM are activated, strengthened, inhibited, and suppressed. The primary goal of some discourse models is to explain the fluctuations in activation values of discourse nodes during the dynamic processes of comprehension.
7- Convergence and constraint satisfaction: Discourse nodes receive more strength of encoding to the extent that they are activated by several information sources and to the extent that they mesh with the constraints of other information sources.
8- Repetition and automaticity*:* Repetition increases the speed of accessing a knowledge structure and the nodes within the structure. Thus, familiar words are processed faster than unfamiliar words. The nodes in an automatized package of world knowledge are holistically accessed and used at little cost to the resources in WM.
9. Explanations*:* Memory for information is enhanced when the reader constructs causal explanations of why events in the situation model occur and why the writer expresses information. Readers actively seek these explanations during reading.
10. Reader goals: The goals of the reader influence text comprehension and memory. Reading a novel for enjoyment is rather different from reading it to take a university exam.

2.3.4. Zwaan's Model (Zwaan, 1997)

Zwaan's model is derived from other models of comprehension, but with particular emphasis on stored cognitive experiences. As Zwaan himself states (2003: 5), the Immersed Experiencer Framework (henceforth IEF) is based on earlier theories of comprehension, especially those developed by Kintsch and van Dijk. Moreover, Zwaan (2003) maintains that there is an 'overlap' with other well-known comprehension approaches, specifically the constructivist framework by Graesser et al.

Zwaan (2003:5) lays bare the principles on which IEF is established as follows:

1- The linguistic input stream is segregated into units, which are subsequently integrated with the contents of the working memory.
2- Comprehension proceeds in an incremental fashion, whereby currently relevant information is held in active state so that it influences the integration of incoming information.

Zwaan (p.6) also sets forth a number of assumptions that help clarify his position:

1- Incoming words first result in a diffuse pattern activation, which is subsequently narrowed down by a constraint satisfaction mechanism that takes contextual information into account.
2- The typical goal of language comprehension is the construction of a mental representation of the referential situation, a situation model.
3- The online comprehension process is strongly influenced by spatio-temporal characteristics of the referential situation in addition to characteristics of the linguistic input stream.

IEF typically consists of three constituent components: activation, construal and integration. Activation means that incoming words activate functional webs also activated when the referent is experienced. For example, in the two sentences Ranger saw the eagle and Ranger saw the eagle in the nest (p. 4), a functional web encoding experiences of seeing eagles in flight may be activated in addition to another web encoding visual experiences of perched eagles.

Construal, on the other hand, is 'the integration of functional webs in a mental simulation of a specific event' (p. 9). The grammatical unit of construal, Zwaan maintains, is the intonation unit; and the principles of

Kintsch's construction-integration model (1989) provide a way of conceptualizing this process. Construal, in turn, consists of a number of subcomponents (p. 16): time (T), a certain spatial region (S), and a perspective (P); and within this perspective are a focal entity (F), a relation (R), and a background entity (B). Finally, integration, the third component of IEF, 'refers to the transition from one construal to the next' (p.17). Transitions are divided into several types which depend on scene type. Thus, in describing static scenes, transitions are perceptual, being largely visual. Typical transitions in static scenes are zooming, panning, scanning, and fixating. In describing dynamic scenes, however, transitions are influenced by scene changes that attract attention. Thus, attention shifts from the environment to an internal state of the experiencer.

IEF is the most recent approach to language and discourse comprehension. It makes extensive use of receptor's experiences, discarding any propositional perspectives. It is, however, tallied with other frameworks, viz. van Dijk's and Greasser's, where inference-generation and understanding are influenced by mental representations such as schemas. The theory is still in its bud, and calls for subsequent research.

3. Conclusions

The present chapter addresses the classifications of human text-processing models. It is noteworthy that the approaches and models reviewed in the course of the present chapter have advantages and deficiencies. While propositional models provide a plausible account of the different processes that overlap in human text-processing, they are mostly too rigid to be applicable. The Chomsky model (1965) is built on a series of deep structures and transformations that are hitherto debatable (viz. case grammar and construction grammar). Gibson's model (1975, 1977) is, however, more realistic, being centered on feature extraction starting from the phonemic/graphemic level, then the syntactic level and to the semantic level. Like the Clark model (1977), it assumes limited levels of processing, and suggests that lay people process utterances like professional linguists. Similarly, the Meyer model (1977, 1979) assumes the existence of a hierarchy, but focuses on case and global textual features such as adversatives, covariance, response, etc.

The work of Kintsch and van Dijk (1977, 1983) is perhaps more mature. Although they emphasize propositions to a great extent, they discuss macrorules that are closer to reality than rigid classifications. These rules are not only instrumental in human text-processing for reading or

listening, but are also applicable to human text-processing in translation (cf. Mackintosh, 1985). In a similar vein, Discourse Information Grammar emphasizes the accumulation or curtailment of information at various stages of human text-processing.

Coherence-based models are also beneficial, but they are fraught with details and are too complex to be psychologically real. The notion of van Dijk's coherence condition is unclear and difficult to grasp. Similarly, de Beaugrande and Dressler's model is excessively theoretical: it focuses on intricate mental maps that are difficult to decipher.

Mental models, on the other hand, provide a plausible investigation into mental representations. Although Laird's model (1983) is largely based on logic, it has the advantage of following a set of steps which simplify the comprehension process and put it in shape. Graesser's and Zwaan's models are also psychologically realistic, since they emphasize memory types and mental imagery in addition to personal experiences.

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The Contribution of Philosophy of Language to Linguistic Theory: Frege's Philosophy and the Counter-Debates

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1. Introduction

Philosophy of language is mainly concerned with providing a systematic account of how language works. One possible way of systemization has been offered by Gottlob Frege (1848-1925). His contribution lies in the fact that he provided a formalization of the logic that dominated since the Greeks. He is thus considered the father of the symbolic logic system that still dominates modern logical notations. He also brought to the scene the semantics of truth value, and evidenced the position of syntax within a general theory of language.

However, the approach adopted by Frege did cause many debates, where the basic notions of sense and meaning were one time abandoned and subjected to extreme skepticism and other times endorsed through linguistically engrained trends that eventually led to the emergence of a number of important linguistic concepts, especially Grice's speech acts.

The present study is an attempt at exploring the contributions of Frege among other philosophers of language to the field of linguistics. Chief among the issues that will be discussed below are those of formal semantics, syntax, proper names, sense, sentence-meaning, and the speech act theory.

2. Frege on Semantics and Syntax

Frege's symbolic logic system underlies much of the modern logical accounts on connectives and declarative as well as negative sentences. According to Stanley (2005:3):

> Frege is led to giving a rigorous interpretation to his formal system for two reasons. First, he is proving facts about numbers, not facts about signs. This position forces Frege to be more specific about the relation between signs and what they are about, since he denies the formalist view that arithmetic is simply about signs. Secondly, he needs to ensure that the syntactic transformations express transitions that are instances of genuinely logical inferences. This in turn forces him to develop a theory of content for his formal language.

His system is also used in propositional logic, which largely depends on predicate expressions. In the following examples:

1- If Ranger won and Celtic lost, John would be unhappy.
2- If Ranger did not win, John would not be unhappy.
3- If Celtic did not lose, John would not be unhappy.

The complex relationship is signaled by the connective 'and'. The predicates can be expressed by capital letters. Thus, P, Q and R stand for Ranger, Celtic and John, respectively, while connectives are signaled by certain symbols. In other sentences, where the copula 'is' occurs, it is termed a syncategorematic expression (cf. Michael Devitt and Richard Hanley, 1998). The complex relationship of 1, 2 and 3 can be expressed in the following notation:

P& Q> R
~P>R
~ Q>R
>: entails; ~: negation.

Frege's real contribution lies in the notion of truth value. It is no exaggeration to say that the whole of semantics revolves around truth value. Truth value refers to the validity of an argument: if an argument has its premises as guaranteeing the truth of its conclusion, then it is valid. The reverse is true. Validity and invalidity can also be expressed in terms of truth and falsity. Moreover, as Frege contends, the truth value of a complex expression holds if any of its parts is replaced with another which has the same truth value. In a sense for any two components P and Q of an

expression, the truth values of its conclusion can be determined according to the following grid:

P	Q	C
T	T	T
F	T	F
T	F	F
F	F	F

Substituting one component which is true with another which is false results in a false conclusion. Thus, the conclusion is only true only if its premises are true.

Frege also discusses syntax or grammar of language. However, his views about syntax are rudimentary and characteristic of pre-modern linguistics (Stanley, 2005). Typically, a grammar is made up of a set of lexical items and a set of rules which determine whether combinations of these rules are grammatical or ungrammatical, i.e. well-formed or ill-formed. Frege believes that the syntax of any language is concerned with its formal properties, i.e. shape. Thus, in the examples above, the predicates are well-formed, since they are all in the correct shape. This idea of formal properties has driven Frege to consider syntax as prior to semantics, since the former is concerned with shape and not meaning.

3. Proper Names

The thorny part of Frege's semantic theory is proper names[1]. Frege believes that so long as sentences can have truth values, proper names may also be possessed of semantic values. In this respect, he discusses the notion 'object', which acts like a referent. Thus, in 'Cicero is a philosopher', 'Cicero' is true, since it refers to an object. The puzzle that still baffles philosophers is Frege's extension of the semantic value of a proper name: in a sense, Frege thinks that the whole sentence in which a proper name occurs can be considered a proper name of the object it refers to.

[1] Lycan believes that ' In fact, a majority of names are ambiguous; a name is unambiguous only by historical accident'. See *The Blackwell Guide to the Philosophy of Language*, edited by Michael Devitt and Richard Hanley, 2006, p, 255.

Frege splits proper names into three different notions: sense, reference and extension. However, as Penco (1996) contends, Frege applied the tripartite distinction only to predicates; for names and sentences, he used only the distinction between sense and reference, identifying reference with extension. This distinction sets the scene for the puzzle of proper names (i.e. one type of indexicals) which takes on a different guise when viewed in the light of John Stuart Mill's perspectives of such names. He contends that they just introduce entities into discourse: in a sense, they have the function of discourse labeling. This conception might be fairly called 'Millian'. However, Frege is opposed to such an explanation. Consider the following example (adapted from Lycan, 2002):

4- James Moriarty is bald.

Frege's view is that, regardless of whether James Moriarty exists or not, the proper name is a way of presenting or grasping a referent: it is not just a referent, but how an individual thinks of a referent or object. This way of presenting or grasping is termed by Frege 'sense'. But the idea of sense and reference is not that straightforward for other philosophers of language. Burge (1979) considers sense as distinct from linguistic meaning for two reasons. First, the notion 'meaning' has always been vague and fraught with purposes, and thus malleable enough to be adopted by several theories. Second, Frege himself did not focus on meaning, but paid due attention to the issue of context. Frege also believed that sense does shift according to the shift in context, but meaning does not. Thus, the linguistic meaning of indexicals (including proper names) need not be part of the sense associated with them in a given context.

Proper names also assume a high profile in the case of negative existentials. Consider the following example (adapted from Lycan, 2002):

5- Pegasus never existed.

According to Frege, 'Pegasus' has a sense and a referent. But the problem is that: if the sentence is true, then Pegasus does not exist, and if so, then it refers to something with which we are not acquainted. Related to this issue is that of substitutivity. In a sentence like 'Mark Twain is Samuel Langhorne Clemens', there are two proper names. Frege believes that the two have the same referent but different senses: each individual has a way of conceptualizing the same object. This Frege terms 'cognitive significance'.

A more complex situation is that of semantic opacity. In a sentence like 'Albert believes that Samuel Langhorne Clemens was less than 5 feet', the

verb 'believes' poses a problem: it is not clear whether it refers to Samuel Langhorne Clemens or not. Moreover, substituting 'Samuel Langhorne Clemens' for 'Mark Twain' will lead to sense differences, and will in turn have a different semantic value. But Frege resorts to considering 'believe' as a cognitive verb which requires senses rather than referents. Miller (2007), however, complicates the issue of cognitive verbs by considering the case of double belief contexts. For example, in the following sentence:

> 6- James believes that John believes that Mark Twain is Samuel Clemens.

The problem here is that Frege associates the same reference of the single belief context with the same sense of the double belief context. This leaves the attentive reader with an intractable problem. On comparing the above sentence with 'Mark Twain is an American author', one might notice that the same reference has two senses. The solution is to state that Frege considers sense outside its context.

4. Sense, the attack on Frege, and Logical Positivism

Another important point made by Frege on sense and reference is the recourse to the distinction among *Bedeutung* (i.e. semantic value), senses and ideas (cf. Miller, 2007). Frege envisages sense as lying midway between *Bedeutung* and ideas, and is thus objective. Despite the ingenuity of Frege's distinction, his position should be taken with a pinch of salt. Frege's view on sense is similar to a reflection of a particular image on a mirror: each person sees the image, but the real object exists far away. Moreover, the image is reflected differently by each mirror, and the result is a different sense for each person, i.e. the same reference has multiple senses. On this view, it is difficult to speak of proper communication or communication at all. For example, if John and Smith are presented with the word 'Aristotle', both will have two different definitions: one of them might say, ‘Aristotle is the pupil of Plato and the teacher of Alexander the Great', and the other might go for, ‘Aristotle is teacher of Alexander the Great and was born in Sagirta". Both have different ways of grasping the same word, so how can sense be defined?

As Stalnaker (in Hale and Wright, 1998) contends, Kripke charged Frege with conflating these two questions: Frege should be criticized for using the term 'sense' in two senses. He takes the sense of a designator to be its meaning and he also takes it to be the way its reference is determined. Identifying the two, he supposes that both are given by definite

descriptions. Thus Kripke is against considering proper names definite descriptions.

Sainsbury (2002:11) contends that '[l]ack of truth value only matters if we are engaged in serious questions of truth and falsehood, and does not matter if our only concern is with ‘aesthetic delight’. In the latter case, we can engage with thoughts, without considering whether they are true or false, for ‘the thought remains the same whether ‘Odysseus’ has a referent or not’'. This kind of argument drives the discussion to the consideration of the aesthetic value. This involves thinking about objects without having a specific reference, i.e. without having semantic value. Another point is the sentences which have empty singular names, i.e. with a name without reference. Miller (2007: 53-54) also discusses the problem of bearerless names: the gist of the discussion is that bearerless names do have sense although they do not exist (see the example 'Pegasus never existed' above). They are not 'mock proper names' as Frege states: ' Names which fail to fulfil the usual role of a proper name, which is to name something, may be called mock proper names' (Sainsbury, 2002: 12).

Russell likewise criticizes Frege's views about proper names. He discusses 'ordinary proper names' like 'Aristotle' as opposed to 'logically proper names' like the constants contained in formal logic (cf. Bach, n.d.). He adopts the view that genuine proper names are indexicals and the pronoun 'I', i.e. those related to direct sense-data. Other ostensible proper names are just definite descriptions that cannot be used to fix the reference of proper names (cf. Miller, 2007). This view is further augmented by Kripke's belief that proper names are related to through a chain of links. That is, a baby christened 'Edgar Alan Poe', for example, does not refer to the famous American author; rather the name has been linked to the original owner through a chain of reference. This view plausibly justifies the problem posed by Kripke about citing names without having sufficient knowledge of their referents.

Strawson prefers to draw a distinction between a sentence and its use: a sentence or sentence type is a particular string of words, while a statement is the use of a sentence. The former can be described as either significant or insignificant, while the latter can be expressed in terms of truth and falsity (cf. Miller, 2007). A third type is proposed by Holton (2005), which is an utterance of a sentence, i.e. some particular concrete utterance. Thus, an expression like 'King of France is bald' is not in itself subject to truth or falsehood, but its use should be. This view criticizes Frege's concept of truth value, and limits it to use.

Despite the criticisms leveled against Frege's explanation of the sense of proper names, Holton (2005) considers his position favorable for a number of reasons. It explains how names can refer to things, and in particular, how they can refer to things with which we are not acquainted; it explains how identity statements can be informative; and it explains how an existential claim can be informative, and how it can be possibly false. Thus, to understand a name is to grasp the description (cluster of descriptions) that is (are) associated with it. So someone who is competent with a name will know *a priori* that the bearer of the name (if there is one) fits the description (most of the descriptions).

However, Miller (2007) criticizes Frege's approach to sense. He discusses Frege's elaboration of the notion of sense as a mirror reflecting the image of the moon. The real moon exists in the sky, but its reflection on a mirror is what everyone sees. This analogy is very similar to sense: it exists and is grasped by different people, so everyone views its image differently. Thus, like the moon, sense is objective. Yet Frege's analogy is not free from criticism. By considering the moon as a reflected image seen by different people, Frege endangers the very notion of sense: how can sense, Miller wonders, be objective while different people see different reflections of it?

The above question is attempted by Russell (ibid). Despite taking issue with Frege, Russell adopts the view that a name like 'Bismarck' has different descriptions associated with it, but for the sake of linguistic communication, the name does not invoke the original owner. Rather, it reminds the listeners of the name in the world of communication, and this is why it is tolerated although having many referents.

Logical positivists, especially Wittgenstein, gave a new lease of life to the notion of sense by reconsidering truth-conditions. Wittgenstein was among those who endorsed the existence of sense: he believes that sentences do have senses, but no semantic value, while names have semantic value but no senses. He also contends that logical connectives, like 'so' and 'and', have no truth value, since they cannot be described as either true or false. He even considers proper names as elementary propositions, which are true in virtue of their relation to a state of affairs in the world. Meaningful sentences, on the other hand, are true if and only if their state of affairs refers to an object in the world (cf. Miller, 2007).

Despite the logical positivists' moderate opinions on sense and meaning, Ayer takes an emotivist approach that sheds light on the position of ethical statements like 'Stealing is wrong'. Ayer contends that such statements are

not literally significant: they express a particular feeling. This feeling would amount to the exclamation mark placed at the end of a statement. To eschew the problem of considering ethical statements as nonsensical, Ayer sees them as emotively significant, but how can they be emotively significant and with no semantic value?

Worse still, skeptics have also launched a vicious attack on sense. Quine sets out the attack by reconsidering the notion of analyticity. Put simply, analyticity means that a statement is true in virtue of its constituent parts. Quine considers the notion unclear because if seen in the light of logic, it would lead to the following (after Miller, 2007):

7. All unmarried men are men.

8. Philosophers are men.

9. So all philosophers are unmarried.

According to Quine, such a set has a flawed definition: i.e. a definition need to be changed in order to have an analytically true statement in Fregean terms.

Quine also tackles the issue of synonymy. He maintains that synonymous expressions are intersubstitutable: they can replace each other without any change in the truth-value. But is this always possible? Miller (2007) quotes the accidental case of 'cordate' and 'renate', where the two words are never synonymous but they fairly replace each other in many contexts. In order to shun this problem, Quine adds 'necessarily' to the definition of synonymy. But by discussing necessity, he is forced to refer back to analyticity which he has already discarded.

5. Saving the Notion 'Sense': Asymmetric-Dependency, Intentions, and Speech Acts

Despite the skeptical attacks, a number of trends, grounded in linguistic theory, have attempted to uphold the notion of sense. Chief among these trends are two: one focusing on linguistic communication and the other focusing on mental content. Paul Grice adopts the view that it is better to describe linguistic meaning in terms of mental content, which inherently contains beliefs, wishes, desires, etc. Dummett, in contrast, sees the reverse: it is better to explain mental content in the light of linguistic meaning. Still Davidson contends that both should be described in parallel.

One salient approach to save sense has been that of Fodor (see Hale and Wright, 1998). In response to skepticism, he proposes asymmetric-dependency as a means to an end. He maintains that meaning can be explained in the light of tokening. Thus, 'horse' is 'horse' if and only if 'horse' has the tokenings of horses. However, there are some problems with Fodor's approach. For example, a cow moving in the dark can be perceived as a horse. To eschew this problem, Fodor introduces the notion of asymmetric dependency, which assumes that perceiving a cow in the dark as a horse is primarily based on the perception of horse as horse. In other words, instead of having horse as symmetrically dependent on horse, a cow is asymmetrically dependent on the recognition of horse as horse.

Paul Grice shifts into a different gear in order to discuss the dual problem of sense and meaning. Unlike Dummett, he is concerned with the role played by pragmatics in meaning. Grice explores the speaker's meaning (i.e. intentions) as opposed to the sentence-meaning (i.e. the literal meaning). He first distinguishes between natural and non-natural meaning. In sentences like 'Those spots mean measles' and 'Jones has measles because he has spots', the type of meaning involved is the natural one. But conflicting sentences like 'Jones has measles but he hasn't' exemplify non-natural meaning. What Grice is concerned with is the explanation of the non-natural sense of meaning, which he calls 'meanNN' (see Miller, 2007).

Grice further attempts to explain the speaker's meaning through the utterer's intentions, and the sentence-meaning through the speaker's meaning. By thinking necessary and sufficient conditions for a sentence like 'Jones is an efficient administrator', he takes them to include the intentions to be induced into the listeners and the effect of theses intentions on the listeners in order to form a set of beliefs about Jones. Sentence-meaning, on the other hand, is explained through the literal meaning without taking into account unconventional intentions.

Central to the speech act theory developed by Grice is Searle's criticism of its viability. While Grice attempts to explain the speaker's meaning through the utterer's intentions, and the sentence-meaning through the speaker's meaning, Searle questions the process: there is no guarantee that the sentence will induce in the listeners the intentions of the utterer. Miller (2007: 262-263) provides the example of a soldier who is asked about his name by an army officer. Instead of giving his name, the soldier utters a string of nonsensical words in order to offend the officer. But there is a possibility that the officer will not be offended. Thus the response is meaningless and the intention is different from the sentence-meaning.

To solve this problem, Searle introduces two notions: illocutionary and perlocutionary effects. An illocutionary effect is based on an illocutionary intention which is simply fulfilled by the utterer's recognition of the presence of the intention. For example, Jones is warned and Jones is thanked are illocutionary effect based on the recognition of the utterer's intentions. A perlocutioanry effect, on the other hand, is based on an illocutionary intention which is **not** simply fulfilled by the utterer's recognition of the presence of the intention. For example, in the above situation of the soldier and officer, the officer might not feel offended.

Grice's approach has also been subject to other criticisms. Platts is concerned with proving that Grice's argument is circular in some way. His starting point is that the meaning of any sentence should be based on the literal meaning which it expresses in a language: it is not possible to proceed to intentions without grasping the literal meaning. Thus the speaker's meaning depends on the sentence-meaning. Moreover, Platts poses a detrimental question: what about sentences which have never been uttered? It is difficult to find the intentions of such sentences and in which language abounds. To envisage their hypothetical intentions is to claim that they mean anything and nothing.

6. Conclusions

The above discussions mainly revolve around the central issue of meaning. From this central issue several sub-topics branch, including semantics and syntax, proper names, and sense and its diverse approaches. The arguments that are presented under each section relate to the debates that have been triggered and are hitherto unsettled. Nonetheless, there are a number of points that can be concluded about the role of philosophy of language in establishing a linguistic theory.

The first point is Frege's serious effort of systemizing the way in which both language in general and meaning in particular operate. His approach to meaning can be considered the first attempt at establishing a semantic theory through logical rules or logical calculus. This is not by any means an easy job: his formal semantic primitives are still in use up to this age. His notation is also amenable to application to any language. However, the major defect of his approach is the relegation of syntax to a system of rules that are true due to the truth of its conventions. Moreover, by introducing the notion of 'sense', Frege has broached the topic of the mental content, later approached by Grice, Dummett, Davidson and Chomsky, to name but a few. The contentious topic of sense is still fraught with arguments that

point to different, irreconcilable directions. By acknowledging its versatile nature, Frege also admits how a sound description of meaning in general is difficult.

What is closely germane to the umbrella of sense is the topic of proper names. Despite the possibility of approaching proper names through the notion of sense, the need for a more realistic discussion has impelled philosophers like Kripke and Russell to question the notion of sense by redefining the meaning of proper names in the context of linguistic communication. Whether proper names have sense or not is a debate that cannot be settled simply by examining the literal meaning without bringing into the scene the original owners of such names. By so doing, philosophers of language divert the attention to the objectivity of sense, being a reflection of a mental image.

Another point is what the logical positivists furnished in an attempt to formulate a theory of language. By adopting empiricism, they manage to consider proper names as elementary propositions subject to no sense, but inherently possess a semantic value. They also extend the practice of searching for meaning through the discussion of the ethical language which Ayer considers as made up of emotive statements with emotive value rather than semantic value. However, their skepticism has led to annulling the value of meaning, so much so they resolved to consider meaning non-existent.

The skeptic attack has conduced towards a new approach to meaning and a maturer step in the direction of establishing a language theory that encompasses semantics and the newly emerging field of pragmatics. Quine's skeptical views can be considered an asset to linguistic theory in that they opened the avenue for reconsidering linguistic definitions and the notion of synonymy. Moreover, by tackling mental content, his skeptical approach has brought into the scene the question of language learnability in the light of the countless words with circular definitions (e.g. 'red', 'blue' and all colour terms) that languages are full of.

The mental content and linguistic communication have both contributed to the emergence of a sound linguistic theory. Such a turn in the course of philosophy of language is rather indispensable in order to solve the problem of sense and its mental aspect. Grice's analysis of the speech acts is thus illuminating, since it is based on a revision of the role played by intentions in forming meaning and personal beliefs. Moreover, the criticisms leveled against Grice have led to the illocutionary and

perlocutionary dichotomy, which is a major achievement in favour of linguistic theory.

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A Brief Semantic Investigation of the Concept of Mindful Reflections in the Quran

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1. Introduction

The Qur'an is a scripture that needs to be understood, interpreted and obeyed by the humanity, to obtain benefit from it, which means a deeper semantic study of its words. The present paper is part of such a large study, elaborating its Words on the 'Origin of life and man'. The deep semantic study of the Quran presented here, outlines and warns about thirteen kinds of problems for which exegetes should be aware of.

Traditionally, faith and reason are imagined to be in disagreement with each other. It is generally believed that if you have faith, then you do not need to justify it through reason; and if you try to investigate the faith through reason, then chances are that faith would weaken or come out worse.[1] This situation raises an important query. Do the revelations of Quran support this traditional schism between faith and reason? This question shall be explored semantically in the present paper.

The faith we are talking about has two basic articles - 'there is no other God but One Creator God', and 'Muhammad is the messenger of God'. The concept of One Creator God is common to all major world religions, and not much resistance exists in its acceptance. The second proclamation on the other hand - 'Muhammad is the *messenger* of God' or the *'Message* that has come through Muhammad (PBUH) is *from the same Creator God'*, - is the real differentiating factor. Once a person has this faith in the origin of Quran, its credibility assumes gargantuan proportions. Thereafter, each and every information, injunction, decree, precept, rite, regulation

[1] 'Faith Vs Fact, Why Science and Religion are incompatible' by Jerry A Coy.

and rule of Quran, becomes literally the Word and Command of the Creator Himself. But, to get benefit from this 'Ultimate Communication', it has to be understood, interpreted and obeyed by the humanity, requiring simultaneous emphasis on faith and actions; which also means that a *very deep* study is required to understand what exactly the verses are revealing to us.

On faith, which *includes* the belief on its own non-human origin, the Quran says clearly that it *cannot be enforced* on someone. It has to come voluntarily:

> **Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in God, hath grasped the most trustworthy hand-hold that never breaks. And God heareth and knoweth all things. (*Al-Baqara 2*:256)**

The original Arabic words are ***La ikraha fee alddeeni.*** Out of two propositions, *La* is used for negative, and *fee* means 'in'. The word *al-deen* is 'The religion'. The crucial word *ikraha* is from *karihi* meaning forced and unpleasant. Using it with La, the verse seems to say that do not enforce or make things unpleasant in religion.

On the possibility of mutual incompatibility between faith and reason, the Quran is quite clear. For understanding and interpretation of contents of the communication, the Quran asks us to use our reason and intellect to reflect on its statements, and invites *oloo al-albabi* - persons with purest and the best intellect, for this purpose.

2. The albabi

The Quran has addressed a particular group several times in various contexts [*Al-Baqara 2:*179, 197, 269]; [*Aal-E-Imran 3:*7, 190]; [5:100]; [12:111]; [13:19]; [14:52]; [38:29, 43]; [39:9, 18, 21]; *[Ghafir 40*:54]; [65:10], calling them *olee al-albabi.* This expression is popularly translated as 'men of understanding', but in reality implies the 'purest and best of people' or 'people with purified intellect'. The Arabic *albabi* is from the root of *lubb*. The Arabic dictionary explains the *lubb* as – principal part and middle, the purest and best, and essence etc. Since principal part of man is mind or intellect, and intellect can be used for good and evil both, so people with purest and the best mind are considered to come under *Oloo al-albabi* category. When we study these verses, following message emerges clearly.

3. Wisdom is the most important gift -

> **He granteth wisdom to whom He pleaseth; and he to whom wisdom is granted receiveth indeed a benefit overflowing; but none will grasp the Message but *men of understanding*** *Al-Baqara 2:*269

The verse is self explanatory. It clearly states that *hikma* (wisdom) is the most important gift of God; and only men with high intellect and positive perspective will be able to grasp the Message.

3.1 Message and the high-intellect believers

> **How many populations that insolently opposed the Command of their Lord and of His apostles, did We not then call to account - to severe account? - and We imposed on them an exemplary Punishment. (65:8)**
>
> **Then did they taste the evil result of their conduct, and the End of their conduct was Perdition. (65:9)**
>
> **God has prepared for them a severe Punishment (in the Hereafter). Therefore fear God, O ye men of understanding - who have believed!- for God hath indeed sent down to you a Message,- (65:10)**
>
> *aAAadda Allahu lahumAAathabanshadeedanfai**ttaqooAllahaya**olee al-albabi**allatheenaamanooqadanzala Allahu **ilaykum**thikran*

The first two verses (65:8,9) are clear reminders to humanity, citing past history of civilizations that whoever opposes God, will be punished severely. It is the third verse (65:10) which is interesting. Four points are significant –

- Characteristic of *Oloo al-albabi* is their blemish free high intellect.
- Only those *Oloo al-albabi* are addressed here – 'who have *believed'*.
- Belief implies a positive perspective.
- This particular group is being told that '*God hath indeed sent down **to you** a Message'* (65:10).

There are two interpretations possible here. God is either telling the 'high intellect people - who believe' that the Message is for them especially; or the verse is addressing those high intellect people who believe in the Creator, but are not yet convinced in the existence of revealed knowledge. It is these people with (partial) belief or positive perspective towards the Creator factor, who are being asked to take a lesson from previous nations and peruse the Message.

This interpretation is important because the belief in the Message (i.e. the Quran) through the application of intellect is expected to follow a process, beginning from a positive perspective towards the Creator factor - to an ultimate conviction in the truth of revealed knowledge.

A broad interpretation of these verses would seem to include several top ranking non-Muslim scientists in this category.

4. Symbiosis required between revealed and rational knowledge

To extract benefit from verses, the 'high intellect people' have been enjoined to reflect on the revelations (38:29) and on physical world surrounding them (3:190). Such verses are close to 100 in numbers, and contain multiple statements on diverse natural phenomena.

> **(Here is) a Book which We have sent down unto thee, full of blessings, that they may mediate on its verses, and that men of understanding may receive admonition. (38:29)**
>
> **Behold! in the creation of the heavens and the earth, and the alternation of night and day,- there are indeed Signs for men of understanding, -(*Aal-E-Imran 3:*190)**

5. Each data has a purpose

The Quran also tells us that its narratives of past Messengers who had brought revelations, are not just mythical tales -

> **There is, in their stories, instruction for men endued with understanding.**
>
> **It is not a tale invented, but a confirmation of what went before it,-**
>
> **A detailed exposition of all things,**
>
> **And a Guide and a Mercy to any such as believe. (12: 111)**

The revelations corroborate the credibility of these past happenings, apart from revealing other information through such stories. The *oloo al-albabi* are instructed to extract this information for the benefit and guidance of those who will accept its genuineness.

6. The emphasis on intellect – *aql* in Quran

The Quran exhorts humanity to use reason, and in this regard, the word intellect (*aql)* has been mentioned at least 49 times in its text.

> Thus doth Allah Make clear His Signs to you: In order that **ye may use intellect**. *Al-Baqara 2:*242
>
> ***Kathalikayubayyinu Allahu lakumayatihilaAAallakumtaAAqiloona***

The expression 'ye may use your intellect' – ***laAAallakumtaAAqiloona*** has been repeated seven times in the Quran (*Al-Baqara 2:*73; *Al-Baqara 2:*242; 6:151; 12:2; 24:61; 40:67; 57:17).

The group or nation (*Qawm)* who have the ability to use intellect or reason (*aql)* have also been addressed seven times directly in the Quran, as***liqawminya AAqiloona*** - - (*Al-Baqara 2:*164; 13:4; 16:12; 16:67; 29:35; 30:24; 45:5)**.**

> **And He has made the night and the day and the sun and the moon subservient [to His laws, so that they be of use] to you;' and all the stars are subservient to His command: in this, behold, there are messages indeed for people who use their reason! (16:12)**

Ironically, one of the two verses (5:58; 59:14) that describe groups who *do not use* intellect ***qawmun la yaAAqiloona***(the *la* used is negative),narrates an ill in its second part, which is common to the modern followers of the Quran too.

> **They will not fight you (even) together, except in fortified townships, or from behind walls. *Strong is their fighting (spirit) amongst themselves: thou wouldst think they were united, but their hearts are divided: that is because they are a people devoid of wisdom.*** (59:14)

The Quran has also chided those who do not use intellect. The expression – 'will ye not use intellect' or ***afalataAAqiloona*** has been repeated in the Quran at least 14 times for emphasis (*Al-Baqara 2:*44, *Al-Baqara 2:*76, *Aal-E-Imran 3:*65, 6:32, 7:169, 10:16, 11:51, 12:109, 21:10, 21:67, 23:80, 28:60, 36:62, 36:68). An example is the following:

> **Nor did We send before thee (as apostles) any but men, whom we did inspire,- (men) living in human habitations. Do they not travel through the earth, and see what was the end of those before them? But the**

home of the hereafter is best, for those who do right. *Will ye not then understand*? (12:109)

7. Arguments on rational grounds

Through this repeated use of 'will ye not use intellect' - ***afalataAAqiloona***–the Quran has encouraged the discussion on rational grounds.

The verses usually suggest the line of argument and then ask the Messenger to present it before its listeners. Such verses either begin with *Qul*, which means 'Say' or accompany verses that begin with this command. Three hundred verses begin directly with the word *Qul,* and several more accompany them. *No verse in the Quran represents the words of the human Messenger*:

"Say: 'If God had so willed, I should not have rehearsed it to you, nor would He have made it known to you. A whole life-time before this have I tarried amongst you: will ye not then understand?'" (10:16)

In this verse, a sudden change from a consistent life style of a seemingly normal man to a preacher who had never preached before, and takes the entire established old order of Mecca 'head on', inviting ridicule, persecution and isolation, is presented as an argument:

"O my people! I ask of you no reward for this (Message). My reward is from none but Him who created me: Will ye not then understand?" (11:51)

Here, the lack of any expectation from his side in return for his preaching, is cited as an argument.

8. Those who do not reflect

The Quran has not only emphasized on using reason but has also promised strict punishment for those who do not reflect on the verses:

Those who reject Our signs, We shall gradually visit with punishment, in ways they perceive not; (7:182)

Do they see nothing in the government of the heavens and the earth and all that God hath created? (Do they not see) that it may well be that their terms is nigh drawing to an end? In what message after this will they then believe? (7:185)

The Quran has compared those who do not want to see, listen or reflect on verses, with the worst of beasts.

> **For the worst of beasts in the sight of God are the deaf and the dumb,- those who understand not** (8:22)

Ironically, the same allegory has been used for those who reject the Creator.

> **For the worst of beasts in the sight of God are those who reject Him: They will not believe** (8:55)

The faith is voluntary, but according to Quran only those reject it who do not use their intellect to recognize the truth, but act like a beast in a herd.

> **The parable of those who reject Faith is as if one were to shout like a goat-herd, to things that listen to nothing but calls and cries: Deaf, dumb, and blind, they are void of wisdom.** (*Al-Baqara 2:*171)

9. An eternal problem of humanity

The Quran has identified the status quo maintained by the 'Old order' as the eternal problem which inhibits the acceptance of revealed knowledge from a fresh source, and in the dynamic interpretation of verses. *Al-Baqara 2:*170; 5:104:

> **When it is said to them: "Follow what God hath revealed:" They say: "Nay! we shall follow the ways of our fathers." What! even though their fathers were void of wisdom and guidance?** (*Al-Baqara 2:*170)

> **When it is said to them: "Come to what Allah hath revealed; come to the Messenger": They say: "Enough for us are the ways we found our fathers following." what! even though their fathers were void of knowledge and guidance?** (5:104)

There are numerous such verses and almost all prophets have been mentioned to have faced the same resistance.

Incidentally, the Quran has also revealed injunctions for care of elders, very plainly, to clarify that *respect and care of elders* is different from the '*uncritical acceptance of elders' opinions'*.

> **Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents. Whether one or both of them attain old age in thy life,**

say not to them a word of contempt, nor repel them, but address them in terms of honour. (17:23)

And, out of kindness, lower to them the wing of humility, and say: "My Lord! bestow on them thy Mercy even as they cherished me in childhood." (17:24)

10. Knowledge exists in the Quran, whose explanation we may not yet know

Nay, they charge with falsehood that whose knowledge they cannot compass, even before the elucidation thereof hath reached them: thus did those before them make charges of falsehood: but see what was the end of those who did wrong! (10:39)

It is needless to mention that to elucidate knowledge, the verses of the Quran would need dynamic interpretation from a broad cosmic perspective. This interpretation will have to be based on linguistic analysis, support from traditions, and the wide base of increasing knowledge. The exact meaning of words used can be traced through the Arabic roots as understood by Bedouins of the era when the Quran had been revealed, and which had been ably preserved by various early scholars.

In this regard, two other categories of verses of the Quran are relevant.

11. One should not fall on verses blindly and deafly

The revelations themselves seem to define how they should be studied:

And those who if are reminded with their Lord's verses, do not fall down on it deafly and blindly. 25:73

In this verse, the Arabic word used is *khiru*, which means ‘fall from on high’ or ‘prostrate one’s self in adoration’. Using this word *khiru* with a negative *lam*, the verse criticizes the attitude of those believers who just fall down on the verses in blind adoration (a subtle reference to blind faith). They do not look for the true deeper meaning of words used; or how these have been used in other places; and what difference would it make if sender of the Message is Creator of the Cosmos Himself, and not a human. This verse truly defines how much reflection should be done, and how deeply the revelations need to be probed for understanding their contents; yet, tragically millions of followers of the Quran miss the true import of this verse.

12. The Quran as Mahjur – a highly potent warning

We ought to remember that the depth and scope of an injunction increases immeasurably if the Source is non-human. Therefore, invitations to humanity from the Creator of Cosmos Himself, to look around at 'nature' and at the creation of things, should *not* simply be taken to mean *noticing them casually* to reinforce the belief on Creator. These verses would imply intense overall effort with deep and patient observations; designing of instruments, laboratories and observatories for collection of data; and then reflection on this data by men of knowledge, brilliance, and with positive perspective through increasingly complex programs, in order to recognize the Design in creation.

Tragically, the *Ulema,* the learned ones of community, exhibit a tendency to curb all original reflection on verses of the Quran, and bind its interpretation with reference to a particular era and culture. Anticipating this problem of 'blind following' and 'uncritical acceptance of the opinion of elders' with reference to the interpretation of the Quran, a clear warning for the community has been communicated in its text, against any attempt at restricting its potential.

In a verse (25:30) that describes a possible future scenario, Muhammad (PBUH) complains to God on the Day of Judgment on the behavior of his people towards the Quran:

> **Then the Messenger will say: "O my Lord, truly my people treated this Quran with neglect."** (25:30)

The specific word used here is *mahjoor* which has been translated variously by Commentators as 'neglect' (above), or 'foolish nonsense' by Yusuf Ali; 'of no account' - Pickthal; 'thing to be shunned' - Arberry; 'forsaken thing' – Shakir; 'abandoned' – Sarwar; and 'deserted' – by Khalifa etc.

Only Commentators of QXP – 'The Quran as it explains Project' of 'The Quran Institute' have explained the verse using the original meaning of *mahjoor.*

And the Messenger will say, "O my Lord! These are my people, the ones who had *disabled* and made this Qur'an *of no account*." (MAHJUR = They had immobilized it like villagers who bind a cow by tying her front foot to her horn).

In the QXP interpretation, the word 'disabled' relates to *Mahjoor.* The point to remember here is that the expression 'of no account' becomes applicable only because the Quran *was disabled* by Prophet's people (of later time). Therefore, even the QXP interpretation *does not convey the true warning*. The word *Mahjoor* is from the Arabic root *Hijr,* which means stone. The true meaning of *Mahjoor* is to make a moving being (mostly an animal) immobile, something like a stone, a fossil. Lexicons, from this connotation, list *Hijr* and *hijran* as - he prevented, hindered, withheld, restrained, debarred, inhibited, forbade, prohibited, or interdicted etc.

From these meanings, the word *Mahjoor* does not seem to convey the idea of a thing which has been 'abandoned', 'deserted', 'shunned' or 'forsaken' etc, as used by commentators of the Quran. These adjectives can only become applicable to the Quran, ***after*** it is prevented, hindered, withheld, restrained, debarred, inhibited, forbade, or prohibited *to function in the way for which it has been sent*, i.e. to guide properly. The words used by commentators represent the second stage, while the verse is referring to the *act in the first stage*, which is *responsible* for the second stage.

Thus the true warning is not about a general abandoning of the Quran by common man, but about *restraining and preventing its verses to reveal guidance, which was the reason for it being abandoned*. The 'learned ones' MUST reflect on this verse, with all the intensity the God's Words deserve as per their faith. The word *Mahjoor* has been used to describe the Quran in the Quran itself and as part of a complaint to God on the Day of Judgment, by a man no less than Muhammad (PBUH) himself, on how the community has treated the Quran.

Such a warning ought to be taken extremely solemnly by the *Ulema (Learned ones)* of the day, when they lay down restrictive conditions, or put curbs on the interpretation of the Quran.

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The best online source for understanding and research on Quran is an Open Source Project of Language Research Group, University of Leeds *'The Quranic Arabic Corpus - Word by Word Grammar, Syntax and Morphology of the Holy Quran*' http://corpus.quran.com

SIR PHILIP SIDNEY AND AHMED SHAWQI: ACOMPARATIVE STYLISTIC READING

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1. By Way of an Introduction

Of the poet, Sidney (2014:16) says:

> …[H]e doth not only show the way, but giveth so sweet a prospect into the way as will notice any man to enter into it. Nay, he doth, as if your journey should lie through a fair vineyard at the very first give you a cluster of grapes, that full of taste you may long to pass further.

Such well-wrought statements and epithets are, doubtless, at the core of the poet's task; and the mention of 'grapes'; and passing further imbues the whole situation with a challenging, if not an intriguing, effect. True, Sidney drives the readers into believing that a poet's profession is to lead his/her commentators and critics—for he preaches a kind of poetry suitable for his fellows—into paradisiac dimensions, but the fact is that poetry, as Sidney indited it, is totally different. His 'Ditty', as a prime example, is here compared to Shawqi's 'They Deceived Her' in order to show how the two poets exploit almost the same thematic and stylistic techniques to conceal more than their words show.

The arguments presented in this short chapter are tangentially based on the notions of atmosphere and aura (cf. El-Zawawy, 2016).I have opted for the term 'atmosphere' here because it is somehow different from 'aura'. A simplistic definition can be the feeling that is stirred inside the reader just by ruminating over a poem. In a sense, an atmosphere is a personal feature difficult to be subject to criticism. However, J.A. Cuddon (1991c:64) gives the following definition of an atmosphere: 'the mood and feeling, the intangible quality which appeals to extrasensory as well as sensory perception, evoked by a work of art'.

The so-called 'stylistic' reading of the two poems (i.e. 'Ditty' and 'The Deceived Her' by Sidney and Shawqi, respectively) is meant to trace the similarities and/or differences that may exist between the two poets' stylistics while producing the two works. The insights of Sidney about poetry and Shaqwi's standing as the most prominent Arab bard are brought to bear on the discussions and analyses presented herein.

2. Sidney's 'Ditty' as a Poetic Bargain

Consider the opening of Sidney's 'Ditty':

> My true-love hath my heart, and I have his..

It is surprisingly direct, yet befuddlement starts with the second line:

> By just exchange one to the other given…

A good question to ask is: is love a deal? If so, how can hearts be exchanged? The two interrelated questions provoke feelings of confusion: and the 'taste' of 'grapes' is not detected due to the amount of flummoxation experienced in this short line. Yet the frivolous atmosphere reigns once again with the fourth line:

There never was a better bargain driven.

Thus, love is a bargain, according to Sidney, par excellence. The analysis of the poem at issue may necessitate some pulling to the ground (but not deconstructively) of the epithet 'true love', for the materialistic aura of bargains sharply contradicts the situation of adoration. The choice of 'aura', as a new term here, is informed by Jeremy Hawthorn (1992:9), who provides the following 'entry':

> The GERMAN MARXIST Walter Benjamin used the term aura (adj. auratic) to describe the mystical sense that surrounds artistic or ritual objects like a halo, an aura that, according to him, is ultimately destroyed by techniques of mechanical reproduction such as photography.

Sidney can be thought of as intending to imbue his poem with an aura that entails other undercurrent forces, and it is not clear whether the speaker in the poem is spurious or not. One forceful interpretation is that the speaker is enjoying some kind of tentativeness. The sixth line of the poem furnishes another irritating surprise:

> His heart in me keeps him and me in one…

The eerie phraseology of the line furthers the reader's confusion. A possible rearrangement is as follows:

> In me, his heart keeps me and him in one.

The idea of bargaining and profiteering is cemented in the seventh line:

> My heart in him his thoughts and senses guides…

Besides holding possession of the beloved's heart, the speaker concedes that his own heart controls her. In this way, the bargain crystallizes into a blind man's bluff: the beloved may be guided into anything so long as it is the wish of the lover. One corollary is that the speaker discloses his insincerity and readiness to blackmail his mistress!

Still, Sidney's words betray his intentions: "He [the poet] beginneth not with with obscure definitions which must blur the margin with interpretations, and load a memory with doubtfulness. But he cometh to you with words set in delightful proportion, either accompanied with, or prepared for, the well-chanting skill of music…[He] doth intend the winning of the mind from wickedness to virtue" (2014:16). But this is not exactly the case here: the speaker in the poem starts with a clear line, the drags the reader's mind from 'virtue' to 'wickedness'. Yet the only outlet for Sidney is that he does not speak here—he dons the garb of a certain persona, a lover.

According to any definition in a run-of-the-mill dictionary, a 'ditty' is a short, simple poem or song. This definition is congruent with Sidney's poem—the theme is simple. And the verse can be composed by any rhymer, except for the oblique line I have highlighted. Taken from this angle, Sidney cannot be attacked, for he speaks about the style adopted by a real bard, not a rhymester or a poetaster.

> Not only that: Sidney outwits his readers when he indites:
> He loves my heart, for once it was his own,
> I cherish his because in me it bides.

Such a by-product provides a view difficult to subject to pejorative acts: the speaker announces his dominance and hegemony: the beloved loves his heart, now including her, because it has been hers, and the lover cherishes her heart just because it resides in his. In other words, he loves what he possesses while his mistress stands restive outside, expressing her adoration!

In the second stanza of the poem in question, the diction is similar to the first one. In the first stanza, there are words such as ‘true’, ‘heart’, ‘dear’, ‘bargain’ and ‘cannot’. These words consist of long and combined vowels, which also appear in the second stanza in words such as ‘thoughts’, ‘guides’, ‘own’, ‘bides’, etc which aggrandize the avowals of feigned love. The use of the pronoun ‘I’ with its derivatives figure in both stanzas from seven to ten times. This structured set of repetition is evocative of the lover’s harmful intentions, where his ego supersedes his beloved’s.

The metrical structure of the poem is also striking: Sidney has followed almost strictly the rules of metrics known in the Elizabethan era, viz. the adherence to the iambic pentameter. Take, for example, the following lines:

I hold his dear, and mine he cannot miss,
iamb | iamb | iamb | iamb | iamb |
There never was a better bargain driven:
iamb | iamb | iamb | iamb | amphibrach |
My true-love hath my heart, and I have his.
iamb | trochee | iamb | iamb | (iamb) |

The lines are regular except for one trochee and one amphibrach, yet the latter can be tuned into an iamb if the British pronunciation of ‘driven’ is adopted, where the syllabic consonant replaces the schwa.

Now to Ahmed Shawqi’s ‘They Deceived Her’.

3. Ahmed Shawqi’s Poetry

A case in point is Shawqi’s poem:

سلوا كؤوس الطلا هل لامست فاها
واستخبروا الراح هل مسّت ثناياها
باتت على الروض تسقيني بصافية
لا للسُّلاف ولا للورد رياها
ما ضر لوجعلت كأسي مراشفها
ولو سقتني بصافٍ من حمياها[1]

[1] This can be roughly translated as follows:

Ask those goblets of wine:
Did they touch her lips fine?
And question them more :
Did they make her teeth come fore?
In the meadow, she was making me

Although well known, the above lines are not original in terms of theme: unlike Sidney's 'Ditty', which is based on an unconventional subject-matter, the above lines are reminiscent of the ancient Arabian poets, who usually invoke the setting of wine drinking as a tour de force. A proponent of Revivalism (an early twentieth-century literary trend preaching an emulation of past poetic imagery within the context of the then contemporary poetry), Shawqi assumes the position of a lover head over heels in love. The situation starts by a past aura derived from the queries of the poet to those around him. Such an outset recalls the traditions of al-Mutanabi and other classicists who often prefer the 'ye-my-friends' opening (i.e.ياصاحبي). This renders Shawqi's lyricism more distanced from his coevals. And for that reason, Al-Aqqad (in Karim, 2002:63), a vicious critic of Shawqi, remarked:

> We wish to have a sort of honoring, not an announcement that can be bought by money, composition or emulation. As for Shawqi's poetry and Shawqi himself, we hold a well-known opinion, never swerved by any critics or writers in this country. As regards his poetry, the gist of our contention is that it has not elevated the mind of a single reader to a scope higher than his, nor has it opened up a broader vista of sensation. It has not made anyone comprehend the reality of life, nor has it decorated any image of it.[2]

Such a scathing account opens our eyes to a surprising result: while condemning Shawqi's inability to compose timeless lyrics and odes, Al-Aqqad unconsciously draws our attention to two important points. The first is the way Shawqi's poetry is received. Al-Aqqad claims that it does not provide sublime access to life and soul. The second is that it does not help to delve into the identity of things, nor does it bedizen them even by way of delusion. But the question is that: are these valid yardsticks to gauge poetry? If so, what is meant by a wider scope or horizon? Such queries may bring to the mind the ones posed by Sidney himself; and the possibility of finding satisfactory answers is not a far-fetched one.

Sip her pellucid medley--
Better than a wine rosy!
What if she made her lips my cup
For me to quaff a warm one up!

[2] The original is as follows:

نود أن نرى تكريما لاإعلانا يشترى بالمال أو المصانفة والمجاراة أن لنا في شعر شوقي وفي صاحب الشعر رأيا معروفا لايحولنا عنه ما يحول الناقدين والكاتبين في هذه البلاد. أما الشعر فمجمل رأينا فيه أنه لم يرتفع بنفس قارئ واحد، إلى أفق فوق أفقه ولم يفتح لقارئ واحد نهجا من الإحساس أوسع من نهجه ولم يعلم أحدا كنه الحياة ولا زين لأحد شيئا من صور الحياة.

Sidney believes that a poet is a man of virtue-- someone who turns wickedness into sublime scopes. This may be the case with Al-Aqqad: he wants a poem which catapults a man's sole into unsurpassed dimensions. As for the second point, Sidney touches upon it in his account of the poet's 'delightful words'. As such the poet is a philosopher-- more or less-- and the way he presents life to his readers is totally built upon personal afterglows. Such an idea may strike the balance between subjectivity and objectivity, but the opacity of some situations of life makes every contributed interpretation possible if not plausible. Here some light needs to be shed on one of Shawqi's lyrical poem 'They Deceived Her'.

In that poem a strange of aphorism is deduced almost bluntly: 'And beautiful girls are lured by adulation'. It is, doubtless, an attempt to probe into the nature of young ladies or better a fresh exegesis of one of the aspects of life. However, the force and power that simple line are somewhat blurred by its placement—that is, the very beginning of the poem. What follows relates the mundane story of tendentious lover blaming his mendacious beloved; he feels aggrieved because of her inattention and seeming ignorance of him. He keeps on reminding her of the first tryst, and finally praises the beauty of her eyes. It looks boyish but the beauty of the lines gives a different flavour compared to my paraphrase.

The puerile aura of the poem may be the cause for Al-Aqqad's anger regarding Shawqi's lyricism, and it has made him describe it his poetry as 'the poetry of craft'. Yet Al-Aqqad fails to see the aura of Shawqi's lyrics, especially the one in question. What incites me to oppose Al-Aqqad's unjust ramifications and critical convolutions is the nature of Shawqi's lyrics. It is well documented that most of Shawqi's lyrics have been sung-- a sign of the lightness and Steam and posture. Moreover, the tincture of their attractiveness renders them more memorable. A very clear exemplar is the often-quoted lines[3]:

A look, a smile, a greeting;
A tryst; an assignation,
Then a break-off as a cure,
Or as an ailment[4].

[3] All translations are done by the author.
[4] The original text is the following:
نَظرَةٌ فَابتِسامَةٌ فَسَلامٌ
فَكَلامٌ فَمَوعِدٌ فَلِقاءُ

Coupled with timelessness is the suitability of the atmosphere for the whole composition. Nevertheless, the caveat that should be borne in mind is that, more often than not, aura and atmosphere are mutually interlocked within a poetic work. Here the aura intended by the author, or more accurately the bard, is inundated with very action expected. Such a complex process is one of the features of poetry Al-Aqqad has ignored. In Shawqi's lyrics, the two terms are so skillfully conflated that separation is, at some levels, impossible. In the poem at issue, the aura of frivolity is mixed with expectation or the reaction of the reader; and the last point may be considered the reason for admiring the poem despite its inane theme. What Al-Aqqad has been trapped into is the dependence of the poem on the reaction-- the result of the reader's identification with essential manifestations and planes of sensations carried through by the text itself.

Al-Aqqad wants a kind of sublimity difficult to detect in an *innocent* lyric like those of Shawqi. One avenue research is to apply such a criterion to Sidney's poetry. Though the aura of 'A Ditty' is that of amour--and that is why the speaker has been deemed insincere-- the reaction is that the poem is sublime because Sidney sought sublimity in poetry through different methods of expression. The aura of love is tinged with an incessant determination to handle the lover's relationship with his mistress as some sort of a deal. The sophisticated phraseology and their materialistic corollaries help create the reaction of admiration. Had Al-Aqqad been alive during Sidney's time, he may have held his poetry in honor, claiming that it elevates the reader's mind. At first sight, 'A Ditty' offers and an unusual love affair and the rest of it requires some mentation. Sidney wraps his poem in a cloak of sublimity derived from the tone of the possessive speaker, but this is not so with Shawqi. The speaker in 'They Deceived Her' is someone angry at his beloved, and the first adage can be considered a violent jerk of emotion, not a product of clear-headedness. His dreamy thoughts betray his tentativeness, much like Sidney's lover. What intensifies the conflict is the beloved's violent reaction:

> She grabbed my unyielding garment
> And said: 'You are people, poets,
> So fear God respecting virgins' hearts
> For theirs are made of air'[5].

فَفِراقٌ يَكونُ فيهِ دَواءٌ
أَو فِراقٌ يَكونُ مِنهُ الداءُ

[5] The original text is the following:

Such lines may indicate the rift between the two: she believes that he has deceived her, and he thinks her immodest. In a sense, the situation in Shawqi's lyric is more dramatic than that of Sidney's. Shawqi creates a poetic aura, mixing it with memories and reminiscences. As for Sidney, he delineates the character of an impish lover, ready to blackmail his mistress. More interestingly, in another famous poem, Shawqi redresses the balance by inspiring hope towards the end:

Do not strain a lid whenever
You make it weep
From it rubies flow down,
And brine stirs up![6]

Sidney keeps his readers baffled thinking about the speaker's exploitation.

4. By Way of Concluding

It can be concluded that both poets are driven by the force of what poetry is, as Sidney sees it. Sidney is intent on viewing poetry as a sublime act, but his 'Ditty' is a love bargain besmirched by exploitation and tiffs. The line of argumentation as followed by Sidney is similar to the Metaphysical conceit, but it goads everything into the feats that the lover can achieve

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جَادَبَتْني ثَوبي العَصيّ وقالَتْ
أنتم النـاس أيهـا الشـعراء
فاتّقوا اللـه في قُلـوبِ الْعَـذَارَى
فالعذارى قلوبُهُن هَـواءُ"

[6] The original lines are as follows:

رفقاً بِجَفنٍ كُلَّما أَبكَيتِهِ
سالَ العَقيقُ بِهِ وَقامَ الماءُ

The lines are problematic in terms of translation. I have been at pains to render the Arabic concepts into English. Contrary to the mainstream practice, I have noticed that Arabic turns out to be more economic than English in Shawqi's poem. A concrete example is the following:

لا السهد يطويه ولا الإغضاء ليل عداد نجومه رقباء

A comely translation would be as follows:

Never does insomnia fold it,
Nor does sleeping:
Night, star-ridden, is vigil keeping!

Although the original text uses ten words, the English version, a little economized as to imbue the lines with poeticalness, comprises thirteen. Thus, both languages vie for economy in poetry translation, yet the scales are tipped in favor of a clear English version.

when concluding the deal with his beloved. While Shawqi shares some of this graft, his lover is classical in his approach, depending much on the oratory of the past poetry, since Shawqi is an advocate of the Revivalist Movement in Egypt at his time. However, the beloved in Shawqi's poem is much more conscious of his plot, and this is why she 'grabs' his 'unyielding garment' asking for releasing her immured heart.

As for the aura and atmosphere of the two poems, it might be argued that both share the same aura: love-in-love deal or heart-winning love. The name 'Ditty' itself is frivolous, and Shawqi's famous line about a look followed by smiles and trysts is puerile. This aura of insincerity sets the entire mood of the two poems and adduces a stylistic ambience liable to harsh criticisms as done by Al-Aqqad.

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PART II:

TRANSLATION

Translation: Comparative Study of the Arab Medieval and Contemporary Western Schools and Seminal Implications for the Field

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1. Introduction

> "I think it only makes sense to seek out and identify structures of authority, hierarchy, and domination in every aspect of life, and to challenge them; unless a justification for them can be given, they are illegitimate, and should be dismantled, to increase the scope of human freedom."
> ― Noam Chomsky (1995)

The West has dominated many disciplines especially since the second half of the twentieth century (see Wittgenstein 1953 for an overall discussion and Ahmed 2014, 2016 a and b, 2019 a and b, and 2020 for a discussion on translation specifically). The domination of the Westernised discipline of translation is quite stunning; it is assumed to be the one and only acceptable form of knowledge in a world full of other local forms of knowledge. This study aims to challenge the basic concepts dominant in the field through a comparison between the Arab medieval Golden school and the contemporary dominant Western school of translation and to explore the implications of the comparison for the field. It is not my intention, however, to assume that one school is better than the other or one should replace the other. The comparison attempts to revisit the discipline and present the Arab medieval school of translation as an acceptable form of knowledge that can benefit not only the Arabs but also the discipline theories and practices in general. Non-Western scholars, particularly the Asians, started to criticize Eurocentrism in the field. The Chinese, for example, have investigated their translation traditions since

Yan Cong (557–610AD) who discussed eight moral and educational translator qualifications, e.g. faithfulness to Buddhist teachings, modesty, discipline, knowledge of Buddhist scriptures and Chinese classics, and good command of Sanskrit and Chinese (Chen 1997:38). They found that social institutions used translation to 'manipulate' society and 'construct' a specific culture in the service of power (Xianbin 2007:25,27).

There are tons of papers and books on translation and its underpinnings from the Western perspective. For instance, Bassnett wrote about *Translation Studies* (1991), Hermans about *Translation in Systems* (1999), Gentzler *Contemporary Translation Studies* (2001), Robinson *Western Translation History from Herodotus to Nietzsche* (2002) and Munday *Introducing Translation Studies* (2013/16). The contemporary theories of translation are attributed to Western scholars. Munday, for instance, argues that:

> In his detailed, idiosyncratic classification of the early history of translation theory, George Steiner lists a small number of fourteen writers who represent 'very nearly the sum total of those who have said anything fundamental or new about translation' (Steiner 1998: 283). This list includes St Jerome, Luther, Dryden and Schleiermacher and also takes us into the twentieth century with Ezra Pound and Walter Benjamin, among others. (2016:49)

In his book, Munday takes Nida, Newmark and Koller as representatives for the Equivalence Approach in translation, Vinay and Darbelnet and Catford for Translation Product and Process, Reiss for the Functional Approach, House, Baker, Hatim and Mason for Discourse and Register Analysis Approach, Chesterman, Bassnett and Lefevere for System Theories, Venuti for the Cultural Approach, Steiner for the Philosophical Approach, etc.

On the other hand, few studies investigate translation from an Arab perspective. Because English is the dominant language of global research, most studies written in English about the Arab school of translation are Western-oriented (e.g. Munday 2016). Arab studies, despite their substantial importance, either remain confined locally if written in Arabic, at best (e.g. Al-Hussein 1993; Abbassa 2006; Abdel-Baqi 2006; Al-Namlah 2006; Awni 2012; Barakah 2012; Aashour 2014), follow and can promote consciously or unconsciously the Western trend at worst (e.g. Koheil 2008; Koheil and Leeriby 2009), or are just translations of original Western ideas (e.g. Newmark 1986 Trans.; Shahin 1998; Anani 2012) – I

am not denying, however, the importance of their transference of the Western ideas but I am stating a de facto of the status quo in translation.

Yet, none of those studies, to the best of my knowledge, has attempted a genuine comparison between the Western and the Arab schools of translation, though attention has been drawn lately to the Euro-centricity, domination, Westernization, scandals or neo-colonialism of the discipline (see for example Venuti 1998; Tymoczko 2010, Ahmed 2019 a and b, 2020). Hence, the significance of the present study lies in: a) the methodological approach, being a qualitative research whose tools of analysis are description of concepts and some historical events, comparison between both the Western and Arab schools of translation and their interpretation from a new perspective; and b) its topic itself for it presents the Other and its local form of knowledge which played an important role in a civilisation that enlightened the world at some point in history.

In addition to this introduction and the conclusion, this study is divided into five sections: Theoretical Assumptions and Methodological Framework, The Nature of Translation, Foundations of Both Schools, Translation Theories and Practices, and Functional vs. Dysfunctional Role of Translation respectively.

2. Theoretical Assumptions and Methodological Framework

Going beyond Western discourses, Maria Tymoczko contests many dominant presuppositions and necessities that impinge on translation theory since a local Eurocentric perspective on translation was acclaimed for centuries to be "the only possible neutral view of the world" (2010:22). Most of the field underpinnings are "partial, flawed, and in need of amendment and expansion" (p.8). Cronin admits that Tymoczko does not withstand the "complacent, irenic definitions of translation which naturalize specific Western historical experiences and universalize them as binding descriptions of what translation is and is not" (2011:252). She argues that the target meanings can 'never be fully the same' as source meanings, nor is there a meaning awaiting transfer or carrying across (p.7). The definition of translation as a 'transfer' sabotages the translator's role as an active human mediator and "undermine(s) the self-reflexivity and empowerment of translators, encouraging a sort of amnesia about ideology in translation processes", a matter which in turn helps 'the unexamined

ascendancy' of the dominant powers' values throughout a global world (ibid.). Such Western values undermine non-Western approaches to translation and enhance inequitable relationships among nations.

Tymoczko demonstrates that translation can be manipulated for political reasons through translating specific texts with political goals and adapting them for this end. Similarly, Venuti (1998:4) asserts that the greatest scandal of translation is the "asymmetries, inequities, relations of domination and dependence (which) exist in every act of translation" to serve mostly the English culture. The translator's discursive choices create subordinate identities of the indigenous people and make them seem natural and obvious, Venuti (p.3) explains. And this is exactly how Western disciplines are naturalized.

Global markets seem to push hard in the direction of Westernising products, including translation (field, product and process), under many allegations. Tymoczko wonders how long the banner 'cultural exchange' will be employed to open up and exploit new markets and the global will continue to use translators as a tool to ruin the local and serve the dominant powers. Therefore, translation studies "must de-Westernise its perspectives, reconceptualising many of the fundamental (though often unspoken) assumptions of the discipline" (Tymoczko 2010:4-5). The only hope to advance translation theoretically and practically lies in local forms of knowledge (ibid.,p.31).That's to say, translation theory and practice are Westernised despite the relatively recent calls for de-Westernisation.

From this problem statement, this paper formulated its aim to compare between the Arab medieval Golden school and the contemporary dominant Western school of translation and to explore the implications for the field theories and practices, thus challenging the basic concepts dominant in the discipline. And in conformity with Pym (1998)'s opinion that the history of translation should concentrate on major changes related to translation, my analysis of the history and basic norms of translation depends on particular points in history: the medieval era for the Arab school (from the ninth to the thirteenth centuries) as translation played a significant role in building a great civilisation; and the contemporary era for the Western school since this is the globalised form of knowledge we are experiencing now.

From the problem statement and the aim, four research questions were deduced:

RQ1: How both schools look at the nature of translation?

RQ2: How did the foundations of each help form the basic characteristics of translators and translation?

RQ3: What are the most common theories and practices of both schools?

RQ4: What role did translation play and its implications for the field?

The objectives were to compare the two schools regarding the definition of translation, their history of translation, the translator, and what to translate and how, from a new perspective. In so doing, the paper employed a qualitative research method whose tools of analysis are description of concepts and some historical events, comparison between both schools of translation, and interpretation. Theoretically, it evolves mainly around Tymoczko's thoughts in *Enlarging Translation and Empowering Translators* (2010). Finally, the research questions provided the schema for dividing the next sections in this paper.

3. The Nature of Translation

The old Arabs used two words usually collocated to refer to translation, *Al-Targamah* [translation] and Al-*Naql* [to move from one place to another or narrate]. Most probably, they meant a narration of what someone else said but from one language (e.g. Greek) into another (like Arabic). 'Al-Naql' or 'narration' of the Prophet's sayings meant direct or reported speech without the slightest deviation from or distortion to the original text or speech. That was impossible when a text is 'reported' into another language. Al-Jahiz (868/1965), a Muslim Arab writer born in 778 and died 868, argues that the translator never 'performs' (reports) what the 'wise man' (author) said; he cannot translate the specific meanings of the original, the essence of the author's intentions and ideologies, or the details of his summaries and implicitness. In Al-Jahiz's opinion, the translator cannot do this job faithfully and truthfully as the author because he is not the writer of the original text. To me, the translator has a greater role in the medieval Arab era than merely reporting what others said; he had strategic goals as to be explained later.

In comparison, the contemporary Western school of translation generally looks at translation as a 'transfer' of a text from one language into another. The imagery of 'transfer' reminds us of colonialists who used to 'carry across' and usurp the wealth of colonised nations, Tymoczko (2010)

thinks. Indeed, translation is a two-direction process where the West has manipulated what it takes from or gives to the other in a way that enhanced the West's globalized image as the powerful master and the Arabs' image as the weak, less-dominant other (cf. Venuti 1998). In other words, both schools looked at translation as a tool but their intentions differed.

4. Foundations of Both Schools

4.1. The Arab School

The Arabs before Islam, i.e. before the seventh century, used to have economic and literary connections with the Byzantine Empire, the Sasanian Empire (Persia) and Ethiopia. This was made possible through translation though in its basic form (Kafafi 1971). From the seventh century, translation acquired a new dimension. According to the Holy Quran (Verse 13 of Al-Hujorat Sorah), Allah created different peoples and tribes to get to know and communicate with each other. Prophet Mohammad (May Peace Be Upon Him) mentioned that learning a language makes you evade the possible evils of its native speakers. Hence he asked his companions to learn languages. For instance his poet Zaid bin Thabet spoke Hebrew, Persian, Ethiopian and Coptic and communicated with Jews and others. He used to send and receive messengers from kings of Rome, Persia, Ethiopia and Alexanderia (Meftah 2013).

Translation before the Umayyad time (the Umayyad Caliphate continued from 661 to 750) was used for strategic purposes to serve the newly-formed Islamic country and call upon non-Muslim nations to revert to Islam, rather than using it for learning or other scientific reasons (Al-Mihdawy 2014:321). Al-Namlah (2006:94) assumes that at this early stage of the new Faith and the formation of the Islamic country, it was difficult to think of exchanging knowledge with others. Translation served diplomatic and pragmatic interests_ unlike the Roman translators and preachers who used translation as a kind of imitation of predecessors' texts and employed rhetoric to strengthen the infant Roman language (Meftah 2013).

During the Umayyad Caliphate, some factors helped initiate a real translation movement (Zaboon 2016:4-5). There was a desire to write down the Holy Qur'an and the Prophet's sayings. The use of Egyptian papyrus instead of animal skin, for instance, as a writing material accelerated the spread of their works. The Islamic state was expanding to

new cultures and languages: to the rest of Persia, Pakistan and Afghanistan from the east, and to new parts of Libya, Algeria, Morocco and Spain from the west. Arab Muslims were curious to know new cultures, sciences and experiences to make use of them. In addition, Umayyad caliphs and princes, who had a strong passion for sciences, encouraged knowledge and translation so noticeably that they used to give authors and translators the weight of their books in gold. This means a new goal was added then to the previous strategic use of translation as a tool for establishing diplomatic relations and calling others for Islam, namely knowledge.

The Umayyad rulers translated Greek works, especially in philosophy, sciences and literature, into Arabic via the Syriac language (Syrian Aramaic or Classical Syriac, a local language that survived beside the Arabic), Barakah (2012:15) says. Similarly, Indian, Chinese and Persian intellectual and literary works were translated. The Umayyad Caliph Khaled bin Yazeed bin Mo'aweya, who loved medicine, chemistry and poetry, was the first to translate foreign works into Arabic. He asked the Greek philosophers who lived in Egypt to translate many Greek and Coptic books of medicine, astronomy and chemistry. That was "the first Islamic translation movement from one language into another" known to the researchers (Ibn Al-Nadeem 998/1997:352; Trans.). The physician Masrojeh translated 'Ahon the Priest' for Caliph Marwan Ibn Al-Hakam and 'The Powers of Food' and 'The Powers of Medicines' for Caliph Omar bin Abdel-Aziz (Al-Hussein1993:170; in Zaboon 2016:5). Caliph Abdel-Malek bin Marwan encouraged the translation of Persian, Latin, Coptic and Ethiopian collected poems collections (Hassan 1993:292; in Zaboon:6). The Umayyads translated most of Aristotle's works, some of Plato's, about 120 of Aelius Galenus', and many other Greek, Indian, Persian and Chinese books, especially medical and philosophical ones (Al-Jomeily 1986:279-284; in Zaboon:6).

Translation reached its peak during the first phase of the Abbasid reign (from 750 to 1258) for a number of factors. The Arab empire expanded to the borders of China and half India from the east, to south France from the west. This meant acquiring new languages, and more commercial ties and trips. The desire to learn the sciences which the Arabs had had little or no knowledge of (Barakah 2012:15) and religious tolerance both enhanced translation. Caliphs and princes highly rewarded translators' efforts. Also religious factions and debates started to appear in mosques, pushing rulers to translate other nations' philosophical experiences to learn how to refute the reasoning of those factions. The establishment of 'Al-Hekma (wisdom) House' for translation and writing, the use of papers instead of other

expensive and impractical materials (e.g. goat skin or bones), and Abdel-Malek bin Marwan's decree (late 7th century) to use Arabic as the official language in the diwans (governmental bodies) all over the Islamic world all helped spread Arabic and stimulate translation (Al-Gharbi 2016). Books and translations became available to the public; consequently reading, intellectual thinking, writing and the related industries flourished. Moreover, rulers asked war prisoners and jawari (female slaves) to teach their masters and their sons foreign languages.

During the first phase of the Abbasid reign, translators, mostly non-technical physicians, transferred logic and ethical philosophy (Awni 2012:89-90). Unable to comprehend some of these issues, they omitted parts from original texts or replaced them with other philosophers' words, and sometimes they used their imagination to fill in the gap. Then, great scholars translated into Arabic important works in medicine, geometry, mathematics, astronomy, physics, philosophy, criticism and music. The second phase extended from 1261 to 1519. The desire for knowledge, translation and thinking pushed scholars to 'rephrase' the books they translated, not as mediators only, but as thinkers too (Al-Jomeily1986:279-84; in Zaboon 2016:6). Greek, Persian, Indian, Coptic and Syriac masterpieces were translated into Arabic. Trade of papers and books also flourished remarkably.

Translation started officially during the rule of Abo-Gaffar Al-Mansour from 753 to 774. He was interested in Greek sciences generally and medicine especially. He asked the Greek physician Gorgeous Gabriel to translate many books into Arabic, states Ibn Abi Usaibi'ah (1269:180; in Zaboon: 7). It is said that translation in Haroun El-Rasheed's reign was an official job sponsored by the state treasury. He sent agents to the Roman empire to buy invaluable Greek, particularly medical, manuscripts and books to be translated into Arabic, and he increased the number of translators (Al-Mihdawy 2014:326).

Translation reached its peak during the reign of Haroun Al-Rasheed and his son Al-Ma'amoun, who established Al-Hekma House, where a huge number of highly skilled scholars and thinkers translated from Greek, Syriac, Persian, Coptic, Indian, etc. into Arabic. Ibn Al-Nadeem (1248:1961, 23; in Zaboon 2016:7-8) mentions that when Al-Ma'amoun knew there existed a classical treasure of old Roman scientific books stored in catacombs in Europe, he immediately dispatched a scientific delegation with luxurious gifts to convince the Roman Emperor to bring it to Baghdad, the capital. Similar transactions were probably made with the

emperors and kings of China and India after Al-Ma'moom's (Al-Mihdawi 2014:332). Scholars started to *study*, *criticize* and *translate* such masterpieces; then they *reconstructed* the foreign ideas and theories in order to write down *original Arab theories* and present their own *contributions*. They translated only useful books. Actually, when the West lost most of its treasures during the middle ages, the Arabs' translations and contributions were vital in the former's enlightenment, renaissance and human civilisation through back translation.

4.2 The Western School

On the other hand, the contemporary Western translation school was founded after the WWII, when coding and linguistics had become vital for the allies during and after the war. During that period, U.S.A. and European Allies wanted to reshape the world according to their own values and interests. The American President Henry Truman gave an important speech in 1949 to announce the end of WWII, fascism and colonialism as he said, and the beginning of a post-WWII period, which was proved to be an era of neocolonialism later (Ahmed 2014). Since that time, the colonial discourse has been articulated positively talking about appealing concepts like 'modernisation' and 'development' of the 'underdeveloped' countries, etc. In other words, the underdeveloped or developing countries must follow the magic recipe offered by the 'developed' world if they would like to be 'modernised' and 'developed'. The recipe is the same but the ingredients may differ from time to time to suit new tastes and 'developments'.

For instance globalisation (the absolute dominance of only the Western values and lifestyle) was advocated as the natural development of humanity into one modernised globe since the 1970s, a globe with economic growth, human rights, women empowerment, among others. The propaganda continues and nothing or little of what the humanity was promised has been achieved. The United Nations itself admitted the 'grave' global situation in 2015 when it formulated another set of goals, called the 17 'Sustainable Development Goals' to be attained by 2030_ new ingredients for the same recipe. The new Goals claim to offer a world with 'no poverty', 'zero hunger', 'good health and well-being', 'quality education', 'gender equality', 'clean water and sanitation', 'affordable and clean energy', 'decent work and economic growth', 'peace, justice and strong institutions', etc. In my opinion, all such cliché concepts aim at a more globalised world dominated by Western values. To this end, translation has been used as a tool of domination. The translation into less

dominant languages helps create a positive image about the 'modernised' world, while the translation into English, the language of power, creates a negative stereotyped image about the others, who themselves fall into the trap of believing in this image.

Therefore, various disciplines including translation have had to move in the same direction of globalisation. Nida called for approaching translation differently, as a science, in the 1950s and he published his book *Toward a Science of Translating* (1964). Then the rest is history: all various theories and strategies of translation have started to pour into the field but, as I mentioned before, from the Western contributions mainly if not solely. It is not the intention of this research to investigate why only Western contributions have found their way to the discipline for three reasons: firstly because of the time and word count limitations of this research; secondly it would not make any difference so long as the result is the same; and thirdly because further specific research can explore this point.

By comparison to the Arab school, the foundations of the Western school seem to target the imposition of only the Western values and ideas globally on all others (Ahmed 2020), while the Arab medieval school used translation for varying strategic reasons according to the needs of the time (starting from making diplomatic relations to acquiring knowledge and sciences). It is necessary here to correct the wrong stereotyped image about Islam that Muslims 'impose'it on others to convert; they may preach and explain but never impose. The Holy Quran shows that whosoever wants to believe in Islam, let it be so and whosoever does not, let it also be so (Sorat Al-Kahf: Verse 29). It is one's will and desire to choose a religion or even not to believe at all.

5. Translation Theories and Practices

It is illogical to think that translation could reach its peak during the golden age of the Arab civilisation without clear conceptualisations and practices, Moustafa (2015) concludes after studying old and recent Arabic translation studies for five years.

Al-Jahiz and Isaac bin Hanin were the most famous figures of the Abbasid age who talked about translation theory and practice. A man of letters himself, Al-Jahizwas not translating but he read Arabic translations available to him and wrote about translation and the translator's characteristics (868/1965:27). First, the translator must not translate a piece of work he is not specialized in. Second, he must be one of 'the most

knowledgeable' people in source and target languages and have a native speaker knowledge of both. However, it is very hard to realize this status because each language affects the other; there will be a compromise somewhere. The bigger the defect in language is, the greater the probability of making mistakes in translation becomes.

Al-Jahiz presented the first known 'comprehensive' Arab theory of translation, based on the following underpinnings (868/1965:27-28; Trans.):

1- Poetry is 'untranslatable and may not be transferred' because its rhyme and rhythm break and its beauty fades away. Thus the translated text is no longer as admirable as the original.
2- Translating prose is, therefore, better than translating poetry into prose. Al-Jahiz gives an example of how some Indian, Greek, and Persian texts became more beautiful when transferred into Arabic.
3- If Arabic wisdom and guile are transferred into another language, the 'miraculous rhythm' is ruined and the target reader will find nothing new to what he already knows in his culture.
4- The translator does not transfer thoroughly nor 'faithfully' (as an 'agent') what is said by a 'wise man' (the writer), who has his own meanings, approaches, minute abbreviations, and implicit settings. Al-Jahiz wonders:

> How can he (the translator) transfer original meanings faithfully and truly unless he is as knowledgeable about meanings, the derivation of words and interpretation of sounds as the original writer? Is Ibn Al-Batreeq or Ibn Qorra (famous translators at his time).. like Aristotle?! Or is Khaled like Plato?!.. There is no one like those scholars. (ibid.,27)

5- This applies especially to translating religious texts, where a mistake of interpretation becomes unacceptable. The translator must achieve a native speaker excellence in the two languages at all levels of analysis, in addition to a perfect knowledge of the concerned and related religious disciplines. For Muslims, a translation mistake in this text genre is more critical and harmful than that in geometry, math, chemistry, philosophy, etc. Al-Jahiz refers to the translator's knowledge of the target language's 'habits' (i.e. culture) and ways of communication at this early stage of translation theorisation, about which the West has recently started to talk.

Hanin bin Isaac, Ibn Qorrah, Al-Tabarii and Al-Kindi were well-known translators during the ninth and tenth centuries. They followed one of two translation strategies. The first, advocated by al-Tabarii, was literal translation where the translator picked a word in the target language for each Greek word. Unfortunately the translators who adopted this strategy did not master Arabic so they translated into Syriac then Arabic, which resulted in many mistakes (Al-Mihdawy 2014:336). This method was flawed because each language system has its own way of expression, structure, metaphor, among others (Salameh 2006:43) and the translations were mostly obscure and difficult to read or understand. Therefore, many of the books translated using this method were retranslated later. The second strategy was adopted by Isaac (809-877), a physician, philosopher and poet; it conveyed meaning and the translator used to read and understand the sentence or chapter to be translated, then he transferred the captured meaning into fluent Arabic, which he mastered (ibid.). The second method was highly appreciated.

Isaac agrees with Al-Jahiz that the translator must have a native knowledge of source and target languages and be specialized in the discipline he transfers from. Meftah (2013) speaks about Hanin's characteristics as a translator: he mastered four languages, strictly abided by scientific faithfulness and accuracy (relying on meaning instead of terminology), had an excellent knowledge of the sciences he translated, spoke Arabic fluently and rhetorically, and he followed a firm scientific methodology (e.g. using an original text written by the author himself in its original language—translators used to travel a long way to get an original book—and if the text was not in the source language, he used two versions to compare between them and fill in any possible gaps). Hence translations during that time were described as 'faithfully and fluently' transferred, with a 'typical meaning' of the original (Meftah 2013).

Awni (2012:101; Trans.) mentions that Isaac refers to some principles the translator should follow for an accurate translation:

1- To respect the original message (i.e. to translate the sense, not words);
2- To respect the form when necessary and possible; this requires clear vision, right interpretation and getting the original ideas;
3- To divide the source text into parts and paragraphs to transfer the original message easily and clearly;
4- To use elegant expressions and nice rhyming (since Arabic is a language which appreciates style and rhetoric);

5- To express the idea until it becomes totally clear (through explanations, comments and footnotes);
6- To avoid the appealing idea of omission and summarizing in translation;
7- To pay great attention to the target language daily expressions, imageries, proverbs, idioms, terminologies, etc. because each language has its own characteristics; and
8- To edit translation every now and then (Isaac used to edit his and others' translations).

To these principles, Meshri (2015:74) adds that Al-Hekma House translated works in an integral way; this means to translate, for instance, Aristotle's or Plato's complete works. In addition, in their search for accuracy, sometimes the Arabs had more than one translation for one text, e.g. retranslating some of Aristotle's and Galo's works many times.

By means of comparison, there is a huge bulk of contemporary Western theories and practices. Starting from literary translation, through linguistic translation to cultural, philosophical, neurological, Machine translation approaches; you name it and you will find it. I am not judging such abundance of approaches, but too much information is like too rare information to me. Yet, if we follow a simpler tack (e.g. the Arab school) and reach a similar civilisation like the Arab medievalone, this would be easier.

Another point in this comparison is related to the translator himself. The Arab school depended on scholars in the disciplines they translated from and who mastered the source and target languages. Unlike contemporary translators, who are not required to be scholars or professionals in the specialized topics they translate. Translation nowadays is practiced by many laymen and fans.

Furthermore, the translator according to the Arab school was not only 'translating', in the common sense of the word. As afore-mentioned, he was studying, criticizing and translating the source text, then adding his own commentaries or explanations, or writing his own work based on those translations. All this was engulfed in a high sense of faithfulness to the original work.

On the other hand, there are so many diverse Western translation theories that the translator will find a theory to justify any decision he makes or takes during the translation process. Meanwhile, practices evolve generally

around two main translation strategies: either the 'foreignisation' of the target text to present the 'strong' admirable foreign (Western) world with its values and ideas to the others, or 'domestication' to present the others' to the dominant foreign world in terms understood and made suitable to the Western taste. Here by comparison, the Arab school seems to be tighter and more precise and its practices managed to help build a great civilisation in that early stage.

6. Functional vs. Dysfunctional Role and Implications

Many Arab scholars contributed to the active medieval movement of translation. Hanin bin Isaac, the most famous translator and physician of his age, excelled in translating Greek and Indian medical books into Syriac then Arabic. Therefore, Al-Ma'amoun appointed him as a chairman of Al-Hekma House and used to give him the weight of his translated booksin gold. It is said that he translated 95 of Galo's books into Syriac, Aristotle's 'The Nicomachean Ethics of Aristotle', 'Physics' and 39 of his other books into Arabic. In addition, he trained many translators and edited a lot of translations. Thabet bin Qorra Al-Harrani, a philosopher and astronomer, translated from Greek into Arabic via Syriac. Omar al-Tabarii, a wise man, astronomer and philosopher, and Jacob bin Isaac Al-Kindi, a philosopher, mathematician and astronomer, among others, made many translations too.

Translation can play either a functional role in building nations or a dysfunctional role targeting their identity and resulting in a new form of colonialism (Ahmed 2014). Translation should be, as Meshri argues, "a bridge for civilisation through which peoples of the world pass to meet each other and benefit from each civilisation's achievements" (2015:71; Trans.). Translation is a means to transfer different disciplines among peoples and to communicate and get acquainted with them and their cultures (Abdel-Baqi 2006:36). The Arabs thought of translation as a means to bring knowledge from other countries and to make use of cosmic sciences in different specializations. However, they were totally committed to their language, religion and identity. Thus they did not transfer what was irrelevant to the target (Arab) culture traditions or the Arabic language structures, rhetoric, idioms or styles (Meftah 2013). They translated only what was useful for them and did not contradict their faith. They transferred from the Greek intellectual and scientific works (such as medicine, astronomy and chemistry), from Indians scientific (e.g. mathematics, medicine and herbal medicine) and literary works, and from Persia literary works because Persians were the closest to the Arabs' nature

(Aashour 2014). This totally conforms with Tymoczko's (2010) idea of *enlarging* the role of translation to confront the colonisation and marginalisation of local knowledge and *empowering* translators to become positively active mediators.

Al-Namlah (2006:157-161) and Al-Mihdawy (2014:337-339) refer to some of the advantages of the translation movement during that golden Arab age, which I sum up as follows:

1- It saved and maintained human heritage; at some point in history the West lost most of its heritage so it had to translate its Greek works back from Arabic.
2- Translators transferred useful knowledge and sciences.
3- They explained, criticized and corrected flaws in those works.
4- They revised them and added their own opinions, creativity and originality.
5- A comprehensive Arab civilisation was founded.
6- Great scholars emerged and their contributions influenced the whole world for centuries.
7- Translation facilitated the task of Western and other scholars who built on and completed what the Arabs had already started.
8- Arabic acquired new terminology and expressions.
9- The Arab literature expanded to new ideas, expressions, meanings and characteristics.
10- The manufacturing of papers, inks, pens and books flourished.
11- Translation paved the way to writing on the same or new topics, thus original scientific productions multiplied in the Arab Islamic libraries.
12- Public and private libraries proliferated around every corner in the Arab Muslim empire, in mosques, schools, etc.
13- Due to religious tolerance in Islam, philosophical debates between Muslims and non-Muslims appeared.
14- The Arabs combined between theory and practice in different disciplines through the invention and innovation of instruments like observatories, observatory tools and the astrolabe.
15- The Arabs made use of foreign sciences such as math, algebra and geometry to serve Islam, for exampleto identify the direction of Muslim prayers, the start and end of the Higri months, the temporal determination of pilgrimage, etc.
16- Translation opened the door for the dialogue and co-existence between civilisations.

The Arab renaissance in sciences and translation led students from Europe, especially north Spain, France, Italy, England, and Germany, to study Arab sciences in Andalusia where Muslim Sheikhs taught them. That constituted the core of translation renaissance in the West (Abbassa 2006:9), a fact often overlooked in the history of translation. Indeed, if we reconsider translation from a local perspective, we can solve the problem of the vagueness deeply-rooted in the ethics of the field (like what is meant by the 'faithfulness' of the translator), in the practices or theories themselves.

Unfortunately translation can play a dysfunctional role alike. Al-Namlah (2014:161-167) argues that some medieval translations had the following negative impacts:

1- Some Syriac translators lacked faithfulness and deliberately omitted messages that contradicted their religious trends or whims and hence deformed some originals.
2- Some translators did not master both, or one of, the source and target languages, which caused text obscurity.
3- In search for more money, some translators abused the rulers' eagerness for knowledge and sciences and divided the one book into separate ones to ensure more rewards, attributed books by unknown writers to famous authors, and maximized the font size and weight of the translated work by all possible means. This resulted in incoherent target texts.
4- Unprofessional translators made unfaithful, inaccurate translations.
5- The translation from Greek into a medium language, e.g.Syriac, resulted in grave mistakes like including superstitious and unacceptable philosophical thoughts mixed with the original message too perfectly to identify.
6- Extremist orientalists deformed the image of Islam and Muslims when they translated from Arabic into their own languages.
7- Foreign cultures and values which opposed the Arab identity crept into the Muslim and Arab society through translation.
8- Sometimes religious tolerance led translation to introduce foreign behaviours peculiar to and in conflict with Islamic teachings, a matter utilized for political, racial and religious agendas.
9- Some people endeavoured to ruin Islamic culture via translation through introducing logic, theology, controversy, and debates which preferred using one's own reasoning and fed religious factions. It is noteworthy to clarify a deformed image about Islam that it does not allow reasoning. Islam pushes Muslims to think,

reason and question in many issues but some issues are way beyond the limited human mind and imagination and Muslims should believe in them as simple as that. How many times did the human mind make mistakes and discover how wrong it was?

10- Translation introduced the concept of 'philosophy' to Islam, leading to questionable debates which harm rather than benefit the mind.

11- Some translations mistakenly presented music and singing as part of religious ceremonies, in contrary to original messages.

The Abbasid rulers realized the adversary role of translation if "topics unsuitable for the religious or social trend" were transferred threatening public thinking and religion (Al-Namlah 2016:66; Trans.). So they censored translators and those involved in paper and book industry, who in turn had to swear not to transfer 'forbidden books'.

Finally, I am not arguing, however, that translation is the only factor that led to the Arab renaissance but it is, as Barakah puts it, "a ring in a chain starting from getting knowledge in a target language, and building an intellectual system, to enhancing loyalty to individual and collective identity of one's culture" (2012:24; Trans.). The translation movement manifested in the great Arab civilisation at that time stresses the positive sides of translation despite any minor negative impacts. Without clear translation conceptualisations and practices, this achievement would not have been possible, which brings us back to the point that the Arab perspective of translation is a valid local knowledge that can co-exist with the dominant Westernised discipline.

Notwithstanding its valuable contributions, the Western translation theories and practices have played a dysfunctional role in deforming local identities and promoting one acceptable version of the globalised discipline. Tymoczko best describes the obvious Eurocentric domination over translation as an oppression and exploitation tool:

> Translation studies must move beyond Eurocentric conceptualisations and translators must become self-reflexive about their pre-theoretical understandings and practices of translation, or else translation in the age of globalisation will become an *instrument of domination*, *oppression*, and *exploitation*. (2010:7; emphasis added)

Bassnett and Trivedi affirm the colonising role of translation as it "has been at the heart of the colonial encounter, and has been used in all kinds of ways to establish and perpetuate the superiority of some cultures over others" (1999:16).

Conclusion

This study aimed from the beginning at juxtaposing the Arab medieval and contemporary Western schools of translation with a view to challenge the basic concepts dominant in the field and explore the implications of the comparison for theories and practices. In so doing, it used description, comparison and interpretation as its main tools of analysis. I made it clear that my intention from the comparison was not to explore which one is superior to, and thus replace, the other. Instead, the study approached the Arab school as a valuable local form of knowledge that must be given room to stand side by side by the dominating Western discipline. Robinson explains that translation theory and practice "must precisely break the coloniser's translation rules" to work towards decolonisation (1997:157).

The study found out that the Arabs looked at translation as a transfer for different strategic reasons. They wanted to have diplomatic relations with other nations at the beginning of establishing their infant Muslim country. Then they aspired to transfer the Greeks' and other civilisations' scientific masterpieces into Arabic in order to make use of them in building their golden civilisation. Later the desire for knowledge made them transfer literature, logic and philosophy. It is interesting here to mention that at that stage the Arabs did not think of translating the Holy Quran or their Arabic books into various language to get people into their faith. Meanwhile the contemporary Western school seems to have used translation theory and practice as a tool to reinforce globalistion so that Western values and ideas dominate. In fact the Western definition of translation as a 'transfer' itself asserts the colonising idea of usurping the colonised nations' wealth and giving them nothing in return, as most post-colonial translation scholars argue.

The study also concludes that the translator according to the Arab school was not a person who masters languages only. Most of the translators were scholars, philosophers, thinkers and researchers, e.g. Al-Farabi, Ibn Rushd, and Ibn Sina. They read, explained and criticized the translated works and made commentaries. They studied various sciences and used their minds and logic to contribute with their own original works to the human sand thus helped in the renaissance of their nation and other nations'. By contrast, the contemporary Westernised discipline does not require translators to be scholars nor certified translators. For instance, fan and laymen translators can now translate online anything using any rule of

their choice or even no rules at all; the ethics of translation can be easily flouted and no specific strategy is adopted.

Generally, the Arabs abided by scientific faithfulness, accuracy and fluency relying on meaning rather than terminology. They had an excellent knowledge of the sciences they translated from, spoke Arabic fluently and rhetorically, and followed a firm scientific methodology using an original text and if no originals were not found, two versions of the source text were utilized to compare between them and fill in any possible gaps.

Moreover, a highly important issue in this regard relates to what to translate. The Arabs translated the masterpieces and books that would be *useful* for them. Thus translation played a functional role during that period and for centuries later. By contrast, the contemporary status quo of the field is the translation of any topic regardless of target nations' cultures, identities or values_ no taboos. If this is put within the context of a globalised political agenda of domination, we can imagine the type of topics selected for translation! This makes the contemporary discipline theoretically and practically a dysfunctional tool in the hands of the dominant power.

If we reconsider translation the way the Arabs did during their golden age, problems such as the vagueness of many translation norms, e.g. 'faithfulness' and 'mediation', which come at the heart of the discipline and the gap between theory and practice may be addressed. For centuries, translation scholars and practitioners seem to have concentrated on 'how' to translate_ thus got dragged into a countless list of dichotomies and endless terminologies_ instead of 'why' and 'what' to translate! Maybe questions like 'why' and 'what' to translate will open the door for reassessing the role of translation, in addition to its underpinnings and practices.

Actually, the Westernised version of the discipline and other local perspectives should engage in a genuine dialogue in a rich environment of research rather than one-sided globalised state of affairs which is "illegitimate, and should be dismantled, to increase the scope of human freedom", borrowing Chomsky (1995)'s words. Local perspectives as such require further attention, research and investigations from scholars.

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UNCRPD'S RIGHTS DISCOURSE AND THE POLITICS OF INTERPRETATION

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1. Introduction

Inclusion is not a strategy to help people fit into the systems and structures which exist in our societies; it is about transforming those systems and structures to make it better for everyone. (Diane Richeler-2018)

Within the framework of the globalisation of culture and the internationalisation of discourses, societies interact through translation, and thus it can be claimed that 'we all live in "translated" worlds'... never before has there been as much translation as there is today. Language and translation inevitably are tools for legitimizing the *status quo* or for subverting it. (Castro 2013, p. 6)

This paper deals with the discoursal shift in inclusion politics in the articulation of the United Nations Convention of Rights of Persons with Disabilities (UNCRPD 2006) and its cultural transposition and translation through language and across the North/South divide. The paper particularly tackles the question of globalization of culture and internationalization of discourse and their implication for the politics of interpretation and translation of the rights discourse of Persons With Disabilities (PWDs), its ramification with respect to both the shift from the politics of recognition to acknowledgement and the framing of persons with disabilities—as subjects with rights against the long entrenched objectifying framework of charity (Mladenov 2013).The paper reads the UNCRPD (2006) and its Arabic translation to examine the politics of naming, its effect on the framing of person with disabilities (as object of charity versus subjects with rights) and its ramification with respect to the developing social policies/practices of inclusion. The paper seeks to conceptually engage with the Recognition/Acknowledgement paradigm to investigate the type

of inclusion represented in the Source Text and its transposition in the Target Text. The paper aims to distinguish between the two modes of inclusion discourse in the Arabic setting (top-bottom versus bottom-top approaches) and highlights the modus operandi for the move away from the add-to-the-list gesture politics of inclusion and towards the systemic restructuring and accommodation—along transformative and emancipatory lines and within broader issues of sustainable development, social policy, human rights, democratization and strengthening civil society. To this end, the paper opens a repertoire between Political Philosophy, Critical Discourse Analysis and Translation Studies to structure its framework from the theoretical literature on the politics of recognition (Taylor 1992; Honneth2001; Fraser2001; Zizek 2009), Critical Discourse Analysis' engagement with language as a tool for decoding social practices and process with their embeddedness in power and ideology, and the Cultural Turn in Translation Studies. The paper utilizes Fairclough's three-dimensional models (2013) as a tool of analysis to examine the discursive event embedded in the production and dissemination of UNCRP, its implication with respect to both the politics of interpretation in the Source and Target Texts and the discursive and socio-cultural practices across the civilizational divide.

2. Language is/as a Social Practice: Recognition and Disabilities Dismantlement

In his seminal take on the interface between language and society, Fairclough (1989) opens his call for a critical study of language with a quoted query on the shackles of recognition and dismantlement: "How do we recognize the shackles that tradition places on us? For if we recognize them, we would be able to break them" (Fairclough 1989, p. 1). This opening query forms the philosophical base for his theory of language as a social practice and action embedded in the social process of interaction, whose methodological critical study showcases the imbrications between language and social and institutional practices, and their interface with broader socio-political structures and socio-cultural change. To this end, Fairclough (1995) pursues the integration of "discourse analysis with social analysis of socio-cultural change" through a di-fold argument for: first, "the role of discourse … in modern and contemporary (late modern) society … [which] has taken on a major role in socio-cultural production and change"(Fairclough 1995. p. 2); second, the centrality of textual analysis to a scientific understanding of discourse that transcends the "limited explanatory goals of the descriptive approach … [to] reference

outside the immediate situation to the social formation of ideologies … by definition representations generated by social forces at these level" (Fairclough 1995. p. 45). The outcome is the three-dimensional modal for Critical Discourse Analysis (CDA) that links the micro-linguistic event to the macro-socio-cultural structure. This is done simultaneously through tying "textual analysis … with social analysis of organizational routines for producing and consuming texts … within the processes of production and consumption" (Fairclough 1995. p, 9), and relating text to discourse and socio-cultural practice. The end is "the 'real world' of social relations in institutional practices … represented linguistically" and codified textually and intertextually (Fairclough 1995. p, vii). In Fairclough's scheme, text is not (as it is traditionally understood) "a piece of written language—a primarily linguistic cultural artifact" (Fairclough 1995. P, 17, 18). Rather, texts are "social spaces in which two fundamental social processes simultaneously occur: cognition and representation of the world, and social interaction" (Fairclough 1995 p, 20). Critical Discourse Analysis hence entails attuned attention to this multifunctionality of language in the text through focus on the interplay between the textual and intertextual and their relation to their context of production and reception. The end is an innovative discoursal analytical practice that enables shackles recognition and ultimate dismantlement through a view of discourse as "the use of language as a form of social practice and discourse analysis [as the] analysis of how texts work within socio-cultural practice" (Fairclough 1995 p, 20). The projected outcome is engagement in the activation of "innovative and unconventional language practice … [in pursuit of] involvement in alternative language practice" befitting the knowledge based economy of late capitalist societies (Fairclough 1995 p, 3). To this end, Fairclough constructs his three dimensional model hinged on three basic tenets, three dimensional concept of discourse and three stages for conducting Critical Discourse Analysis. The model is constructed around an internal relation between language and society through the socially constructive function of language with the latter as both the constructor of social phenomena, process and practices. Discourse is this scheme has three formations. First is the text, which is the product of social interactive processes and practices decoded through its repertoire with the intertext. Second is the discursive producing practice, which at once gives rise to the text and enables the activation of controlled social practice in line with the 'order of discourse' (available repertoires of genres, discourses and narratives) and in tune with the 'technologization of discourse'. Technologization of discourse is defined as “calculated

intervention to shift discursive practices as part of the engineering of social change" (Fairclough 1995 p, 3)

The third dimension is the social practice, which constitutes both the object and subject of the discursive through a discourse practice tailored to effect structural transformation of the public sphere of politics in accordance to the social function of the media of dissemination and the "functioning of discourse in institutions and institutional change" (Fairclough 1995 p, 49). **Fig. 1.** In pursuit of critical analysis and disentanglement of the three overlapping dimension, Fairclough proposes three stages to conducting critical discourse analysis. **Fig. 2.** The first stage, description, engages with the linguistic description of the language of the text, properties of the text, the texture of the text (as opposed to commentary on its content) and the order of its constructed discourse. The second stage involves interpretation of the text within its context through reconstruction of "the dialectical process resulting from the interface of the variable interpretative resources people bring to the text, and properties of the text"—i.e. the relationship between the productive and interpretative discursive process of the text in its repertoire with the intertext with the end of producing meaning for the description (Fairclough 1995 p, 9). The third stage engages with the explanation of the relationship between processes of production and interpretation and the social conditioning to decode its implication for the social practice—"how discursive processes are socially shaped [and] their social effect" (Fairclough 1995 p, 1). The aim is recognition of the Ideological Discursive Formations (IDFs) regulating social processes through the technologization of discourse that effects the engineering of socio-cultural change and practice.

Fig 1. Fairclough's three dimensional concept of discourse

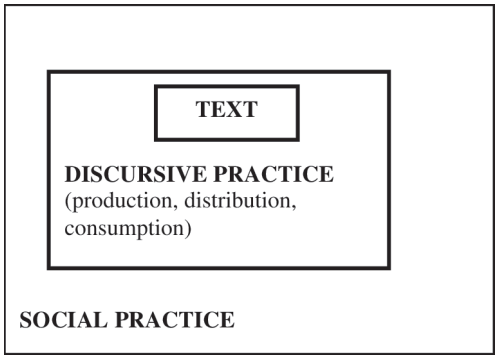
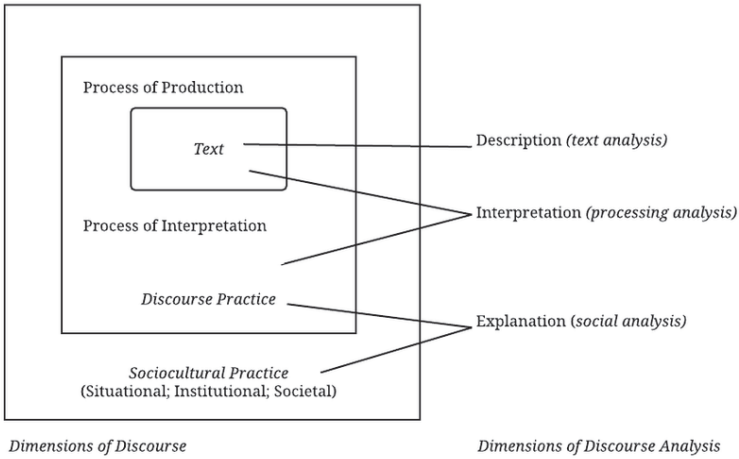


Fig 2. Fairclough's three stages for CDA



3. UNCPD: Recognition Dialectics and the Technologization of Tolerance Discourse

Within UN language, the discourse of human rights is embedded in the problematic dual dialectics of recognition and social inclusion (Taylor 1992) on the one hand, and the ideological discursive formation of tolerance as an ideological category (Zizek 2007). Recognition, the mainstay of liberal politics, premises the equal dignity of all citizens on the recognition of the unique identity of each individual group. As such, it predicates the politics of universality of human dignity on the politics of difference between groups hinging the acknowledgement and status on something that is not universally shared and giving rise to inherent contradiction regarding the politics of inclusion, especially with respect to the normative measurement of difference and the liberal political suspicion of collective goals. As Taylor (1992) states: "inclusion is logically separable from the claim of equal worth" (p. 68). This contradiction was transposed onto the debates on multiculturalism (Taylor 1992, p.69) and the formulas of liberalist multiculturalism (Zizek 2009). The latter formulated the "form of the politics of equal respect … in a liberalism of rights that is inhospitable to difference" (Taylor 1992, p. 60). The result is what Zizek formulates in terms of “condescending tolerance … tolerance as a temporary compromise" (Zizek 2007, p. 4).The latter promulgates an

essentialist conception of the socio-symbolic identity pillared on the inerrant model of liberal citizenship with its dichotomization of rights/participation, private/public, and inclusion/exclusion and dictates of hegemonic ideologies of citizenship, the tenets of which are obligation, participation and community with "space only for the able-bodied subject engaged in market participation" (Parker 2004). The implications for the conception of difference (othering) and social inclusion are tantamount; first, the ideological discursive formulation of tolerance as "a political end" and "post-political ersatz" (Zizek 2007, p. 1). Difference is condescendingly tolerated *despite* what has been constructed as debilitating difference with the imperative of socially engineering the formation of pluralistic society through inclusion. Second, inclusion is thus reformulated through the binarism of integration/segregation and against the mounting pressure of the regulating thrust of "liberal multiculturalism's basic ideological operation":

> the 'culturalization of politics' [where] political differences, differences conditioned by political inequality, economic exploitation, etc., are naturalized/neutralized into 'cultural' differences, different 'ways of life' … that cannot be overcome, but merely 'tolerated'(Zizek 2007, p.9).

The regulating thrust of multiculturalism was given impetus by the 1990 outburst in theorization of recognition as a surrogate politics to distributive rights giving rise to politics of difference (Young 1990), identity-politics[1] and two formulations of inclusion in synergy with justice. The first formulation, inter-subjective inclusion (Taylor 1994; Honneth 2001), postulates the centrality of recognition to dialogic identity formation and social wellbeing with the logic for social struggle centered on the demand for recognition. According to both Taylor (1994) and Honneth (2001), this demand for recognition becomes the vital human need and the prerequisite for social justice and peace—effected through love, respect and esteem, against and in reaction to prior misrecognition. The second formulation, institutional recognition (Fraser 2001), reconceptualizes the concept away from Taylor and Honneth's focus on the level of the individual psyche to position recognition within the realm of institutional politics and

[1] The origin of the term 'identity politics' is sometimes traced to the 1960s Civil Rights Movement, but it was articulated by women of color in their 1977 Combahee River Collective Statement. The term refers to collective group identities like race, ethnicity, sex, religion, caste, sexual orientation, physical disability as the basis for political analysis and action. Its main objective is to empower individuals to articulate their discrimination and invisibility through consciousness raising and action.

redistributive claims. Eschewing what she terms as "psychologization" of recognition discourse, Fraser argues for "recognition as an issue of justice" with status and parity denied to individuals "as a consequence of institutionalized patterns of cultural values … [with] misrecognition … a form of institutionalized subordination—and thus, a serious violation of justice" (2001, p. 26). For Fraser (2001), the dissociation of struggle for recognition from the struggle for distribution speaks of "the widespread decoupling of cultural politics from social politics, of the politics of difference from the politics of equality" bringing forth "recognition without ethics" (p. 21). The latter fetishizes cultural mis-/recognition to evade the examination of the structure of capitalism propelling the disparity of participation in social life. Fraser's postulation is parity of participation realized through coupling of recognition and redistribution as a perspective on and dimension of justice with distribution as the objective condition preluding the intersubjective condition of participatory parity, defined as "the institutionalized patterns of cultural value [expression of] equal respect for all participants and [ensuring of] equal opportunity for achieving social esteem" (Fraser 2001p, 29). Echoing Zizek, Fraser's focus on the institutional guardianship of participatory parity seek to redress the shortcoming of the psychologization of recognition and the condescending formulation of tolerance through positing inclusion on account of—not despite of—difference with the human variation model as a scheme for conception and inclusion of social difference.

Social movements' struggle for recognition and enfranchisement gave impetus to institutional inclusion in public policies, which pressed the need for technologization of discourse with respect to minorities' representation in language, their construction in discourse and the interpretation of categories of rights, politics of participation and social citizenship in both the political and social practices. For Persons with Disabilities (PWDs), the technologization of discourse has been problematic on a number of accounts. First, on the representation level, PWDs were not constructed as a social group. Earlier discussion of disabilities was pervaded by the medical model. The medical model treated disability on the individualized scale “as an individual physical or mental characteristic with significant personal and social consequences" (Stanford 2013). It constructed the disabled identity in accordance to the limitation of its functionality labeling it as an impairment and dysfunction that had to be remedied through medical correction and material compensation. The latter constitutes the medial model preposition of justice, which recognizes the social impediment to inclusion, seeks rectification through cash subsidies or in Fraser's scheme redistribution,

yet falls short of identifying recognition/misrecognition as a plane for justice and inclusion. The effect is perpetuation of the stereotypical structuring of dependent disabled identities and their construction as objects of charity; the World Health Organization 1980 manual is a testament of the medical model's identity representation of disabilities linguistically articulated around the conceptual category of handicap with the word "handicap" pervasive use (188 occurrences in the course of 207 pages). The manual has been critiqued for its ineptitude to "state clearly enough the role of social and physical environment in the process of handicap} and … [its encouragement of] 'the medicalization of disablement'" (WHO [1980] 1993, p. 1). Second, on the discursive level, the social model came as a reaction to the medicalization of disablement and its deterministic objectifying stance with respect to identity representation of disabled bodies. Its development in the seventies was in the context of the disability movement in the UK, which sought to rethink and rearticulate disabilities' identities around a surrogate model of identity presentation and construction. The social model's basic focus was the economic, environmental, and cultural impediment underpinning and reproducing disabilities. Its prepositions were di-fold: first, a radical interpretation of disability structured through uncoupling of disability from handicapping limitation; second, an alternative view of justice centered on recognition of personhood within difference and redistribution of resources (outside the objectifying charity) within the rights framework. Their discursive-triggered activism developed along two conceptions of difference: minority group and human variation model. The latter, less problematic than the former, discursively reformulated inclusion and justice along social restructuring and engineering administered through recognition of the enabling difference to set the claim for restructuring the environmental, cultural, and economic barriers and hence enable the disabled bodies to functionally perform their roles as social citizen. The outcome is activism-triggered discursive practice that brought forth technologization of disabilities' rights discourse codified in the language of UNCRPD (2006). The latter's contexts of production and reception showcase the interface between social and textual practice, reflect and inflect the discursive practice of identity construction and representation of PWDs. The new articulated discourse of the UNCRPD positions PWDs' subjects' position within the broader context/discourses of sustainable development, multiculturalism, democratization, minority rights and strengthening of civil society and has propelled a cross-cultural discursive practice in the translational context of internationalization of discourse and globalization of culture. Ultimately, the UNCRPD (2006) discursively enacts structural

re-engineering of disabilities' difference, recognition, and social citizenship through transforming measures of enfranchisement for (and by) PWDs to construct a structural inclusion pillared on recognition of presence on account of human variation and along structural adjustment to make the system work for everyone.

4. UNCRPD: Description of the Discursive Event and Transformative Inclusion

Adopted on 13 December 2006 at the United Nations Headquarters in New York, the CRDP and its Optional Protocol was opened for signature on 30 March 2007. The convention garnered 82 signatories with one ratification and 44 for its optional protocol— "the highest number … in history to a UN Convention on its opening day" (UNDESA-DISD webpage)**. Fig. 3.** The Convention entered into force on 3 May 2008. To date (October 2018), the convention has 161 signatories and 177 ratification: the protocol 92 signature and 92 ratification. **Fig. 4.** The convention was the output of the attitude changing activism of the people with disabilities in the US (1980s and 90s) culminating in institutional inclusion in the American with Disabilities Act and ADA amendment in 2008. Unlike UK disabilities' movement in the seventies, the American disabilities' movement codified the shift in the conception of people with disability from being viewed as 'objects' of charity, medical treatment and social protection towards viewing persons with disabilities as 'subjects' with rights, who are capable of claiming those rights and making decisions for their lives based on their free and informed consent as well as being active members of society" (UNDESA-DISD webpage). This attitudinal shift was encapsulated in their novel oxymoronic self-identification as "persons with disabilities"[2], which unlike its predecessor "handicap" redressed the

[2] Up until 2004, persons with disabilities were patronizingly treated as object of charity—not subjects with rights. A disability is broadly defined as a condition or function judged to be significantly impaired relative to the usual standard of an individual or group. The term is used to refer to individual functioning, including physical impairment, sensory impairment, cognitive impairment, intellectual impairment mental illness, and various types of chronic disease. Conventional definitions of "*disabled*" and "*disability*" stem from social service programs and benefits programs such as Social Security. These definitions, dating back many years uniformly used the term "*disabled*" or "*disability*" to mean "*unable*" - to work, to handle gainful employment, etc. If you look up definitions of "*disabled*" you will find these kinds of definitions. "Disability" and "Disabled" are terms that are undergoing change due to the disability rights movement both in the U.S. and

linguistic omission of personhood to position disability in the discourse of enabling difference entitled to enfranchisement through redistributive inclusion. This self-labeling was the category of representation in the CRPD, whose negotiation was conducted during eight sessions of an Ad Hoc Committee of the General Assembly from 2002 to 2006—making it the fastest negotiated human rights treaty. As such, the convention became "the first comprehensive human rights treaty of the 21st century … open for signature by regional integration organizations" (UNDESA-DISD webpage). It became a human rights instrument with an explicit and social development dimension. Emanating from socio-cultural practices of PWDs (bottom-up), the convention adopts "a broad categorization of persons with disabilities". It reaffirms the human rights and fundamental freedoms of persons

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U.K. To a lesser extent this is occurring worldwide. To most people today the term "*disabled*" still means just that, and, more broadly, means "*unable to perform*" this or that physical or mental function. Even more broadly, a large group of physical or mental conditions are "*disabilities*" - things people have also called "*afflictions*" or "*impairments*" or "*injuries*" or "*diseases*. "Beginning in the 1970s, people labeled as "*disabled*" began seeking changes in society that would allow them to have a better life. Since the 1980s, this effort has generally been termed "*disability rights*" advocacy or "*disability rights activism*." The term is "*disability rights*" - not "*disabled rights*" or "*handicapped rights*" simply because historically and politically that's the term that the activists themselves have come to call it. So the correct term is "*Disability Rights*. "Calling a person disabled - not THE disabled but a disabled person is almost always considered correct. This is the primary term used in the UK and amongst academics and activists in the United States. Many people still use "*handicapped*" or "*crippled*" or "*afflicted*." None of these terms is looked upon with favor by anyone in the organized U.S. or U.K. disability rights movement. "*Handicapped*" is truly detested in U.K. circles. Handicapped is offensive - it's a limiting term. Challenged is just sugar coating, as is impaired or any other word that attempts to "*dance around*" the subject matter. The idea of being challenged emerged about 10 years ago and is condescending. People with disabilities are not challenged - you are challenged to play chess and one of you wins - disabilities you live with - you struggle - you face them head on - there is only learning to accept and move onward. They are not dismissing the fact that they are disabled - but they are dismissing it as a negative experience. I am autistic. I am an aspie. I am deaf. I am blind. I am disabled. There are some words, three especially, that have been rejected nearly universally - retardation and any derivative like retard, tard, retarded; spastic and spaz; Cripple and crip. Just like the N word is used between peers - spaz and crip are used between close friends.

Fig 3

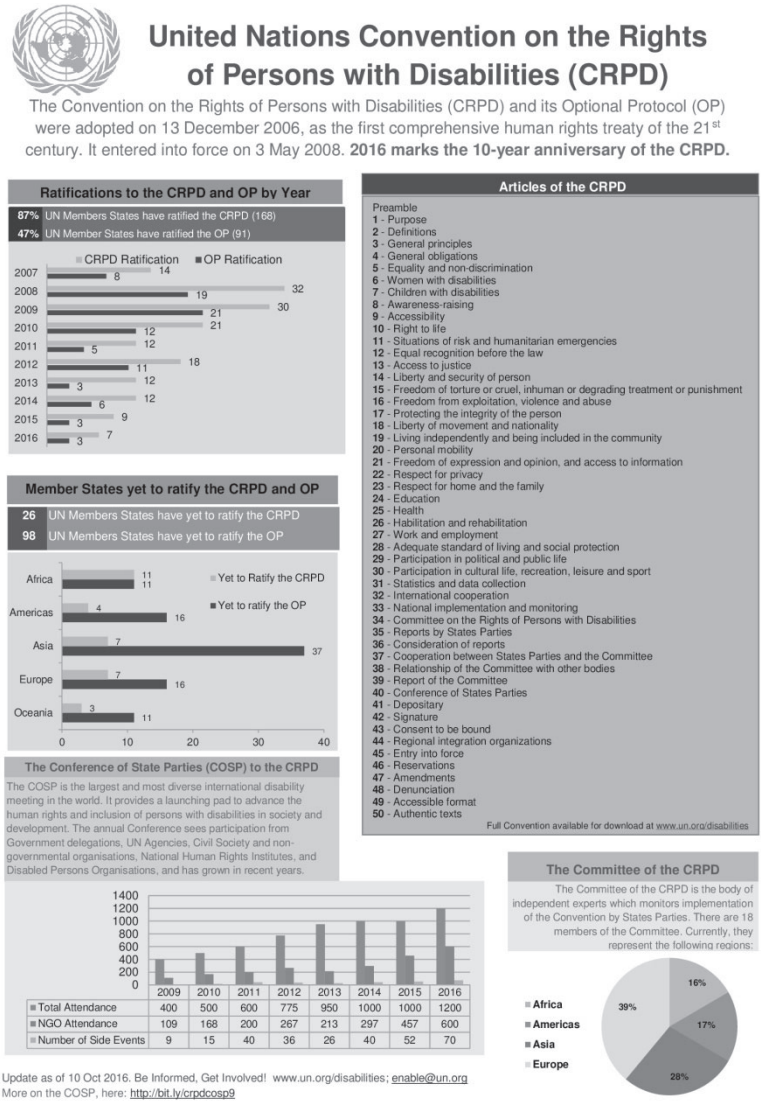

Fig 4 Dark Green: signed and ratified; Light Green Signed but not ratified; Grey: not signed (NB: Colors appear in electronic editions)

with disabilities, and clarifies and qualifies the categories of rights, areas of enabling adaptations and measures for rights protection. More importantly, the convention stipulates a politics of vigilant interpretation and monitoring through Article 40, the Conference of State Parties (COSP) and the Committee of Rights of Persons with Disabilities (CRPD)

4.1. CRPD: Measures of Subject Ascription and The Politics of Interpretation

Article 40 stipulates the organization of an annual conference of the States Parties to review and monitor the implementation of the convention. Since 2008, eight conference sessions were held. Following the ratification of the convention, a Committee on the Rights of Persons with Disabilities was established (initially 12—currently 18 members)—CRPD. The CRPD is UN body, which meets twice a year to review reports and petition from the state parties (member states and those who signed the protocol). As a measure for subject ascription and inclusion, the CRPD constitutes a monitoring body to disabilities' rights violation, whose interpretation is conducted by persons with disabilities hence a guarantee against the potential of recognition reduction into a gesture politics of inclusion. Indeed, both the COSP and CRDP present an implementation framework to recognition of presence that is premised on acknowledgement of prior disenfranchisement and present entitlement to enfranchisement and rights through identification of the power legacy of marginalization and taking effective recourses to redress and enfranchise. That is to say, it is an acknowledgement that profess acceptance on account of difference. The word 'recognize' and 'acknowledge' are the prominent words articulating the recognition paradigm the text constructs.

4.2. Description and Text Analysis

The text is divided into three parts: first is the "Permeable". Articulated in 23 items, it represents the logic of present convention, which centers on acknowledgement and recognition of the personhood of the PWDs, and their entitlement to universal rights, whose prior violation warrants present redress. It presents the purpose and justification of the convention through reinstating disabilities' rights within human right. The second section, made of fifty articles provides for articulation of disabilities' rights with definitions to the environmental, social, economic, and cultural barriers propelling disabilities. The third section, entitled "Optional Protocol", is

articulated in eighteen articles tackling the mechanism of monitoring the convention by the state parties.

The semantic argumentation structure of the convention is structured along since/therefore argumentative logic with the permeable containing premises indicators linguistically relaying the since dictate through gerund phrases. The inclusion discourse is linguistically marked through the prominence of premise indicators "recognizing" (12 out of 23), which acknowledge the disabled rights within human rights and multiculturalism and through dictates of sustainability and development—acceptance and inclusion on account of difference to individual persons with disability. This preliminary structuring of the inclusion politics is fostered in the conclusion indicator to the preamble: "Convinced that". Item (y) speaks of the injustices and the necessity of redressing previous injustices to enable full participation and utility across worlds divides: developing and developed countries.

The following table represents the argumentation structure of since-gerund phrases with the frequency of occurrence of each linguistic item.

Table 1: The argumentation structure of since-gerund phrases with the frequency of occurrence of each linguistic item

Recognizing	Reaffirming Emphasizing Highlighting	Recalling considering	Concerned that/about	Realizing Convinced that
12	1 1 1	2	1 1	1 1

The 'therefore' premises come through the second and third section in the articles and protocols. The therefore premise is linguistically indexed via the verb phrase of "Have agreed". The second section "Articles" specifies the parameters of inclusion through detailed identification of the impediments to their full enfranchisement and detailed exposition of the measures to guarantee their full recognition. The word "recognition" and its verb "recognize" take prominence in the two sections with five occurrences of "recognition" in the Articles and twenty-two occurrences for the verb "recognized" in the "Protocols". The conclusion indicator "In witness thereof" seals the politics of recognition and inclusion discourse through linguistic binding of translation to authenticity— a legalese jargon

indexing the legally binding nature of the translation. Article 50 stipulates the authenticity of the text and its authentic translation across languages:

4.3. Authentic texts

> The Arabic, Chinese, English, French, Russian and Spanish texts of the present Convention shall be equally authentic" (The United Nations 2006, p.31)

Article 50 and the "Protocol" binds the Convention to institutional inclusion through stipulating the authenticity of translated text and the obligation of State parties to monitor and supervise the implementation of the Inclusion discourse and Recognition politics of the rights of persons with disabilities.

5. Authentic Text into Arabic: the Cultural Translation of Inclusion and Recognition Politics

5.1. Description: Text Analysis

The Arabic translation of the convention follows the literal translation typology. A standard translation choice for authoritative documents, literal translation favors minimalist translation intervention. Literal translation is characterized by its linguistic faithfulness and textual fidelity with minimal translational intervention. The Source Languages' "grammatical constructions are converted to their nearest [Target Language] equivalents", "the lexical item are [like word-for word] translated out of context" and no omission, addition or modulation is permitted (Newmark 1988 p, 45). Qualified as a "pre-translation process" by Newmark (1988 p, 46), literal translation is a mainstay translational method for technical and legal text type due to its preservation of the Source Text form and assumed authentic/faithful transposition of the content[3]—not the communicative message, as recommended by Newmark (1988). In the UN, literal translation is the principle for translating UN documents by virtue of its minimalist intervention scheme. The main goal is to preserve the fidelity

[3] Sarcevic (1997) argues that due to the main goal of legal translation – reproduction of "the content of the source text as accurately as possible", it has been agreed among both lawyers and linguists "that legal texts had to be translated literally. This dictim became the rule for legal translation even" after legal translators won the right to produce texts in the spirit of the target language"—the general principle for legal translation remains fidelity to the source text.

and authenticity of the documents and its legally binding authority. Despite the contemporary more liberal approach, UN instructions for translation remains bound to the principle of literalness[4] and fidelity as a primary translational concern.

Against the focus on fidelity and faithfulness, the Arabic translation of CRPD exhibits modulation with respect to the content of the ST. The modulation specifically occurs on the lexical and syntactical structuring of the discourses of recognition/acknowledgement and inclusion. The lexical modulations warrant examination especially due to their deviation from equivalence and faithfulness and tacit implication with respect to inclusion discourse transposition and the TT discoursal domestication. The prominent premise indicators in ST— "recognize" and "recognizing"—are modulated in the TT from تعترف in items(و,ب,ح,ط,م,ن,ف,ت,) of the permeable into(ى)(ل) **تدرك**(ه)**,تقر**—the literal semantics of statement and cognition. The word "Ensure" and "Ensuring" are throughout translated into **يكفل, كفالة** in items 2,3, 4, 6, 7, 9. The Arabic equivalent of ensure is **يضمن**. Article 3 of the general principle of the convention states its obligation to effect "Full and effective participation and inclusion in society" (The United Nations 2006 p, 5). This phrase is translated into: **"كفالة مشاركة و إشراك الأشخاص ذوى الإعاقة بصورة كاملة وفعالة"** (الامم المتحدة2006). Article 4 of the general principles exhibit similar lexical modulation with "to ensure" translated into **"بكفالة"**:

"State parties undertake to ensure and promote the full realization of human rights (The United Nations 2006, p.5)The Arabic translation is تتعهد الدول الأطراف بكفالة وتعزيز إعمال كافة حقوق (الامم المتحدة 2006).

Item 3 of Article 5 exhibits similar modulation on the syntactical level through the reshuffling of the since premise into a parenthetic phrase:

> "In order to promote equality and eliminate discrimination, State Parties shall take all appropriate measures" (The United Nations 2006 p, 7).
>
> - تتخذ الدول الأطراف، سعيا لتعزيز المساواة والقضاء علىالتمييز، جميع الخطوات المناسبة لكفالة توافر الترتيبات التيسيريةالمعقولة للأشخاص ذوي الإعاقة.(الامم المتحدة 2006)

[4] In the UN manual for Arabic translation, the UN acknowledges "the room for the exercise of stylistic judgments", yet its final conclusion is that fidelity to the original text must be the primary concern.

5.2. Cultural Domestication and Religious Signification: الكفالةand Charity Discourse

These modulations resort to omission of "inclusion" and addition of **كفالة** (strategies that do not sit well with literal translation and UN prescribed practice). These modulations pinpoint the cultural signification and domestication of the inclusion discourse and recognition politics in the TT. The lexis **الكفالة** belongs to the religious domain and is used in Islamic exegetical tradition to denote a patronizing relation between the caretaker and his adopted child—adoption is illegitimate in Islam. As such, the invocation of the religious domain, along with its instrumentalization with respect to the State, constructs the state as a patron (instead of a legal guardian and arbiter) *vis-a-vis* PWDs structuring the latter's' object position to the state and society. It also constitutes a deviation from both the lexical framing of legal discourse and UN documentary writing style, whose language is characterized by its "bureaucratic jargon and usage … vague, general or ambiguous words … calculated ambiguity … deliberate imprecision and generalities" specifically due to its exercise of diplomacy and delicate balance of interest among the negotiating parties (Cao. Zhao 2008 p, 46,47). Ultimately, this framing domesticates the inclusion of PWDs within the conceptual Islamic paradigm of **التكافل الاجتماعي**--lexically translated as social solidarity, social interdependence and symbiosis (Kudz Top entered by Heather Shaw (/profile/845981). The Islamic concept of **التكافل الاجتماعي** premises social harmony and peace on the provision of sustenance to the needy by the rich, which not only structures a hierarchal relation between the benefit-provider and the beneficiaries, but also transposes the discussion of justice and inclusion on the individual spiritual terrain as a matter of spiritual elevation. This formulation, though resonating with the psychologization of recognition of Intersubjective inclusion, does not clearly articulate the institutional measures for inclusion or position provision in the realm of personhood and citizenry rights. As such, it posits the danger of reduction into a token politics of inclusion and a condescending formula of tolerance—acceptance and provision despite disability not on account of the potential ability of disability—especially given the semantic domain of collation. The words **يكفل, كفالة** collocate with the poor, orphan, marginalized and outcast with the latter as objects of charity by the more fortunate individuals. These dimensions of the Islamic concept language posit condescending notions of rights decoupled from conception of empowerment and enfranchisement.

Against this religiously centered domestication, strides have been taken towards inclusion and enfranchisement. In Egypt, especially in the

aftermath of 30th June revolution and under a political leadership attuned to the internationalization of discourse and globalization of culture, concrete measures have been taken to enfranchise PWDs on the institutional political level, the market-centric social practice, and the educational practice. The latter (a site of both institutional and intersubjective inclusion) needs continual reconceptualization, especially in the absence of media socially attuned to translating the political leadership's take on the rights of PWDs.

6. Into Arabic in Egypt: Interpretation and Institutional Inclusion (Discursive Practice)

On February2018, President Abdel Fatah Al-Sisi issued law no. 10, 2018 on the Rights of Persons with Disabilities. The law constitutes the legislative formulation of the interpretative framework adopted by Egypt upon its ratification of the convention. The law recognizes " persons with disabilities on an equal basis with others before the law, with regard to the concept of legal capacity dealt with in paragraph 2 of the said article, is that persons with disabilities enjoy the capacity to acquire rights and assume legal responsibility ('ahliyyat al-wujub) but not the capacity to perform ('ahliyyat al-'ada'), under Egyptian law" (UNTC 2006)

This formulation was followed by a plethora of implementation measures designed to enfranchise the PWDs through furthering the capacity to perform. In July 2018, President el-Sisi announced the establishment of a technical center for services for disabled persons—the first of its kind in Africa designed to enable people with hearing or speech related disability to use technology to communicate through mobile phones. In the 7th International Conference on Information Technology Convergence and Services for People with Disabilities (ICT4PwDs), President Al-Sisi patronized a technologically facilitating initiative—online websites of governmental institutions to cater to the diverse needs of persons with disabilities. Under the Presidential direction, the Ministry of Housing undertakes the allocation of 5% percent of the national project on public housing to PWDs and initiatives are taken to enhance "accessibility of accommodation" (Article 2) in four governorates—Qena, Ismailia, Alexandria and Cairo. The Egypt Information and Communication Technology Trust Fund (ICT-TF) of the Ministry of Communications and Information Technology (MCIT) and the UNDP) offers training and educational programs for PWDS in about 112 slum areas in Cairo. Many service projects have been established in Governorates in Upper Egypt in

cooperation with NGOS (Terre des Homme), to advocate for rights and equal opportunities of PWD, and enhance their talents to enable them to operate and manage small projects for hand crafts. The Federation of Egyptian Industries' initiative of "Equal for a better living" aims at providing 1,000 employment opportunities in private sector for persons with disabilities. In drafting the 2014 constitution, specifically in response to PWDs' activism for inclusion, the Egyptian constitution committee included a Person with Disability among the members of the committee for constitution drafting. The 2015 parliamentary elections were conducted through a proportional lists running in all constituencies, which gave PWDs a onetime quota resulting in the inclusion of nine PWDs candidates: eight elected and one presidentially appointed (Soliman 2019). In 26th of December 2017, the Egyptian Parliament issued its approval on a draft law[5] for the establishment of the National Council for People with Disabilities, which is structured as an independent body with technical, financial and administrative independence. The council administrative structure includes seventeen PWDs in addition to public figures with expertise in disabilities' rights. These institutional measures and legislative strides for inclusion propelled parallel inclusion scheme in the social practices, which have been led by the Egyptian private economic sector—the harbinger of technological innovation and technologization of discourse in contemporary cultural economy.

6.1. Social Practice and the Politics of Labeling: Market Participation and technologization of Disability Discourse

Within the dictate of business social responsibility and in tune with its innovative emergence and practice, Careem, a 3-year-old hyper growth startup in the Middle East in app-based car booking space, started its awareness-raising campaign on disabilities' rights on the 14th December 2018. The launch of its campaign along with its yet newest feature, "Careem Assist" designed to assist people with motor disability, index the market participation in both the social and discursive practice of disability

[5] According to Soliman (2019), the law was drafted and proposed by the MP Dr Heba Hagrass and came as a culmination for the accumulative efforts of the committee of "Social Solidarity, Family and PWD" in the Egyptian Parliament. Hagress qualifies the law as "comprehensive" reflecting" human rights perspective rather than charity or philanthropic approach" with affirmative discrimination as the logic of its composition through quotas, exemptions or facilitations. The legislative treats PWDs as "equal citizens who have rights and obligations and not a group or individuals deserving charity support" (Soliman 2019 par4).

inclusion. In addition to providing for ramps and disability-specific services, Careem's campaign engages in the politics of new labeling and naming as the panacea for re-signification of disability. The campaign repackages the term used in the Arabic translation **ذوى الإعاقة** into **ذوى الإرادة**. **Fig. 4.** This repackaging not only reformulates the identity representation along the challenge paradigm, but it is also reflexive of the context-dependent overture of the company's CEOs and origin in Dubai. The official Emirate label of the PWDs is **أصحاب الهمم**, people with stamina. Though not the preferred label by the internationalized discourse on disability, this re-naming and repackaging speak of a thriving practice and attempted interventions with the globalized human rights culture. These interventions are in need of planning and calculation to effect the projected outcome of inclusion along the dual planes of recognition and redistribution. The yet incomplete formulation of inclusion on the cultural scheme is evident in the lack of standardized labeling with respect to the PWDs identity-referencing and representation and its implication with respect to potential lapses in the interpretation of their rights. **Fig. 5.** showcases the unfinished process of consolidation in the KSA context and the linguistic disjunction and cultural dissonance between the institutional discourse and the not-yet socially debated Disabilities' rights. A Saudi awareness campaign on disabilities rights to recognition reads as follows: "don't call a handicapped a 'handicap' but name him/her as a person of special needs. Campaign on the handicapped rights". In KSA, they are labeled ذوى الاحتياجات الخاصة.

Fig 5 Careem's Campaign

6.2.6.2. Intersubjective and Institutional: Cultural Translation and Justice

The lack of a standardized idiom to reference PWDs pinpoints the problematic of cultural translation and accommodation of global categories to local settings. It more specifically pinpoint a lacuna with respect to the culture of self-identification and referencing (the outcome of disabilities' activism in Western context) and its implication for the potential objectification of PWDs in other contexts. In the context of “"internationalization of culture and globalization of discourse”, 'we all live in a "translated worlds” (Castro 2009). The State parties partaking in the authentication of the Convention and its translation into social practices have instituted institutional recognition and top-bottom scheme towards inclusion. These preliminary steps remain in need of translation through social debate and reconceptualization of Disabilities in plural and Persons with disabilities in diverse plural by those who enjoy the enabling burdens of disabilities. Or else, the institutional measure and schemes would be reduced to token politics of modernization and internationalization

and with no subject-position ascription to and Intersubjective inclusion of the persons with disabilities—especially in the absence of standardized media discourse and media framing of the nuances of institutional inclusion discourse on the rights of PWDs.

7. Conclusion

The paper opened a repertoire between Critical Discourse Analysis, political philosophy, and translation theory to examine the interface between the textual and social practice of the UNCRPD (2006), its Arabic translation and the Arab-specific culturalized take on inclusion discourse within the context of globalization of culture and internationalization of discourse. The paper's findings are: first, the UNCRPD (2006) is structured through an activism-based discursive practice on inclusion and recognition that involves the dual aspects of intersubjective and institutional inclusion with both the psychological and redistribution dimensions of recognition to the effect of construction of PWDs as subjects with rights through the human variation model entitlement to enfranchisement through access. Second, the Arabic translation purports a culturalization of the PWDs' rights to inclusion and recognition through domestication of the inclusion discourse within the religious paradigm ofthe Islamic exegetical thesis of التكافل الاجتماعي (social solidarity, interdependence, and symbiosis). This culturalization constitutes a double-edged weapon due to its potential objectification stance with respect to the personhood and citizenry rights of PWDs—best reflected in the lack of standardized Arabic term for labeling and identity-representation of PWDs. Third, the internationalization and globalization of human rights discourse and culture is propelling moves towards technologization of discourse in the Arab region and Arabic language, especially considering Arabic language assumption of the stature of diplomatic language. Arabic language was included among the official language of the United Nation in 1973. The technologization of discourse on disabilities' rights has been initiated by the private sector in the Egyptian context and the NGOs in other Arabic countries. Yet, more concerted efforts are needed in standardization of labeling vocabulary and representation categories of inclusion and social justice. The paper ultimately argues for the importance of culture and translation as a ground for meaning dissemination and signification, and the frame through which society and political reality becomes signified to trigger social process and practices through language. This argument for the re-signification impact of culture in political reality is structured in line with the new formulation of culture in social scientific

debates, which according to Buden (2009) "has become this political stage itself, the very condition of the possibility of society and of our perception of what political reality(p. 196). Accordingly, cultural translation becomes the founding step for political change through reframing reality and framing plan of actions towards inclusion— plan embedded in a language game in continual need of interpretation and intersubjective signification. On a final note, in the Egyptian higher-education context, in response to the presidential directive and dual-dimension formulation of inclusion[6], the Supreme Council of Egyptian Universities issued an integration decision **Fig.7.**In the integration decision, the PWDs are mainstreamed into one category with one measure to their inclusion in assessment scheme—a framing that resulted in a panic attack and breakdown to a student with mental disability. The system is yet in need of transformation to enable its working for everyone.

[6]In his speech at the first Arab forum for special education schools, President al-Sisi highlights two concepts in the State's inclusion discourse: first, the need for collective participation (from the governmental institutions, NGOs and private sectors towards reconceptualization and reformulation of societal culture with respect to disabilities: second, inclusion as a process tosocial re-education and reformulation of the acceptance of the other and cognition/recognition of cultural diversification and plurality. This nuanced framing of inclusion—not yet translated into media discourse—pinpoints to the interactive relation between institutional and Intersubjective inclusion, which remains in a process of translation predicated on the social practice of endorsing the institutional discourse. Thus arisesthe necessity of cultural translation of discourse into social process and practice to enable the perception of PWDs as individuals with special (different) needs.

- ان قضية الإعاقة قضية مجتمعية يلزم لمواجهتها تضافر كافة الجهود الحكومية مع جهود منظمات المجتمع المدنى والقطاع الخاص، ومن هنا فإن المشاركة المجتمعية أصبحت ضرورة قصوى .... **مشاركة لا تكتفى فقط بالمساهمة بالموارد، ولكنها تتعدى ذلك إلى صياغة الفكر، وتشكيل الثقافة المجتمعية** التى يمكن أن تسمح بتحقيق التنمية المستدامة....
- إن الدولة تهتم بصفة أساسية بتطبيق مفهوم **دمج الطلاب ذوى الإعاقة** مع أقرانهم الأصحاء .....حيث أن **ترسيخ أسس التعامل الإيجابى بين الطلاب** جميعاً يمهد الطريق نحو **تعزيز مراعاة الآخر، وإدراك الاختلاف** البدنى والنفسى بين الأفراد، وكذا التعاون مع الغير دون تمييز،

(Al-Sisi "Speech" 2018)

Fig 6. Saudi Campaign for PWDs rights

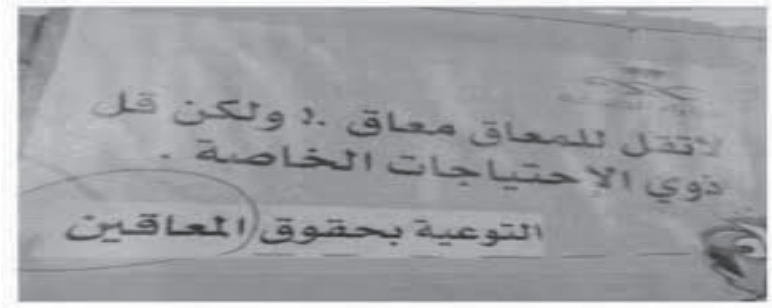

Fig 7. The Supreme Council Integration Decision with its MCQ assessment procedures for students with disabilities

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RETHINKING TOURY'S LAWS OF TRANSLATION

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0. Introduction

In an attempt to formalize the status of Translation Studies, especially Descriptive Translation Studies, Toury (1995) searched for laws that could be used by translators in the course of their action. The notion of laws itself is attractive for two reasons. First, the law-less nature of Translation Studies, as testified by its history and references (particularly Munday, 2016), imbues it with an aura of being non-scientific. A legitimate question to pose here is the following: Is translation not a profession that has been practiced for ages with no laws or rules that would render it a 'scientific' field of investigation? This sounds as a logical question that no longer tolerates begging. The newly searched-for 'scientificness' of Translation Studies would also assist the field in rather completely divorcing itself from Linguistics, being a major influential trend that permeates and has permeated Translation Studies every now and again. Second, the establishment of regulatory laws would inevitably give rise to valuable insights into the process-oriented track of research that will eventually allow for rethinking or re-modifying these laws, if any, and propel translational investigation forward, thus materializing impalpable results and excluding diverting routes that are then typically non-translation-oriented.

Although deemed a commendable effort, Toury's attempt suffered from several critiques, not due to the germ of the idea, but obviously due to the way the laws are proposed and argued for. The two laws are sweepingly general, though well-thought-out, and their generality cannot be a major flaw, since laws are by nature governing theoretical constructs, liable to

invalidation. The real problem is that they have triggered much criticism, and still require rethinking in terms of their validity.

One way to rethink these laws was to regard them as universal in some way. This vantage point has given rise to comparing them with Baker's (1993) Translation Universals. Despite the fact that Toury provides concrete examples in his elegant analysis of the proposed laws, he did not attempt to carry out large-scale applications, or better investigations into them, in terms of corpus analysis. Baker was the one to do that. However, her attempts remain linguistics-oriented, and thus suffer from being narrowly scoped. Culture is relegated to the background, and the strenuous effort of compiling representative cross-linguistic, multi-lingual corpora renders the effort short of achieving the long-awaited results. This has boiled down to keeping Translation Studies stranded in the age-old conflict between theory and practice.

The present paper attempts a fresh look at Toury's Laws and critiques them alongside Baker's Universals. The two laws are first briefly explained, their past strictures are presented, and then the new critiques are spelled out and accounted for at length vis-à-vis Baker's Universals. The ultimate goal is to give a new lease of life to that theoretical construct of setting laws and rethinking the appreciated effort of the late Gideon Toury.

1. A Summary of Toury's Laws

Before embarking on the explanation of the two laws, it is important to provide reasons why Toury advocated the necessity of advancing translation laws as the final part in his book *Descriptive Translation Studies and Beyond* (1995, 2012). Being originally interested in the polysystem theory, Toury thoroughly studied the possibility of setting norms for translation that could be regarded as the socio-cultural constraints for regulating translators' behavior, drawn from the general process of education and socialization. He defined them as:

> the translation of general values or ideas shared by a community – as to what is right or wrong, adequate or inadequate – into performance instructions appropriate for and applicable to particular situations. (Toury 2012, p. 63)

Norms are midway between rules and conventions but not as weak as idiosyncrasies. These norms he divided into three types: (1) the initial norm; (2) preliminary norms; and (3) operational norms. Initial norms are

governed by the choice made by translators, whether to follow the ST or the TT norms. Preliminary norms refer to translation policy and directness of translation, which involve what texts and languages to translate and the possibility of having an intermediate language, respectively. Operational norms refer to how expected translation behavior happens particularly linguistically in the course of translating.

From the accumulation of studying norms, laws can be reached. The two laws Toury proposed are:

1. The law of growing standardization (aka law of conversion), which reads as follows:

> '[I]n translation, textual relations obtaining in the original are often modified, sometimes to the point of being totally ignored, in favor of [more] habitual options offered by a target repertoire' (p. 268).

Simply put, the law refers to the gradual pruning of the ST textual entities, even to the extent of omitting some, with a clear orientation towards the adoption of the target language/culture repertoire. Moreover, Toury points to the need to have this orientation proceed in translation theorizing through helical movements rather than linear progression[1]. Yet, this law was rephrased by him several times in the course of his discussion to the point of stating that choices in translation are always made through the selection of a level lower than the textual one while translating an ST. Thus, ST textual relations are willy-nilly converted into the TT or target language repertoremes and vice versa. For instance, poetic images in an ST can be replaced by other images in the target culture to provoke similar emotions. This is evident in Toury's explanation of how Fitzgerald's images were replaced in three translations, German, French and Hebrew.

2. The law of interference (pp. 274–279), which focuses on the translation from a prestigious culture or system into a less prestigious one. The tolerance of interference is increased if the direction is from the higher to the lower cultures. This interference can be linguistic or otherwise, but is inevitably influenced by text-type (see Toury, 1995, p.278). For example, syntactic structures are modified to suit the grammatical system of the TT or collocations substituted or even certain sociocultural considerations are observed linguistically.

[1] This caveat is criticized below in the section about new critiques.

This is a brief and simple explanation of the two laws that paves the way for the next sections.

2. Past Critiques of the Laws

This section provides a number of substantial criticisms leveled at Toury's laws. Although they sound pertinent, most of them are not profound enough and can be easily refuted. The first attempt is McKelvey's (2001), where she acknowledges the fascinating nature of the laws, but nonetheless sees four flaws in them. The first flaw, she maintains, is that Toury does not analyze an extensive corpus of translated texts in order to establish universal laws. This renders his effort unrealistic. The second flaw is that Toury speaks of major, or prestigious, cultures and minor, less prestigious, ones, being grossly influenced by ethnocentric or Eurocentric thinking. He thus takes, even unwittingly, Western cultures to be the benchmark. The third flaw refers to Toury's insistence on presenting data that are target-culture-oriented without citing any contrary examples. Finally, Toury's style, McKelvy believes, is stilted and not suitable for all readers.

Despite being logical to a great extent, McKelvy's criticisms are easily open to refutation. The first criticism is not directly expressed at the laws, but at the mainstream polysystem line of thinking, and is actually borrowed from Gentzler (1993). Yet the second criticism is truly to the point and is carried further in my strictures below. The third criticism also debunks Toury's arguments, but it needs historical evidence to the contrary. Western cultures have long been in full blossom (almost more than three centuries) besides their colonialist influences that left most of the world Westernized to some extent. The final criticism is actually vacuous, since the theoretical apparatus that Toury adopts and the depth of analyses require a style that should sound exact and intricate to a large degree.

Another attempt at criticizing Toury's laws was made by House (2008). House goes a step further and rejects Universals at all, which inherently includes the laws. She states (p. 11): 'I want to go on suggesting quite bluntly that the quest for translation universals is in essence futile, i.e. that there are no, and there can be no, translation universals[2]'. House provides

[2] Arrojo concurs. She believes that there are no universals, since all meaning is built up from a certain perspective, culturally, historically and thus locally; any claim to transform such meanings into universals is unjustly 'authoritarian' (Chesterman & Arrojo 2000, p. 159).

five lengthy arguments against Translation Universals (which can be carried over to Baker's, 1993). First, she argues that universal features do exist in linguistic investigation, but they cannot extend to encompass Translation Studies, since this would be no more than beating around the bush. Second, she regards translation as an act of langue not parole, of performance not competence. Thus, universals such as simplification, conventionalism and the like, even if based on corpus analyses, will remain narrowly scoped and difficult to generalize, over and above their unclear definitions and unrealistic nature, particularly explicitation. Third, House takes directionality to be the chink in the armor. Universalisms discovered in one direction are not necessarily applicable to the other direction. Fourth, she considers genre-specific features to be averse to translation universalisms. Finally, she calls for the need to consider the diachronic, dynamic nature of translation as a relationship between source texts and target texts, which affects comparable texts.

House's criticisms are, in effect, hard to rebut, yet they need to be geared towards the main objective of Translation Studies, namely to regulate a field of investigation that has long been immured within the confines of Linguistics. House's approach optimizes a highly linguistic-oriented avenue of research that measures translation behavior in terms of the linguistic nomenclature. Despite the fact that Translation Studies is by nature greatly influenced by Linguistics, it needs to define itself more precisely to be able to stand alone and provide better insights into acculturation, for example. The argument of genre-specific features can be subjected to corpus analysis in the form of language-pair of certain registers. Moreover, the focus on translation performance is not true all the time: cognitive approaches to translation have contributed many valuable insights into the field and await more.

A recent attempt at criticizing the laws was made by Munday (2016). He adopts Hermans' (1999, p. 92) fleeting observation about Toury's laws that '[i]t is impossible to know or study all the variables relevant to translation and to find laws relevant to all translation'. Munday (p. 183) also adds that Toury's two laws themselves seem to be somewhat contradictory. (The same view was expressed by Pym back in 2007, but is taken as a stepping-stone for further arguments against the law of interference below). Munday believes that the law of growing standardization adopts TL-oriented norms, while the law of interference is ST-oriented. He suggests a modification or alternative of the law of interference in the form of the law of reduced control over linguistic realization in translation. That new law would include constraining factors such as 'the effect of ST

patterning, the preference for clarity and avoidance of ambiguity in TTs and real-life considerations for the translator, such as the need to maximize the efficiency of thought processes and the importance of decision-making under time pressure' (p. 186).

The above views are similar to Gentzler's (1993), but they have the privilege of offering alternatives. Yet Toury himself, quite prophetically, answered some of them (and House's fourth and fifth criticisms above) in 2004. In his article 'Probabilistic explanations in translation studies: Welcome as they are, would they qualify as universals?' (in Mauranen and Kujamaki, pp. 15–32), he maintained that translation laws are merely probabilistic and cannot cover all acts of translation. Moreover, this reply can be augmented by arguing that the 'constraining effects' as proposed by Munday (2016) are mainly focused on the translator not the translation itself, which shows an unclear dividing line between the two (see my criticism of the law of growing standardization below).

The attacks sustained by the two laws have led Chesterman (2011), in one of his studies, to suggest fully fledged hypotheses in lieu of them, not just a cursory alternative like Munday's (2016). Chesterman adopts conceptual analysis instead of comparative analysis in proposing his descriptive interpretive hypotheses, which stem from the literal translation hypothesis. The latter is a general prediction about the assumption that translators tend to move from the literalization to deliteralization in the course of translating. Coupled with this argument is the unique items hypothesis, which Chesterman borrows from Tirkkonen-Condit (2004). This hypothesis refers to the claim 'that items which are formally specific to a given target language tend to be under-represented in translations' (Chesterman, 2011, p. 75). This means again that translators operate according to literal source-text 'triggers'. Both hypotheses, Chesterman argues, are cognitively grounded and can further be tested within the framework of cognitive approaches to translation, especially simultaneous interpreting. They can also better explain Toury's law of interference.

It is clear from these criticisms of Toury's laws that they are mostly about form, not content. With the exception of House's contentions and Chesterman's alternatives, they manifest a need for reconsidering the rationale behind the formulation of the laws in the first place. True translations are dynamic and translating is a competence-based process, but the need to situate Translation Studies, albeit tentatively, among 'exact sciences' is a sublime objective. Perhaps more profound fresh critiques are much in demand, which is the task in the next section.

3. New Critiques

3.1. The Law of Growing Standardization

Toury's law of growing standardization points to the need to proceed in translation theorizing through the lens of helical movements rather than linear progression. Although this suggestion looks attractive enough, it entails a number of problems. First, the idea of movement or propelling itself is questionable in the light of the composite nature of translation theory. If simultaneous interpreting is taken to be part of translation theory or better DTS, then the helical progression proposed wants a clear meeting point where simultaneous interpreting and translation theory can converge. The breaking point between SI and translation theory is the fact that orality is a key characteristic of SI and per force dictates certain linguistic and cultural concessions on the part of the simultaneous translator. The written mode of translation, on the other hand, affords a more balanced and justified route of research that can be put to test through experimentation (though unfavorable) and leisurely corpus analyses. The results obtained in written translation research are thus well-though-out and more amenable to generalization, thence theorization, so to say. However, these results cannot be easily obtained in the course of researching SI, if not even worse in the case of subtitling. The idea of constraints is thus not posited by Toury as a problem if the 'descriptive' nature is the propelling force. A search for a meeting point for the helical movement proposed is a priori for the law of growing standardization to materialize.

Second, this above argument should be coupled with the need to justify the 'failure' of 'predictions' at the level of progressing: the helical movement is based on the assumption that unknown variables are taken into account. These variables are abundant in the case of both SI and subtitling, where standardization is a much-sought target. In a sense, no DTS is complete without the incorporation of *all* the modes of translation, whether spoken or written or otherwise. The optimism spoken of herein is thus bedeviled by the failure to find a common ground for the helical axis rather than jumping to the 'predictions' that miss certain translatorial behaviors derived from the constraints of time and space, let alone culturally ingrained considerations.

Third, it would be a tall order to theorize about a progression that is infinite. The nature of description itself cannot tolerate descriptive accounts linked to phenomena that are ever-changing. And how long can change continue? The contradiction inherent in the argument provided by

Toury under the law of growing standardization cannot be reconciled unless progression stops for a considerable amount or duration of time in order to afford translation theorists the luxury of looking back the long road traversed. An attempt at theorizing when phenomena are in a state of flux would result in isolated results that cannot be fitted into a theoretical mosaic. The basics or foundations of DTS need first to be laid for the process of theorizing to proceed uniformly.

Fourth, that items are selected at a level lower than the textual relations of the ST is a problematic assumption[3]. This may be true in hasty practices such as SI and consecutive translation. However, in written translation, expertise plays a major role. The selections or decisions made are influenced by the direction of the substantial effects one culture imposes upon another. A prime example is the translation from English into Arabic, particularly at the time of Al-Mazni. He adopted a translatorial behavior that attaches much attention to meaning and the literati of his age. Consider, for instance, the following extract from Poe's 'The Cask of the Amontillado' and its translation into Arabic by Al-Mazni (2012, p.32) back in the thirties of the twentieth century:

ST:

THE thousand injuries of Fortunato I had borne as I best could, but when he ventured upon insult I vowed revenge. You, who so well know the nature of my soul, will not suppose, however, that gave utterance to a threat. At length I would be avenged; this was a point definitely, settled -- but the very definitiveness with which it was resolved precluded the idea of risk. I must not only punish but punish with impunity. A wrong is unredressed when retribution overtakes its redresser. It is equally unredressed when the avenger fails to make himself felt as such to him who has done the wrong.

TT:

احتملت من 'فورتناتو' ألف مساءة ومساءة، ولكنه اجترأ عليّ الإهانة، فأقسمت لأنتقمن منه، وأنت يا من تعرف طباعي معرفتها لن تظن بي أني أجريت لساني بتهديد أو نطقت بكلمة وعيد. كلا ... لقد آليت أن أنتقم، ووطنت نفسي على ذلك، وكان هذا مني قرارًا حاسمًا لا رجعة فيه ولا تردد. على أن هذه الصبغة النهائية لما اعتزمته استوجبت أن أتقي المجازفة. فإنه لا يكفي أن يحل به عقابي، وإنما ينبغي أن أكون في أمان من المخاوف وأنا أفعل ذلك، فإن أخذك المرء بذنب كان منه لا يكون فيه معنى الانتصاف إذا تعقبك منه ثأر؛ كذلك لا يكون الانتصاف انتصافًا إذا عجزت عن جعل الآثم المسيء يدرك ذلك.

[3] In a sense, Toury speaks of literal and textual translation, which echoes Catford's (1965) neglected 'textual correspondence'?

Another translation of the same text is provided later by Abu Bakr (n.d.):

> احتملت ألف خطيئة ارتكبها فورتشناتو في حقي على أفضل وجه ولكن عندما وصل الأمر حد الإهانة قررت الانتقام . وأنتم الذين تعرفونني على حقيقتي تدركون أنني, ورغم كل ذلك, لم أطلق أى تهديد بحقه. سوف أقتصُّ لنفسي مهما طال الزمن هذا أمر لامناص منه. بيد أن الإصرار على الأمر يستبعد بالكامل فكرة المجازفة. فالقصاص لا يعني أنه يتعين على أن أعاقب من أخطأ في حقي فقط, بل يعني أن أعاقبه دون أن يلحق بي الضرر فالظلم يبقي ظلماً إن طال العقاب من حاول رفع ذاك الظلم ... كما أن الانتقام لامعنى له إن لم يتمكن المنتقم من جعل من أخطا في حقه يعرف هويته ويحس بوطأة انتقامه منه.

It is clear that the ST is syntactically complex and Al-Mazni[4] is able to operate according to his own knowledge of both Arabic and English. Al-Mazni selects the Arabic repertoreme ألف وألف, which is reminiscent of ألف وليلة, and at the same time opts for the Italian pronunciation of the name 'Fortunato' /forti:natəu/ rather than the Anglicized one adopted by Abu Bakr. Thus, he reconciles three cultures rather than two. Al-Mazni also changes the addressee to the singular instead of the plural. The Qur'anic صبغة is called upon by him, and again he redresses the balance by using عقابي rather than Abu Bakr's القصاص. In this way, Al-Mazni operates on the level that is higher than the textual one. And Abu Bakr, though literalism-oriented, also uses, albeit sparingly, repertoremes like the Islamic القصاص and the Christian خطيئة. This short passage testifies that any act of translation is geared towards resorting to repertoremes or higher-textual planes despite any amount of literalism. What Al-Mazni aims at is a balance between two or three cultures that remained in direct contact for a long time through British colonization. This trend is now lost due to the weakening of Arabic culture at the hands of the young and technology. In a sense, the formula Toury proposes can actually be considered a 'prediction' of the English language hegemony, where literalism is practiced in every mode of translation. Yet his sweeping negligence of translatorial behaviors of Al-Mazni and his coevals provides a chink in his argument. How could DTS justify such trends as Al-Mazni when acculturation is the aim?[5] Better still, why did the law not predict similar cases according to Toury's belief in probabilism (see Toury, 1995, p. 276)?

[4] The case of Mazni refers to a movement in Arabic literature (Diwan School in the 1920s), which brought English literary thought to the foreground.

[5] This question has an overriding objective: it poses a problem for DTS, from which the laws stem.

This last position drives the line of argument to reconsidering Toury's discussion of converting repertoremes into textemes in the course of translating. Repertoremes are inevitably part of the cultural spectrum that translators should draw from in order to form their target texts. Toury proposes reconstruction or construction of ST relations in forming textemes. He argues that this is clear in substituting one image in a poem by another that can provoke similar sensations according to culture or time. However, Toury states that such substitutions are not intentional. The questions are: how can they remain unintentional while reconstructing a TT? Is the translation process penetrated by unintentional behaviors? What governs such 'unintentionalities'? If these unintentional moves are part of converting repertoremes into textemes, who is responsible for evaluating both their uniformity and/or acceptance? If the answer is the reader or audience, then the conversion process is always occurring at the hands of translators according to their backgrounds, and they are in this case the censors of change[6]. In a sense, what translators offer is to be accepted by the receiving audience. This can be termed 'translatorial hegemony' rather than 'compensation' as Toury suggests.

To furnish a caution against the 'translatorial hegemony', Toury tilts the direction of the argument to the product-process dichotomy. He maintains that process is discoverable through translation strategy, for example. DTS, he sees, can trace the conversions made through process and observe how ST-TT relations have been modified. But who is responsible for processual decisions? Translators or their agencies? Then this is better Descriptive *Translators'* Studies?[7]

3.2. The Law of Interference

It would be suitable to start the discussion in this section by Pym's (2007) claims about the contradiction between the law of growing standardization and the law of interference: Pym (2007, p.5) states that:

> Read in those simplistic terms, Toury's two laws surely contradict each other. One law says that a translation is like all other translations (they all share 'flatter language' and so on), and the second law says that translations are like source texts (they all have 'interference'). If all

[6] This point is later admitted by Toury in his discussion of the law of interference. See below.

[7] This tangentially harks back to the idea of translator's habitus.

> translations are like other translations, how can they also be like their very individual and different source texts? Which is it to be?

In fact, Pym's argument is not well justified. The two laws are not in contradiction: growing standardization does not necessarily mean that TTs are replicas of SL canon literature. They are required to be like[8] them in the course of conversion through Toury's reference to the translator's 'internalized' norms (acting as some kind of censor). Thus interference is inescapable, so to speak.

The real dilemma about the law of interference is not contradiction: it is about priority. In other words, which should be advanced first: interference or standardization? If, Pym maintains, all translations are similar to other prior ones, and all translations are by necessity similar to their source texts, then which force should drive the process of translation: similarity to the other or similarity to the source? The answer to this question might lead back to my term 'translatorial hegemony', since the translator is responsible for opting for one before the other to set the policy of his process or start translating. This decision is inevitably influenced by the translator's individualized norms as Toury suggests.

The most important aspect of the second law lies in the 'relative prestige' posited by Toury as a *tertium comparationis*. The prestige, he argues, is coupled with the power relations among languages and cultures within a system. If translation is carried out from a prestigious language and culture into the direction of a weak one, then the degree of tolerance of interference increases, Toury sees. This is true, but what about historicity? If a culture used to be more prestigious, like Arabic, Persian, etc.? An ancient Arabic text will require an elevated English style to minimize the loss sustained on textual levels, and will at times exhaust the English repertoremes. Toury clearly ignores the dimension of time, and the fact that one ST can be retranslated several times (a point emphasized by the *Skopostheorie*). Moreover, there are occasions where the themes are distantly culturally shared without a clear repertoire. A case in point is Thomas Gray's 'Ode on the Death of a Favourite Cat, Drowned in a Tub of Gold Fishes', classified by Kingsley Amis (1978) among light verse. The poem is thematically similar to an Arabic poem by Al-Muqrei (d. 930), which is an elegy of a cat. Gray died in 1771, and no reference mentioned his reading of Al-Muqrei, despite the fact that the former used

[8] Notice the use of 'like', which means that simplifications, approximations and flattening are usually applied.

words borrowed from Arabic in the self-same poem, such as Selima and genii. The two poems tackle the same theme, and the two cultures are equally prestigious at the time of composing them. How could the law of interference justify this case and similar ones? Based on this examples and other ones, the term 'probabilistic' needs to be replaced by others like 'exceptions', 'marginal' or 'off-record'. And it is a major problem in the two laws.

In appraising this second law, it is fair to state that it is more realistic than the first one. Toury only muffles the distinction between 'translational' behavior and 'translatorial' behavior. This muffling inexorably affects the two main trends of Translation Studies, namely process-oriented and product-oriented studies, thus causing both to overlap or exclude one at the expense of the other, if the term 'translation' is taken to mean the translator from a cognitive point of view[9] .His theoretical apparatus remains on its mettle, though. The enterprise he visualizes is promising, and it can be much elaborated on if set against Baker's Universals in the next section.

4. Baker's Universals vs. Toury's Laws

Baker published her first corpus study in 1993, claiming that corpora are needed to achieve universals, while Toury published his book in 1995, preferring laws over universals. Toury opts for laws, since he speaks of science, while Baker uses universals, as a misnomer, and does not speak of science. Scientific or not, the objective is the same or at least similar. However, the literature on Toury's laws is geared towards comparing Toury's laws to Baker's Universals (see Chesterman, 2010, Pym, 2007, and Toury, 2004). Yet it is crucial to observe that Universals are not Laws. Pym (2014, p.78) is particularly cautious about confusing the two terms:

> Universals are linguistic features supposedly specific to translations. Laws, on the other hand, are principles stating *why* such features should be found in translations. The universals locate the linguistic tendencies, and the laws relate those tendencies to something in the society, culture, or psychology of the translator. (original italics)

[9] Rather unexplainably, Toury (1995, p. 275) elaborates on the translator's cognitive apparatus under the law of 'interference' not the 'law of growing standardization'.

The comparison and /or affinity is based, so to say, on the objective of Translation Studies, namely to find global, universally acclaimed regulations that govern translation behavior and/or action across a medley of language pairs and/or triads. That sublime objective looks too bright to achieve, since Translation Studies is a nascent field with deep-rooted practices. In a sense, practice has preceded theory for a very long time, and the absence of a regulatory theoretical apparatus has led to several approaches, sometimes conflicting and other times complementary, but the scene has long remained disorganized. A similar view is expressed by Hermans, who regards the aspiration towards laws as based on the dubious premises that either translation is an everywhere category or that its diversity can be reduced to a common denominator (Hermans 1999, p. 92). Tymoczko also concludes that laws should not be the goal. Instead translation studies should reflect diversity and dissimilarity as well as similarity, investigating phenomena across several different languages and cultures in translation (Tymoczko 1998, p. 657).

It might be appropriate now to outline Baker's Universals before critiquing them.

According to Baker, universal features of translation are linguistic phenomena that typically characterise translations rather than original texts, and do not emerge in the translated text as the result of interference between the different language systems (Baker 1993, p. 243). The list of Baker's Universals can be summarized as follows:

1. *Explicitation*: Baker defines it as 'an overall tendency to spell things out rather than leave them implicit' (1996: 180). The phenomenon is seen as including text length, as well as 'optional *that* in reported speech' (p. 181).

2. *Simplification:* Baker defines it as 'tentatively defined' as 'the tendency to simplify the language used in translation' (p.181). Sometimes 'there is a clear overlap with explicitation' (p.182).

3. *Normalization/conservatism:* Baker defines as 'a tendency to exaggerate features of the target language and to conform to its typical patterns' (p.183).

4. *Leveling out* is described as 'the tendency of translated text to gravitate towards the centre of a continuum' (p. 184)

Despite being intuitive and commonsensical, Baker's Universals suffer a number of drawbacks in much the same way Toury's laws do. The first problem is that Baker's Universals are linguistic in nature. There is little

mention of cultural nuances that are inexorably called upon in any act of translation. Moreover, laws lead to the same results under the same conditions, and can be re-formulated and refined based on experimentation, while universals are established observations rarely liable to refutation. If a universal feature is to change, then the translational practice has changed and the norms are at stake. But, in the case of laws, experimentation can uncover changes in norms under certain conditions.

Although Pym's (2007) comments on Baker's Universals are generally acerbic, his following riposte can be easily refuted:

With respect to the actual universals proposed by Baker, we might be concerned about two aspects. First, all four propositions appear to be saying much the same thing. Second, they all seem to elaborate Toury's law of standardization, without touching his proposed law of interference.

Pym's argument is attractive, but his conception of explicitation, as the first of the 'four propositions', may not be accurate. Explicitation, as proposed by Baker (1996), is clearly derivable from making the TT readable and understandable to TL readers. In a sense, a TT is only acceptable when it conforms to the TL norms, which follows a standardized direction. Similarly, simplification is intended for the TL readers, and is a type of positive of interference, since the TT has been tinkered with to be TL-sounding. Normalization runs a similar course, but the idea of 'exaggeration' is a bloating of TL interference, where ungrammaticality and ambiguity are not usually tolerated. (A problem for Baker here is the case of literature, which is full of ambiguities and foreign metaphors?) As for leveling out, this might not be a law, since it stems from the comparing TTs alone, then TTs to STs: the disparate nature of such comparisons weakens the usability of the results on the plane of generality.

Yet Pym (2007) provides elegant arguments against Baker's Universals when he states that 'leveling out' will drive any translation to eschew anything 'extremely explicit, extremely simple, lexically very non-dense, or with a very low type-token ratio, in order to move to the center of the continuum' (p.11). If they do that, they will surely impugn the universals of explicitation, simplification, and a good deal of normalization.

Also problematic is the term 'tendency', which pervades Baker's definitions. According to Martiniz-Sierra, (p.46), a tendency is a superficial plane of research. A tendency is situated between a strategy and a norm. Tendencies cannot be used to establish universals, which are only next to

laws that have encompassed individualized norms, according to Toury. Chesterman (2010) likewise questions that notion of universals and asserts that absolute universals do not exist, yet they can be termed tendencies. He believes that it is better to speak of statistical universals, and, if any, they should be characterized by being generally observable tendencies.

5. Conclusions

It can be concluded that Toury's laws are fundamentally triggered by his quest for translation norms, which are very close to the concept of hidden conventions that translators follow. Yet there is always a mix-up between the translator and the translation process, where the latter is now being carried out by specialized software or aided by it. And the translator is not usually responsible for choosing the source text nor presenting its final version, the process being mediated by linguistic editors most of the time.

It is important therefore to speak of translation laws and translator laws to avoid the problems that Toury's theoretical apparatus runs. Moreover, the so-called affinity between Toury's laws and Baker's Universals has led to leveling criticisms against both while the fact is that laws are not universals: Toury himself admits that laws are 'probablistic' and do not apply to all acts of translation. This clearly answers House's (2008) stricture about genre-specificity, which Baker still cannot stand up to due to her highly ambitious project of compiling corpora and analyzing them: how many corpora are needed then to cover all types and sub-types of texts? Her approach is also remiss about culture and its role vis-à-vis translation.

The fresh critiques provided in the present paper are not meant to detract from Toury's commendable effort. They are rather in demand if laws of translation/translator are to be refined and given a new lease of life. A bird's eye view of the translation theory nowadays shows that the field is still like isolated islands, where the past theorists such as Tytler, Schleiermacher, Dryden and Jakobson followed diverse routes without giving a complete picture of how practice is not tallied with theory, and how their talent clearly shaped a profession not theoretical constructs. The same view also furnishes evidence that Linguistics alone cannot stand for a long time as a driving force for Translation Studies, for it has played the prescriptive role that it discarded from its modern methodology (especially the approaches adopted by Newmark and Koller). The search for such laws is tantamount to a search for a unified theory of translation.

It should be noted, though, that the present paper is limited to Toury's laws without much discussion of his norms. It is also limited to examples from Arabic and English. Other large-scale studies are needed to let the evaluation of Toury's effort crystallize across different language-pairs and genres.

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TRANSLATING GIRLHOOD IN JOHANNA SPYRI'S *HEIDI* INTO ARABIC: A NARRATIVE APPROACH

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Introduction

This paper seeks to apply of Mona Baker's narrative theory in order to highlight the main features of girlhood presented in *Heidi*. It is an attempt to find out aspects of similarity between features of girlhood in *Heidi* and the features of girlhood in the Arab culture. Thus, it would be easier for any translator to transfer these narratives of Heidi's girlhood into Arabic to be read by Arabic-speaking children.

Literature Review

The following are some studies that have handled the girlhood, Johanna Spyri's *Heidi* and the application of the narrative theory:

Heidi is a children's novel that mirrored the natural settings of the Swiss Alps. When translated into English in 1884, the book had gained great popularity in America in the nineteenth century. Interestingly, *Heidi* reflected the themes and structures that were common in the nineteenth century American novels. LuElla D'Amico and Tanja Stampfl have co-authored the study: A Swiss-American Merger Reading Johanna Spyri's *Heidi* Within and Beyond the Canon of Nineteenth-Century American Sentimental Fiction. This chapter of the book entitled Reading Transatlantic Girlhood in the Long Nineteenth Century investigates how Johanna Spyri had played a fundamental role in changing the genre of

American fiction and examines the reasons of *Heidi*'s huge popularity from the time of its publication up till now while other American novels that had followed its pattern didn't achieve similar success. The study concludes that *Heidi* had avoided the pitfalls that the girls' book in America were trapped in, themes such as of sentimentality and submissiveness, that many of those novels basically relied on for their success. This chapter reflects the American Narrative of the translated *Heidi* from German. It is relevant to the current study as it triggers the comparison between *Heidi*'s narrative in its natural settings and the narrative that had developed after being translated into the nineteenth century America. However, it doesn't highlight the application of the narrative theory on the translated text from German nor referred to its translation to Arabic.

In a thesis entitled *A Space to Be Herself: Locating Girlhood in Children's Literature* (2017), Louise Johnson argues that the analysis of girlhood in children's literature can be best recognized through space and place. The thesis discusses the Golden Age of children's literature, and examines novels such as The Secret Garden by Frances Hodgson Burnett and four of Angela Brazil's school stories: The Fortunes of Philippa, For the Sake of the School, The Mystery of the Moated Grange and The School in the Forest. These stories can be regarded as a reflection of an intermediate phase between an unorthodox concept of girlhood and an Arcadian one, meanwhile they had not presented any of them in an effective way. The second chapter analyses Enid Blyton's St Clare's and Malory Towers series as well as A Little Love Song by Michelle Magorian with an emphasis on the theme of liberation in the mid-twentieth century. Chapter three tackles contemporary children's literature with its discussion Murder is Most Unladylike by Robin Stevens, and My Name is Mina by David Almond, and maintains that the girlhood can be seen from the contemporary eye as "characterized by the apparently contradictory idea of permitted transgression". It concluded that the notion of girlhood within children's literature faces great crisis either because of the tendency to exclude the role of the adults or because it seeks to achieve much bigger perspective that is against the norms of the adults. The findings of study question the role of the golden age within children's literature and suggest examining the golden age from thematic perspective. The significance of the thesis is that it tackles the main concept of girlhood and its definition in different times and novels within children's literature. Moreover, it examines the characteristics of the golden age of children's literature, which is the period to which Spyri's *Heidi* belongs. However, it didn't highlight the

characteristics of *Heidi* as a female leading role in the novel, i.e., it didn't tackle the concept of girlhood in Heidi in particular.

Another study that handles the theme of girlhood is Mamie Pickering's Reading, Part Two: Girlhood Literature, A Phenomenon of Nineteenth Century Children's Literature (1984). The study is about Mary Louise (Mamie), a girl that belongs to the middleclass of the late nineteenth century. The stages of girlhood in her middleclass narrative were: infant, child, virgin, wife/ mother or virgin, grandmother or virgin. Girlhood literature at that time covers a long-time span of a girl's life. The novels highlighted can address a thirteen-year-old girl, while other novels can be read by a girl when she was married, later "Pansy" novels were addressing middle-aged women. It was a manifestation of the real experiences provided by the sisters of girlhood. Moreover, the literature presented at that time was characterized by being secular or Christian. The study concludes that girlhood literature introduced was a reflection of the nineteenth century middleclass girlhood. Its main focus was stressing the ideals and values of the middleclass as well as highlighting girlhood role models as virgins and wives. This study has dug deeper in the concept of girlhood by casting light on its social status in the nineteenth century. However, the time span of girlhood in this study is too long compared to *Heidi*'s. Besides, Heidi used to be a poor orphan girl; she doesn't belong to the traditions nor ethics of the middleclass girls.

Sally Mitchell conducted a study entitled Children's Reading and the Culture of Girlhood (2008). The study investigates girlhood's values, ethics, culture, and language in Britain at the beginning of World War I. Fifty years earlier, publishers were in a state of confusion to find out what characteristics of girlhood they were addressing in their publications. They began by classifying their readers in categories to differentiate them from the adults on the one hand and from the general children's readers on the other. Their publications were directed to "the girl from 8 to 18" and "those who have left the schoolroom but not yet entered society." The themes of mid-nineteenth-century fiction on girlhood focused mainly on home life and home duties. At the turn of the century, girls' books presented values related to girls themselves with no reference to any adults. The first step in discussing the theme of girlhood: its values, ethics, and culture as well as language was through the case of L.T. Meade that was presented in an instructive way. Interestingly, the study is significant for the current paper as it examines the theme of girlhood in the same era of children's literature during which Heidi was published. However, it

describes the general ethics and values of girlhood and highlight the case of L.T. Meade with no reference to Spyri's *Heidi*.

Phyllis Bixler Koppes in his article: Spyri's Mountain Miracles: Exemplum and Romance in *Heidi* (1979), considers Heidi one of the long-lasting children's novels. Koppes argues that critics regards Heid ias a reflection of her own natural setting; a kind-hearted girl that is full of life. She can be seen as real as "her mountains and goat-milk cheese." However, as a novel, *Heidi* can be regarded by the twentieth century child reader "as didactic and sentimental". Koppes presents some reasons for regarding *Heidi* as one of the most memorable among exemplum and pastoral novels. The author argues that it can be superficially labeled as belonging to "realism", while Heidi's character is merely a character type. According to him, *Heidi* can be seen as classified somewhere in between realism and fantasy. Interestingly, she is an abstract character yet not a fantasy protagonist with some magical abilities. The article concludes that *Heidi* is an embodiment to fempathy, simplicity and love of nature. She is a girl that belongs to the Swiss Alps, an ideal character in a natural setting. The article is significant to the current study as it highlights some aspects of Heidi's character that can be relevant to the theme of girlhood. However, it made no clear reference to girlhood nor to the narrative theory.

In her PhD thesis, Framing Translated and Adapted Children's Literature in the Kilani Project: A Narrative Perspective (2010), Amal Ayoub investigates the types of frames that Kamil Al-Kilani had used for his publishing project, entitled Maktabat-ul-'Atfaal (Children's Library). The study adopts the narrative theory and traced the notion of framing as presented in the social sciences and translation studies to analyze the way framing is used around the translated text or the original text. Framing was introduced in many forms such as introductions, titles, cover blurbs, footnotes, glossaries, poems attached to text, testimonials and questions listed at the end of books. Kilany applied framing strategies including glossing, vocalization, headings and subheadings, references to the Qur'an and Hadith (the sayings of the Prophet), as well as additions and deletions. The data used in the study includes 196 illustrated stories that Kilany rewrote, adapted and translated. They were published by Kilany from 1930s-1950s and were classified according to age category. The study highlights the pedagogical approach that Kilany adopted in his project. Ayoub regards Kilany's project as one that used to be "part of the child's formal learning experience". The importance of Ayoub's study is that it handles the translation of Arabic children's literature authored by a

pioneering figure such as Kamil Kilani from a narrative perspective. The two main foci of the study, translating Arabic children's literature and adopting the narrative theory, render it highly significant to the current paper. The study, unfortunately, doesn't handle the translation of English-language children's literature into Arabic particularly Spyri's *Heidi* into Arabic.

Another study that addresses the narrative theory is Sue-Ann Harding's article: 'How do I Apply Narrative Theory? Socio-narrative theory in Translation Studies' (2013). Harding argues that there has been great interest in applying the socio-narrative theory to Translation Studies since the publication Mona Baker's book *Translation and Conflict: A Narrative Account* (2006). The article presents an overview of the studies that adopted Baker's approach along with the discussion of Harding's own application of the narrative theory. The articles used a revised typology of narratives, the combination of narratological and sociological approaches, an intratextual model of analysis, as well as a new emphasis on the significance of narrators and temporary narrators in the (re)configuration of narratives. It concludes that adoption of the narrative approach as a tool for academic investigation in fields other than literature has achieved success during the twentieth century, and the twenty-first century as well. These fields include medicine, psychology and psychoanalysis, history, anthropology, law, biology, physics, education, philosophy, theology, gender studies, and political science, in addition to topics beyond the academic endeavors such as gaming, street art, and urban geography. The significance of the article is that it highlights the application of the narrative theory in many academic disciplines including Translation Studies. However, when tackling the application of the narrative theory to translation studies, it gives no reference to translation of children's literature nor Spyri's *Heidi*.

In view of what was referred to earlier, some of the previous studies handled the theme of girlhood in the nineteenth century, some addressed Johanna Spyri's *Heidi*, while others dealt with translation of children's literature from a narrative perspective. However, none of them has adopted the narrative theory in translating Johanna Spyri's *Heidi* into Arabic. The current study will apply the narrative theory to highlight the theme of girlhood in Johanna Spyri's *Heidi* to be translated into Arabic.

Discussion

The current study seeks to answer the following questions:

1. What are the main features of girlhood manifested in Johanna Spyri's *Heidi*?
2. How can Mona Baker's adaptation of Narrative Theory contribute to highlighting the main features of girlhood in *Heidi*?
3. What are the aspects of similarity between the theme of girlhood in *Heidi* and the theme of girlhood in Arabic culture?

Heidi is a novel that tells the story of an orphan girl, who was brought by her aunt Deteto live with her grandfather Alm Uncle in his mountain hut. In the Swiss Alps, she made friends with Peter the goatherd, his goats and his blind grandmother. Years later, the same aunt took her to live with a wealthy family in Frankfurt to be the companion of their only child Clara Sesemann. The later was a paralyzed young girl few years older than Heidi. Heidi had gone through some difficulties there, yet learnt to read and write thanks to Carla's grandmother. Then she was bought back to her grandfather's hut to live with him. They had moved to the village down the hills for Heidi to go to school there. At that time grandfather went to church and socialized with the villagers after many years of isolation. On the cover of an old edition of the novel, the title was: *Heidi: A Story for Children and Those that Love Children*. In the introduction to this edition, the book is described as full of" healthful innocent mirth", "the deepest love for nature", and a beautiful religious spirit" and ended with describing the story of *Heidi* as "the story has struck the popular heart" (Dole, 1899, pp. iii-vi). The novel was translated from German into English in 1884. Since then, many English and Arabic translations have been published to be read by children and adults alike.

The author is Johanna Spyri, her maiden name was Johanna Heusser, (born June 12, 1827, Hirzel, Switz.—died July 7, 1901, Zürich). She was a Swiss author, her *Heidi* is regarded as one of the highly acknowledged books for children all over the world. After her marriage in 1852 to Bernhard Spyri, a lawyer who worked in editorial business, she moved to Zürich. Her love of homeland, feeling for nature were the main characteristics of her writings. She authored books such as Ein Blatt auf Vronys Grab (1870; "A Leaf from Vrony's Grave"), Heidi (1880–81), Heimatlos (1881), and Gritli (1882). (Encyclopædia Britannica, 2021). In his article, Johanna Spyri: a writer ahead of her time (2016), Daniel Dercksen presents his own narrative of Spyri's career as a children's writer. Spyri studied Modern Languages and Piano in Zürich. She was fond of books during her youth. She read for intellectuals such as Goethe. Spyri lived in many places including Maienfeld, Grisons, which, later, became the setting for *Heidi*. Her writings were about poor people in

Switzerland, particularly poor children who lost their parents, her sympathy for orphan children was manifested in writing *Heidi* in two volumes.

The current paper draws on the narrative approach that Mona Baker has adopted from the Social Theory of Somers and Gibbs (1994/1997), Somers (1992, 1997) and Somers and Gibson (1994), in her book *Translation and Conflict: A Narrative Account* (2006) to analyze girlhood in Johanna Spyri's *Heidi* in order to answer the above-mentioned questions.

1. The main features of girlhood manifested in Johanna Spyri's *Heidi*

The lexical meaning of girlhood is the period of a female person's life during which she is a girl(Collins Cobuild Dictionary, 2021), or the period of time when a woman is a girl (Macmillan Dictionary, 2021). However, girlhood encompasses more features that being a girl. Girlhood can be joyfulness, freshness, innocence, loyalty to family, love of nature, kindness to the weak, the handicapped, the ignorant or the animals. These features of girlhood can be manifested in *Heidi.* That's why *Heidi*'s girlhood can be set as an example of girlhood with its various features. Linnea Hendrickson (1991) celebrates girlhood in her article: The Child is Mother of the Woman: Heidi Revisited (1991). Hendrickson has highlighted some images that were introduced in Heidi and haunted her all her life: the image of Heidi as a lover of nature and freedom when Spyri describes the Alps where mountains have their flower-filled meadows that turn red in the sunset. There is the image of Heidi's hay bed and the circular window of the attic from which she can see the stars at night and through which the sun can sneak into her room in the morning. In addition to the image of the mountain hut with the fir trees by its side along with the simple meals of fresh goat milk and cheese. Another image form Frankfurt where the kind and wise grandmamma teaches Heidi to read. Paradoxically, the image of the cruel Fräulein Rottenmeier who was the cause of Heidi's suffering for some time, yet was the motive behind of her endeavours to learn. Lastly, the image of the gruff but loving grandfather who was always there to protect Heidi. Hendrickson's images are representations of different aspects of Heidi's girlhood.

However, Daniel Dercksen (2016) maintains:

> What makes "Heidi" so fascinating? The glorification of the ideal Alpine world, the retention of one's own childishness are the most commonly named arguments – but they are also the most superficial ones. Analyses often talk of the "basic experience" the character embodies. The tension between of nature and culture, country and city, freedom and etiquette, a place of security and crippling homesickness can be found in the books.

Accordingly, Girlhood in Heidi has to experiences all the contradictions of the world to tell the narratives of the real world. One of these contradictions are told by Alleen Pace Nilsen (1971). She states that two interesting incidents that shows how the leading female character is seen by publishers of children's literature. The first incident is when her instructor in a course on writing for children told her that the wise children's author is the one who has a leading male character not a female as both boys and girls will read his story. When having a girl as a heroine, only girls will read the book. The other incident is told by Scott O'Dell, the writer of The Island of the Blue Dolphins, who mentioned that the publisher asked him to rewrite his book to replace the heroine with a hero! (p. 918). In face of these prejudices against female protagonist and girlhood in general, the current study will handle the main features of Heidi's girlhood that can be seen in three main narratives:

1. The narrative of Heidi as a nature and freedom lover;
2. The narrative of Heidi as a caring person (embedded in this narrative is the orphanage theme strongly presented in the 19th century children's literature);
3. The narrative of Heidi as an educated girl.

What follows is Mona Baker's adaptation of narrative theory and how to apply the theory to throw the light on the main features of girlhood in *Heidi*.

2. Mona Baker's adaptation of Narrative Theory that may contribute to highlighting the main features of girlhood in *Heidi*

Somers believes that we recognize and understand the world around us through narrativity, that is why it shapes our social identities (as cited in Baker, 2006, p. 9). Baker argues that scientific theories can be seen as narratives as they are stories that have certain beginning, middle and end. As a result, categories, whether scientific or non-scientific, do not exist outside the narrative within which they are embedded. Narrative, thereby, classifies the world into types of characters and types of events that exist

within certain boundaries. It also classifies experience by connecting events together – temporally, spatially, and socially (Baker, 2006, pp. 9-10). Baker maintains that "there can be no fully 'independent' (emphasis in original) story as such. Every story is a narrative and every experience is a narrative experience" (Baker, 2006, p. 17).

2.1. Definition of narrative. Baker makes it clear that the definition of narrative adopted in her book goes in harmony with the definition presented by Fisher, Landau, Bruner, and Somers and Gibson. In this sense, narratives are the public and personal 'stories' (emphasis in original) that we tell ourselves and others about the world we live in and thereby they shape our behaviors in this world. Baker highlights Ewick and Silbey's definition of narratives as "sequences of statements connected by both a temporal and a moral ordering". She evidently weighs the power and function of the narrative over its structure or textual realization (as cited in Baker, 2006, p. 19).

2.2. Typology of narrative. Baker adopts the typology proposed by Somers (1992, 1997) and Somers and Gibson (1994). They are ontological, public, conceptual and meta-narratives. However, as Somers and Gibson are social theorists with no interest in translation studies, Baker will explain their typology in details and seek to apply it to translation studies (Baker, 2006, p. 20). The current study will examine ontological and public narratives in order to apply them to Heidi's girlhood narratives. As for conceptual and meta-narrative, they are beyond the scope of the study.

2.2.1. Ontological narratives. They the narratives we tell others about ourselves, our history and our status in the world. Although these narratives may seem very personal and limited, when a person shares his own self narrative with others, these narratives then turn to be interpersonal. In fact, the social narratives will not be meaningful without them (as cited in Baker, 2006, p. 28). Heidi's ontological narrative might be regarded as problematic as the narrator of the novel is the third person or the omniscient narrator. It is likely that Spyri considered Heidi too young to tell her own story or to be aware of having any. However, Spyri's own narrative of the Swiss mountains had been manifested in Heidi's settings. Itis likely that Heidi can be in some aspects a representation of the girlhood of the writer herself; thus, it can be regarded as an ontological narrative.

Another aspect of ontological narrative is that related to transferring persons to places where they see themselves as aliens. Baker (2006) aptly puts it:

> For those who are suddenly transported into a very different cultural environment and find themselves having to negotiate a major conflict between their personal narratives and those in circulation in their new environment, this could lead to significant trauma. (p. 31)

Interestingly, when Heidi moved to Frankfurt, the narrative of girlhood that is dominant in Clara's household in Frankfurt was discipline, commitment, learning, and staying within the confines of the Sesemanns' home. All these new rules for living were the main reasons for Heidi's of feeling of homesickness that led, later, to the incident of sleepwalking.

2.2.2. Public narratives. Somers (1992, 1997) and Somers and Gibson (1994) define public narratives as those stories that are told and circulated among social and institutional entities such as family, community or educational institution, the media, and the nation (as cited in Baker, 2006, p. 33). Public narratives are manifested in many incidents in Heidi such as those shared by the villagers about Alm Uncle when he used to live by himself then his relationship with Heidi before and after her going to Frankfurt. Finally, their narratives after his moving to live among them in the village and when he started going to church with Heidi. Another public narrative was the one circulated in Frankfurt about Heidi as the Swiss girl from the Alps.

Baker believes that translators and interpreters play a crucial role in disseminating public narratives within their own communities (Baker, 2006, p. 36). Interestingly, the narrative of girlhood presented in *Heidi* had been told and retold in the western world in German, English and other languages for many years. Thus, it turned into a public narrative, then it was told and retold in the translated versions of Heidi in Arabic thus *Heidi* became a public narrative in Arabic. The translator's own endeavor in transmitting Heidi into Arabic might have been influence by these public narratives of Heidi through many versions whether in English, German or Arabic or through movies or animations.

Baker goes further to explain the features of narrativity whether ontological or public as follows.

2.3. Features of narrativity. Somers and Gibson (1994) and Somers (1992, 1997) present four main features of narrativity: temporality,

relationality, causal emplotment and selective appropriation (as cited Baker, 2006, p. 50).

2.3.1. Temporality. Temporality as a term used in the narrative approach is not referring to the sequence of set of events in their real order; the order in which they happened in real life. It rather refers to putting them in certain order to have specific meaning (Baker, 2006, pp. 50-51). Temporality can be best seen in the incident of the supernatural element that opened the front door of Herr Sesemann's house at night. The sequence of the imagined narrative is that a thief had managed to enter the house during the day and hid all day long then went outside the house at night leaving the door wide open. The servants searched everywhere for days then kept locking the front door firmly. However, in the morning they found the front door wide open again. After sometime, it was found out that it was Heidi who kept opening the door each night. Unfortunately, she was sleepwalking at night a result of her feeling homesickness. It is likely that the open door is an implicit reference to Heidi's passion for freedom while her sleepwalking is a a reflection of Heidi's denial of living in this house and her yearning for her home in the mountains.

Baker (2006) offers an elaboration on temporality that gives explanation to this incident:

> [t]he sequence in which a narrative is presented is constitutive of that narrative in the sense that it directs and constrains interpretation of its meaning. The way we order elements in a narrative, whether temporally or spatially, creates the connections and relations that transform a set of isolated episodes into a coherent account. (p. 52)

2.3.2. Relationality. According to Somers and Gibson, relationality means that our minds can't understand events told in isolation, we can only understand them when they are put in a narrative (as cited in Baker, 2006, p. 61). Moreover, Baker regards relationality as a constraint and as a means for elaborating new narratives (Baker, 2006, p. 66). This feature of narrativity can be best seen in Aunt Dete's narrative when she too Heidi *up* the mountains to live with her Grandfather Alm Uncle at the beginning of the book. She told him that she did her part in taking care of Heidi and it is her grandfather's turn to take care of her. She had a golden opportunity to work for a rich family in Frankfurt. interestingly, the same narrative was repeated yet in another direction-*down* the mountains. This time she talked about the bright future that awaits Heidi herself in Frankfurt and, how selfish Alm Uncle will be in case that he refuses to let Heidi move to Clara's household. Both Aunt Dete's narratives can't be

evaluated in isolation. Taking Heidi up then down the mountain have their own context. It is worth mentioning that Heidi's reaction to aunt Dete's contradicting narratives was always acceptance and submission. This reflects an aspect of Heidi's girlhood; it is caring for others even though it was at the expenses of her own comfort. The first time, Heidi went up the mountain was to satisfy her aunt Dete. The second time she went down the mountain was to earn money to be able to buy soft bread for the blind grandmother.

2.3.3. Causal emplotment. Baker explains that casual employment happens when two people or groups of people agree that certain events have happened; however, disagree on how to interpret them (Baker, 2006, p. 67). This feature of narrativity can be seen in the fact that Heidi has been transferred to Frankfurt by her aunt Dete. The villagers have agreed on this fact, yet had different viewpoints on why Heidi left the mountains or her grandfather to go to anywhere else. While Heidi's move to Frankfurt was originally driven from that aspect of girlhood that is caring for the blind grandmother, the villagers had different narratives. Some of them regarded this transfer as an act of running away from the cruel grandfather on her side or an act of rejection from her evil grandfather.

***2.3.4. Selective appropriation*.** Somers and Gibson (1994) argue that narratives are shaped according to certain criteria, which lead us to include some elements in the narrative and exclude others (as cited in Baker, 2006, pp. 71-72). These criteria are governed by our own "values" (emphasis in original) (Baker, 2006, p. 76). The Selective appropriation in Heidi can be seen in many incidents; one of them is the incident of her education as an aspect of girlhood in *Heidi*. It is presented in the dialogue between Alm Uncle and the bishop, when the grandfather chose to select the negative elements of educating Heidi at a school in the village and exclude any elements that may support her education. On the other hand, the bishop has highlighted the value of education for Heidi and not only excluded but refuted any argument against it, in an interesting manifestation of the pros and cons of educating young girls. Baker aptly puts it: "Selective appropriation, whether conscious or subconscious, has an immediate impact on the world." (Baker, 2006, p. 73)

Temporality, relationality, causal emplotment and selective Appropriation are the main features of narrativity that highlight the main features of girlhood in *Heidi*. In what follows, there will be some comparison between features of girlhood in *Heidi* and features of girlhood in the Arabi culture.

3. Aspects of similarity between the theme of girlhood in Heidi and the theme of girlhood in the Arabic culture

To reiterate, the main features of Heidi's girlhood can be seen in three main narratives:

1.The narrative of Heidi as a nature and freedom lover;

2.The narrative of Heidi as a caring girl (embedded in this narrative is the orphanage theme strongly presented in the 19th century children's literature);

3.The narrative of Heidi as an educated girl.

3.1. The narrative of Heidi as a nature and freedom lover. In her article entitled Tamed Imagination: A Re-reading of Heidi (2000), Maria Nikolajeva tackled the theme of girlhood in Heidi from interesting perspectives. She begins by referring to Heidi's story as not a Cinderella-like story. The girl is originally poor and an orphan. Her life before moving to live with her grandfather in the mountain hut was expressed in the story as being" shut up within four walls". On her journey up the mountains dragged by her aunt Dete, Heidi took off her clothes and shoes for feeling hot and for feeling the mountain air and sun on her bare legs and arms (Nikolajeva, 2000, p. 68). It is a symbol of liberation from the confines of the walls she used to live within and her embracing of nature. Thus, it is a manifestation of one aspect of girlhood: love for nature and freedom. In her fresh new life, she enjoys the smell of the hey bed, the sun and the stars she sees from the circular window, the sound and movement of the fir trees, the view of the mountains, the reflection of the sun on their tops, and the smell of the wild flowers. In fact, Heidi didn't embrace nature, nature did embrace her softly and kindly. The narrative of love of nature is familiar in the Arabic culture with rural girls serving as the center of their household, working in their own fields, feeding their livestock, and baking bread.

3.2.2. The narrative of Heidi as a caring girl. During her stay at his hut, Heidi enjoyed the love and care of her tough grandfather Alm Uncle. She made friends with Peter the goatherd. She made special connection with the goats as well. Heidi was the favorite person for Peter's blind grandmother. When moving to Frankfurt, she gained the affection of the manservant Sebastian, and Herr Sesemann stood by her side against the aggressive Fräulein Rottenmeier the housekeeper. She earned the love and support of Mrs. Sesemann, the grandmother. She was the nicest companion to Clara the invalid and played a crucial role in her healing.

Finally, she tried to console the grief-stricken doctor (Nikolajeva, 2000, p. 68). Interestingly, Heidi's caring personality has an impact in helping Clara to improve physically by bringing her to the healthy life of the mountains and psychologically by loving and supporting her. The Heidi's caring narrative gave birth to a new version or narrative of Clara's girlhood; she became healthy, cheerful and persistent.

Importantly, embedded in the narrative of caring for other is the narrative of orphanage. The orphanage narrative can be regarded as public narrative that was dominant in western children's literature in the nineteenth century as Jane Suzanne Carroll referred to in her article: Girlhood and Space in Nineteenth Century Orphan Literature (2020):

> The orphan in children's literature is a child outside, or teetering on the margins of, family life."… Orphan girls in nineteenth century literature often begins their stories by joining new household and their narrative revolves around striving to integrate within the new household. (as cited in Warren & Peters, pp. 186-187)

On the contrary, Heidi the orphan had instantly adapted to grandfather's life in the mountains. It was her incomplete integration into the Sesemsems' household that was problematic. However, she turned every place she stayed in into a real home whether a hut in the mountains or a fancy house in Frankfurt. That's why the orphanage narrative in Heidi is an indispensable part of the caring personality narrative. Her eagerness for love made her offering it unconditionally for every one she encounters.

All these manifestations of love, care and support from Heidi to people around her wherever she went, is a reflection of the caring narrative of girlhood in Heidi. This narrative is similar to the narrative widely known in the Arab culture that sees the girl as the joy to the family: the apple of her father's eye, the great help for her mother, the caretaker of her young siblings, and the comfort to her grandparents. It may be traced back some to the religious narrative based on the Hadith of Prophet Mohammed (peace and blessings be upon him):

> عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُكْرِهُوا الْبَنَاتِ فَإِنَّهُنَّ الْمُؤْنِسَاتُ الْغَالِيَاتُ.
>
> 'Uqbah ibn 'Amir reported: The Messenger of Allah, peace and blessings be upon him, said, "Do not hate your daughters, for they are your precious companions." (Daily Hadith Online, 2021)

3.3. The narrative of Heidi as an educated girl. Nikolajeva argues that although grandfather can read and write, he sees no point in sending Heidi to the village's school. He appreciated Heidi's natural intelligence from the very start yet he was afraid of her mingling with evil people who will spoil her innocence and raw intelligence. He thinks that Heidi doesn't need formal education as she learns "all kinds of useful things from her grandfather". That's why he turned down the pastor saying: "I am going to let her grow up and be happy among the goats and birds; with them she is safe, and will learn nothing evil." In fact, the only way to liberation and independence for girls in nineteenth century Europe was through education. For example, Aunt Dete was is an independent and self-supporting young woman. Nikolajeva thinks that the question of education was first raised in *Heidi* in connection with Peter the goatherd, who was not a good student. His blind Grandmother has high hopes that Peter would one day be able to read the prayer book for her (Nikolajeva, 2000, pp. 70-71). This is a manifestation of the educated girl narrative in *Heidi*. In a striking similarity to the Arabic settings, education is the only way for girls, or women to be independent. Moreover, grandfather refusal to enroll Heidi in the village's school because of his fears of the influence of evil people on her, is similar to many cases in the Arab world. The similarity of this aspect of girlhood in Heidi's time with girlhood in the Arab world in times not far from today, makes the translation of such narrative of girl's education into Arabic more accessible.

It is likely that one of Heidi's motives to learn while she was in Frankfurt was to satisfy the blind grandmother by reading her favorite hymns for her. Moreover, Heidi's caring personality was pushing Peter to work harder to be a good student. It is an incident of interrelation between two narratives of girlhood in *Heidi*: the caring narrative and the educated one.

Interestingly, another aspect of the education narrative is embodied in the support provided by Grandmamma Sesemann. She urged Heidi to learn by adopting a strategy different from the one used by Heidi's master. Grandmamma Sesemann showed Heidi that "the signs can convey a meaning, that they can tell beautiful stories." Thus, she managed to put Heidi on the right path to learn. Clara's role in Heidi's education was tangible and more profound as Heidi recycled her words about education when urging Peter to study hard: "You must learn how to read… [Y]ou must learn at once" (Nikolajeva, 2000, pp. 71-72).

The intriguing feature of Heidi's education narrative is that learning how to read and write enabled her to read the book of Hymens to the blind

grandma, urge even push Peter to study hard, and the most important feature was to attract grandfather's attention to consider going to church, which was a huge step towards his return to practicing the religious rituals. Accordingly, there might be another narrative that is embedded in Heidi's education narrative; namely, the reformative narrative.

This reformative narrative of Heidi's girlhood, whether made intentionally as in the case of Peter or unintentionally as in the case of grandfather, has led Alm Uncle to move down the mountains to join the village community he once despised, and to go to the church with her (Nikolajeva, 2000, p. 72). Thus, girlhood in *Heidi* has taken another turn after Heidi's return from Frankfurt as Heidi's education had led her grandfather to his moment of illumination.

In the light of what is mentioned earlier, Heidi does not have, as the heroine of the novel, a distinctive personality. She leads an ordinary life that can be described as free and simple. The theme of girlhood in Heidi can be characterized by being an orphan who loves nature, has free spirit and cares for people around her: grandfather, the blind grandmother, Peter, the invalid Clara, even the goats. Her journey to Frankfurt, far away from her natural setting, added another feature to her girlhood: education. The girlhood of Heidi is similar to girlhood in the Arab world in modern days whether in fiction or real characters in the Arabic culture. The aspects of similarity between girlhood depicted in Heidi's 19th century and girlhood in the present Arab world render its translation into Arabic more accessible.

Conclusion and Future Study

The current paper has sought to highlight the main features of girlhood in *Heidi* that are presented in three narratives: Heidi's love for nature and freedom, Heidi as a caring person, and Heidi as an educated girl. The theme of girlhood in *Heidi* can be familiar to the theme of girlhood manifested in the Arabic traditions in many aspects: the girl as the joy to the household or wherever she exists. She can be the comfort to the blind (grandma), the joy to grandfather and the obedient and thankful for the other grandma, the supporting sister for the disabled sister (Clara), and the teacher and mentor for the disobedient brother (Peter), the kind and merciful to animals (the goats). Heidi's character can be found in almost every household in the Arab world. Heidi's girlhood is already present in the Arabic culture, we only need to throw the light on these aspects of similarities. Applying Mona Baker's adaptation of the narrative theory to

Heidi has thrown the light on the main features of girlhood in the book making it easier for the translator of Heidi into Arabic to transfer these features to Arabic-speaking children.

Nonetheless, there is a need for conducting more investigations in aspects of similarity or even differences between narratives told in English children's literature and Arabic children's literature via thorough methods and tools in future studies.

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Reframing in the Translation of Children's Literature: A Case Study of the Translation of Fatima Sharefiddin's Novel *Faten the Servant*

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1. Introduction

Children's literature as a field of study, and by turn its translation, was neglected for a long time. It was not until the 18th century that the spotlight was brought to its study and analysis. Hereby, the researcher attempts to direct the attention to that field of study by tackling it from a different perspective, applying Baker's narrative theory to its translation. To conduct a study on the translation of children's literature, it is vital to decide upon what children's literature is. O'Sullivan (2010) stated:

> Once upon a time, it would have been simple to describe children's literature. They were straightforward books using unsophisticated language dealing with few and mostly congenial or uplifting topics, helping children adjust to what grown-ups thought should be their proper status and conduct. Over centuries and especially in recent decades, however, this has changed enormously. The language for the younger audience is still relatively simple, but it grows rapidly in sophistication for older audiences and engages in wordplay. (p. vii).

The assumptions that children's literature must include simple words, straightforward topics, and pure emotions are proven to be invalid. O'Sullivan (2010) confirmed that "there is no end to the number of themes included within the scope of the works of children's literature" (p.vii). Children's literature denotes a wide range of works addressing different topics with multiple moral, social, and ideological functions. Within every culture, children's literature functions as a canoe for its identity and unique

characteristics. In other words, it represents one of the basic attempts to preserve and foster cultural, moral, and social values; an attempt that shapes the minds of its audience at their early ages and directs their views and reactions to their surroundings. Stephens (2017) addressed children's literature from the same perspective indicating that "we are all products of culture (socially constructed), but we occupy different positions in terms of power, which unsurprisingly, features centrally in what we call children's literature" (p. 7).

Such complexity inherited in the works of children's literature casts its shadows on the process of their translation. Translators find themselves in a confrontation with the norms, values, and ideologies of the target language; usually torn apart between the two decisions of getting the source text (ST) transmitted as it is or familiarizing the ST to suit the target audience's beliefs and values. In most cases, translators opt for taking the second decision. Gambier (2010) referred to "ideological manipulation or purification" as one of the characteristics to be scrutinized in the translation of children's literature.

The present paper applies the notion of reframing by Mona Baker (2007) to investigate those modifications made to the ST as a result of this 'ideological manipulation' and to present thorough insights into how far the narrative provided by the ST is adjusted to suit the narratives circulated among the target audience. For the purpose of the study, the translation of *فاتن* by Fatima Sharfeddin, *Faten the Servant*, 2013, by the same author, is chosen. Sharafeddine's *فاتن* (2013) was chosen as the best book in 2010 in the Beirut International Book Fair held in UAE. The author, Sharfeddin, is a writer and translator of children's literature. She was the winner of the Bologna Ragazzi New Horizon Award, in 2016; an award given by a leading professional book fair for children's books. Her works were translated into 17 European and Asian languages.

2. Translation of Children's Literature: Key Aspects & Challenges

Children's literature is widely acknowledged in its social and cultural function; it ends up empowering certain narratives or sets of values and deconstructing others accordingly. Myers (1988) referred to the integration of the social and cultural contexts within the horizons of children's literature; she demonstrates

> how [on the one hand] extra-literary cultural formations shape literary discourse and on the other hand how literary practices are actors that make things happen by shaping the psychic and moral consciousness of young readers, but also by performing many more diverse kinds of cultural work, from satisfying authorial fantasies to legitimizing or subverting dominant class and gender ideologies. (p. 42).

It is worth mentioning that cultures tend to exchange children's literary works from each other participating in enriching their inputs directed to their young readers. Texts like *كليلة ودمنة* and *ألف ليلة وليلة* are prevalent across both the Western and Arab cultures. In almost all children's works of literature, translations play a significant role. Prolific writers admit the extent of the translated children's literary work on their thoughts and views. Dickens (1850) expressed in his essay, "A Christmas Tree", the aesthetic delight he found reading stories from the *Arabian Nights* (as cited in Lathey, 2010, p.18). He even went further talking about his childish wish to marry Little Red Riding Hood. Either the *Arabian Nights* or *Little Red Riding Hood*, are texts which have not been originally produced in English or for the western audience. They rather find their way to this audience through translation (Dickens, 1850, as cited in Lathey, 2010, p.18). Consequently, translators for children are widely acknowledged for their significant position within the history of children's literature, despite the void claims concerning their invisibility or transparency. Translators' undeniable existence in literary works can be easily traced through comparing the source and target texts which reveals a filtering consciousness at work marking linguistic choices, adapting the context of the original, aligning it with models in the target culture, omitting texts, or adding explanations (Lathey, 2014; Shavit, 1996).

Prefaces, introductions, and paratextual materials are added to facilitate the transfer of the source text among the target readers. This can be traced in the preface of the poet Walter de la Mare (1931) who asserted that there is nothing in his translation of the German story, *Emil and the Detectives*, that cannot happen in London or Manchester, implying that the source text has been modified and adjusted to suit the British audience's expectations. Towards the 20th century, trends of engaging the child as a reader are noticeable in the translation of the prominent author, Joan Aiken, of Comtesse de Segur's set of stories, *L'Auberge de L'Ange-Gardien* to *the Angel Inn*, 1976 (Lathy, 2014, p. 12). Aiken (1976) aims at introducing the child reader to the culture of the source text, the author, and the historical context of the original story. Lathy (2014) states "Aiken's seven pages… is

a story on its right, recounting details from the Russian childhood and French marriage of the Comtesse" (p. 12).

The aforementioned examples manifest that translators of children's literature do not exist in a vacuum. Instead, they affect and are affected by the cultural, political, and ideological surroundings of their times. Lathey (2016) discusses the process of translating children's literary works arguing that "translating for children may therefore include an ideological dimension that requires linguistic and political finesse on the part of the translator". Translators tend to suit the target text within the norms and cultural conventions of the target audience placing the text within the moral convictions and pedagogical experience delivered to children. Alvstad (2010) sets five characteristics for the study of the translation of children's literature: "(1) cultural context adaptation, (2) ideological manipulation, (3) dual readership (the targeted audience includes both children and adults), (4) features of orality, and (5) the relationship between the text and image" (p. 5); it can be argued that the most important are the first four characteristics.

As for cultural context adaptation, it refers to the adjustments made to the source text for the benefit of "the prospective readers". These adjustments include alterations and changes made to "literary references, foreign languages, historical background…proper names, weights and measures, and other culture-specific phenomena" (Alvstad, 2010, p.5). Lathey (2010) discusses the same phenomenon in children's literature confirming that it has been the most prevailing strategy used by translators for children. When it comes to the second characteristic which is ideological manipulation, Alvstad (2010) confirms that this process of manipulation ranges from changing some story elements, events, or courses of action to modifying the stylistic elements. The text may be "simplified" or "elevated" according to the translator's various goals to either present an easy-to-read experience or a vocabulary-enriching experience (Alvstad, 2010, p. 23).

Following Lefevere (1992), translation is to be viewed as an act of rewriting due to the existence of "ideological, economic and status components influencing all this activity" (Alvstad, 2010, p. 40). The mere choice of the literary text to be translated is bound by the ideological and cultural components. Not all books are chosen for translation; the choice is made mainly based on the subject and form of these books (Oittinen, 2010, p.40). In addition, Oittinen (2010) explores the effect of ideology on the translation of children's literary works across different societies, giving the

example of the German Democratic Republic in which texts were rewritten “to manipulate people's and children's minds”. The translation is used as an effective tool for shaping minds and instilling ideology (Oittinen, 2010, p.40).

Another characteristic to be traced in the study of translating for children is the dual readership. Alvstad (2010) explains that children’s literature is not directed only to children. Instead, adults have a major role played in the availability of certain texts to their young readers. They can be “grown-up editors, translators, teachers, librarians, and parents” (Alvstad, 2010, p. 24). That justifies the translator's concern with producing a target text that falls within those adults' value system. Adults are the writers, publishers, translators, and companions of children while reading (O'Sullivan, 2010, p. 2). Therefore, their dominance is unquestionable, and it is only through their eyes that those children come to know the world. Accordingly, it is no wonder that both writers and translators aim to please and come up to the expectations of the adult reader to guarantee credibility to their works. Wall (1992) confirmed, “if books are to be published, marked and bought, adults first must be attracted, persuaded and convinced” (p. 12). This attraction can be done either by manipulating the source text through the process of translation or by using some textual elements that address the adult reader.

3. Reframing and Narrative Theory in Translation

Baker (2004) explains that people’s behaviors are ultimately driven by the stories and events they are involved in; translators are not an exception. Translators are located “at heart of the interaction, in the narratives that shape their own lives as well as the lives of those for whom and between whom they translate and interpret” (Baker, 2005, p.12). In a world loaded with conflicts and competing ideologies, “translation is central to the ability of all parties to legitimize their versions of events” (Baker, 2006, p.1). Those versions of events are to be referred to as different narratives. Baker (2006) adopts the definition of narrative as elaborated in the social and communication theory which refers to the narrative as “the everyday stories we live by and which by their turn shape our views of the world and governs our mentality and reactions to the Other” (p. 3, p. 8-9). To classify the narrative types, Baker (2006) adopts Somers and Gibson’s (1994) typology of narrative. Through this typology, narratives are categorized into four main types: ontological, public, conceptual, and meta-narratives.

Along with the typology presented above, Baker (2006) draws attention to the four core features of narrativity as explained by Somers and Gibson (1994): temporality, relationality, casual employment, and selective appropriation. These features are given the focus within translation and interpreting studies due to their contribution to the construction of the narratives and how they function in the world (Baker, 2006, p. 50). For the purpose of the study, the researcher opts for applying only three features: relationality, selective appropriation, casual employment. In retrospect, those narrative features usually intersect. Baker (2006) confirmed that they "are not discrete, they inevitably overlap and are highly interdependent" (p.103). As for relationality, it pinpoints the impossibility for a single narrative event to make sense or become comprehensible in isolation. The human mind conceives the significance of an event in relation to the larger context of events and narratives whether personal or public (Baker, 2006, p. 61). Translators tend to opt for changing the relationality of the ST to suit the shared narratives circulated in the target culture. Baker (2006) asserted, referring to the modifications done to the ST in terms of addition, "the use of this element from the narrative world of the target culture triggers a set of interpretations that are a function of its own relational context in the public narratives of the target readers" (p. 64).

The other feature of selective appropriation entails that narratives are tailored according to evaluative criteria. It is unavoidable that some elements are foregrounded whereas others are downplayed to weave a set of narrative events which influence and are influenced by the public narratives and in turn the meta-narratives (Baker, 2006, p. 71-72). This process of selection has a direct interaction with translation. Translators, consciously or subconsciously, opt for excluding some events while highlighting others, resulting in impacting not only the narrative encountered but the world as a whole. Another feature of narrative impacted by the ideological implications of the translator is causal emplotment. It entails that the same series of events can be weaved differently in relation to each other and in relation to the world; hence, they are assigned various implications and interpretations. Baker further explained (2014) "Narrative items take on narrative meaning only when they are emplotted when the narrator has engaged in the crucial process of weighting them and signaling what links obtain between them rather than simply listing them randomly and naturally" (p. 169).

For these narrative features to be functional, they have to be set within a certain frame of narrative to give a meaningful interpretation to the given story. Baker (2006) elaborates on the notion of framing by stating that "no

set of narrative events has a single outline and no narrator can act objectively while presenting his/her plots of narrative. It seems to be majorly dependent on the narrator to be able to figure out what plot to be listened to and how it can be perceived" (Baker, 2006, p.156). Shefurther asserts that this notion of framing is closely related to the interpretation of the "immediate narrative elaborated in the text" and facilitates the investigation of the "translational choices", being not mere linguistic choices, but tools of shaping realities about the world (Baker, 2006, p.156). Translators tend to reframe the narrative presented in the source text in favor of the construction of another narrative that suits the circulated values and norms in the target culture. Many strategies can be employed in this regard, manipulating both linguistic and paralinguistic elements such as typography, image, layout (Baker, 2006, p.158).

4. The Manipulation of the Paralinguistic Elements

As discussed earlier, the ultimate goal of children's literature since its early ages is didactic. It is meant to shape the children's mentalities and guide their behaviors and actions in a way that abides by the addressed society's set of morals and values; such role has an inevitable impact on the translation of children's literature. Following Baker's notion of reframing and narrative theory, this set of values and morals can be referred to as narratives; accordingly, a detailed comprehensive analysis can be provided to the target text in question, *The Servant* by Fatima Sharafeddine.

In rendering the title of the novel, فاتن, the translator opts for choosing the term "The Servant", which refers to the work imposed on the heroine due to the social and economic conditions of her family and the parental authority exercised by her father. This selection marks the first and major change to the source text narrative, reframing the main narrative to appeal to the target readers. From the first glance, the target text is reframed to propagate for a story about an Arab servant's struggle, whereas the source text is narrated in a frame depicting a story about the girl, فاتن, whom the readers would later be introduced to her job. In the source text, the author aims to present an interesting motivating story about a strong young girl; on the other hand, in the target text, the translator widens the scope of the text's perspective to be an arena for projecting the Arab society and the Arab women's character; in other words, reconstructing their identities in the western world. For this purpose, the translator directs the text's narrative to different but parallel lanes. One lane is appealing to the basic horizons of expectations prevailing among the target western audience.

The other lane is an attempt to reconstruct the image of the Arabs in general and the Arab women in particular.

The attempts made by the translator to achieve the target of the first lane can be tracked in the translation of the title. The word ‘servant’ evokes different implications related to the known submissive oppressed character of Arab women. In addition, the juxtaposition of the word ‘servant’, the Arabic name ‘فاتن’, and a photo of a girl serves as an eye-catching title, the thing which raises the target readers' interest; taking into consideration the curiosity of its young readers and their continuous pursuit to discover new things. In continuation to the translator's strategy in reframing the source text, the blurb is not transformed as it is presented in the original version. Whereas the Arabic source text focuses on the different positive reviews of the novel, following the norms of many Arabic novels, the target text blurb is shown differently. It draws upon many issues using keywords of "education, independence, and love"; which are widely acknowledged to be out of the Arab women’s scope. In addition, the translator opts for picking an extract to be added on the blurb, which refers to Faten’s relationship with her neighbor, Marwan. This manifests the translator’s tendencies towards changing the prevalent stereotypical views of the Arab women and arouses the readers’ attention towards the diverse content of the novel which, according to this blurb, will discuss different issues related to education and love. The blurb, thus, creates a more appealing version to the target audience who are interested in these novels concerns to the Arab young girls. This facilitates the translator’s mission to propagate for her reconstruction of the Arab society and Arab women identities, for such changes insert this reconstruction within the familiar framework to the western audience; hence it guarantees its acceptance among them.

5. Translation of Proper Names

When it comes to the translation of the proper names of characters or places, the translator opts for rendering them differently in the target text. This can be tackled in terms of the narrative feature of relationality, which draws attention to how a certain element of narrative can evoke particular associations among the text's audience. For this concern, in particular, the translator changes the name of May's groom ‘جهاد’, as introduced in chapter 15, to ‘Ramzi’. This modification is triggered by the translator's desire to avoid arousing any associations of terrorism, or Islamic extremism and to prevent evoking any anti-Muslim narratives. The

importance of emptying the text from such narratives and associations is further intensified due to the age group of the text's addressees, the western young generations. The translator refrains from associating any negative connotations to Muslims and Arabs in the target audience's minds with whom she wants to bridge the cultural gap and present an objective view of the Arabs and Muslims. The same approach is adopted in transferring the name of the café 'مقهى شاتيلا'. The translator chooses to change it to 'café Raouche'. This modification can be referred back to the translator's intention to avoid arousing any implications concerning the famous Palestinian city massacred by Israel and getting the young readers entangled in unnecessary discussions about the long-term Arab-Israeli conflict. It is worth noting that the translator in this context in particular bears into consideration the authority of the adult reader/companion and the feature of the dual readership attached to children's literature. It is the adult companion who may feel uncomfortable to go through such a controversial topic which might hinder the target text's success and acceptance among the western audience. Furthermore, this choice helps attach the western audience to real places existing in Lebanon as this café truly exists in Lebanon; a simple Google search can lead the readers to where to find it. Accordingly, it adds a realistic dimension to the novel and invites the target readers into the Arab society away from any prejudices.

6. The Portrayal of the Arab Society

Many incidents can be detected in the target text in which the translator changes patterns of causal emplotment and selective appropriation for the sake of familiarizing the western readers with the culture and traditions of the Arab society on one hand and changing the prevailing stereotypes about Arabs and Muslims on the other hand. The translator is selective in rendering the source text's events which refer to the Lebanese civil war and the other incidents that may foster the image of Arabs as violent and backward.

In chapter two, referring to the friendly talk between May and her friend, the translator changes the pattern of causal emplotment in rendering the word "الاصحاب" as shown below:

Source Text:

وكيف يتكلمن عن المدرسة والأصحاب

Target Text:

The way they talk about school and **boys**

The equivalent "boys" is picked instead of friends or any other possible equivalent to suit the western readers' expectations about what girls would talk about and simultaneously present a modern version of the Arab society away from its enclosed stereotypical image prevalent in the West. In chapter four, the narrative feature of selective appropriation can be detected in omitting the below simile in the target text:

Source Text:

المطر الغزير مصحوب ببرق متواصل ورعد يذكر بالقنابل العشوائية التى يتبادلها المسلحون في أحياء بيروت حين تتأزم الامور.

Target Text:

The rain is heavy. It pours after bright lightning strikes and roaring thunder.

Such omission prevents evoking any negative assumptions about Arabs and Muslims especially in this case in which the simile refers to a civil war. In addition, it helps make the text more accessible by avoiding references to unfamiliar events to the target readers, such as militants fighting in the streets during the Lebanese civil war. Along the same manner, the translator opts for the exclusion done in the below incident in chapter 11, which acts as a change in the narrative feature of selection appropriation:

Source Text:

أحزاب وطنية. مقاومة ضد الإسرائيليين فى الجنوب المحتل.

Target Text:

National parties. **Resistance against the occupiers in the south of the country**.

Taking into consideration the adult companions who may have different political backgrounds, the translator chooses to omit any references to the Israeli- Palestinian conflict to save the young readers any arguments concerning which party is righteous or which side to be taken.

The translator also aims at gaining sympathy and appreciation towards Faten's, the Arab protagonist, journey of independence. This can be traced in the major alteration made to the source text in chapter 20:

Source Text:

أنت سنىّ وأنا شيعية.

Target Text:

You are Christian, I am Muslim.

Despite the availability of rendering the source text in terms of the literal translation framework, the translator opts for choosing "Christian" and "Muslim" as equivalents. Such major changes have been made for the sake of the young western readers directing them towards formulating a positive image of Muslims and perceiving the Arab society as a kind of society able to embrace diversity. Introducing the young readers to the unfamiliar terms of 'Sunni and Shia' will raise their curiosity to search for the background of these terms. Wehrey (2018) refers to the Sunni and Shia as historical and religious conflicts among two sects. Hassan (2018) elaborates on the Shia sect in terms of its relationship with the rise of the Islamic State in Iran and the extremist Islamic movements (as cited in Wherey, 2018, p.40).Hassan (2018) further explains that the Islamic state advocates that "it is not enough for a Muslim to dislike un-Islamic practices and non-Muslims must reject un-Islamic practices and non-Muslims actively and wholeheartedly" (as cited in Wherey, 2018, p. 41). The Sunni-Shia conflict is also presented as the root cause of sectarian violence in the Middle East. Gonzalez (2013) states this clearly in his book, entitled *The Sunni-Shia Conflicts: Understanding Sectarian Violence in the Middle East*. Herefers to the conflict as "passionate hatred" shared by extremist Sunnis for Shiism (p. 4). The Shiism is attributed to extremist views like persecuting gays (Gonzlaez, 2013, p. 7). Accordingly, the translator opts for avoiding references to the Shia and Sunni sects which may evoke negative implications about the Arab and Muslim world.

Changing the ideological implications in the translation also enables the translator to provide an ideal portrayal of the Muslim character. After a long detailed description of the tough journey embarked by Faten towards her independence, freedom, and education, projecting her as a determined, ambitious, unbiased girl, the translator chooses to attribute all of these traits to her as a young Muslim girl, breaking the stigma or the stereotype always attached to Muslims. Besides, presenting a love relationship

between a Christian boy and a Muslim girl further declares the tolerance exhibited in the Arab Muslim societies, giving an ideal picture of how such a relation is accepted and can work despite their different religious affiliations.

7. Conclusion

In the preceding discussion, the role and key aspects of children's literature and its translation have been explained. Employing Baker's (2007) notion of reframing and narrative theory, it has been exemplified to what extent the source text narrative may be reframed in terms of the translator's ideology and the dominant narratives in the target culture. This impacts the translator's choices leading to major modifications and deviations from the ST. This study has found that the translation of children's literature serves as a powerful medium for the transmission of cultural and religious heritage and provides a child with a greater understanding of the world. The decisions that a translator makes when translating a literary work are viewed to have a powerful effect on the future reader of this work. Their choices will affect the way that a child will experience the literary work; they will undoubtedly affect their language development and even potentially affect their acceptance of societal and cultural norms.

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